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(contrary to the arrogance of the woman) has two parts: not paying the alimony is a financial example and not sticking to the marriage oaths is the non-financial example. In other words, the instances of couple's arrogance are both financial and non-financial. Financial part is the alimony, including the preparation of food, clothing, housing, etc., and is non-financial part include sexual intercourse, and division of nights, etc.

3. Shi'a jurists disagree on when preaching or abandoning the bed or beating should be performed. Some believe that when these three things are achieved, "arrogance" is achieved. Another group believes that the time of preaching is the time when temptations and signs of "the arrogance of the wife" are found, and the other two must be done when the arrogance is realized.

According to Majma'i Al-bayan, "fear" is "knowledge of women's arrogance".

4. Verse 34 of Sura al-Nisa deals with the issue of watching the wife's behavior in the family and the management of behaviors incompatible with chastity. The three levels of advice, avoidance sharing the bed and physical punishment in this verse deal with the same issue and are not related to the issue of deference.
5. A man sometimes disregards his wife on a whim and leaves his obligatory duties. Sometimes, out of arrogance, he does not think of his wife as classy as himself. When the man's arrogance is revealed and he does not pay the obligatory rights of the wife and the wife's preaching did not work, the woman can complain to a religious ruler and he can reprimand the husband to fulfil his responsibilities.

Therefore, it seems that the issue of male arrogance should be thoroughly analyzed and examined in order to be able to influence legal rulings.

husband will result in the revocation of his marital right; Judicially, the wife can seek redress from the court to enforce her rights, so that an impartial court can somehow force the husband to assert his wife's rights. Otherwise, at the request of the wife, she will force the husband to divorce, and if he is not forced to do so, he can divorce the wife directly. The husband's disregard for marital duty follows the same process, and the ruler will first force the husband to divorce and then force him to divorce in terms of criminality, and due to its harm to the wife's right, the husband can be reprimanded for it.

Most jurists believe that matters which are part of the general obedience of the wife to be necessary as a must, but jurisconsults typically raise the issue of male presidency in this regard.

Conclusion

As discussed above, lifestyle is a method derived from the world of human beings and in accordance with the formation of a family, there are commitments for each woman and husband. Observance of these rights and tasks makes life an example of Islamic lifestyle, and non-observance of it by couples causes arrogance and make up flaws for Islamic lifestyle. There are independent verses about the arrogance of men and women in the Qur'an, and there have been hadiths about this issue from Imams, and great Shi'a jurists have also defined arrogance to "refuse to perform the duties of each spouse versus the other" and "the conscious and willful refusal of one of the couples to perform the exclusive duties of the wife." So, it seems we can conclude that:

1. Arrogance is not exclusive to the wife and if each couple does not adhere to the duties and responsibilities of the spouse and does not fulfill the rights of the other party properly, it is considered "arrogant". And the legal, jurisprudential and moral consequences of "arrogance" will be on him.
2. Arrogance is not the only refusal of couples to perform the exclusive duties of their marriage, i.e., the duties arising from the marriage contract, and their refusal to perform general Muslim.

It important to be noted that considering the type of duties and duties that the man is responsible for, the arrogance of the man

Therefore, according to the content of the noble verse, in the case of "male arrogance", a woman has no right to act arbitrarily and must demand and pursue her right through religious and legal assemblies and courts. As some jurists have written, in case of arrogance of a man, a woman has no right to separate her bed or beat him so that the man will stop being arrogant. Feyz Kashani says: "When the arrogance of the man is revealed and he does not pay the obligatory salary of the wife and does not perform it, and the sermon of the wife does not work, the wife should complain to the religious ruler ... The wife has no right to separate her bed from her husband, although she hopes to stop his arrogance by doing so. Shari'a has not allowed the wife to do so" (Feyz Kashani, vol. 2, p. 302). In Tahrir al-Wasileh, Imam Khomeini also points out that the wife does not have the right to leave the bed or hit her husband, but rather that it is the religious ruler who can enforce the husband to carry out his obligatory rights.

« مسألة ٢: كما يكون التكبر من قبل الزوجة يكون من طرف الزوج أيضا بتعديه عليها، و عدم القيام بحقوقها الواجبة، فإذا ظهر منه التكبر بمنع حقوقها من قسم و نفقة و نحوهما فلها المطالبة بها و وعظها إياه، فان لم يؤثر رفعت أمرها إلى الحاكم فيلزمه بها، و ليس لها هجره و لا ضربه، و إذا اطع الحاكم على تكبره و تعديه نهاه عن فعل ما يحرم عليه و أمره بفعل ما يجب، فان نفع و إلا عزره بما يراه، و له أيضا الإنفاق من ماله مع امتناعه من ذلك و لو ببيع عقاره إذا» (Imam Khomeini, vol. 2, p. 306)

Just as the arrogance is from the wife, it is also from the husband, and the husband should not violate the wife and violate her obligatory rights. If the husband's arrogance is revealed because of preventing rights such as having sexual intercourse and alimony and so on from his wife, then she can ask for her rights from her husband and preach to him, so if it doesn't work, she should take the affair to the religious governor and leave the job to him and the wife has no right to leave him or hit him. If the judge is sure of the man's arrogance, he will prevent him from doing what is forbidden and command him to do what is obligatory upon him. If this is not practical, it will reprimand him. And the religious governor has the right to spend the properties of the husband, even selling his farm as long as he is aware of it. (Imam Khomeini, The Margin of The Vasilato Al-Najjah and Translation of Tahrir al-Wasileh, Vol. 3)

Legally, the couple's arrogance is divided into civil, judicial and criminal. From a civil point of view, the refusal of the alimony

It should also be noted that the three stages mentioned in the verse are to preserve the common life and to stop the woman from acting inappropriately outside the marital norm, but if the husband knows that none of these actions are of any use and does not change his wife's behavior, it is not wise to do them and therefore is not allowed to hit. In this case, the man should look for other solutions such as choosing an arbitrator or referring to the ruler.

IV. *The arrogance of the man*

Cohabitation sometimes does not go through its normal routine, and the husband and wife fail to fulfill their duties and fail to perform their legal and religious duties in their marriage. These shortcomings gradually increase and deepen, resulting in "arrogance" and "hatred." Just as the woman might do this disobedience and "arrogance", sometimes the husband, on the whims of the husband, disregards his wife and leaves his obligatory duties, and sometimes, out of arrogance, does not consider his wife and wants to be freed from this "awkward partner", so he ignores the duties he has on her and puts the land on him. What to do at this time?

Verse 128 of Sura An-Nisa expresses the husband's arrogance and its remedies.

"If a woman fears hatred or aversion from her husband there is no fault in them if the couple set things right between them, for reconciliation is better. Avarice attends the souls, but if you do what is good and are cautious, surely, Allah is Aware of what you do."

What is understood from this verse is the quest for the continuation of a marital life. God almighty says, both turn to "peace", because peace is one of the "good" things. One of the ways to make peace is for the wife to confidently relinquish some of his or her rights and to live together. But the great enemy of this "forgiveness" is the human ego. Ego and selfishness do not allow "forgiveness" to come to fruition. If a man refuses to continue living together, those whose words can be effective in continuing this life will be chosen as "arbitrators", and if they fail to help consolidate this and fail to sustain this common life, the woman can claim her obligatory rights by referring to the religious judge. With all said god is also aware of the injustice of this man and will punish him, because this action is against "goodness" and "piety".

verse and that the husband should perform the three stages mentioned in the verse in order. he has no right to hit or separate his bed first. Feyz Kashani has written about a number of quotes that the best is to following orders, i.e., the husband preaches first and then separates the bed and finally attempts to hit. His phrase is as follows:

(و هل الأمور الثلاثة على التخيير أو الجمع أو الترتيب بالتدرج من الأخف الى الأثقل كمراتب النهي عن المنكر؟ و على التقادير هل هي مع تحقق التكبير أو ظهور أماراته قبل وقوعه أو معهما؟ أقوال و وجوه، أوجهها ما قاله بعض العلماء في تفسيرها «و اللاتي تخافون تكبرهن فِعْطُوهُنَّ» فان نشزن فاهجروهن في المضاجع، فان أصررن فاضربوهن، و الاولى مع ذلك أن لا ينتقل إلى الهجرة مع احتمال انزجارها بالعظة، و لا الى الضرب الا مع العلم بعدم ارتداعها بهما مراعاة للاحتياط في العقوبة)

(Feyz Kashani, vol. 2, p. 301). In the phrases previously quoted from Sahib Hadayeq, the order of this triple sentence was clear. Therefore, it can be concluded that the man has no right to act on his own discerning and violate the framework set by the verse for him.

III. The meaning of beating and its limits

Among the three measures discussed in the verse are what is most discussed and commented on, especially from intellectual groups and associations supporting women's rights is the last one. Therefore, it is necessary to conduct further investigations about it. Most jurists and exegetes consider "beating" in this verse as "beating" and have specified its limits so as not to change skin bells and cause bruising. If it causes redness or bruising or fractures or any other damage, the husband must pay the diyah for that damage. Ya'qub Jafari has written: According to jurisprudence, men do not have the right to beat their wives in such a way that their bodies become bloody or even bruised or their bones are broken, but beating is only to provoke their feelings and it is achieved with the mildest kind of beating. And so it is stated in our narrations that when you have to hit the woman, hit them with brush sticks. It is obvious that small wood does not hurt them, but the nature of the action provokes their feelings and affections and is sufficient in punishing them. (Ya'qub Jafari, No year, vol. 2, p. 432). Contrary to the above, one author has taken over the meaning of arrogance and considers it to mean "the contamination of the wife". " If the wife defiles her bed in the presence of a man other than her husband, the husband can prevent her from committing this sin by beating her." He writes. [Farajollah Hedayatnia, 2016, p. 7]

these measures. While another group believes that the time of preaching is when the signs of "wife's arrogance" are arising, but two other measures must be taken when the arrogance is revealed. Some have also said that the first and second stages are related to the time of the signs of arrogance, and the third stage is related to the time of the realization of arrogance. Others consider the first to be related to signs of arrogance, and the second connecting to the time of the realization of arrogance, but without insisting on arrogance. Finally, the third is considered a decree that is carried out when arrogance is realized and is insisted on. At the same time, there appear to be jurists who regard all three rulings as a time when signs of arrogance are realized, not arrogance itself. Referring to al-Saheb's phrases will familiarize us with various opinions on the subject: "... (There are a few comments about this. It is said that "fear" means the expectation of the wife's disappearance. Fara, according to the exegesis of Majma'i Al-bayan, believes that "fear" means "knowledge of women's arrogance". Ibn Junaed has said that the appearance of the word "واو" in Arabic is to "bring a few things together", so the time of all these three stages is related to the "realization of arrogance" ... In al-Nafa'a, Mohaghegh believes that these three are arranged. Preaching is when the signs of arrogance is realized and leaving the bed is proper for the time that the sermon and hitting is not effective.... Allama writes in the Book of Ershad that these three must be done when arrogance is realized. The order must also be observed. Mohaghegh and Allama believe that there is a difference between the sign of arrogance and its realization in rules and others. Preaching and leaving the bed corresponds to when the signs of arrogance have been revealed and the hitting is related to the time of the realization of arrogance. Allama wrote in the book of Tahrir: Some jurists have given other details. It is said that if the signs of arrogance are revealed, the husband should preach and if the arrogance is fulfilled, he should separate the bed or turn his back on the wife in bed, and if the wife insists on arrogance then it is time to hit ..." (Muhaddeth Bahrani, 1405, vol. 24, p. 616 and 617).

II. The order of the rulings mentioned in the verse

One of the important arguments is whether what is mentioned in this blessed verse has an order or is the husband free to do any of them first? Exegetes and jurists believe that there is an order in this

their wealth. Righteous women are obedient, guarding in secret that which Allah has guarded. Those from whom you fear rebelliousness, admonish them and desert them in the bed and leave them. Then, if they obey you, do not look for any way against them. Allah is High, Great.”

As it is understood from the verse, at the beginning of this verse, the male sex has been introduced as the firmness of the female sex, and then the reason for this "verdict" is stated. According to the noble verse, the reason for this firmness is "goodness" and the other is "spending", and then God says the issue of "the arrogance of the woman" and its rulings. As it is clearly understood from the verse and the famous opinion of exegetes and jurists has been formed on the basis of the same appearance, the husband should first advise her wife and if it is not effective (in the second stage) he will separate her from his bed and if it is not also effective (in the third stage) he can hit her. Of course, given the verse, these punitive measures should be taken step by step with the intention of reform and not merely, out of anger.

As he says in the final stages of the verse and as a conclusion of corrective actions «عَارِضًا بِأَعْيُنِنَا»., if hitting was effective, the husband should not and does not have the right to excuse his wife's "arrogance" and oppress her. For example, to hit her and harass her. At the end of the verse, two blessed names of God, "Ali" and "Kabir" are mentioned in order to confront a man who makes excuses and harasses his wife.

Feyz Kashani wrote in Mafatih al-Shura'i: "... The husband can turn his back on her in bed after he advises the wife to stop being arrogant, but she does not, or he can separate his bed from her at nights. If it doesn't work, he can hit her gently. However, his goal should be to reform the wife's behavior and not to calm the internal violence or to seek revenge" (Feyz Kashani, vol. 2, p. 301). The points obtained from this verse and the phrases of jurists and exegetes about this verse can be categorized as follows:

I. The time of executing the three-stage ruling (preaching, *leaving the bed and hitting*)

Shiite jurists disagree on when to preach or leave the bed or to hit the wife. Some believe that "arrogance" is the time to execute

- Not sleeping together;
- Abstaining from sexual intercourse;
- Avoiding makeup;
- Bad language;
- Immorality;

These are clearly stated in these phrases by Mohaghegh Sabzevari: "The signs of pride" mean that she changes her good habit in speaking and behaving, speaking violently, and reducing his marital life in obligatory tasks. By "delay", we mean, to delay sexual intercourse and its preliminaries, such as its cleanliness and makeup. "Shortness in matters that are not related to sexual intercourse is not a cause of arrogance, because it is not obligatory for her at all to commit a crime by not doing it though." (Mohaghegh Sabzevari, 1423, vol. 2, p. 268). Feyz Kashani also wrote: "If the wife becomes dissancized and refuses to perform the obligatory affairs of marital life, or if the signs of arrogance come from her, such as that she is delayed in doing them, or that she does not observe politeness in dealing with the husband and does not greet the husband with kindness and laughter, the husband has the right to ... » (Feyz Kashani, vol. 2, p. 301).

6. Jurisprudential Rulings of Arrogance

As stated in the Holy Qur'an, there are two verses concerning arrogance. In these two verses, the rulings of arrogance are also mentioned in order to better understand the content of the verses and rulings mentioned above, and we examine these two verses from the perspective of exegetes and jurists.

A) *Women's arrogance*

Sometimes it is a woman who refuses to perform her obligatory duties and refuses to comply with her husband's rights, in which case what is the duty of the man and what actions can or should he take?

34th verse of sura An-Nisa (the following) has proposed some solutions.

“Men are the maintainers of women for that Allah has preferred in bounty one of them over another, and for that they have spent of

According to this narration, the man's arrogance is when he does not like his wife and wants to divorce him.

- Discounting the right of having intercourse;

If the husband has several wives, he must divide the nights equally between them. For instance, if a man has two wives, he has to assign one night to one of his wives and the other night to his other wife. However, if the husband does not do this, it is considered as arrogance from him and the wife can claim her right.

- Not having sex;

If the husband does not respond to his wife's needs in the right place and time, he has committed arrogance.

- Not paying alimony;

The husband must provide his wife's housing, clothes and food as much as his financial capabilities. If the husband has the financial resources and does not pay his wife's alimony, or he has failed to provide the money and wealth to pay the wife's alimony, he is arrogant and the wife has the right to claim.

- Not being kind and eloquent

The husband should speak kindly and politely to his wife. The man's anger towards his wife causes arrogance.

- Beating;

The husband has no right to beat the wife. Beating a wife is a symptom of the husband's arrogance. It is necessary to pay attention to the phrase Shahid Sani here: "... This is the second part of the arrogance. The arrogance of the man is when the man, in the obligatory rights of his wife, does not pay her alimony, or does not observe the appointment with her, or is grumpy in her behavior and harasses her without rational or religious reason. In this case, the wife should advise the husband, if she fails, she ought to go to the ruler and file a complaint with him" (Shahid Sani, 1413, vol. 8, p. 362).

B) Instances of women's arrogance

In jurisprudential words, the following are referred to as "women's arrogance":

tall and prevented from carrying out divine commands in the same way (therefore, this is called arrogance in the sense of height and height and height)." (Sayyid 'Ali Tabataba'i, 1418, vol. 12, p. 91). Sahib Jawaher writes: "Arrogance is the emptying of a husband or wife from the obligatory affairs of the marital bell, each of which has a relationship with the other" (Mohammad Hassan Najafi, 1404, vol. 31, p. 230).

What is understood from the phrases of the great Shiite jurists is that "arrogance" is the behavior and state that occurs in marital relationships and does not have a specificity to the woman, and each man and woman are considered arrogant when they do not fulfill their duties and obligations as spouses and do not pay other rights.

5. Instances of Arrogance

In some jurisprudential books, in addition to explaining the principle of arrogance and expressing its jurisprudential ruling, some examples of it have been mentioned. Here, according to Shiite jurists, we refer to some examples of "arrogance" focusing on differences between "male arrogance" and "female arrogance". It should be noted that, as mentioned earlier, "arrogance" is not respecting the obligatory rights of the spouses only, and not any duty in marital life.

A) Instances of husband's arrogance

In jurisprudential words, these are mentioned for the arrogance of the husband:

- Hatred of a husband from his wife and wanting to be separated from her;

In a hadith from Imam al-Sadiq, this is mentioned as an example of the arrogance of the husband: "Abu Basir says: I asked Imam al-Sadiq about the verse", *وَإِنَّ امْرَأَةً خَافَتْ مِنْ بَعْضِهَا تَكْبِرًا أَوْ إِعْرَاضًا*, He replied: "This verse is about a man who has a wife, but the wife does not make him happy and the husband wants to divorce him. Wife says: Do not divorce me. Instead, I give you all my obligatory rights and give you a portion of my property, and I also give you the right to intercourse (the man accepts her and does not divorce her, and thus their marriage continues, if the wife certain about this) all of this is for him and there will be no problem" (Al-Kafi, 1429, vol. 11, p. 698).

point that is accurately obtained in the verses of the Qur'an and hadiths of the Imams, so the arrogance is in two parts: the arrogance of the husband and the arrogance of the wife.

In the Holy Qur'an, there are two important verses which are cited in the discussion of "arrogance" and its rulings and types: verses 34 and 128 of Sura Al-Nisa:

"Men are the maintainers of women for that Allah has preferred in bounty one of them over another, and for that they have spent of their wealth. Righteous women are obedient, guarding in secret that which Allah has guarded. Those from whom you fear rebelliousness, admonish them and desert them in the bed and leave them. Then, if they obey you, do not look for any way against them. Allah is High, Great." Sura Al-Nisa (34).

"If a woman fears hatred or aversion from her husband there is no fault in them if the couple set things right between them, for reconciliation is better. Avarice attends the souls, but if you do what is good and are cautious, surely, Allah is Aware of what you do." Sura Al-Nisa (128).

In verse 34 of "fear of women's arrogance", and in verse 128 of "fear of men's arrogance", accordingly, Shiite jurists have also referred to both of them as "arrogance" in jurisprudential discussions, some of which are mentioned here. Fazel al-Tusi writes, "Arrogance is from the man and it is from the woman" (Fazel Al-Tusi, 1408, p. 332). Al-Muhaqqiq al-Hilli writes, "Arrogance is from the husband, as it is from the wife" (Muhaqqiq al-Hilli, 1408, vol. 2, p. 282). Al-'Allama Hilli writes: "Arrogance is not obeying the husband and wife from each other [in the obligatory affairs of cohabitation]. Arrogance happens both by husband and wife." (Allama Hilli, 1420, vol. 3, p. 596). Al-Shahid al-Sani writes: " And it is a departure from obedience. And its origin is height. And it may be from the husband, as it is from the wife." (Shahid Sani, 1413, vol. 8, p. 354). Fazel Sabzevari writes, "Arrogance in religious terms means not obeying one of the couples from the other regarding the obligatory duties of marital life." (Fazel Sabzevari, 1423, vol. 2, p. 266). Sayyid Ali Tabataba'i writes: "The arrogance of one of the two couples and not obeying the other is in the obligatory duties of marital life. By standing up to each other, the husband and wife seem to have been

و أمّا التكبر فهو أن يكره الرّجل المرأة، و تريد المرأة المقام معه و تكره مفارقتها ، و يريد الرّجل طلاقها، فتقول له: لا تفعل، إني أكره أن تشمت بي، و لكن انظر ليلتي، فاصنع فيها ما شئت، و ما كان سوى ذلك من نفقة و غيرها فهو لك، و أعطيك أيضا من مالي شيئا معلوما، و دعني على حالتي، فلا جناح عليهما أن يصالحا بينهما على هذا الصّح

Some other jurists, such as Ravandi (1405, vol. 2, p. 190), have defined arrogance as such. The man's arrogance means getting tired of living together with his wife and wanting to divorce her.

Sallar believes that arrogance is that the woman, while in the man's house, has a state of disobedience to him (against the male sexual request). His phrase is as follows:

التكبر و هو أن تعصي المرأة الرجل، و هي مقيمة معه

He has said that the arrogance is "the insindity and beheading of the woman against the sexual will of the husband.". Fazel Abi has defined arrogance as pride and standing one of the two couples against obeying the other in obligatory marital affairs. His phrase is as follows:

(Fazel Abi, 1417, vol. 2, p. 194). « و أمّا التكبر فهو ارتفاع أحد الزوجين عن طاعة صاحبه ممّا (فيما خ) يجب له»

His definition is more complete than previous definitions. The reason for the completeness and superiority of this definition is the following points:

1. Has established a link between the lexical meaning and the general meaning of the term.
2. Arrogance relates both to the wife and the husband.
3. The issue of arrogance is considered as the obligatory affairs of cohabitation and not mustahab. This is a point that all jurists agree on. They believe that defiance in non-obligatory matters of married life does not lead to arrogance and execution of its jurisprudential rules. Here by "arrogance" we mean the same notion.

4. Types of Arrogance

Contrary to the notion of some people who do not have enough knowledge and are not familiar with Islamic jurisprudence, arrogance can happen both by the wife and the husband. This is an important

Seeking knowledge is an obligation for every Muslim man and woman " (Imam Sadiq, 1360, p. 13). The important point is that all these rights must be done with good will and good behavior.

Now, it is we try to find which of these rights causes "arrogance".

3. Definition of Arrogance

A) Lexically

In one of the main references of Arabic language, the meaning of the root of the Arabic equivalent of the arrogance is written as "long earth", "bulge", "high place" and "height". Some dictionaries consider the use of this word as a metaphor for the arrogance of a husband or wife.

B) Jurisprudentially

In Shiite jurisprudential books, some jurists have not provided a definition of arrogance and have only dealt with its examples and rulings, and those who have defined the word "arrogance" do not share a same interpretation.

Here we refer to some of these definitions and study them so that we may be able to reach the jurisprudential definition of "arrogance". Al-Shaykh al-Saduq wrote: "The arrogance is that the husband hates his wife and says to him: I want to divorce you. The woman also says, "Don't divorce me, because I don't like other people blaming me and taunting me." Don't divorce me and do whatever you want. So, both agree on this issue." His phrase is as follows:

و أما التكبر، فهو ما قال الله تبارك و تعالیٰ في كتابهٗ إن امرأَةً خافت من بعلها تكبراً أو
إِعراضاً فلا جناح عليهما أن يَصِلِحا بَيْنَهُمَا صلِحاً و الصلِح خَيْرٌ

و هو أن تكون المرأة عند الرجل فيكرهها، فيقول لها: «إني أريد أن أطلقك» ، فتقول له: « لا تفعل، فإني أكره أن يشمت بي و لكن أمسكني و لك ما عليك» فيصطلحان على هذا. و إذا
نشزت المرأة كتكبر الرجل فهو خلع. (Saduq, 1415, p 350)

He has also defined the same definition on page 520 of volume 3 of the book *Man La Yahzara al-Fiqh*.

The root of this definition of arrogance is a hadith from Imam al-Sadiq which is referred to in the expression of the example of male arrogance. According to this definition, it is also stated by al-Shaykh al-Tusi which is:

none of the wives should express these defects to others, the husband and wife should be completely trustworthy of each other and as "clothing" to each other as the beautiful Quranic interpretation. Revealing the defects and shortcomings of moderation between the couple and can be a factor in divorce.

The husband and wife should not try to possess each other's property and use it for themselves without permission or give it to another.

B) The rights of the man to his wife

The wife should not sexually betray her husband.

From a religious, customary, legal and moral point of view, a woman has no right to have sex with another man in any form, from speech to behavior. This betrayal is called "adultery" in Islamic shari'a and other religions. The sexual betrayal of a husband is undesirable in the customs of all the peoples of the world. Therefore, criminal and criminal laws have been enacted in all countries based on their intellectual foundations.

The wife should take care of the husband's property and avoid extravagance.

According to Islamic rulings, the wife does not even have the right to give alms without the permission of her husband, even from the husband's property, let alone extravagances.

C) The rights of the woman to his husband

The husband must provide his wife with the right housing.

The husband must make the right clothes for his wife.

The husband must provide his wife with the right food.

The type and amount of these needs must be at the level of the husband's financial potency. Otherwise, it is considered as extravagance and waste. If the husband has enough money, it is forbidden to be stingy and give hardship to his wife and children.

The husband must provide his wife with the grounds for scientific development and should not prevent her from learning knowledge. Learning knowledge is the duty of Muslim men and women. The Prophet (may Allah's peace and blessings be upon him) said: "

2. Rights of husband and wife in Islamic lifestyle

From the perspective of the Holy Qur'an and the quotes of the Prophet and the great Imams, it is not the case that one side of the husband or wife only owns the "right" and the other is deprived, but the common life and the formation of a family creates mutual rights for couples that should not be violated. Violation of these rights and obligations not only causes harm to the family, but also is considered a sin and has worldly and future effects. Therefore, adherency to Islamic lifestyle depends on recognition and commitment to these rights.

A) Mutual rights

Each spouse (male and female) has a duty to meet sexual needs in a balanced and conventional way.

One of the basic needs in humans is the need for the opposite sex. The desire to marry, usually and naturally, is needed to satisfy this, although its continuation is not based on sexuality and love, love and affection cause the continuation of marital life. Should be time and place and number and quality, etc. This connection is due to the religious limits and mutual rights of the husband and wife, because in this case, the two sides will achieve peace and tranquility and otherwise it will cause harassment on both sides.

The couple must meet each other's emotional needs.

Another basic human need is emotional need. The husband and wife must be an example of mercy in treating each other. A sharpness in language, behavior, or disregard in language, behavior, etc can "comforting" of marriage and family far as the following Quran's verse cannot be achieved:

"And of His signs is that He created for you wives from among yourselves, that you might reside with them, and has put kindness and mercy between you. Surely, there are signs in this for those who think." AL-Room (21).

Husband and wife should not embarrass each other and reveal a fault for each other.

Sometimes family life reveals some of the behavioral flaws and condemned moods and reveals the shortcomings of human beings,

to mean "a certain style of order and prose". Mohammad Taghi Bahar, (1974, vol. 1) adds an important "constraint" to the virtual meaning of this word, which is "perception" and "thoughts" in the continuation of his studies. In other words, style is associated with believes and perceptions of the world that is deployed to express specific words and sentences. He writes: "Style in literary terms is a special way of perceiving and expressing thoughts by merging words and choosing words and expressions." (Mohammad Taghi Bahar, 1974, vol. 1). He has even made this point more acquiescently: the interpretation or expression of any matter depends on the way the person who studies and observes it thinks. (Mohammad Taghi Bahar, 1974, vol. 1). Another expert of Persian language and literature takes "style" out of the discussion of literature and considers it to belong to things rather than "speaking" and "the way of speaking". In his view, it has a wide usage and can be used in anything. Therefore, he defines it as: "Style in the general sense and in the most common sense is the specific way of doing something", (Mahmoud Fotouhi, 1391, p. 34). He gives the example of eating food and says that one person puts a portion of food in his mouth and bites it several times while another one might swallow the whole portion. So, each of these two people has his own style of eating. In his view, "style" cannot be limited to literature only, and anything can have a "style". Therefore, according to the mentioned interpretations, we can deploy "style" about "life" and interpret it as: "Lifestyle is a way of living pertaining to the human worldview". Man, under normal circumstances, behaves according to his beliefs and worldview. He who have faith in "Allah" and believes that his commands and instructions ought to be obeyed, is certainly different from the ones who are materialistic or absurdist, in his lifestyle. As "Muslims," we must put our lifestyle equal to what God the Almighty has said, which means that individual and social life in all its dimensions must be in accordance with the will of God the Almighty, i.e., Islamic teachings and Qur'anic truths. It is important to see what Islamic world view requires lifestyle and what secretary has asked us to do. One of the most important and fundamental themes of Islamic lifestyle is "family". There is a lot to be said about the "Islamic lifestyle in the family", but in this article we will only discuss the issue of couples' rights from the perspective of Islamic world view and sacred shari'a, and examine the great scourge of these rights, which are arrogance from the perspective of Shi'a jurisprudence.

Problem Statement

Arrogance is one of the main factors that damages and ruins the foundation of the family and timely prevention and treatment can be effective in the stability and permanence of the family. One threat to a family which endangers couples' relationships is arrogance. The Holy Quran copes with this threat and also predicts a solution for it. There are independent verses for both men's ego and women's ego, in this heavenly book.

From a jurisprudential and legal point of view, husband and wife have reciprocal rights and duties to each other that must be adhered to and respected, otherwise it is considered as arrogance. arrogance is one of the behaviors that may have many civil, judicial and criminal effects. In this research, the arrogance of men and women has been studied by the library method by studying verses from the Quran. For this purpose, by interpreting verses 34 and 128 of Surah An-Nisa, it is strained to make answers of the following questions:

What is the jurisprudential law on the arrogance of husband and wife in the Qur'an?

What are the limits of couples' authorities in coping with the others?

It is important to be noted that despite the fact that in both mentioned verses, the word nashuz (arrogance) has been used, there is a special verse regarding to the couples' arrogance, but some jurists have interpreted the arrogance of the couple in a way that is out of the main discussion of nashuz. They tend to name nashuz for women's mistreatment and disobedience, and for men they seem to tend to utilize the word Shaqaaq (Schism). This very matter is the reason of lacking the decree for arrogance in law. Therefore, it seems thoroughly analysis of male arrogance is necessary from a jurisprudential point of view in order to alter the legal rulings. In relation to the arrogance of the couple, jurists can be divided into two groups; some relate arrogance to both the wife and the husband, and some relate it to each of the different spouses.

1 .Islamic lifestyle

According to lexicographers, the word style means "melting and pouring gold and silver", but in the new era, experts use style literally

Introduction:-

The formation of "family" and "marriage" began with the creation of "Adam" and "Eve" the very first humans. After their creation God Almighty established the bond of marriage between them. To Adam We said: "Dwell with your wife in Paradise and both eat of it as much as you wish and wherever you will. But neither of you should come close to this tree or else you shall both become transgressors." Sura Al-Baqarah (35).

According to Islam, the aspects of marriage and then family formation is performed with the aim of "peace achievement" and "continuity of the human race." "And of His signs is that He created for you wives from among yourselves, that you might reside with them, and has put kindness and mercy between you. Surely, there are signs in this for those who think." Sura AL-Room (21).

Allah created you from dust, then from a (sperm) drop. "Then he made you pairs. No female conceives or is delivered except by His Knowledge. He whose life is long, whatsoever is increased or decreased of his age is in a Clear Book. Surely, that is easy for Allah." Sura Fatir (11).

From the Islamic viewpoint, men and women each have responsibilities to each other (as *wajib* or *mustahab*) to do or to leave things (under the definitions of *haram* and *makrooh*). These tasks, which are either performable or avoidable, require duties and rights for both. Observance of these rights and fulfillment of duties leads life to an example of "Islamic lifestyle". These responsibilities and obligations can sometimes harm "marital cohabitation" that might even lead to "divorce" and the destruction of "cohabitation". One of the most dangerous of these pests is "infestation". In this article, with an overview of the rights of husband and wife, we will discuss what is not permissible and its types, examples and jurisprudential rules. One of the most dangerous of these pests is "arrogance". Throughout this paper, by overviewing couples' rights, we will discuss what is arrogance intrinsically and its types with provided examples and the jurisprudential rules.

Abstract:-

In the school of Islam, each man and women in the family institution has responsibilities that, whether as obligatory or optional, must be performed, or must be abandoned, whether forbidden or disgusting, in order for this vital and uplifting institution to continue its life.

The duties to be performed or to be avoided create rights for both parties to the relationship. Observance of these rights makes life an example of an ((Islamic lifestyle)). ((marital cohabitation)) has pets that may lead to the destruction of the ((family institution)) and the end of ((cohabitation)) divorce, and one of the most important and dangerous pets is ((arrogance)). Arrogance in the Islamic terminology is the violation of the women or a man from duties that are obligatory on each man and women in order to strengthen the family system. In the Islamic sources (verses and hadiths), both the duties and rights of men and women have been determined, and the solution and finding a solution in case of the couple's violation of the duty has been foreseen.

In this article, first, the mutual rights of men and women are briefly examined and then the definition of the arrogance, different type of it, examples and jurisprudential rulings are examined. Based on the research, we conclude that the case of women's arrogance is a refusal of marital duties and sexual intercourse, but men's arrogance has two important examples financial and sexual.

Key words: lifestyle, family, women's arrogance, men's arrogance, men and women rights, marriage.

المخلص :-

في مدرسة الإسلام، لكل رجل وامرأة في المؤسسة الأسرية مسؤوليات يجب عليهم القيام بها سواء أكانت واجبة أم موصى بها وإما أن يتركوا الأمور، ممنوعة كانت أم مكروهة، لتواصل هذه المؤسسة الخصبة والمزدهرة حياتها. الواجبات أداؤها أو تجنبها تخلق حقوقاً لكلا الطرفين في العلاقة. إن مراعاة هذه الحقوق تجعل الحياة مثلاً على ((نمط الحياة الإسلامي)). ((المعايشة الزوجية)) لها آفات قد تؤدي إلى تدمير ((مؤسسة الأسرة)) ونهاية ((المعايشة)) والطلاق، ومن أهم هذه الآفات وأخطرها ((النشوز)). النشوز في الإسلام هو انتهاك لواجبات الرجل أو المرأة التي يجب على كل رجل وامرأة من أجل تعزيز نظام الأسرة. في المصادر الإسلامية (الآيات والأحاديث)، تم تحديد واجبات وحقوق الرجل والمرأة على حد سواء، وتقدم الحلول والحلول عندما يخالف الزوجان الواجب. في هذا المقال أولاً، يتم النظر بإيجاز في الحقوق المتبادلة بين الرجل والمرأة، ثم يتم فحص ما لا يجوز وأنواعه وأمثلة وأحكام الفقه. وبناءً على الأبحاث توصلنا إلى نتيجة مفادها أن نشوز المرأة هو رفض الواجبات الزوجية والمتعة الجنسية، ولكن عدم استقرار الرجل له مثالان مهمان، مالي وجنسي.

الكلمات المفتاحية: نمط الحياة، أسرة، نشوز امرأة، نشوز رجل، الحقوق الزوجية، زواج.

rogance great scourge of Islamic lifestyle

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