



Woman in Development and Politics

Consequences of Women's Wages for Domestic Work and Its Role in Policy-Making and Development of Family Consolidation and Population Growth

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| Article Info | ABSTRACT |
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| <p>Article type: Research Article</p> <p>Article history: Received 18 March 2022 Received in revised form 10 June 2022 Accepted 16 June 2022 Published online 25 June 2022</p> | <p>Introduction</p> <p>In accordance with the divine law, the family is the holiest institution, with its members enjoying mental and physical protection; the woman is regarded as the most vital member of this institution. In numerous societies, women devote the majority, if not all, of their time and energy to managing and raising children and performing domestic duties. Such activities in accordance with Sharia and the law are not included in their responsibilities and assignments, and they are typically not compensated for them. Therefore, there is no direct financial benefit for them in this manner; consequently, women are frequently compelled to meet their most basic financial needs outside the scope of alimony due to their lack of economic independence and ability to independently earn an income. In these situations, the couple either does not respond or threatens those who do. Conversely, according to the economic ideology that dominates contemporary global society and places a premium on earnings, housewives in the subject under discussion lack income despite performing domestic duties; in some cases, they even neglect their responsibilities and fail to earn a living. Confrontation with the admiration of other family members and society induces a lack of self-assurance and worthlessness, as well as activities that are ludicrous. This is demonstrated by certain field research. Although our jurisprudence and law recognize the right to demand wages for domestic labor performed by a woman, the wife will achieve financial independence if this ruling is implemented. Nonetheless, regrettably, within the confines of traditional culture, not only is wage demand not implemented, but it is also deemed unacceptable.</p> <p>Islamic jurisprudence posits that a woman's domestic labor is a virtue, not a duty; if she offers her services to the family without compensation, she shall be rewarded; if she desires remuneration, she may request it through legal means; however, traditional culture disregards women's rights; in certain contexts, requesting it is deemed impolite. Therefore, the current research has been undertaken to elucidate the effect and relationship of policymaking in this regard.</p> <p>Concerning the holy Shariah's ruling on the feasibility of requesting exemplary wages, the question of politics' role in facilitating the complete enforcement of Sharia rulings, particularly concerning the matter of exemplary wages, in resolving the challenges arising from the frivolity of activities and the relative financial dependence of housewives, and in resolving the aforementioned concerns emerges. The repercussions is to provide an answer, it is imperative to initially analyze the stance of policy formulation in support of the Shari'a ruling regarding the optimal wage as a solution to the absurdities of housewives' activities and the issue of women's lack of financial independence and its repercussions.</p> |
| <p>Keywords: <i>Ideal Wage,</i> <i>Housekeeping,</i> <i>Financial Independence,</i> <i>Demographic Policies,</i> <i>Family Consolidation.</i></p> | <p>Methodology</p> <p>This study employs a library-based approach to analyze and describe the relationship between the ruling on demand for exemplary wages and the philosophy and policy of Islamic jurisprudence regarding the implementation of that ruling to prevent and resolve the issues</p> |

presented. Suggestions are provided to facilitate the realization of this objective. The intended design will be implemented.

Results

The Islamic scriptures hold housekeeping in high regard, and Islamic jurisprudence holds that a woman's labor at home is not considered obligatory, but rather a virtue; if she desires to provide for her husband and children without charge, God will reward her; and if she desires, similar to other economic activities in Islam, it is permissible to perform housekeeping. In exchange for a salary, the Shariah permits her to make a claim for the days of her marriage under the guise of the salary.

One of the financial liberties pertaining to women in Islam is the establishment and enforcement of regulations concerning domestic labor, which grants women financial autonomy.

Despite the significance attributed to housekeeping in Islam, its value is regrettably diminished within traditional cultures. Furthermore, while housekeepers have the legal right to demand remuneration in accordance with Sharia law, doing so is regarded as impolite and impertinence-worthy.

As a consequence of performing unpaid housework, housewives experience fatigue, feelings of insignificance and emptiness, a desire to participate in economic activities outside the home, and a lack of confidence in their contributions to society; consequently, their physical and mental health is jeopardized. As a result, research indicates that the prevalence of melancholy among housewives is greater than that of employed women.

Conclusion

If the importance that Islam places on domestic is recognized, the most significant mental and physical challenges faced by women in this occupation will be resolved.

It appears that the underlying principle of the Shariah ruling on requiring the ideal wage is sympathetic to the plight of women and serves as a deterrent against the challenges faced by housewives. Furthermore, women have attained a degree of financial autonomy, which has left them emotionally and monetarily destitute. Furthermore, by receiving both material and spiritual assistance from the government and their spouse, they are able to enhance their efforts towards fortifying the family unit.

Housewives seek employment and economic activities beyond the confines of the household in order to compensate for the material and spiritual voids left by the devaluation of housekeeping. This behavior ultimately leads to a decline in fertility rates. The complete execution of the policy adopted by the Islamic legislator (Sharia), which incorporates the right to demand the ideal wage, would effectively address the issues surrounding women's limited financial autonomy within the household and the frivolous pursuits of housewives. Consequently, this would grant women financial security and independence, enabling them to devote more time and energy to their families and childbearing responsibilities.

Cite this article: Mirhashemi, Z. S. (2024). Consequences of Women's Wages for Domestic Work and Its Role in Policy-Making and Development of Family Consolidation and Population Growth. *Woman in Development and Politics*, 22(3), 823-842. DOI: <https://doi.org/10.22059/jwdp.2024.369467.1008413>



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Publisher: University of Tehran Press.

DOI: <https://doi.org/10.22059/jwdp.2024.369467.1008413>
