

The Status and dignity of Women in Islam and Hinduism

El estatus y la dignidad de la mujer en el islam y el hinduismo

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Resumen

Las religiones celestiales han hablado mucho sobre la creación del hombre y su lugar en el mundo de la creación. La posición de las mujeres en estas religiones, conocidas como religiones de revelación, es muy alta. En los antiguos hindúes, la mujer no era tan digna y considerada como los hombres, aunque en los Upanishads se valoraba intrínsecamente a la mujer, y el hombre y la mujer son mitades que se complementan. En la actualidad, no existe una diferencia legal entre hombres y mujeres en la India, y las mujeres pueden participar en actividades políticas, económicas y culturales como hombres. En el hinduismo, la mujer ocupa una posición alta como madre, desde el punto de vista del hinduismo, la mujer ideal es una mujer que ama a su marido y le brinda consuelo. Pero la niña hindú es mucho menos valiosa que el niño hindú, y muchos hindúes generalmente no favorecen a la niña. Desde el punto de vista islámico, hombres y mujeres tienen el mismo valor en términos de humanidad, y nadie tiene superioridad sobre otros en su humanidad. Pero esto no significa que se nieguen las diferencias físicas y mentales entre los

dos. La santa religión del Islam considera a las mujeres como la primera y principal tarea de casarse y criar hijos, asignando deberes específicos a las mujeres que son acordes con su tipo de creación, pero al mismo tiempo permite que las mujeres se adhieran a los principios de participación de una mujer musulmana. en la comunidad y participar en actividades sociales y económicas.

Palabras clave: Mujer, Islam, Hinduismo, Amor, Familia, Madre.

Abstract

The heavenly religions have spoken much about the creation of man and his place in the world of creation. The position of women in these religions, known as the revelation religions, is very high. In the ancient Hindus, woman was not dignified and regarded as much as men, although in the Upanishads the woman was intrinsically valued, and man and woman are half halves that complement each other. There is no legal difference between men and women in India today, and women can engage in political, economic, and cultural activities as men. In Hinduism, woman holds a high position as a mother, from the point of view of Hinduism, the ideal woman is a woman who loves her husband and provides his with comfort. But the Hindu girl is far less valuable than the Hindu boy, and many Hindus do not generally favor the girl child. From the Islamic point of view, men and women have equal value in terms of humanity, and no one has superiority over others in their humanity. But this does not mean that any physical and mental differences between the two are denied. The holy religion of Islam considers women the first and foremost task of marrying and raising children, by assigning specific duties to women that are commensurate with their type of creation, but at the same time permits women to adhere to the principles of a Muslim woman participate in the community and engage in social and economic activities.

Keywords: Woman, Islam, Hinduism, Love, Family, Mother

Introduction

As half of the human body, women share the nature and essence of humanity with men and thus enjoy human and natural rights, but in many schools and cultures throughout history, this right has not been recognized and has been trampled. Many schools consider women to be second-class and a tool in the hands of men, and only women have the right to live along with men. This historical background was strongly challenged in the modern age and as a result feminist currents began to rise up in the struggle to fight against any discrimination and restriction against women with the motto of equality between men and women and the restoration of women's rights. For the irreparable damage was inflicted on human societies and women themselves. But in this vibrant market, monotheistic religions have always been the true guardians of women's real rights, and their realization, not in the shadow of the slogan

of equality between men and women, but with a realistic look at the physical and psychological characteristics and differences and similarities between the two and they have searched for the kind of human gender. The present article, which examines the position of women in the two religions of Hinduism and Islam, is an attempt to clarify two approaches to women in two schools, one human and the other one divine, and to highlight their similarities and differences.

1. CONCLUSION PART ONE: WOMAN IN THE SCHOOL OF HINDUISM

Hinduism is one of the Eastern schools whose origin is India, and most of its followers now reside in that country. What stands out most in this religion is the existence of many gods and goddesses, each of which represents a particular power and some have reduced the number of these gods to one hundred and thirty (Amid, 2001, p. 321)

A) Historical Look at Woman in Hinduism

In the ancient Hindu woman, she was not dignified and regarded as a human being. This can be deduced from material from the *Manu* constitution on women. Some of the material states that a woman in childhood is under the supervision of his father, in her youth by her husband, and in the case of the death of a husband, her son is her responsible in her life. Women in law books have the lowest dignity and personality and are denied access to social activities and religious ceremonies. Women are legally impure, so they do not deserve to learn Mantras.

But in the law, however, there is some contradiction in the status and dignity of women, for example in the Upanishads, where men and women are equal halves that complement each other. It is on this basis that in some places the woman has been promoted to a goddess, but elsewhere she has been recognized as an evil and seductive being (Holm, 2004, p. 135). This view, of course, has a philosophical basis that divinity is neither male nor female but transcends both sexes without counting one another (Ibid, p. 138)

B) Women influencing Hinduism

Looking back on the history and culture of Hinduism, famous women can be found to have been the source of profound developments and influences in Hindu society. Originally written in Hindu mythology and in his epic texts, including Mahabharata and Ramayana, probably two hundred years after Christ, the sacrifice of a wife and the satisfaction of her husband at the expense of hard work, are mentioned as characteristics of an ideal woman. . Among women who have this feature and are known as an ideal woman, the following can be mentioned:

1. Sita: Sita is the symbol of a woman who sincerely serves her husband, Rama. She accompanies her husband in the process of living in the wild, in the woods and in the jungles, staying with her husband for fourteen years away from home. When her husband asks Sita to come back, she states that the woman is next to her husband. In Hindu mythology, it is said that Davi, Ranashah, found Sita in the forest and then imprisoned her in his palace. Davy then sought to marry her, but she was not satisfied and remained loyal to her husband. Thus, Sita's decision to remain faithful to her husband reflects the social attitudes of Hindu society towards ideal female characteristics.

2. Savitri: She's just like her big sister Sita. Savitri is tolerant and well-mannered and is an ideal woman. She willingly marries her husband, Satyavan, and while Satyavan is more than a year away, Savitri asks Pama to keep her husband alive. So Pama was forced to return to the world by her request and gave him many sons.

This myth, in addition to expressing one of the characteristics of an ideal woman, that is, loyalty to the husband, implies that the woman is incapable of sex and that she is subordinate to the man, and that a woman without a husband cannot survive.

3. Drupadi: This woman's name is mentioned in the Mahabharata texts. She is the wife of five men called the Pandava Brothers.

Drupadi is a woman who plays an active role in social and public settings. She is both a wife and a queen. She symbolizes a lively and loyal wife. When her husband loses his fortune in gambling with his cousins, she stays by the woods and becomes sad. She not only provides for the comfort of her husbands, but also gives them hope.

Interestingly, when one of the brothers, Poditcher, dribbles over the damage he and his brothers have suffered in gambling, Droppedi defends her rights as a brave and courageous woman. The brother-in-law's gambling cousin calls for Drupid as his housekeeper, but she refuses and returns the carriage that had come to take her away. She said "Come back

and ask the gambler whether he lost himself or his wife in gambling? Ask this question to the audience and tell me the answer, then you can take me with you” (Ibid, p. 128)

C) To study the role and function of Hindu woman in family institution

1. Woman as mother

In Hinduism as a mother, a woman holds sublime authority even when she is more prominent than a teacher or a father, and in fact she is seen as a teacher of her children, especially if she has a child that gives birth to a son. Hindus believe that the son provides the happiness of his father and his family. Maternal status greatly enhances the dignity of women. Hindu tales and legends abound in stories of maternal love and affection.

In Hinduism, children are given special respect for the mother so that when a child travels or returns, she touches and kisses the mother's foot or when the first children They earn their living, all of which they give to their mothers because they believe that by doing so, they will be blessed with their possessions and jobs.

2. Woman as spouse

Marriage is the biggest life-cycle ritual for most Hindus. When the two marry, they enter the family life stage in which they must perform their duties to the family and society.

According to Indian law, it is forbidden for girls to marry before the age of 18 and for boys to marry before the age of 21, however, marriage is practiced at a much lower age in India.

In ancient Hinduism, marriage could have been by force, either by buying the bride, or by acquiring the consent of the parties; to give them money, to be more honorable, and to be hailed as great praise (Will Durant, 1992, p. 464)

Marriages vary from region to region. First, a worthy spouse must be considered by the parents. Weddings are followed by prayer, walking around the altar, and reading the manners of the book by the clergy. Marriage is at the same time a great social celebration, accompanied by mass walking, exchanging gifts, banquets, and parties (Shatuk, 1998, p. 134)

In Hinduism, as a wife, she has no independent status and dignity, and in the matters of the home, she cannot make any comments and is

completely dominated by her husband. From Hinduism's point of view, she is the ideal woman to love her husband and provide her with comfort, even if her husband does not care about her and does not appreciate her service. The woman is depreciated in the presence of her husband and she has no independent existence without her husband (Afshar, 2001, p. 108). In Hinduism, a woman who has no son has to ask her husband to adopt another wife and to leave her alone. (Waqar, 2009, p. 72) There were also no restrictions on the number of marriages in Hinduism, but there was a rule that a woman should not be lower than her husband. Also, after the death of her husband, she cannot marry, and even in the religion of Brahma, when the husband dies and is burned, the wife must also burn herself.

3. Woman as girl

In ancient Hinduism, the girl was of lower value than the boy, and accordingly many Hindus did not show interest in the child. At present, in some villages in India, girls are buried alive to please the Hindu gods. Hindus see the birth of the girl as a disaster, and so in spite of police scrutiny and strict law enforcement, they kill girls in some open areas.

The reasons for this include:

(A) The son is of economic value to the Hindus and can raise money for the family.

B) From a traditional perspective, the boy is more valuable because they believe that the boy can keep the family name.

C) The boy is also more valuable religiously because he has the right to practice religious rituals to teach the soul in the family of the deceased and the girl is deprived of this right.

D) Giving the girl a dowry requires her to provide a dowry, which would carry a heavy financial burden on the families.

Of the four most common causes today, the fourth is the inability to provide a dowry for a girl, which has led to a negative perception among Hindus of the child's daughter. Therefore, if there are no families that are financially obedient, it is difficult to give birth to their daughter, and therefore the daughter always burdens the family as much as she should. (Baghdadi, 1998, p. 28)

D) Woman in the present Indian society

1. Women and cultural and social activities

There is no legal difference between men and women in India today and there is nothing left to distinguish between them and limit women's social activities. Although in some remote areas and in some rural areas there are practically some Hindu traditions, the development of education and examination of all areas of India to improve the quality of life and the emancipation of women has removed many of the past laws, especially marriage and inheritance laws. (San Gupta, 1968, p. 32)

After India's independence, women, like men, took an active part in the community, including in temples and education, and even participated in many serious scientific debates and came out high. Since the independence of India, many women have continued to work for the betterment of society by following Sarvodaya's cause.

In the history of Hinduism, there were women who devoted their lives to helping children and even not marrying. One of them was Mother Teresa (1969), who gathered and educated orphans from villages and towns.

2. Woman and political activism

One of the first tasks of the Indian Women's Council shortly after its inception in 1917 was to try to create a political equal opportunity for women with men. As a result, after India's independence, women participated freely and equitably with men in state affairs and engaged in political activities such as participation in elections, party membership, and so on.

Examples of women's political activism include the launch of the Indian National Congress party, where women played a prominent role and were able to occupy high positions in the party and even presided over occasions. Reach the party. Most political parties in India now have a number of female members, and in every general election, many decent women are elected.

3. Women and economic activities

In India, laws have been put in place to ensure that men and women have equal rights to income and ample opportunity to live, and that the government must direct its policies to provide them. These laws made it easier for women to participate in the economic activities of society.

TWO: WOMEN IN THE SCHOOL OF ISLAM

A) Historical look at women in the Islamic world

To understand the true status of women in the transcendent school of Islam, it is necessary to review the situation of women in the ignorant age and study the attitude of pre-Islamic Arab society to girls and women. This study will make us more aware of the dramatic change that Islam has made in the attitude towards the female gender and will make us more aware of the immense vision of Islam's life school for female personality.

Woman in pre-Islam

Before the prophetic mission of the Prophet Mohammad (P.B.U.H) and the advent of Islam, the ignorant Arabs were in the darkness of ignorance, and the fire of hatred and rage spread throughout their existence, and murder and looting and rape were usual and common among them. In this situation, the fancy lights of the fathers had grown so silent that their children had been thrown alive with their own hands by the false pretense that they were a source of shame and miserable. In addition, in some Arab tribes, children were beheaded and sometimes thrown down from the top or the top of the mountain or thrown into the water and drowned. If a woman became pregnant, she would be taken to the desert at the time of childbirth and dug up a grave so that if the baby was a girl, she would be immediately buried alive or brought to work if a mother for the third she gave birth to a baby girl, and she was buried alive with her baby (Maknoon, 1994, pp. 28 and 36)

But the main question is what motivated them to commit this heinous and inhumane act. There are a number of reasons for this, including the fear of being taken captive. Because in the Arabian Peninsula, the tribal and ethnic wars market was hot and essentially a warlike character part of the ignorant Arab personality, defeat in the war and subsequent enslavement of tribal people led to It was considered a shame for the tribe. Now if this slave were to be among the women, it would have been far more profane. Therefore, the ignorant Arabs kill their daughters to prevent this and to prevent their daughters being taken captive and thus endangering the tribe's reputation.

Among other reasons was economic poverty. Many men did so because of their inability to provide for their families and killed their daughters who, unlike boys, were unable to contribute to their living expenses (mere consumption) (Dehghan, 2008, P. 28)

The status of women after Islam

After the emergence of the Islamic world religion, the Prophet Muhammad (P.B.U.H) forbade people from discriminating between girls and boys and invited them to justice among their children. The Prophet Mohammad (P.B.U.H), with his influential speech, mentioned the position of the girl in the society and condemned the disrespect of the girls. The Prophet himself, in effect, made the most of his gratitude to his daughter so that their practical course in this regard would be an eternal paradigm for Muslims. In a society that was considered a disgraceful girl, the Prophet of Islam always kissed his daughter's hand, and in her honor, demanded and affectionately to her daughter, Majesty Fatima (P.B.U.H) and he was interested in saying to her, " you are my life, Fatima."

In the Holy Quran, chapter of Kosar, which was revealed in the dignity of Majesty Fatima (P.B.U.H), is the clearest proof of the dignity and high status of women in Islam. When the infidels and the polytheists could in no way hinder the advancement of the sacred religion of Islam and its supreme teachings, they were glad that the Prophet had no son, and that his religion would end and disappear after him. Hence he was called "Abtar" which means without continuation in the family (Tabarsi, 1982, Vol. 10, p. 458) But by sending chapter of Kosar, God cancelled mistakenly assumed that the name and generation of man would continue only through the Son, the line was canceled and, as Kosar chapter recited it and identified she as a boiling spring that would become a means of blessing the Prophet's generation and spreading it throughout the universe.

B) Influential women in the Islamic world

One of the exemplary women in the Muslim world is the believers' mother, Majesty Khadijeh (P.B.U.H). She is the first woman to believe in the Prophet of Islam and spend all her wealth and property in pursuit of the transcendent goals of Islam to the extent that she herself said: "There are only two skins left on the property, we fed provender our sheep by them and at night we put them on our bedding. " Majesty Khadijeh's support was not limited to the material aspect alone, but as a solid support, compassionate and support of the Prophet in his lonely moments in enduring hardships and difficulties in line with the critical mission. In the virtue of Majesty Khadijeh (P.B.U.H), the Prophet Mohammad

(P.B.U.H) declared her as the best women in Paradise along with Majesy Maryam (P.B.U.H) and the wife of Pharaoh Asiyah. (Majlis, 1980, v. 13, p. 163)

But the perfect example of a Muslim woman and the supreme lady of Islam, Majesty Fatima (P.B.U.H), is the granddaughter of the Prophet Mohammad (P.B.U.H), the girl whom the Prophet of God described as the "Mother of the Father", the fruit of his heart and the result of his life, a woman who achieved perfection in the degree that no man could overcome her except her great father and her unique husband Imam Ali (P.B.U.H). "The woman who was subordinate to the highest being of God and sat down to watch and observe successfully, the perfect manifestation of the light of God and the attributes of God in an important and privileged position, a woman who was called the master of women in the two worlds. She was with the father and was in the politics and defense of the Imamate along with his great husband Imam Ali (P.B.U.H) and defended the privacy of Islam and the Imamate until his death." (Aminzadeh, 2001, p. 209)

C) The personality of the woman from the Islamic point of view

From the Islamic point of view, men and women are of equal value in terms of humanity, and no one has superiority over another in humanity. God in the Holy Qur'an considers all human beings, including all men and women, to be one and the same, and makes no distinction between the origin of the human being and the human being. The Holy Quran says, "O you who believe! Do Allah the Almighty who created you from one breath and then created his wife." (Women, 1)

But this does not mean that any physical and mental differences between the two are denied. Each man and woman, while similar in essence, differs in some modes and characteristics. For example, man has more courage and strength. At the same time, the woman is a mine of compassion, full of human emotions and kindness. The man is physically stronger and stronger in thought, while the woman is like a heavenly paradise, delicate and delicate, and basically with the same kindness of appearance that is full of beauty and spiritual beauty. Only love and affection shine through, making men attractive to her (Narimani, 2000, p. 45), and basically this is the important secret of these apparent differences between men and women. If man and woman were perfectly alike in all physical and spiritual traits, then there would be no inclination

and tenderness between the two, and no marital bond would be necessary for the survival of a generation and the continuation of human life on earth.

D) The position of women in Islam

1- Woman in the family

Woman as mother

Islam has considered the value and sublime status of the mother to the extent that the arrival of the promised Paradise and the blessing of its blessings have been acknowledged in the shadow of the maternal consent. The most beautiful interpretation of this pure truth can be found in the brave word of the Prophet Mohammad (P.B.U.H), where he says” heaven is under the mothers' feet”. (Mottaki, 1990, vol. 16, p. 461)

But from this heavenly expression the Apostle of God may have another meaning, with a little reflection we can see that all the happiness of a person actually comes from the mother. It is the mother who can properly nurture her children, plant the seed of affection and humanity in her children's heart and foster the seed of friendship. It is the mother who can plant the seed of faith, piety and devotion in the farm of her child’s soul and heart so that one can use the fruit of the pedigree of this education for the rest of his life and attain perfection and prosperity to end up in eternal paradise, (Nouri Hamadani, 2002, p. 447)

Woman as wife

Marriage, this sacred heavenly bond has a special place in Islam. In the Holy Qur'an, God has described the couple as a source of comfort and rest to each other and considers the affection and kindness given by the Creator to be created between the two (Rom, 21) but since the marriage bond, is a two-way contract and the smallest social entity necessary for survival and continuity, in addition to the emotional factors that require rules and assignments that each couple will lead a prosperous life together if they so desire. Islam, on the one hand, has entrusted men with the power to make men more capable of making decisions and also with the task of providing a living, guardianship over women (Nisa, 34), and on the other hand, women, he has commanded her to become more and more subordinate to her husband and to do her utmost to regard this as jihad in the cause of God.

The issue of the wife's following from her husband and her agreement with him in the Holy Qur'an is of such importance that the Prophet of Islam, (P.B.U.H) said: "If prostration was permissible to non-gods, I would have commanded women to prostrate themselves to their husbands. (Kleini, 1982, Vol. 5, p. 507) It is clear that all this emphasis is not on raising the gender of men and diminishing the value and status of women, but as it was said, in addition to sowing seeds of affection in the hearts it plays a very important role in the survival and continuity of this sacred social institution. It is clear that in an institution where everyone seeks to have their say on the board and the various levels of management are not ruled, there will be shortage and chaos that will engulf the whole entity, with the least expected collapse and ruin.

Woman as Girl

The religion of Islam has overturned the idea of the boy's superiority over the daughter and has blessed the girl with parental blessing. The Prophet Mohammad (P.B.U.H) said about the girls: "They are kind, they help, they are who have blessings and mercy (Mirza Nouri, 1970, c. 15, p. 15). Your best children are daughters "(Ibid., 116) Of course, this is a divine view that has existed in all monotheistic religions. For example, Our Lord, in the story of Mary (P.B.U.H), when it was unusual for Mary to make a vow of divine grace in the temple, God considered her vow to be appropriate and accepted it best. (Al Imran, 37)

2. Women in the community

Women and cultural and social activities

There is no prohibition in Islam for women in social activities by following Islamic orders. A Muslim woman can be present in the community with the modesty and dignity deserving of a Muslim woman by maintaining the degree that God has set for her in dealing with unmarried men, and as long as her more important duties are in the family institution under not overshadow, engage in social activity, including work and education. This is because Islam has considered the most important and sacred duty of a woman to be married, housekeeping, and raising children. In order to become a safe and pleasant environment for spouses and a vibrant place for the upbringing of children, the family needs a compassionate care provided only by the mother and the housekeeper. She is the only one who with her blazing sunshine flames is able to warm up the home environment and water the seedlings of her marital life with the love of her life. And so whatever undermines this

important task and undermines the woman's emotional vigor in fulfilling this divine duty, it will be a tyranny for the woman and even for the community. For the future men of society will be sought by these mothers and from within these houses.

Therefore, the major difference between women's social activities in Islam and other schools, including Hinduism, is that this activity is not unconditional and follows laws and regulations (Hakimi, 2007, p. 54) Maintaining Islamic dignity and taking into account the important mission of marriage and childbearing are two important points that a Muslim woman must consider in all her social activities.

Women and Politics

In general, we find material in the history of the divine religions that has been driven by women's political thought and thought, leading many social upheavals, and even the driving force behind many divine provisions. For example, the role of Moses' mother during her secret pregnancy and childbirth, as well as her sister's devotion to setting the stage for Moses' return to motherhood and nurturing in her lap.

In Islamic religion, from the first decade onwards, numerous examples of women's participation in the scene of social decision-making and presence in jihad as one of the most prominent political and social activities can be seen. The practical course of women in Islam and, at the head of them, Majesty Fatima (P.B.U.H) is also one of the best evidence of the active participation of Muslim women in the political scene of society. Fatima's (P.B.U.H) crushing sermon in the mosque against the claimants of the caliphate of Islamic society, claiming her right and the right of the Prophet's family over Fadak, as well as a debate with immigrant and Ansar leaders and remembrance of Ghadir event, though this treaty is overthrown but the strengths of a Muslim woman are in defending the right and guiding society's path to salvation.

From the great and unique personality of **Majesty Fatima (P.B.U.H)**, we come to the name of the only daughter of Imamate, **Majesty Zeinab (P.B.U.H)** who through fiery sermons and ironic arguments, tried to put to shame Bany omayah and revealing the great event of Ashura, blessed with the red blood of the best of Adam's descendants, turned it into a green leaf of the glittering history of the infallible Imams and made it immune from a great historical distortion.

Women and economic activity

In Islam, a woman has the right to own property, and while her husband can afford it, she can make a living for herself, and even her husband has no right to claim income, and we do not have her due.

This is also in order to uphold one of the natural human rights and, subsequently, one of the natural rights of women. In Europe, after centuries of industrialization, women were given the right, and the most important reason was the idea of capitalism and the post-Renaissance industrial revolution. The growth of the industry exacerbated the need for manpower to operate in the factories, and women, as cheap labor, were highly regarded by the capital's and factory owners, many of whom were exploited. They were drawn. But Islam permitted economic activity for women without any expectation of women's economic activity, earning and doing work at home or abroad, and allowed them to pursue any form of economic endeavor, capital. (Ibid, p. 55) Of course, in line with humanistic teachings and the task of guiding, the religion of Islam recommended women as men continually in remembrance of God, and they should be careful not to devote themselves to secularism and religion. He commanded the needy for charity and attention.

CONCLUSION

In this essay, we sought to have a theoretical view of the status and personality of the two religions of Hinduism and Islam. As a result of this research, it became clear that in Hindu religious texts and books there is some contradiction in the status and status of women, as they are regarded by men as female counterparts, and even in some places promoted women as goddesses. And nowhere else has he been identified as a follower and second-rate creature, even an evil and seductive being. Traditionally, the daughter of the Hindu, Eliam, had a lower rank than the Hindus. However, as a mother, Hindu women are highly respected and respected. In the case of wives, the ideal Hindu woman is the one who dedicates herself to her husband, to love her husband and provide her with comfort, even if her husband does not care about her and does not appreciate her service.

Referring to Islam, it can be seen that Islam, unlike Hinduism, does not regard woman as a second-class being and at the service of men, and considers woman to be of equal value to man. But in marital life, for the sake of increasing love and affection among spouses and for surviving the sacred institution of the family, it has made women fully obey her

husband and honored her obedience to her husband and wife and promoted it in addition to raising her children firstly. However, it has allowed women to engage in social and economic activities outside the home as long as they do not violate their responsibilities to the family.

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