EVALUATION OF THE TEACHINGS OF HOLY TEXT AND WOMAN IN MOHAMMAD ALI JAMALZADE’S WORKS

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ABSTRACT

Clear religion and its most magnificent textual part, the Great Koran, is full of verses pointing out to the existence of women. Otherwise women are inspected in another form in literature. The aim of this article is the study of the women’s pondering ways in religious text of Koran and Iranian modern narration. For this reason Mohammad Ali Jamalzade’s works, one of the Iranian mastermind narrators, are studied and compared with Koranic verses. The study approach is qualitative and the examined subjective samples contain Koranic verses and also some pieces of Jamalzade’s works. The study results have indicated that the forthcoming cultural evolution has changed the Iranian society's perspective of women and its effects have been revealed in Jamalzade’s works of Iranian culture and life styles. However, at a glance to the state of the woman in the Great Koran and the existent deference between equality in women's rights and roles in Islam, it can’t be stated that except some cases, Jamalzade’s viewpoint to the women and their state are completely in contrast. Considering this point that Jamalzade grew up in a religious family and his father, Seyed Jamalodin Vaeze Esfahani, was one of the prominent scholars, the case is questionable. It is considered that his point of view had been affected by cultural evolutions in the Era he was living in and it was in contrast with his religious teachings. The most prominent change in his view is related to the hijab and women’s liberty. These views were favorable and parallel.

Key words: the Great Koran, narration, woman, literature

1. INTRODUCTION AND STATEMENT

Although literature including novels and short stories is not a genuine reflex of social and cultural realities, as literary incidents affect at least social and cultural situations, literature is also the outcome of a bilateral relation with the situation it is forming in. Therefore, it can be stated that notion's literatures; novels, short stories, tales, fictions, proses, poems, and another forms of literatures are somehow a kind of reflection of cultural forms, historical and social situations, common sense, convention, beliefs, values, norms, democratic rules that literature works are growing up there. In this aspect, the study of literature has an appropriate place in the study of literature and culture. Unlike literature, religious texts are less the reflection of the social situation they are living in. Religious texts can be known as invitation and invention of ideal situation that their theological ontology inventshuman and his life.

In this aspect, women were less tellers and they have been told by the others.

In the era of humane literature, women were the subject of numerous stories, weather they were heroine, antiheroine or someone whose life was the subject of the story.

With the propound of women's right and its side affairs like the most ambiguous subject, the protest of not having hijab and emphasis on sexual freedom whether from Pahlavi Regime or from modernists and the people who are interested in western festivals, pave the way of women and their affairs in literature stories. Needs for the active presence of women in society as the half popularity of the country, in positive way, emphasize on their strengthening presence in fiction. In this phase of Persian literature history, the works of some authors like Hedayat, Alavi, Choobak and even Jamalzade had indicted another manifestation of woman presence (Yahaghi, 2005:122). One of the significant subjects emerging in the first social novels after the era of constitutionalism, was the women’s affairs and numerous personalities that each one indicated their social subjects of their own era and the author was able to show his/her perspective by these heroines. In this era, the proportion of female poets and authors are yet less than males and it can be neglected. As before, women almost are the subjects of men's work and they differ according to the author's attitude and field (Yahaghi, 2005:349-351). This research aims to examine the women’s role in Mohammad Ali Jamalzade’s works and then to compare it with Koran’s image of women.

Women in Mohammad Ali Jamalzade’s works

By examining Mohammad Ali Jamalzade’s works, it can be perceived that the most important character and heroes are men. Small numbers of women are also in some stories having limited and small roles. The
most important subject matters in Mohammad Ali Jamalzade's novels are political and social. The social position of women was one of the sociology's subjects in that period of time; and sometimes the principle theme is around women's position in the story. The women presenting in his work, are sad, underdog, far from the scientific, cultural environment of the society and live at home with the emerging difficulties of that period of time. Most of these women are dominated by men and they do not have any option about their own affairs. Except one or two stories "Rah Ab Name" and "Nikookari" all the characters are underdog and weak. They just do house works, cook and wash, but when Jamalzade left Iran the description of women were not in such way. The women in his story were the characters that have dealt with them in their childhood.

Although women have been raised and the characters are static in the tales of Jamalzade – that they do not change or change a little-but given the historical routine in stories, though little changesfitting with developments of the society can be considered; their way of wearing, their ideas and their tastes are different from "yekibood, yekinbadood" to "Gheseye Ma Be sarresid", for example, in the early tales heroes are from the mass of community and have little economic prosperity, but in final tales as a result of economic progress of society there were more public welfare. Jamalzade’s fictions are realistic, similarly can be said Jamalzadeh tales are proper texts to understand the status of women in Iranian society in the late Qajar and early Pahlavi period.

Jamalzade are not satisfied with the status of women in Iran. In an article titled "Dastan-e Samkh-e ayarvahlat-e Zanan "with critic of the past poets who have written stories on women's issues as well as about the perspective of some religions writes about such a woman, he writes: "The poetical works of our poets are full of verses about the beauty of hair and height control, and they constantly swear that they leave their religion and liberties for a mistress, beloved hair; nonetheless sometimes also Pro- Women's essence is about very hard and even a ton of our greatest poets says in such a way that does not considered women as good creatures, Saadi states that: " what a good statement of the King of the world Key Ghobad that the curse of evil should be on good woman"....In some religions and various methods, sometimes the laws applied for men are not related to women. It has been being in histories, the wise and honorable wise man such as the Chinese Confucius said: "In the world there are only two ignoble creatures: one humble people and another tribe of women." It is strange that in the vast country of China, the woman was, in fact, a slave, and even her life was in the hands of her husband and only after the revolution of 1911 the women's status changed, became compatible with human being's rule and was friendlier to the world."(Jamalzadeh, 1976:11). This expression is well proves that women Jamalzade’s view to women is affected by intellectual and cultural changes in Iranian society after the constitutional revolution. In one hand, we look at the traditional views to women and on the other hand, we criticize the religious view to them by Jamalzade. The final paragraph of the remarks "the status of women's lives changed and (or will be) into a greater compatibility with the rules and the term in a way that is friendly to the world", it is indicated that Jamalzade is affected by the disclosure of change in social relations in Iranian society in the early years of the century Hijri 41 fits with the change and global developments.

**Equality of men and women in the Koran and in the works of Jamalzadeh**

Women's rights movements of the second half of the 20th century have been able to transform the major part of the social, legal and cultural relations governing the community. The history of these movements has also returned to the twentieth century (Roiters, 2005, 128). Iran's relations with European countries in the late Qajar period, made some evolutionsin enlightened and educated classes of society that the representation can be followed in modern Iranian literature. Jamalzadeh in the image of woman in Iranian culture writes about woman: "I've never been angry with a woman and I love and I hope till the end of life; that is, as long as the life force, wisdom, understanding, perception and sensework, love and especially respect her, and become sad and upset of the oppression posed by the nature and creature and I pray that the of thetyranny and inequity become less day-to-day and finally reach that day of freedom and equality on the earththat women and men become equal and free as every human beings stateand they become closer as is possible, it comes from the virtually to actually"(Jamalzadeh, 1979 : 129).

Jamalzadeh believes that the oppressionwomen face is from nature and creature. This expression that nature makes oppression against women, is closed to the approach of sexual differences in feminist theory (Roiters, 2005: 134). That can't be properly understood that his intention of the human creatures are merely the structures of the human creature or are also included the structures invented by human, we should be precautionous abide and not consider it only means that women's oppression of men.

It should be seen that how much Jamalzade's equality is the same as Koran's equality of women and men. Jamalzadeh writes: "even if we accept God has created the body of women weaker than men it requires compassion, kindness, affection and tendernesssto her, it is her right" (the same: 484). This is a look at the tone of the speech at the reception, which expresses the fact that biological and cognitive environmento the applicant has been established there is a different between men and women and it is the case of hesitation and doubt. With all this by accepting this premise seems to look Jamalzadeh from this perspective to approach the woman gets closer to the Koran. Having equal rights of men and women is a conflict issue that religion has been facing to. You should know that Islam has for women and men, which is not the same. In other words, it acknowledges and agrees the equality of women and men, but they are not the same because each one has his/her own fate and nature, therefore, each must do certain duty, fitting with their existential. (1994: 89).
There was a very pessimistic look toward woman among the ethnic groups and the past scientists. Plato supported the arrival of a woman to every work and the equality of them in all situations. But Aristotle, who was more consistent with the prejudices of his times, believed woman was flawed and in his opinion when the nature is unable to create men, creates woman (Durant, 1998: 14). It is brought in Torah that the existence of woman is because of men, and women are from men's rib (Torah, Genesis: chapter 6, verse 6). Saint Augustine belief: woman is an animal that is not indefatigable, not stable, but venomous, steadfast, work losses and the source of all the controversies, scuffles, injustices, unfairness (Stari, 1994: 81). Islam is the only religion that women's personality and rights is laid in various dimensions according to their potency and duties. Gustav Lobon says that Islam is the first religious reform which had done a lot for women's progress, improvement and boost. Because this entry is certain that among all religions and pre-Islamic nations was very undesirable and spoiled (Lobon, 1965: 517). All this we can see that Islam believes there is a fundamental difference between men and women and therefore, on the basis of these differences, they have their own individual and social roles.

From the perspective of Koran, women and men have the same identity, have the same divine endowment. Koran says: "People, fear your Lord that he created you from the same breath, your spouse is from that breath, and from you and your spouse, the other men and women." (Nesa chapter, verse 1). Koran has devoted divine endowments to some of the human being, regardless of the gender ratio. Such as: "We created human in the best structure." (Tien chapter, verse 4). Women and men are also the same in the Kor'an in terms of bonuses they received from practical equality. "Every one of the men and women in the condition of faith in Allah, we welcome him/her in his life and help him/her live with Bliss." (Nahl chapter, verse 97). It is also said that "Then God responded his prayers that of course I am God and I do not answer man's and woman's act without wages there." (Aleeomran chapter, verse 195). There are also some differences between man and woman that are not deniable. If the legal system is seen as a set that legal disputes between the man and woman in Islam is based on reality and wisdom and the enjoyment of the rights to any extent. (Saberian, 2004: 93). Male and female physiological differences are essential to the survival of human life as it is. Obviously these differences underlie the differences in the tasks and assignments, and this one is also causing the difference in salaries (The same: 98).

In the works of Jamalzadeh you can see that because of cultural condition governing in that period of time, the rights of women and men in his community were not the same and he did not consent. More tales of Jamalzadeh contain the families with superiority of men and this is the same as something that are vogue in that era. One of these families, is Shateragha's family in "Rahmant's wife in Ghese Ma Be Sar Resid story. Jamalzadeh in his article writes: "Even in Sahraye Mahshiar —that is not a book for these talks- as you know, the narrator after much hesitation, understands that when it comes to women, eyes will blind and ears will deaf and intellect will get poor. Hence, he burns the last fairy, who was his best friend and Satan was given her to him, and ask for a wife." (Jamalzadeh, 1942: 111). In the most of Jamalzadeh stories, relationships between couples are emotionless relationships. As expected in that era, women are completely love and devotion towards their husbands and live according to the norms of the society. They endure their lives and destines and say nothing about themselves and their identities. Their femininity is expressed in silence and sobriety and purity. Their femininity is the only accepted ethical and social dimension in the limited society. Sheikh Jafar's wife is the first woman in Jamalzadeh stories. Their relationship is rough and lifeless and his feelings show up just when Sheikh Jafar is encouraged by his wife.

Kindness and respect to women

With take a look at the Prophet's life (PBUH) and his words about women, will make us needless to any other speeches. Prophet Muhammad - peace be upon him and his family- believes that love and cherish toward women is the behavior of prophets and also in his opinion honor to woman was a sign of honesty and godliness. His behavior with his wife and daughter was the best examples of good morality and respect for women. He says: "No one respect women, but one who is holy and honorable." (Barazesh, 1993: 18)

In the most of Jamalzadeh stories, there is a sign of humiliated and oppressed women. In a few cases he spoke about women who have influence on their husband. Even Sheikh Jafar's wife, who he was a diplomat, to Rahmant's wife in Ghese Ma Be Sar Resid story. Jamalzadeh in his article writes: "Even in Sahraye Mahshiar— that is not a book for these talks- as you know, the narrator after much hesitation, understands that when it comes to women, eyes will blind and ears will deaf and intellect will get poor. Hence, he burns the last fairy, who was his best friend and Satan was given her to him, and ask for a wife." (Jamalzadeh, 1942: 111). In the most of Jamalzadeh stories, relationships between couples are emotionless relationships. As expected in that era, women are completely love and devotion towards their husbands and live according to the norms of the society. They endure their lives and destines and say nothing about themselves and their identities. Their femininity is expressed in silence and sobriety and purity. Their femininity is the only accepted ethical and social dimension in the limited society. Sheikh Jafar's wife is the first woman in Jamalzadeh stories. Their relationship is rough and lifeless and his feelings show up just when Sheikh Jafar is encouraged by his wife.
Some men of Jamalzadeh stories are so arrogance and ignorance and they hit their wives if they got angry. Mahboubeh in Akhoond Darim va Akhoond story is kind of these women. She is an orphan rural girl who got married because of village headman but her husband often leaves her alone and he is somewhere else, Mahboubeh sue her husband to Mullah Abdul Hadi and says: "I wish I were dead and hav not got married. He insults. He hits. He is stingy. His wife is less than animal in his mind." (Jamalzadeh, 116: 1961)

By considering Islamic laws in this field, we understand some critical issues and we would aware that physical punishment and mental hurting are family crimes. Hazrat Rasoul (PBUH) declares: "O people be careful about your wives because they have got married to you with divine covenant and God's words, so do they deserve to be beaten and is it fair that their heart which is a place for love, being suffered? And also: "One indication of this is the worst men is who beat his wife and his servant and not show them mercy and compassion." (Tousi, 400: 1982)

From this perspective, the Qur'anic approach to women and Jamalzadeh moral perception toward women are in one direction. Jamalzadeh respect to women and emphasize on the need to respect women: "First of all women must be respected and their rights have to be respected in all circumstances." (Jamalzadeh, 130: 1978)

Those characters that Jamalzadeh creates in his fictions represent the attitude of different sections and segments of society toward women and there is always a sign of humiliated and oppressed women in Jamalzadeh stories. On this basis Jamalzadeh feel sorry about the status of women in Iranian society and as it was said he wishes a situation that: "Freedom and equality of women and men that is talked about very much and everyday people get closer to it become actuality as far as it is possible." (Jamalzadeh, 129: 1978)

In Jamalzadeh stories, there are some families that women acts more independent and both couples respect each other. Shah Baji in Darajmajnayn is kind of those groups, as the author introduced him: "Shah Baji is so good-hearted and compassionate so it seems he landed from heaven to the Mirza Abdul Rahim home, active Maysha' and he governs in a dictator way." (Jamalzadeh, 52: 1964) The woman of Kababe Ghaz story is independent and doesn't accept what her husband says and does the things that she wants. Jamalzadeh, 104: 1954)

**Inconsistency of role and equality of rights between men and women in Qur'an**

Couples have reciprocal rights that are mentioned in several verses of the Quran. Managing right is for men. In verse 34 of Surah Nisa in Quran men have the right to manage the family due to the superiority and ability to finance their life. In fact, men manage the life because men naturally have greater physical superiority and better mental abilities in this field. Because men are more rational they can control and manage mathematical issues better than women and also they can define costs by considering revenues.

Work outside the home and the complex social interactions cause the man to have more control over costs and revenues. Hence work outside the home and family and home management has been entrusted to him. In fact, it can be said that this right is his duty. Quran declares: men are the maintainers of women for that Allah has preferred in bounty one of them over another, and for that they have spent of their wealth. Righteous women are obedient, guarding in secret that which Allah has guarded. Those from whom you fear rebelliousness, admonish them and desert them in the bed and leave them. Then, if they obey you, do not look for any way against them. Allah is high, great. (Surah Nisa, verse 34) Men have managed women for this reason that God naturally create some ones to have control over some others. Because men have an innate ability and due to the fact that they control properties they are responsible for managing the house and their families (Majma Tabarsi, 68: 1993). The owner of Majma believes that consistency means a guardian and dominant in affairs. So as men have the right to manage, they also have a duty too, and this duty is that men would pay the expenses of the family and there are no obligations and responsibilities for woman in this field.

In Islam view, women should obey their husbands, although they have the right to ask their husbands for living expenses. So there is a duty for every right and there is a right for every duty. Couple's right means that Quran has intended mutual rights for couples and men and women have mutual rights. But the basic principles of Qur'an are kindness and good things (Marouf) that they not only form and strengthen family relations but also they do the same with relations among people.

According to Islam, couples are robes and dresses for each other and they are beautiful and protected from enemy with each other's assists and they give comfort to each other. Hence they cannot be achieved by nothing but kindness, good things and love. Holy Quran has described this beautiful and tender relationship by a unique metaphorical expression: they are raiments for you, as you are raiments for them (Surah al-Baqarah, verse 187)

Al-Mizan said: dress is the thing that people cover their body with but in sentence "They are your dresses and you are their dresses" means that each couple should prevent the other from sin and does not let it be promoted among other people, it seems that each of the two is cover and concealer for the other one that covers his/her disadvantages. (Motahari, 278: 1975)

It can be said that Islam does not believe that equality between men and women is that they should have same rules. Men and women roles have been defined in Islam and men can perform better in the public sphere. Also women roles are defined in the private sphere. Islam believes that balance of women and men roles will balance the family and accordingly it determines the rights and obligations for men and women. In fact, Islam preferred the equality in rights than the equality in roles. This approach is incompatible with the feminist approach and equality of men and women in today's world. Islam denies equality in roles. However,
one of the most important topics in the field of equality between men and women is the equality in the social roles, because rewards in the public and private social roles are not the same. (Ritzer, 474: 2005) And this is what women's rights activists insist on it.

Jamalzadeh also believe that different behaviors of men and women should be adopted based on biological differences. This belief is different from the approach that women's rights advocates have expressed and it use this biological differences as tool to undermine women's social status (Ritzer 490: 2005) Jamalzadeh writes: "Never forget that women in the best parts of their lives (i.e., the growing period and youth) in accordance with the laws of nature, condemned the amazing weakness and uneven monthly qualities and nine months pregnancy that has a lot of pain and suffering and furthermore, she is responsible for many and varied efforts and troubles and mistress and breastfeeding the baby and housework and raising children for many years and perhaps (especially in the nations that are not still familiar enough with the progress and civilization of the today's world) many heavy tasks, including agriculture and animal care, therefore she deserves more compassion and fairness in addition to love, affection and respect and I am sure that till the time that relations of men and women, that is undoubtedly the foundation of family, have not been deeply reformed, no ethnic group or congregation will not achieve real civilization (physical and mental peace and promote)." (Jamalzadeh, 11: 1976)

The relationship between couples

Marriage need to observe the rules and regulations which it cannot be continued without them. Life is based on love and compassion that are essential to have peace and quiet and healthy life and the way to achieve perfection. According to Islam, marriage and marital life is making people responsible. Instead of humiliating and belittling couples should respect each other to continue to live. (Ghaemi, 14: 1992)

Many men of Jamalzadeh stories called their wives Zaeefe. About this insulting word, it should be said that: "In that period respected women were titled women and second-class women or even lower position women were titled with in Begum (Baji) and Zaeefe." (Delrish, 30: 1995)

Sometimes men used this word (Zaeefe) because of its meaning (weak): "There wasn't anything that I haven't done. There was no job and nothing to eat, if we didn't have children I would find a piece of rope and then kill myself with it and get rid of the torment of life and ask my wife to do the same but I was not satisfied to leave this awkward weak person alone with some children. (Jamalzadeh, 106: 1965)

However, the tone of some men is not free from violence and insults when they called their wives incomplete minded: "My poor wife rushes from this side to another side and screamed "where are you mullah?" I told incomplete minded you wake the neighbors up with your screams" (Jamalzadeh, 102: 1952)

None of these attitudes toward women is accepted by Islam. Islam as the final religion has gave the most comprehensive and complete set rules for human life, so that life can be spent normally and without any discrimination. Women in Islam have a great value and hence there is no difference between them and men. Qur'an said: God granted dignity to human and there is no difference between them. We have honored the children of adam and carried them on both land and sea. We have provided them with good things and tribes that you might know one another. The noblest of you before allah is the most righteous of you. Allah is the knower, the aware (Surah Hajarat, verse 13)

Chastity and the veil, hijab and its feedback in Jamalzadeh literatures

Motahari martyr defined "chastity" as follows: "Chastity and purity is a sensual mood, it means subdued erotic power under the rule of reason and faith and not being affected by the erotic power " (Motahari, 152: 1994).

Among the four verses of the Qur'an that has been used "chastity", in three of them chastity belongs to both men and women and only one verse is addressed to women: (as for) women that are past childbearing who have no hope of marriage there is no fault in them that they discard their cloaks provided they do not reveal their adornments, but it is better if they abstain. Allah is the hearer, the knower. (Surah Noor, verse 60)

So, as we see in many cases the order of chastity for men and women is the same but in some cases like hijab, Islam emphasis on one sex. Hijab in Islam is for both men and women but it is more emphatically for women than men. Another emphasis for women is avoidance of coquetry in speaking and walking: o wives of the prophet, you are not like other women. If you fear (allah), do not be to complaisant in your speech, lest he in whose heart there is a sickness may desire (of his mother); but speak honorable words (Sura al-Ahzab, verse 32). However, in this verse, the Prophet's wives have been addressed, but the command is general and applies to all Muslim women. As Allameh Tabatabai says: "This state of affairs is shared between wives of the Prophet and other women, the sentence "I Kahd Lstn Nisa" is the emphasis for the wives of the Prophet (Tabatabai, 461: 1374) and the interpretation of Atyb Al-Bayan said "It is to the wives of the prophet, but it is the duty of all the women. They are expected more because it may annoy the prophet" (Tayeb, 499: 1997)

In Jamalzadeh stories, the way of women dressing in some stories have been mentioned due to their social status. In the early stories women have all extreme scavenger face, nqab, chador and etc. That it has been interpreted as a black bag in the story "Bile Dig Bile Choghondar" and other sources its interpretation is: They wear a bedspread to completely wrap and there was only a small aperture in front of their eyes so they
An important event related to women's issues and its reflection that can be seen Jamalzadeh literatures is unveiling event on 17 January 1314 solar. Jamalzadeh has a positive view toward this issue and he thinks unveiling is a step towards women's liberation. Women's clothing is changing by the evolution of society. Of course this is obvious about aristocratic women in Jamalzadeh stories: wearing coats, hats, shoes with heels are examples of the changes that were introduced after the Rezakhani unveiling. Jamalzadeh in "Sarotah Yek Karbas" about obligation of women of Esfahan to stay at home after this happening says: "I was ogling but my mine was a lot more bored than cemetery and women were staying at home all the time when they've heard about unveiling." (Jamalzadeh, 109: 1965)

Also in the story of "Aroosi Darim va Aroosi" the young that was going to marry girls, met girls with different characteristics, he find veiled and placid girls holiness oriented and away from modernity: "These girls had still not have enough of modernity and their inherited sacred was a lot more important to them than modernity. They just said "yes" or "no" to answer the question and despite unveiling and freedom of women they were not willing to show their faces to strangers and they would not exclude chador even with their parents' permission."(Jamalzadeh, 26: 2001)

One of the things is false about Jamalzadeh point of view is views toward hijab. He thinks hijab is captivity for women and he knows the unveiling of Reza Shah in Iran as an important step towards the emancipation of women and their rights. Jamalzadeh described the situation of Iranian women and hijab them in the story "Bile Dig Bile Choghondar" disastrous and writes: "A major part of the population that is almost half the people of the country wrap themselves in the a black bag and there is no hole for them to breathe and the commuter in the street in these black bags and people should never hear their voices and have no right to enter to a café or somewhere else. There is such a special place for them in mourning and grief meetings. These people are silent when they are alone but as soon as they get together some strange voices will be heard." (Jamalzadeh, 125: 1957)

These writings expressed that not only Jamalzadeh has no objection to the unveiling event and feels empathy with it but also it shows that to what extent the Iranian society has shown resist toward it. In the Keihan cultural magazine No. 11 in 1984, a dialogue has been carried out with Jamalzadeh and he was questioned: "In some of your literatures like Sahraye Mahshar and Yeki Bood Yki Nabood or in some other literatures some people were offended by some of your statements, don't you think that they shod be rewrite?" And Jamalzadeh replies that: "It is not possible to talk your words and everybody like them, I have destiny that God knows. I think I am a passenger and every night that I go to bed I think it might be no tomorrow. I am passenger and passengers may have delay to say his prayers and his fast, God will not judge him on the Day of Judgment, he will say you're old and sick. I've written my experiences in those books that you have said, and I think being Muslims is about thing that Quran says: "People are one nation." Moum people are brothers." My sister enters here and the first thin that she has done was saying her prayers. I like to be fasting some days but religion and God is something else. If you read Qur'an, it says: "This is the book that there is no doubt for the cautious." Pious person is who does not oppress anyone and does not use others property and guide people. (Miras Maandegaar, 136: 1985). These statements that Jamalzadeh said show that his religious that is the result of his family's spiritual life and religious socialization, has always been associated with him. Jamalzadeh's father Seyed Jamal al-Din Vaez Isfahani who is known as Sadr Alvaezin and Sadralmohaqein (1279 Qmry- 1955 BC.) Was constitutionalist. He was of Lebanese origin Sadr, who was the great religious family. Jamal al-Vaez and Malek Almotakalayn were leaders of constitutionalist orientation. Jamal al-Din Vaez Isfahani was killed in 1908 on the orders of Mohammad Ali Shah Qajar. His participation in writing anti-authoritarian "Royaye Sadeghe" was his crime. So it can be said that a few things like agreeing with the unveiling could not be a sign of disbelief of Jamalzadeh in moral principles of Islam.

Polygamy

Monogamous is the most natural form of marriage. In monogamous, the spirit of dedicated in another word individual and private ownership dominates. Polygamy exists in old days in two forms polyandry and polygamy and it was common in various ethnic groups such as Ignorance era of Arabs. After the advent of Islam, some of the pre-Islamic traditions like polyandry was abolished and some other like polygamy were not completely abolished. Islam did not abolish the system of polygamy, but it's totally refreshed and restricted it. It means that on one hand it established maximum number of wives and on the other hand it established terms and conditions for it and everyone were not allowed to have multiple wives. Justice for women and the affordability and physical conditions were important. (Motahari, 331: 1955)

It should be noted that the issue of polygamy in Islam, has been discussed in various perspectives and views. As Supreme Leader said, Islam has “not required” polygamy but only it allowed man to take more than one wife up to four wives but only if he can behave them equally and with justice. Otherwise, Quran says: And if you fear that you cannot justice (to so many) than one (Surah Nisa verse 3).Another condition of polygamy, regardless of obtaining power over justice and equality between women is to have the financial ability and afford. (Stari, 45: 1993).

Considering Islamic literature and biography of Imams show that Islam emphasized on monogamy because it has mentioned the monogamy of Adam (Surah Araf verse 189, Surah al-Baqarah, verse 35) and Moses (Surah Al-Qasas, verse 29) and Noah (Surah Tahrir, verse 10) and Lot PBUH (same) and Pharaoh
Attitude of classes toward women in Jamalzadeh literature

During the Safavi and Qajar, society's attitude toward women was contemptuous which had formed a popular culture over the years in which women were illiterate and uninformed and ignorant and did not even have the right to learn and ponder. There was no place for women in public places and if she might be in there, she must sit silent and passive and quiet and just look at the scenes. Even hearing the voice of women in some public meetings was banned by men; for example, in the story "A Day in Rostam Abad Shemiran" in a minstrelsy meeting that was held at café: "everyone laughs even women whose voice was quieter and then men said shame on you, you should be quiet." (Jamalzadeh, 1379: 66)

Some men who are generally educated and intelligent, by understanding the female characters, they think if they respect women, they respect themselves and they apply it in their social relations; for example, in the story "Rah Ab Nameh" the modern character of the story speaks with respect to the "Khan wife" even when he is severely angry with her: "I was so angry with the chattering shrewish that I was on the verge of talking rudely to her that it was out of chivalry conditions." (Jamalzadeh, it has: 95)

As well as in the story "Aroosi Darim va Aroosi" when the educated youth named Hamza marriage to an intellectual girl named Zina, when he is disappointed with her behavior, he says: "Sometimes I say to myself: get up man and beat her but my nature did not agree and it was not possible for me to hit my wife and be wild by considering what they had taught us in school years that those people who are more respectful toward women's rights are more civilized." (Jamalzadeh, 2001: 39)

2. DISCUSSION AND CONCLUSION

Social and cultural changes of the late Qajar link Iranian society to modern historical destining, has also shown its effects in literature. The formation of fiction that Mohammad Ali Jamalzadeh has ushered it was parallel and reasonable changes in form and content and it was continuing to grow while it was known as non-classical aesthetic criteria by the literary mainstream of its time. Although a large part of these literatures may be read as part of the history of literature, these texts have deepest coverage to systematic analysis that make understanding the social and cultural situation of the period possible. If change in the status of women considers as one of the most important social and cultural changes of the past hundred years, these literatures are important texts to analyze the situation of women in Iran at the beginning of changes in status of women in society, thus, this paper has investigated the women and its representation in the Mohammad Ali Jamalzadeh literatures. This study has comparative aspect by comparing the position of women in the Quran. Holy Quran as the most venerable and most important outcome of Islam is an authentic source to refer to, in order to recognize the attitude toward women in Islam. Doing a comparison between the representation of women in literatures of the father of modern Iranian fiction and the Holy Quran has been taken place in this regard that fundamentally attitude of religion toward women that has been introduced to community by the approaches of women's rights movements that inspired and derived from the most fundamental modern assumptions (natural right, modern self-contained subject, equality, etc.) Are not in the same direction for some reasons or they may
be in contrast with each other in some cases. Also hence modern fiction of Iran is influenced by the intellectual and cultural views of the West both in form and content, this comparative study will be completely worthwhile.

By investigating the status of women in Mohammad Ali Jamalzadeh literature (based on a number of indicators that were possible in this research) it can be concluded that women in Mohammad Ali Jamalzadeh stories are often represented as the narrator faced with them in his life. Women in late Qajar and early Pahlavi periods are responsible for the traditional roles that are expected in the male-dominated system. They are either loyal to their husbands live under any circumstances and serve their husbands and say their woes to the walls or they are sweethearts. Women in Jamalzadeh stories are not those heroes who are against their situation, but they are an appropriate representation of women who may have lived in that period of history. Description of their relationships with their husbands represents the vertical and hierarchical relationships of married life of that period. A few female characters in Jamalzadeh stories can be found that have influence and domination on her husband or social system and people around. Women who have influence over men are those mothers and widows who have taken their respect, independence and their own lives and property or they are women who have the power of the devil on men. However in such an atmosphere, women may be insulted and injured, they finally are obedient and subservient wives. Even in the few cases in Jamalzadeh stories which men are educated and influenced by modernity, they cannot neglect surly and exercise power over women. They also may have enough of their wives and wanted to behave in a cruel way. But this situation cannot be born to the woman's religious perspective, as it's been described, Islam dictates love and mercy between men and women and men and women are equal except in rare cases. In these rare cases, the superiority is because of their special responsibilities. Islam does not accept the equality of men and women in responsibilities and believes in the equality of rights between men and women based on what has been determined instead. While Jamalzadeh believed in biological differences between men and women, and these differences are as evidences to be more tolerant with women. Although Jamalzadeh gives insight that is parallel to the imminent changes of status of women in Iranian society (Unveiling, literacy, etc.) It cannot be said that Jamalzadeh has definite disagreement with the Quran's attitude toward women. And although Jamalzadeh thought that women legal does not deserve the society and social life of those days and he is against it with his stories we should not forget that the represented situation will not cover the Quran's attitude toward women.

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