

The Opinion And The Other Opinion Between Spouses In Pre-Islamic Poetry

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Abstract

You can acknowledge the existence of the opinion and the other opinion in pre-Islamic poetry, especially in the social and family life that combines the husband and his wife. She gave a special impression about the married life within the family. The poets, with their ingenuity and their poetic queen, were able to portray these opinions. They confined the wife while she blames and hurries in blaming, and he may be narrowed in blame, so he becomes anxious and bored until he disagrees with her. He viewed her as a partner in life worthy of care, love and cherishes.

was in the manner of blame or reproach - but her intention was to take care of the family's money, so she is not embarrassed to call him inappropriate adjectives due to the large amount of extravagance in money (1), and from this is the saying of Hatim al-Ta'i: (from the long)

She said: You have destroyed our money and yourself in your generosity until you hurt yourself with her generosity.

I said: Let I sleep normally, and he is from every generous hunter (2)

The text holds two different points of view. The husband - the man - who is responsible for collecting and saving money, believes that he has the right to spend his money as he sees fit, and his wife claims that this behavior is the behavior of generosity and generosity, and it is. one of them. But the wife has a completely different opinion, she considers that generosity destroys money and harms the soul, because money does not come without effort and fatigue. But the husband does not care about this shame: he justifies (let me say this is a habit) to assure her that this generosity is an

Introduction

The wife occupied a wide position in the poet's space and poetic creativity, and throughout the successive ages of poetry, she remained a focus around which the contents and themes of Arabic poetry revolved, and she occupied a part of man's intellectual heritage since his inception. And from this position that she attained, her opinion may conflict with the opinion of her husband, as these opinions came in several forms, including blame and admonition for spending, and her abandonment of the husband when old and gray. . . And other opinions documented by pre-Islamic poetry.

First, the conflicting views on generosity and waste

The opinion of the woman - the wife - in pre-Islamic poetry was present in various families, social and other fields in front of the opinion of the man. The study of pre-Islamic poetry notes two different points of view between the spouses regarding spending and saving. The pre-Islamic poet portrayed women blaming men for spending money, and the opinion of the wife - although It

a life based on constant movement, prone to running out of provisions, and realizing this fact, the man among them was reading his guest today because he was compelled. And he adds on another day that honoring the guest was a desire for good speech and praise in a society governed by values, and generosity is one of the degrees of sovereignty. The life of people in the era of ignoranceIt raised a wide debate on the issue of neglect and waste, and opinions differed about it. Praise and beautiful remembrance, and that in his defense of this behavior he praises what his ancestors of his family and grandfathers did, and he is not happy to leave this inheritance. The idea of money advocates, keeping it, preserving it, and spending it wisely, also has a compelling opinion, because living conditions are not guaranteed, in an environment - like quicksand - where people are insecure in their lives. .

Gary announced that you were about to leave early, and you spoke gloriously.

I planned to revise what she saw in me, money has not been destroyed

Four years, but Grip as a worthy legacy has found an authentic heart

I cried out in amazement at Alma's marriage contract and it was definitely a good time

He loses before him who becomes the king of misery or vinegar for generation D

The most beautiful sustenance comes alive. Offer not shown Shree Views (5)

The poet presented his wife's point of view, which is an audiovisual image at the same time, that is, face to face in front of her husband. The House (third and later) that he tried to convince her of the correctness of his actions, as he was proud of his glory, and stated that he who has money and who is ignorant of the mists of time will not escape from it. It seems that the poet's philosophy in life differs

inherited habit that he cannot give up. The ignorant poet realizes the value of generosity and the various social dimensions of life and generosity, while linking the value of his existence with his destiny. Despite the family disputes based on the rejection of this custom, especially what the wife did, Hatem Al-Tai also refers to the opinion of his wife and how she blames him during the night: (from Al-Taweel)

For the love you gave me at night, I missed the blame, CapellaSoraya, effective reply

You blame me for donating money as a stray, if he did not trust the miser's money and confiscate it.

He says: He did not catch you, so I see the money holding the temple

My offspring and my offspring, for your possessions are abundant, and every man is subject to what he is accustomed to.

Nobody is lonely but a good-looking man; don't rush to keep his tongue quiet

Leave my money to give me a paradise that protects my money before it is lost

Show me a horse that died from a public joke I see what you see, or sting it stingy

Otherwise, some Womack has had enough and made an opinion n make up your mind da old man (3)

In this poem the poet presents his wife's opinion of the night. "This is the time when a man is alone with his wife, and custom has indicated that this is the time for such conversations concerning family matters." (4) The wife's opinion that she will not hinder you. A man is worshiped, honored and raised, and the husband's opinion expresses two things: the habit of generosity that he inherited from his fathers, and his opinion on spending money to preserve and preserve honor. Jahiliya in the shadows of the desert was scarce of supplies, and in

opinion contradicted his position so as not to deprive her of her. She loses her tenderness because she finds in him a source of strength, strength and a future for her children, and the woman's constant fear for her husband indicates the husband's position in the family. The wife is safe and stable in her life as long as her husband is by her side. Because he is the head and head of the family. Most of what we find in the opinion and the other opinion in the poetry of the knights because of their permanent exit from war and fighting and facing the danger of death, and also in the vagrant poets when we find that they have a large number of raids and raids carried out by vagrants due to poverty and hunger, so his wife resorts to intimidating him and terrifying the consequences in his eyes, perhaps He changes his mind and backs away from what he intends to do, but we always see him despise her opinion and ignore it (11). But other poets were subjected to this controversy from their wives, as we shall see. As we find these poetic images and clear opinions in pre-Islamic poetry, for example, disobeys his wife and refutes her arguments and the opinion she claimed to him. In this regard: (from full)

I was afraid of death, as if I was cut off from the target of death.

I replied: The semen in the duct must be a watering cup Z God

VaguiniHyak is not your father; I know I would die Imru if I didn't meet for him

He misses and acts like me if he paints like Manna ZL (12)

In these verses, the poet presented the opinion of his wife, who warns him about death and its misfortunes, because it reveals psychological visions and future tendencies and what happens to her after losing her husband of pain and grief. To fight, it provokes in himself the factors of fear and pity for him from facing death from whose arrows no one escapes, except that he does not listen to it

from that of his wife, which is that sustenance is human destiny. Through this tyrannical outlook, the poet was able to make generosity “a philosophy which he defends with reasonable logic adheres to in unlimited commitment and does what others are keen to collect for his sake” (6). Despite these controversies about the phenomenon of spending and generosity, it represents a social value that the pre-Islamic poet adhered to because he realized that “social similarity with family norms, values and norms in behavior and thinking is part of the basic requirements of family life” (7). Dealing with pre-Islamic texts as forms (artistic or poetic) and on the basis of that, reading them is an explanatory reading that aims to reveal their deep connotations, and leads to completely different results, and may refer to them with multiple connotations and levels (8). Accordingly, despite the opinions, disagreements and disagreements that arise between spouses about the extravagance of money, the generosity between them does not care about this urgency, and therefore they are famous for generosity because they give in time of need (9)

Second: Care and fear for the husband

From war (invasion)

Pre-Islamic poetry presented many opinions between the husband and his wife, including the husband's fear of dangers and adventures. The Arab woman, whether she is a lover, wife, mother or sister, is charged with courage and heroism, but she should fear for the evil man and not lose him, which deprives him of his protection, honor and companionship. , and became a list of widows and orphans of her children (10). Whoever continues to read the news of the days of the Arabs in the pre-Islamic era, will find that the relationship exists between women and the values that men possess of help, generosity and chastity, because women were eager for strength. A brave man was able to protect her from captivity, humiliation and turmoil, but at the same time she was afraid of enemies and death, so she kidnapped him at any moment, so her

Perhaps our constant confusion from Oman will throw him into his pretending family

And if he is late: the rich came without a father for his children, complaining about the poor and the weak

An adjective that does not enter the right without being swallowed from the Book of Seth washes it (15)

He presents a personal button - the wife - and the opinion she expresses towards her husband for fear of doom for him, he may change his mind and retreat, but he insists on his opinion and determination to go out, because his goal is. To protect himself and his needy family and to eradicate poverty, and we find him responding wisely until a person dies while he is among his family, and his sitting in war and invasion will not benefit him, because death is. It is inevitable for every human being (16). The poet tried "to escape from his acute sense of psychological reality that drives him to recount the experience of humiliation, with the desire to get rid of this reality, and not to escape from it and compensate for it" (17), and he may feel oppressed through psychological struggles from going his natural path, and this prohibition It does not cancel it, rather it remains a force that motivates its appearance, rather it remains hidden in it, which is what is called the subconscious. Therefore, we find the person eager to dispel these fears that the wife shows when he tries to overflow with self-talk and restore his personality to its normal course in an attempt to relieve anxiety and calm various emotions (18). Bin Dirar also disobeys his wife (Al-Athila) and denies her claims and the opinion she claimed for him when she blames him for exposing himself to dangers and destruction in his article in which he said: (Ghazir)

I disobeyed her and did not obey her, but I said to her: Pray for me.

Call Dr. To learn Sutikaya, but he was a prophet in the evening

and does not take its opinion, and also does not deafen his ears from its call when he says: (The death is from the springs), meaning that a person must die And if it takes a long time (I must be watered with a cup of manal) and thus death will be dear in the battlefield, and although he supports her opinion that continuing this dangerous path will lead him to doom, he rejects her opinion, and becomes angry against her, so he rises to reprimand her, and insult her. He calls on her to preserve her modesty, for he is dead anyway, and it is better for him to die fighting for his people, defending their women, children and their weak. Soon his sense of heroism grows in himself, so he imagines that if the death was created in an example, it would have been in the likeness of his image and creation as he storms the ranks, and the horses contribute from the horror of war, and the knights are grinning on their faces as if they are drinking from the infusion of bitter melon(13). The Antara when contradicts the opinion of his wife; Because he is looking for immortality and the good remembrance that he achieves through risking himself, as if he achieves eternal life through earthly death, in addition to the fact that Arab society sanctifies death on the battlefield, and views the killing of a knight for the sake of his family or tribe as the highest kind of heroism, and thus reveals the The hidden struggle between the love of life and the love of death in order to consolidate social values such as courage and heroism, which the poet knew and acquired and considered the centerpiece of his honorable human existence (14), and reveals the indifference to the opposing opinion.

Such is the saying of Urwa bin Al-Ward, Abi Al-Saalik, speaking about the opinion of his wife and her prohibition of the invasion: (Min Al-Taweel)

I see or feel that tomorrow is blaming me, enemies are rewarded, I fear the soul

Knock ok Slim, if I live for Serena, don't realize I'm with the decision or I will run

death, which is the main motive and the desire to take risks. , to challenge death, and restore life, because man is a hostage to death. Death (21); For a knight who wears the immortal majesty of moral masculinity on the battlefields, he scoffs at her opinion and does not see in it the logic of the risk. Because his happiness and ecstasy are in the extent of the skill he shows in the martial arts, and that the masculinity of the poet - the knight - consists in fighting battles and invasions, and that his opinion is specific to jihad, not fear. From. Death and those who object to it (22). The poet explains his philosophy of life that he does not hesitate in his constant and continuous exit to the conquest; In order to provide food and money for himself and his family, despite the insistence of his wife and her exposure to him.

For entertainment and drinking wine

This disagreement between the husband and his wife was not limited to the fear of dangers and torment, but differences emerged between them about drinking wine and gatherings, where we see the picture of the difference of opinions between them clearly and clearly. It is a means to overcome worries and aches, and an alternative to the manifestations of time, the affliction of old age, and the loss of youth and pleasure. In fact, embracing them and sitting with them in regret is considered - in some situations - a manifestation of bullying and generosity. All of these reasons were reflected in his thinking and behavior, so he lived the anxiety and despair that prompted him to drink wine, or he saw in them drinking that praise and eternal immortality. This was confirmed by the poets of the pre-Islamic era. (Fashem bin Wathal) disobeys the opinion of his wife, who blames him for drinking wine, as he says his piece: (from the saw)

The Presence says: There is no such thing in you

I said: I made a mistake, but I changed it

It's the praise I heard

Eat me on the eve of the art you liked before, you didn't miss me

I invite you, in times of trouble, to suffer from what befalls you and do not help me

If you violate the north and what happened to you your grandfather

So she cut him off from me, and she, too, knew of a slander against me (19).

If we look at those verses, we will find two conflicting opinions, one of which represents the voice of the knight who aspires to achieve his distinguished existence through self-sacrifice and self-sacrifice ; .This is due to his personal position among the knights and the brave, and his commitment to the values and meanings of chivalry, and he confirms to them by saying:

If you go against me in the north and find me, you will not join me in my right

And this is evidence that if his left hand resists him and prevents him from going out to invade and fight, then he cuts it off, because he takes the path of war as a stage in which he shows himself and his strength and in it. He is aware of all his equestrian abilities. The poet was tyrannical in his opinion, and he did not care about the opinion of his partner in life, because he defends his ideas, beliefs and mental visions that achieve him a semi-objective presence determined by the frameworks and course of events. With them. The values and goals he believed in, which formed the focus of the psychological conflict between him and his wife.

Man is an Arab lukewarm, serious, ambitious, proud, rejecting the dear, generous, brave. For him, these traits are insurmountable, and they do not accept the same humiliation, cowardice, and defeat of their difficulties; Therefore, we find him in defiance of her, holding her face despite her reproach and reprimand (20), in addition to the belief of the pre-Islamic poets in the inevitability of

the life of the Arabs in the pre-Islamic era existed. Invading, beating and jogging to gain booty, as well as drowning him in entertainment and drinking alcohol are all reasons that led to his deficiency, and he did not find anything to hold on to from the means of his livelihood, and this was confirmed by his saying. (Cutting the ropes by Ibn al-Qalfa), but he gave his opinion and admitted what he had done wrong and right in drinking wine, spending money on it, and not making the raids and conquests of his people, as a result. All of that is on him alone and he does not care about his wife's opinion despite his acknowledgment that her blame is valid, and that what is meant by it is drinking wine and playing with regret, and they are people who rush to drink and love. And returning to it again and again, we see them get drunk quickly and get drunk because of the speed of alcohol in their bodies, and their strength betrays them and their logic, because it serves to warn the areas of perception and perception in their minds (25). This infatuation and attachment made opinions different, as the pre-Islamic poet did not see anything else in himself and his mind, so drinking wine was not an artistic behavior in proportion to public taste, but a social behavior and became an integral part. Part of his life (26), and from that a special family dispute erupted between the spouses (Al-Samwal bin Udaya) evidenced by his saying: (Out of abundance).

How many is AazlhAsit not Vamp claimed as Goat if I have finished unfinished to arrived I told her abit Ozk drank was Sagit cried AzlAazlh cried ⁽²⁷⁾	Oaazlta not notTazlina Leave me Arche de If you are a debauch Oaazl has been overlooked blame even yellow wrists may lead me Ozk has dragged to Alndamy even if people have a boy
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Not rubbed liquor did ceremonies

Hello life and fun no

Wei defective wine rotten a

Vintage Paisley Where I Find

Neither immortal nor eternal

Live and do not receive me

I am neither wealth nor born (23)

The man got the approval of his wife, she admires him, but she blames him for the issue of alcoholism and blames him, but her opinion was not accepted by Shim. From the fact that he negated the drinking tablets, and the cursing words of him and his comrades are my way to immortality. Then he expressed a violent opinion about his wife, saying: "If the matter forces me to choose between you and alcohol, then I prefer alcohol to you and to my money and my children." This violent opinion is a reaction to the opinion of Hazrat.

And the same argument is with (Aws bin Ghalafa), where he says: (from the abundant)

Cut the ropes son of uncircumcised Ali and that money is decimated and a Han j invasion platitude Lee descent and junctions Khallaal pumice Intercourse have no soles but what got in astonished and won ⁽²⁴⁾	Not said GulUmaamah on Dhirana but it is my fault and Soba the Terni Umaamah say Mali has been with Alinver have fun Alnchaoy only the effects of Argelh barefoot few preferred them Kasphm
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In this poem, the poet faced two disputing controversies, and his wife (the imam) saw when his people, BanuTamim, defeated Bakr bin Wael, and his failure to participate in the invasion because

related to man, so the environment for harsh conditions and surrounded by tragedies and misfortunes, although it is not reasonable that human value is linked to a lifetime (29). He reflected on the poets' experience and illustrated those opinions and disagreements based on resentment of what this phenomenon has become. The opinions and attitudes related to gray hair are almost more severe for a man, because he sees in himself helplessness and weakness, so he suffers and sighs, expressing his opinion about his marriage to a woman who did not respect the right of the marital relationship. With him, until matters reached them divorce and separation (30). The extrapolation showed that the poets shaken by everyday life, and its manifestations of graying, loss of vitality, and a feeling of alienation from them, were not defeated or kept idly by, nor content with contentment or submission. Its challenges and this is especially evident in personal and family matters (31). Talking about these opinions and conflicts between husbands in old age reveals the poet's severe pain and suffering when he faces a tragic situation from the woman's distance from him and her distance from the features of old age that hastened to him (32). (from simple)

Asma's rope became paralyzed after an alliance and love that was muffled.

The adjective of man has taken the place of my knowledge, which would not blame the rift valley

A weak cross, if they bring him, it is better, and your present does not exist

When I saw that one thing is comprehensive after youth, and it was graying as a compromise

So he stopped it and said: I see gray hairs rejoicing that the youth who are high and germs (33)

In this poem, the poet referred to two different opinions, the husband's opinion and the extent of his suffering with his wife and the effects of this on himself after her alienation from him after a

The poet showed two conflicting opinions, and he embodied this through the repetition of the word "Aadel" preceded by the question letter "Hamza" which is used for the close call. And it has no negative effects on society, but his opinion was strict when he said (how many a decent woman did I disobey), that is, he did not listen to any of her previous opinions or the opinions of other decent women before her, and refused to continue them, and considered this as misguidance and temptation, the severity of the wife's urgency or confusion The result of the effect of the wine on him leads to his imbalance and movement, as we find another opinion in this piece, once determined to drink wine and present it to his regret and at other times he rejects it and confirms that (the fourth house), and thus his opinion is disturbed by the severity of the reprimand, where the matter reached him The saying that if a person cried out of blame, I would have cried because of what he heard of blaming and reviling, but he held his opinion and did not budge from him, and this is what we find in some of the introductions to the poems.

Third: The opinion between husbands when the husband is old and weak

The pre-Islamic Arab human suffered from the difficulty and cruelty of life due to the nature of the arid desert environment, which greatly affected his nature and psyche, as well as the negative impact of time. He covered his hair with this dubious whiteness, thinning and weakening his bones, which made him vulnerable to quarrels and contradictions with his wife. This made the man sad and felt the end of it (28). Among those opinions and differences is the complaint of old age and old age, which generates contradictory opinions and responses between them, especially when the wife feels the man's inability to give or practice life in a fundamental and deep way. The woman looks at the man with a deep look. It is related to the ability to give moral or material, life in ignorance is closely

next to him at this age, you began to mock him, as he says: (from a long time)

She's grown up and says she's really grown up,

Do I ask you with everything I have, or do you torment me like me, and do not run away from the torment?

If you were not patient and hated my closeness to you, you would not want to avoid me (40)

It is clear in this piece that the pre-Islamic poet is between two opposing opinions, the poet's, which reflects a special kind of emotional torment. To reveal this psychological torment (41) caused by the mistreatment of the wife, so the elderly person enters the circle of psychological conflict due to the limited energies of old age, and the loss of human values in terms of respect. And appreciation. Therefore, they felt isolated from society because of the demise of their youth (42), so his opinion runs out of this situation in his saying: (I grew up, stop admonishing me) meaning he does. She doesn't want to hear her opinion, and he leaves her to decide whether to stay with him or break up. What increases the poets' pain and resentment of life is the coincidence of these opinions and quarrels with their spiritual and physical alienation, where gray hair was the main reason, when a woman alienated the old sheikh, and her love for him is her love for him. Cut off, indifferent, and indifferent to his feelings and feelings, despite her knowledge that graying and old age are an event that falls outside the will of man... (43) Therefore, the pre-Islamic poet realized that "gray hair is gray hair. He sometimes lives in it, and this is what made him abhor gray hair and his portrayal, which is what prompted him to do so. He struck a balance between the rejected present and the bright, lost beloved past" (44) and this comparison can be considered as a compensation for the psychological predicament he is going through.

Fourth: Defense in case of escape

friendly meeting between them, when she saw his gray and his animal. His separation from youth, I took another friend without him, and this is due to the fact that a woman loves a strong man who defends her, protects her from the dangers of life and provides her with a decent life, because she is in her period of life. The youth did not stop him, but there was love and harmony between them, and this causes the poet's heart to grieve and grieve over what this relationship has become, but he transcends himself, and declares that his father should not accept injustice and injustice. What happened to the poet after his wife deserted him sees nothing but mentions of his glories and virtues, and it seems that Al-Aswad bin Yafar's inclination to pride is "a legitimate reaction to transcend suffering, and what is hated." The impression left by the signs of his gray hair in the soul of a virtuous woman "(34). The poet also presents the opinion of his wife Asma, and the reason for her reluctance, attributing her to the effectiveness of time and the change it generates, and the exhaustion of vitality compared to the period of youth at the beginning of life. And whoever was repulsed and abandoned, this act provoked In the poet's soul is the ecstasy of pride and transcendence, far from the state of refraction and fading. (35) It seems that these differences about the pyramid are a turning point in the life of the man (the poet) and he expressed this through his experience with women because they are the point of difference with men (36). A pessimism stemming from her disgust with the appearance of gray hair that represents the beginnings of physical weakness, and prompted her to separate and abandon him (37), because "if he grows or loses his money, he turns to the strong, rich young man who has a lot of money" (38). Reasons may generate a feeling of inferiority and weakness in a man in front of his wife's opinion, and this "deficiency is the nothingness that a person feels in a state of anxiety" (39). Ge and explained his wife's opinion of her warning of his old age which had caused his agony. Instead of standing

death, but perhaps he considers it as a means to recover the ball.

In this there is another saying, the saying of Amer bin Tufail: (from al-Kamil)

Salameh said that you don't usually have to let enemies eat Z, it's impossible

If killing, oh peace, was a joy, but I ran away for fear of a family (46)

In these two verses there are two different points of view, where the wife is arguing with her husband and sees that his fleeing from the battle, as usual, sends in her great sadness and grief mixed with bitterness and pain. And in it he is subjected to humiliation and humiliation, and that killing on the battlefield is one of the highest forms of heroism in the pre-Islamic society (47), and this escape may generate a state of psychological conflict between spouses, because it represents a state of psychological conflict between spouses. A turning point in her husband's life from a brave knight to a defeated man whom society looks down on. It may affect him socially and economically. Through what we have learned from the poetic opinions between the spouses, we find that the woman "is the main catalyst and psychological motive that affects the poet's soul. As a means of salvation and deliverance from this anxiety and psychological the tension he feels" (48).

Conclusion

The opinion between the husband and his wife is present in various fields, which indicates the position that the wife enjoyed in the pre-Islamic era, as she did a clear work in life, including good and evil, where no researcher can determine the submission to. or weak relationship between them. Thus, the husband was not alone in his opinion, and this is what we saw in pre-Islamic poetry, how the woman had a different opinion from her opinion regarding the maintenance of her home, the comfort and safety of her husband, and the preservation of

Married life is often built on different controversies and viewpoints, including those related to hitting and running away in battle, and the husband's withdrawal from the battlefield in some fights. He runs away and then says: (From the long one)

Ujala or Al-Thawer Khuza'a from the one in Rarari, as he met the children, the love of Qiu.

I met with Shas's father, Shasa, and the owner of Al-Qaisi, so he was the fifth of the same meeting.

The joining of Kona is a call from our side with sincerity like fire in dry woody earth

If the tiger jumps their skins, if it jerks between animosity and love,

And when we entered under the shadow of the palm of their spears, he slammed me, asking for the touch of the earth

There is no bad cowardice day if you knew him to be brave yesterday (45)

The text taken by him (the mother of the revolutionaries) was her opinion that fleeing from the battlefield was a disgrace under any circumstances of battle, and because her husband did not appreciate the result of the withdrawal he would be ashamed. As for his opinion, he considers that withdrawal or flight in the event of clear results is not considered a disgrace. Because if he survived this incident, he would take revenge in another battle. Therefore, the wife began to monitor her husband's actions and urge him to correct what is crooked in her, and to blame her if he was a coward or failed to perform his duty. Then the poet presents to his wife an opinion that a person is not to blame if he was a coward and failed once in the war because he was previously known for being brave in past battles, and this is evidence of the psychological struggle that the knight goes to. By the result of this act. And his community. The poet considers that the escape of the knight from the battlefield was not purely an objective to escape

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his money. In matters that immortalize a person, such as generosity, generosity, courage, and so on, and he may take his opinion on matters of the home and family that do not harm him. But the incomprehensible picture is that the opinion of the man prevailed over the opinion of the woman, because society prevails in strength, the weak are lifeless, the voices of the weak are fading, and their opinions are fading away. . The pre-Islamic society was a patriarchal society, which earned men the position of leadership, and left women on the sidelines. In this way, the opinion of the man prevailed over the opinion of the woman in various areas of life, whether it was a private family life or a public social life.

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