

Social Presence of Women in the Viewpoints of Imam Khomeini and UN Convention on Women's Right

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Abstract: Women's presence in different fields of society is an important issue; but how this participation is discussed. Modern world suggests participation right for women similar to men and since industrial revolution this thought was entered to social domain and West-following in Iran promoted this thought in this country. In Pahlavi era, unveiling on the pretext of women's freedom reached to its summit and by the appearance of Islamic Revolution a big evolution was appeared towards women participation in social and cultural issues. Imam proposed women's presence in social areas as a social duty and responsibility and this presence was solidified in the constitution of Iran. The thought of women presence in social areas and equal rights with men was the result of Islamic anthropology basics that if not distinguished causes violating women's rights. In this study, using a descriptive method, women's rights in Islam and UN convention on women rights are compared.

Key word: Equal and similar rights, genetic differences of women and men, rights and social participation of women, UN convention on women's right, Iran

INTRODUCTION

Pahlavi governing era is the beginning of Iran modernization and moving towards west civilization. First step in country development was unveiling and fight to religious manifestations. Women's freedom and their participation in social issues provided the background for dominance of west culture on Islamic society. Woman and her social rights were only appeared in nakedness and sexual freedom and as a good for pleasure of men and promoting moral promiscuity in Iranian society. If women were raised in government occupations as recovering women rights and her participation in political and social issues, it was itself a trap for extending immorality and instrumental use from women.

In last years of Pahlavi era in which Iranian society became far from religious bases and national culture, it was the time when Imam Khomeini made a big evolution by his divine movement and transformed women tendency to social rights and woman personality; woman was raised as a civilization-oriented and civilization-making creature in Iranian society and took a big role in all social and scientific affairs. Iranian revolutionary woman turned to an effective person in society from a passive creature. She played her role in extending new Islamic civilization as well; Iranian woman had an indispensable role in developing culture, policy, morality, strengthening family base after revolution; this is while a civilization-oriented flow didn't exist in woman before revolution by acknowledgement of contemporary history and the presence of women was performed only as modernism.

This development of women revolutionary movement is from the blessing of Islamic Revolution. Iranian Muslim woman despite presence in social evolution process obtained her safety and acceptability by the Revolution and great thought of Revolution Leader. Motivating women to participation is from the miracles of Imam Revolution and this look to woman also was authorized in constitution. This paper investigates women participation in social affairs in viewpoint of Imam Khomeini and the laws in Islamic Republic for recovering woman personality in three sections:

- Explaining woman social participation and rights based on the thought of Imam Khomeini with regard to the orders and speeches of that great man and constitution of IR of Iran
- Investigating religious and believing principles of these thoughts
- A brief investigation and critique to UN convention of woman's rights

EXPLAINING WOMAN SOCIAL PARTICIPATION AND RIGHTS BASED ON THE THOUGHT OF IMAM KHOMEINI

The main source for defining woman social participation and presence in civilization-oriented process is the thoughts of Imam. Definition of Islamic orders from its traditional form and merely by looking some texts, typically reliance on principles of Islam anthropology in relation with woman personality is changed. Imam by

relying on the examples of woman presence in Islam, rejects the narrow view on woman which considers her as a weak and secluded person and knows her only for breeding and working in home and sees no social role positive for her and he has explained the areas of woman's presence and their presence musts including observing the limits of Hijab by a general look to policy and principles of Islam. Hence, the thoughts of Imam are presented as general principles and criteria and the most strategic idea in this field that some of them are investigated here.

Development of religious view to woman presence:

Women were entered to social area in constitutional movement and tried for the victory of Revolution; but by realizing victory, they were returned to home and laws considered no place for them in social areas.

Imam depicted woman place in Islam and knew necessary women's wide participation in the victory of Islamic Revolution. Theory of Imam Khomeini about women's political and social rights in the position of first order Mujtahid and religious reference and the importance of political-jurisprudence theory of Imam Khomeini and the prominent role of woman become clear in two points:

- In most political-social movements of Iran, no specific attention was considered on women and even modernist religious currents were also opposing women presence in their formations; and traditional views also were negating the presence of women generally
- By the approach of Imam, a specific non-experienced view on woman in global area was formed. This perspective doesn't distinguish women and men for presence in society. The possibility of presence and activity in different social areas was considered as their right and the only criterion for this presence is preserving woman identity and observing moral regulations

As Imam said in one of his orates about women freedom: "Women are free in Islamic society and they are not prevented from going to university, offices and assembly; the thing which is prevented is immorality (Khomeini, 1998).

The notable point is bilinear look of Imam to woman's presence in society; because Imam explained this presence as the right of women and knew it as women's duty to be involved in society affairs and to preserve Islamic system.

Hence in Imam's perspective, men and women both are guards of Islam; women must be involved in their

country destiny. In this perspective, the condition for woman presence in society is being bound to Islamic teachings; for this reason, women's social presence was defined with regard to specific regulations of Islam. Together with presence, women are obligated to observe specific privacies such as Islamic Hijab and not mixing with men that these limits are the necessity of successful presence and has no conflict with social presence.

Giving identity to women and recovering human dignity:

While society established its view on two assumptions of women's decadence and immorality in society or its innocence and remaining at home, Imam promotes women from marginal and seditious creatures in general view and drifts social view towards women dignity. By removing insight deviation affected by the conflict between modernism and religion, one sees woman social life for lechery and using them for sexual pleasure and the other restricts them to house for preserving from being trapped in promiscuity, he opens a new way for them; while women have participation in social affairs and she is an active, preserving Islamic limits and woman's human identity is known as the fundamental condition of this clean and valuable social life.

Imam first negates the wrong view to woman freedom and also negates traditional corrupting and seditious view and her isolation and knows her as the origin of all clarities.

It was the thoughts of Islamic Revolution leader that was explained along with Islamic training about women rights, made woman the pioneers of fighting with western model. Either in the past or in the present all over the world, were an instrument for men and they were used for their sensual desires; but woman in the light of correct explanation of Islam by Imam, were themselves decision makers and experts; she can be holder of position and power and can remark in political, social, etc., issues (Artiead, 2003).

Undoubtedly, Imam Khomeini was not talking based on feelings, velleity and love and hatred and his collisions were based on justice. He never had a propagandist deal with affairs; he didn't follow faithful champion women only for appreciating women; but he didn't have any goal except dignity insight about women.

Women's rights and responsibilities in Imam's perspective: Imam considers women's responsibility and value in two dimensions. He depicted woman's presence in society together with her role in family and both of them are considered value and necessary.

Woman's responsibility in society: Imam said about women's rights: "In Islamic system, women has the same

rights men have; education right, working right, possession right, voting right in all dimensions in which men have rights women have too; but as men are prevented by religious from some cases that cause corruption, women are also prevented in some cases (Abedi *et al.*, 2014).

Imam calls women clearly for presence and activity in society and knows them responsible in preserving revolution.

Imam allows woman's social participation by observing Islamic rules and emphasizes it. "Women must intervene in Islamic decrees; as you women have had fundamental role in some movements you must be participated now in this victory. Every time it is necessary, you must move and stand up, this country is yours".

Generally, it can be interpreted from the collection of Imam's quotes about women that Imam considers women participation in political, occupational, scientific and economic issues as their natural rights and emphasizes on them.

Women responsibility in family: One of women's big responsibilities is consolidating family bases and training children which is neglected in West countries. Fundamentally, an active, ongoing and healthy society is created from aggregation of healthy families; one of basic foundations of family is woman and mother. Mother can train good children and can deliver active and important people to society. Good mothers are the persons who can train faithful and champion men who can change the destiny of society (Abedi *et al.*, 2012).

Imam not only considers important the role of women in training children and invites them for Islamic training of children, but knows them responsible towards training their children and considers good training of children which is our main duties as supplier of fortune in a nation. Imam considers woman as the center of training faithful men. Imam didn't consider social and family roles of women separated, but considers them complementary. He said in the assembly of teacher women: "You have two noble jobs, one is training children which is higher than all the jobs. If you deliver a good child to society, it is better for you than the world; if you train a human, it is great to that level that I can't explain. So one of your jobs is to train good children, mother's hug is the first place of training". In the view of Imam, mother's embrace is the bed of training complete humans and it is mothers' embrace in which humans reach to the top of completeness and boom; he says: "From mothers' embrace, men goes to ascension".

Presenting religious model: Imam in every situation that talked about women, used the best words for them. He

considered highest respects in the dignity of woman and mentioned it in any situation. One of essential actions of Imam was to present a religious model to women in order to organize their completeness, fortune insight and performance with regard to objective samples. Woman's good model in terms of Imam is Hazrat Zahra and her daughter Hazrat Zeinab; as he describes them with best expression: "all dimensions he considers for women and for a human is appeared in Hazrat Fatemeh Zahra.

Imam knew Hazrat Zeinab as the model of right-recognition and enemy-recognition. "Hazrat Zeinab converted Karbala movement to a big victory by her messaging. Imam Khomeini believed success and victory of Islamic Revolution was owned to women participation; if Iranian women were not moving along with men, this revolution couldn't be won. Women rights' magazine in 2001.

Legal definition of religious woman model: Women's participation and role in social evolutions and impression on society destiny in Imam's perspective, doesn't have symbolic and slogan aspect; but this thought is manifested in legal texts especially in constitution of Islamic Republic. In all principles of constitution which is related to nation's rights, no difference exists between men and women; but specific attention is expressed to women's rights and providing more facilities for them to participate in social activities. In clause 14 principle 3, supplying all rights of people including women or men and creating justly safety for them and public equality versus law are among the duties of Islamic government (Abedi *et al.*, 2012).

Thereby, society women that have suffered highest harms in previous system and by the excuse of freedom were deprived from human and Islamic rights, were allowed to benefit from Mohammad's Islam regardless of vulgar and ossified perspectives. The constitution mentions woman's role in family as main job and considers women occupation in cultural, social, economic and official jobs among the conditions of realizing social justice.

Various principles of the constitution address describe the relation between women and social issues; among the areas of women's presence is legislation area. Based on principle 62 of the constitution, Islamic consultative assembly is constituted by nation's agents that are selected by people's vote. In this principle, it is not mentioned that candidates or voters must be from a specific category or sexuality.

The main pillar of Islamic Republic system is Velayat-e Faqih that is the indicator of Islamic Republic system and distinguishes it from other republics and

governments. Determination of Vali-e Faqih is up to Khobregan congress. The principle 108 of constitution which is related to Khobregan has no bound for sexuality. So it is the responsibility of Khobregan to provide the background for the presence of women if the conditions exist.

One of the main pillars of Islamic Republic system that has an important role in Islamism of this system is Guardian Council of the constitution. Principle 91 of the constitution represents the number and conditions for members of Guardian Council; this principle doesn't mention sexuality and only emphasizes on having necessary conditions; thus no legal prohibition exist for the presence of women in Guardian Council.

According principles 111 and 112 of the constitution, one of the pillars of Islamic system is the Expediency Discernment Council that has several main duties. There is no sexuality limitation considered in the conditions of membership in the Expediency Discernment Council.

Therefore women can without any limitation select the representatives and also themselves can be a candidate. Generality of women are participated in determination of six members of Guardian Council indirectly and the participation of women representatives in Islamic Consultative Assembly for selecting these persons is directly; however the role of women in decision-making and legislation in national level is not only ended to Islamic Consultative Assembly; but they are also participating in decision making and planning through other centers.

The constitution and the problem of women's occupation:

The constitution and consequently the assembly and other centers in legislation related to women have not only addressed to ideas and general laws; but they have tried to respond their fundamental and elementary needs. One of the essential needs is the problem of women's jobs.

The constitution has always the necessary capacity for extracting and inferring executing laws. The principles that the constitution of Islamic Republic has anticipated to improve the social-political participation of Iran's people has paid specific attention to women's rights.

There is mentioned in the introduction of the constitution: "In the creation of Islamic-Social foundations, human forces that have been serving foreign exploitation find their human rights and main identity and in this recovery, it is natural that women because of more suffer from arrogant system would have more rights vindication. Family is the fundamental unit of society and main center of human sublimity. Ideological and belief agreement in constituting family that is the main

background for evolutionary and increasing movement of human is the essential principle and providing facilities for reaching this purpose is from the duties of Islamic government. Woman in such perspective from family is out from being object and being instrument for promoting consumptionism and exploitation and in addition to recover the important duty of motherhood, is training school people and is active together with men in social life; and as the result, has more important responsibility and has higher value and dignity in Islamic perspective" (The constitution of Islamic Republic of Iran in 138).

The constitution has addressed women subject specifically in other principles after this introduction; including in clause 14 principle 3 which represents the goals of Islamic republic; according principle 20 all people including men or women are equally in the support of law and all are included to have human, political, economic, social and cultural rights by observing Islamic regulations. Principle 21 also bounds government to ensure women's rights in all directions with observing Islamic regulations (Zahedi, 2002).

In the view of law, it is not necessary to engage women in a job that reduces their physical power; because if the physical power of them is reduced, it negatively affects the motherhood duty of women. According law, every person is free to choose the job that is interested in and it does not oppose Islam and general benefits and other's rights. Islamic government is bound to provide the possibility of occupation and equal conditions for establishing these jobs with regard to the need of society to diverse occupations (Sepehri, 2009).

The job that men and women select must provide enough opportunity and power for their spiritual, political and social self-promotion and also assist them to increase skill and innovation. Therefore, the only benefit of the constitution policy makers is not to provide the occupational background for women; but they have been trying for making policies in a way that both to use women's physical and spiritual power for general economic development and also for women's spiritual growth (The constitution of Islamic Republic of Iran, principle 3, remark 14).

The principles related to woman's occupational model in

family framework: Family is the fundamental unit of Islamic society and woman is the fundamental unit of family; hence, the constitution has a specific attention to family including forming family easily, holding its purity and stability of family relations based on Islamic rights and morality. For this reason, women's job when it harms the stability of family relations and its sanctity and

preserving is not appropriate in the constitution (The constitution of Islamic Republic of Iran, principle 3, remark 14).

In the negotiations of Khobregan congress of the constitution, the philosophy of establishing the mentioned principle is stated as: "this principle is to give importance to family system that holds family in its real meaning in the society and the factors and conditions that weakens family must be resolved in the regulations and plans; because in machinery life, women are attracted from family environment to working environment and this issue weakens family and takes family out of its real meaning and collapses it and removes family in the big society. This principle is to state that regulations and plans must be regulated in a way that family is not removed in the big society" (Details of negotiations in the assembly, final investigation of the constitution, 44/1/1988).

In this principle, woman's right versus man's right is not especially emphasized, but family is named as a fundamental unit that is against solving family in society and removing family from its main concept (R.K: the same). According principle 28 of the constitution, all people are free in selecting a job as long as it is not in opposition to general materials and others rights and according principle 46, every person is the owner of his/her effort. Therefore, woman has the right to possess her income as man has this right.

ANTHROPOLOGY PRINCIPLES OF WOMEN'S SOCIAL PARTICIPATION RIGHT

In this study, we briefly address anthropology principles of woman's rights in Islam and about the dignity and position of woman as a human in creation system in the perspective of Islam and how God has defined human.

Mankind, the God's substitution: Legal thoughts of each school about human are originated from the attitude of that school to mankind's identity. If woman is a supreme creature and has social and personal rights in the perspective of Islam and it considers for all humans having genetic differences equal rights, but not similar rights is originated from the way of Islam's attitude to mankind's order and position in creation system and the connection of world with God. If Islam is different from Western schools with regard to women's rights, this discrepancy is originated from Islam's attitude to human identity.

Western thought was initiated by humanism since Renaissance in the West and in contrast to Church

holders that knew mankind especially women as an ignoble and woman's temptation as the reason of human exhaust from heaven, it considers genetic facilities of mankind as the only reliable point in the world and introduces human as the criterion and center for everything; but sacred religion of Islam has no peace and vicinity with both of them. Islam neither knows woman as an ignoble that her only value is generation survival nor introduced human the criterion and center for everything and considers mankind as God, but sees human and all the world in a proportional and harmony ratio and doesn't remove one of them for the other.

Quran depicts human in highest position in one hand and knows its position and identity meaningful in relation with the creator of the world. Holy Quran introduces mankind as substitution of God. "When your God said to angels, I want to assign a substitution on the earth" (Baqareh, 30).

Mankind is the substitution of God on earth and represents its substitution in all existing affairs. Human that is God's substitution on earth should have the traits of God to be the representative on earth; therefore when angels saw mankind's material and sensual aspects, they objected God for its non-qualification and God responded to angels by mentioning human's spiritual and scientific aspects (Tabatabaei, 115/1).

Scientific capacity: Holy Quran evaluates creature's value with scientific criterion; in the other hand, it introduces scientific capacity of human as the biggest and highest capacity and knows human knower of all secrets and facts of creatures; superior than angels and their teacher. "God taught all names of creatures and then presented them to agents and said tell me about the names of these creatures if you are truth, angels said you are pure of any fault and we have no knowledge except what you learned us; God said: mankind, make them aware of that names" (Baqareh, 31-32).

Nature of God: Human is a creature that is aware of God his/her essence and depth. Awareness of God is in its all existing particles. "When your God took their children from their backs and made them witness for themselves that am I your God? They said, yes you are" (Araf, 172)

Human's targetedness: In human's nature, there is a divine element in addition to material element that makes it different from other animals. Human is a combination of nature and meta-nature; originality and truth of human is related to meta-natural aspect and natural aspect of human has subordinative aspect and its spiritual aspect shows its superiority to all creatures. Quran considers

human as a targeted creature and considers its end to worshipping God and reaching God's vicinity (Zariat, 56).

In Islamic thought, human's creation is based on a previous and targeted plan and human's superiority is in its vicinity to God and the sign is faith and good acts. "People, we created you from one man and one woman and made you with different tribes to recognize each other; undoubtedly dearest of you for God is your most pious one" (Hajarat, 13). In Quran's perspective, human's value is neither on tribe nor sexuality; but the criterion of human's superiority is his/her ideas, motives and behaviors.

In Quran's perspective, human has a big responsibility that earth and sky didn't accept it. "We presented the trusteeship to sky, earth and mountain and they rejected and human accepted that trusteeship" (Ahzab, 7).

In Islam perspective, man and woman are common in all human virtues. Both are created from one root and origin and yet are different somehow in terms of physical and spiritual issues; this genetic difference has caused not to have legal similarity in terms of religion.

Holy Quran emphasizes that the criterion for human evaluation is their act and faith. Sexuality is not included in this issue at all. Greatness and evil of each person is from his/her act and performance. "Every breath is bound to its act" (Anam, 164). Everybody's reward is related to his/her act. No one's right is ruined and no one is oppressed. Each man or woman who does good actions while has faith to God will enter garden and no one is oppressed even in the level of the bump on palm's nucleus.

Genetic differences of man and woman: It has been said that man and woman are similar in humanity and are created based on common goal; however, man and woman are from two different orders that natural characteristics makes them distinct; these differences are the background of harmony and cooperation between these two sexualities. Therefore, the constitutive of humanity exists in both and the constitutive of sexuality is excluded to that kind. According to this, duty that its condition is to have awareness and authority and it exist in both sexualities; it belongs to all humans and is not specified for a specific type or sexuality; but the type of duty man be different that in this case specific sexuality decrees are formed.

Are the differences only in physical range and features or they include more wide areas? Some groups of woman advocates believe that sexuality differences are only related to man and woman physical aspects and

other differences are originated from environmental and cultural effects either behavioral aspect or intellectual aspect and haven't genetic root.

According religious sources especially holy Quran, man and woman are not only different in terms of physical dimension; but they are different in feeling, spiritual intellectual and behavioral dimensions.)the same) Difference and non-similarity of woman's and man's rights is originated from these natural discrepancies.

As Shahid Motahari anticipates the similarity of woman's and man's rights is based on the assumption that no difference exists between man and woman in nature; according this assumption, man and woman with similar talents and needs and with similar legal documents that have from nature are participating in social and family life. So, laws must be regulated based on similarity and equality. Another assumption is that the rights of man and woman are different; based on this their non-similarity is related to their nature, so non-similar rights must be considered for them and in all of these rights, equality is observed not similarity. As Shahid Motahari said: The natural difference of man and woman is not at all related to the issue that is man the superior or woman and is one sexuality inferior or not. Creation rule had another purpose from these differences. Creation rule have created these differences because it strengthens the family binding between man and woman and makes their unity better. This difference is also in body's parts that everyone has specific role for human health.

Genetic world is full of differences and abilities; but no one knows these differences as the sign of fault and completeness per se; for example vision power of human is very weaker than some birds and hearing and smelling power of human is very weaker than some animals. This talent fault in human in the mentioned issues doesn't mean a shortage in sublimity and completeness of human. Every creature because of its specific operation is equipped with one kind of instrument and natural structure and these structures are meaningful in the direction of that ensures harmony of operations and structure and goals of wisdom and targetedness principle in creation system on all creatures. Therefore if the words defect and completeness have no value concept and only point natural differences, such definition of defect and completeness can be used compared to man and woman; for example woman is stronger than man in terms of emotional issues and man is more incomplete than woman. Holy Quran mentions this kind of defect and completeness and anticipates it as difference in classes, "We divided humans' livings in world and we gave superiority to some people in classes, because some of them serve some others for their livings" (Zokhrof, 32).

Basically, difference in creatures is most essential principle in progress and completeness; if humans were all in one form and color and one thought and intellectual and emotional power, no evolution was formed and no civilization was created; progress and civilization of mankind is because of these differences and genetic discrepancies. Woman and man are both members of a unit named society; progress and development of this unit is completely connected to these genetic discrepancies that seeks genetic features of its proportional rights; therefore genetic difference of woman and man is that it follows legal and social differences and these differences cause completeness and progress of both sexualities.

Diversity of completeness ways: So, far we have reached to this result that creation of man and woman has been for similar goal; i.e. the aim of creation for both is to reach completeness and mystical worshipping and the way to this end is action and faith; therefore both are common in this goal and the creation of neither of them is superior than another and neither of them are inherently superior and reaching to completeness needs appropriate conditions and facilities. The investigation of Islamic sources show that God has created conditions both in terms of genetic and in terms of religion to make able woman and man to follow this way proportional to their capacities (Tabatabaei, 2).

The essential question here is that does unity in goal followed necessarily by path unity; maybe a collection has a same goal but for reaching that goal each member must proceed proportional to its capacity and talent having different ways. Being common in one goal doesn't cause the duties and rights to be completely similar. Perhaps the action that makes woman complete and puts her in the way of felicity is not exactly the action that makes man complete. As Hazrat Mohammad said: Men's Jihad is giving property and life for God; but woman's Jihad is to be good with husband (Majlesi, 1982).

Therefore, if there is a difference between the duties of man and woman in Islam, it is because of difference in genetic traits and the necessity of harmony in social issues. These discrepancies must not be considered superior in one gender than another. In validation system, none of superficial situations causes superiority and inferiority of other gender and sexuality is not superiority criterion. The criterion of superiority or inferiority of one person or a gender is its moving value and degree in the completeness path.

Social system is necessarily formed based on sharing work and responsibility. In genetic system, woman and man have common responsibilities; however specific

responsibilities are on each one separately. The important point is that these responsibilities are none important per se; all are a bed for them to try by their will and authority in the path of completeness.

ISLAM AND UN CONVENTION ON WOMEN'S RIGHTS

In article 1 of this convention the concept of discrimination is defined to be a background for designing next discussions. In discrimination definition it says: "The phrase discrimination against women in this convention means having any distinction, exception or limitation based on sexuality that is destructive in authorizing women's rights and their fundamental freedoms and benefit and appliance of that rights based on equality with men, regardless of their marital status in all political, economic, social, cultural, civil etc. areas or basically aims at devastating this situation".

In clause "a" article 2, the inclusion of equality between men and woman in constitution or other related rules is mandatory for each country.

Also in clause 1 of article 15 says: Member states give equal rights to woman versus men. In clause 2, it says: Member states in civil issues give women legal facilities and authorities exactly equal to men and also equal conditions for benefiting from these authorities and facilities".

In the above text, it obligates equality of men and women rights in all directions to governments; necessity of this obligation will result in the equality of women's and men's rights in all legal issues. Women will have similar rights with men. In article 1 in describing the word discrimination in addition to defining, it points to removing every kind of limitation distinction which is based on sexuality for women.

Therefore, the mentioned article disagrees with all laws that are different for men and women; even specific supportive laws in favor of women. Essentially, it doesn't consider gender in law at all and knows both genders the same in all legal directions; and considers men and women differences in natural talents and its needs based on genetic talent. While men and women have a lot of differences in terms of genetic that these differences are the origin of difference in rights and duties of man and woman. In this convention, equality is used wrongly instead of similarity.

Shahid Motahari says in this regard; the assumption of similarity between men and women's rights that is wrongly named as right equality is based on the hypothesis that men and women are living in family life with similar talents and needs and similar legal documents

that have from nature; so they must have family rights based on equality and similarity; while men and women are created by different needs and talents that their social and family rights must be regulated proportional to that needs and talents. He also says: "Rights equality is one issue and similarity is another; equality of women's and men's rights in terms of material and spiritual values is one thing and similarity and resemblance is another. In this movement (woman rights' movement) intentionally or unintentionally similarity is used instead of equality and equality is considered the same as similarity. Quality was ruined for quantity; woman's humanity caused forgetting his women being".

Utilizing similarity instead of equality exists in all articles and clauses of UN convention of women's rights. Regulators of this convention have put genetic traits of men and women for regulating equal rights of man and woman and physical and spiritual differences between these two genders are not intended; the result of this inattention in today's world is collapse of family basis and living dissociation of family. In viewpoint of UN, man and woman are created equal in all physical and mental aspects; so they must have similar rights while these two sexualities are different in many aspects of creation that cannot be neglected and they can't have one regulation; one regulation for both genders has not had any result except collapse of family and society that we are observing this disorganization and fragmentation in the current world. Therefore, neither women can reach their natural rights nor men can perform their duties. Family life is defined only in the framework of its sexual desires with freedom form. Men and women can satisfy their instincts out of family framework and moral norms and no one has any responsibility against other.

CONCLUSION

By the specific approach of Imam, a specific un-experienced viewpoint was formed in global area about women's rights that this viewpoint has two fundamental traits:

It didn't consider impressive distinction between man and woman for social presence. The considerable point is bilinear presence of woman; because Imam considers the presence of women in social activities as woman's right and mentions it as obligation by making responsible women to involve in society affairs and preserving Islamic system.

Second feature is adherence to Islamic teachings; for this reason, women's social presence is defined with regard to the specific regulations taken from Islam. Fundamental actions were performed for women on this issue by supervision of the constitution and proposing perspectives and supporting organizing this problem in order to legalizing and authorizing it.

New look to woman, her presence and rights after revolution is owed to this religious leading attitude that nowadays according consistency with the need of time and responding to tendencies and needs of Islamic women has been turned into a global and Islamic model. This kind of Imam's attitude to woman's rights is originated from basics of Islamic anthropology and Imam knows woman as a divine creature equal to man, while having genetic discrepancies with men, they are equal in terms of rights; but they don't have similar rights for the sake of genetic discrepancies.

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