The Philosophy of Bisection in Woman’s Blood Money

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ABSTRACT
Murder is a phenomenon that human has ever faced and human has applied and experienced various measures to dissuade people of violating the right to life of others. the sacred religious law of Islam is legislated a particular ways to confront to this unpleasing phenomena and dissuading of people to entering it, as if murder is premeditated, religious law of Islam is considered retaliation rubber law to murder and if it be un-premeditated, to legislate that he/she pay blood money or ransom, this legislation is verse of 92 in Surah Nisa of Quran , this paper, first is deal with pervers jurisprudents about ransom and then to contemporary jurisprudents and hence juridical basis of half woman ransom is been expressed in verses and narrations of Quran and after that blood money law and its regulations is expressed about the man and woman in Islamic penalty law, and then were different of the man and woman blood money is investigated in was down the woman value than the men and then economical situation.

INTRODUCTION

Today, one of the main issues of international community is preservation and respecting to the rights of women and equality between the man and woman rights and un –discrimination based on gender. this sense is between many of women that during the history is oppressed to women that are major part of human community and is not regarded human right and position and have been applied discrimination between of them according to customs and beliefs and rules and regulations and rules and regulations and even today they have been applied discrimination and oppression and cruelty and abuse to all their developments and produced charges feminisms try that this culture placed on complete vast dimensions in human community that the woman like the man has same viabilities and understanding and wisdom and also her natural delicacy and body and pregnancy and child –rearing don’t decrees human value and social wisdom. Islamic point of view, certainly; main and valid texts of Islam like Quran and valid narration of prophet or messenger is mentioned that the woman is a complete human that is created of a region of the men and are complementary and they are like men in human generosity and reaching to spiritual positions and achieving of high beings virtues and responsible and task tolerances and ability to applying of management for example, verses 1.2, of surah nisa,verse 35 of surah ahzab and verses 19-23 of surah araf, and verses 20-88 of surah naml and verse 38 of surah maedeh and…..of course there are also interpretations in some Quran verses that man creation dominate to women such as verse 228 of Surah Baghara , the base of legislations is due to holding of individual and social rights of community people the human has right in this world that it is one of common rights between all human in their life .as no one is not allowed abuse public right like other rights,thus if a person deprive other of such right intentionally or mistakenly, he/she should pay penalty or compensated in different human communities base upon condition and criterion governor to it, take accounting into various penalties to abuser to these rights and of course this issue do not relate to the present communities, but it seems that during history the human faced to such phenomenon and always he/ she is confronted to it due to that rule or law is wisdom .today one of ways in some legal systems to punish such individuals disposition of other life right is paying of financial damages that in Islamic jurisprudence called ‘blood money’. apart from this that if be other life disposition intentionally, to jurisists consensus has constant retaliation. If it were manslaughter, doer should pay blood money or ransom. One of the
main questions and difficulties in Islamic laws especially Islamic penalty law is a difference between the man and woman regarding that why woman’s blood money should be half of the man’s blood money. Is this difference fair between men and woman? Do address different concept between woman and man is evidence of valuing Islam man than woman? Unless is not equal human soul whether man or woman? If we accept woman blood and soul or life equal, then what is theology or wisdom this difference? Other questions addressed in different areas and Islamic thinkers are following a logic response until they are presented, particularity, in such as testimony, in heritage and blood money etc between woman and man difference are certain cases of Islam rights and jurisprudence.

Of course, the remarkable efforts made by answers of lawyers and jurisprudents base on their questioned basics that in this paper, addition to investigation and analysis of votes and opinions, of every view, juristically basics studied.

1) Definition of ransom or blood money:

The word of ransom is mean of blood money. In religious jurisprudence term mean money or assess pay slain in opposite killing, maiming and battery to in heritor (dashti hosseini) Tabarsi is stated in stemming of this word: mountain and Domain of mountain.

Desert and stream canal of the water called and in principle means affair great and blood money say to ransom that is gift in opposite of huge affair .some is said that desert called to mountain slope than when raining, all waters collected it and blood many is great money instead paying to killing that called ransom.

Sahib Javaher say: sometimes ransom called ‘ wisdom ‘ that mean dissuasion and human dissuade of killing or bloody and sometimes it called blood means financial goal for paying because to murder or battery of freedom the human, whether its value be certain such as members ransom or don’t be like to damages ransom .although sometimes it apply to homicide or mans laughter, and in case was not obvious, it apply to government (Mohammad Hassan javaherkalam,p.2).

Encyclopedias’ Masaheb say in explanation of ransom or blood money :die or diat is a money or finance called essence alternate and person make murder or battery, it pay to master of the affair or blood witand to Persian called blood money …in ignorance, Arabs often is acted to retaliation in murder according to law of ‘sar’, sometimes and especially when they were disappointed of retaliation, they are contented to blood money and of course limits and amount of ransom or blood money vary to conditions and strength and weak points difference of tribes and this difference was more than 100 camels or cows .in prophet era, murder ransom was 100 camels and this number reached to 1000 Dinar, to those that pay gold (like Egypt) and to twelve thousands for those that pay silver (such as Iraq).

In fact, urban people pay ransom to silver and gold and paying of the camel was accept only of nomadic tribes.

In preliminary and middle ages regulations, from ransom was an indemnify that criminals or their families paid to murdered families to preventing of retaliation.

Amount of ransom is certain base on parties agreement, but after that regulation applied to this purpose that historically, it was indicative of change of revenge and private retaliation that although abuse to individual and families rights are deserves punishment, but families and individuals can not punish or penalty these criminals .and for same purpose, this case is in hand of government due to preserving of community order .one of ransom or money blood parts was wergild that amount pay to murdered by murder family, in addition to if murdered or killed wad part of commanders subject, wergild pay to commander .wergild was in whole Germany culture such as anglo-saksons in England and also it was prevalent in grounds or lands (Masaheb qvlam Hossein, Persian encyclopedia, page 1536, Dehkhoda dictionary p.681).

2) Pervious jurisprudents view:

Shaykh e Mofid writes about it: if a man kill a woman intentionally and masters of the affairs or blood – wits of murdered woman accept ransom and if murderer satisfy to paying of it, blood wits should pay fifty camels or five human sheep’s or hundred cows or five hundred dinars or five thousand dirham’s, because of woman ransom is half man one .and if blood –wits elect retaliation should pay to inheritor half of ransom and in any uncase they can’t retaliate .one of the question here comes is this that probably we will approach to jurisprudent opinion that if a murderer don’t .

Satisfy to pay of blood money (event half it), in spite of this that woman blood –wits were receive applicants of ransom should pay half blood money such murderer to blood-wits retaliation ?Sheykh Tusi states : blood money of a woman is half of man one and whole jurisprudent it believed .va bn vasem says :both are equal .our reason is sect consensus and also narrations that Omar ebn e Hozm quoted of prophet that : woman blood money is half of man one, also some have quoted this narration of prophet .nation consensus denoted on this .

This matters is been narrated of Eman Ali and Omar ebn e Abas and ziedabn sabet and no one disagreed with them (sheikh tusi, alkhalaf, p.258).
Salrahn abdulaziz is a jurisprudents knew difference retaliation and blood money between woman and man, because he writes about: "if a man kill the woman and woman blood -wits elect murderer- retaliation, they should pay half of murderer ransom to parents and if they accept blood money, they can take half of man ransom of murdered or killer parents prefer retaliation and relatives to pay blood money, then they should pay complete ransom (aman). but if murderer and murdered be equal of gender (both be women) hence their blood many is equal, (salrahn abdulaziz) in Musalk book, martyr sang has similar explanation that murderer should pay half of woman blood money verse man one. Saheb e Javaher states: there is not different and difficulty in version and decree …to halfing of woman ransom than man. consensus is dominence on this matter and there is witnesses hews about it and Muslims are allied in this matter that they have been quoted of both jurisprudents to abnalih and abibakr that woman blood money is equal man one.

3) Contemporary jurisprudents view:

In religious jurisprudence -alsaada to follow the shia jurisprudents and famous opinion is been expressed blood money of Muslim freedom woman murder half of blood money a man in religious jurisprudence books, ayatollah khoei (al-sayyid alkhoei, basics taklome Almenttaj, p.2.5) and emam Khomeini (al sauyyid al khomeni, tharialvasileh,p.558).

Emphasis on haling it than to men in discussions book of woman’s rights (Mehpour, Hossein, discussions of woman’s rights, p:260) is been quoted about holy Ardabilis opinion of majmalfayleh book? he in this book and al-borhan book, issue of was half blood money a woman addressed as he don’t believe to reson stenght.in Ershad book he to description of allame that woman blood money is half of a man one says: it seems that its reason is consensus and news that previously is not mentioned (Moqadas e Ardabili, ahmad, p.322).

Of course, wit this expression mohgadas ardebili cant say that he part of who was that woman ransom equal to man one, because phrase of their phrases don’t inferior it from contemn porary jurisprudents, ayyyatooallall sanie of that was believed to equally of this both. he write in response to this question that is woman blood money half of man one: I say woman blood money is equal to man one and retaliation is confronting in woman murder by man without need to refuse of difference such as contrary and without discrimination and crudely regarding to expressing of jurisprudents views and they to pass judgment was half of woman ransom than to man, it seems bea appropriated that we refer to religious jurisprudence.

4) (Religious) juries prudence or legal basics in making half of Woman blood money or ransom:

This matter is been quoted of some Quran Science and main narration quoted by Shiite and Sunnite.

4-1) Quran verses:

Dr. Amasadeqi, Mohammad is one of contemporary jurisprudents that say woman blood money vary to men and documents of this sentence knew part of surah baghare inverse of 178 that lofty god is sated :outhouse faithful is been assigned retaliation right about your killer, freedom against freedom and worship to woman and to woman, he addressed points in footnote addition to translating of Quran that consist of this (woman to woman) verify unequal to man and it is a decisive reason that woman blood money is less that that man, such that a man knew equal with man. in following of this expression or comment according to (woman to woman ‘can understand difference of woman blood money than man ,we addressed number of questions such as surah maedeh in verse of 45 is been expressed :we wrot in it ‘tora’and of them). Unequal is verified between women and men.

Although surah maedeh is final surah, but verses soal against soal’is not last qurran that it is quoting of torah, but surah baqareh in verse of 178 is qurran law (sadeqitehrani, mohammad, translation of Quran page 115). Indeed what is a decisive reason to verifying a abrogation? Unless, before of Islam or base on was equal economical role in woman with man? that we will say, they were equal in pay blood money and retaliation in woman and man Jewish religion, but unequal in Islam ?mainly abrogation acceptable in place that these tow verses present to meaningful or semantic verses that there is no contradiction between them, there will not any abrogation .

4-2) narrations:

Narration is addressed concerning of was half blood money of the woman than man by Shiite such as sahib vasael alshiite……. Addition tohadith by abbedall ab maskan that is quoted of emam sadeq that :woman blood money is half of man one (sheikh alhoralameli, vasielshiyet ,page 157) and several narrations quotes also to these contents of Emam Sadeq and Emam Baquer in case of man is killed the woman, has stated :woman family or parents can retaliate murder and pay half blood money to man parents and or pass of retaliation and take half blood money of him.

Sunnite juris prudent have documented three narrations by prophet about been half woman blood money than man one:
1) Narration of mazabnbjabl: in big traditions, hihaqi is narrated of hafsab abbdolah of abraham ab tahman of bekkhansi of abadeh abnusi of maznbjabl that prophet or messenger states: woman ransom or blood money is half man one, may jurisprudents have reasoned to this narration in decree position. Author of the book ‘digehalmerah in zolketavalbsenb ‘is knew undocumented mazabnbjabl narrations due to weakening of bekkbmkhanis and differently of abraham abn khorasan. Of course who have documentaries to above narration, they have referred to weaken of narration document, but it has other document without having difficulty.

2) Amor abn hozn narration of messenger: woman blood money is half man one. This letter of messenger or prophet wrote by omar abn hozn to yemen peoples thait including of obligation and recommend documentaries by group of Sunni jurisprudents such as albahuti in kashfoalqena, sharbini in maqnilmohtaj, ebn e godame in alshralkabir and avaz ahmad adris in ransom or blood money book and after quoting of hadith or narration of five ways, eidalysasnech is paid to documents and distinguished men quotation and he conclude after long-term investigations that phrase of ”woman ransom is half man one” is not part ormarabnbhozn narration and reasoning to this narration is unfinished to differing of woman and man blood money sahib arvaalqalil say after of referring to omearabnbhozn letter: the narration is weaken and its ratio is not verify to him and other is mentioned to followers emam rafi and he quotes from hafez abnbhajar that there is not this sentence in long narration of omar and beilhaqi is extracted mazabnbjabl hadith and its documents don’t verify like to this matters.

3) Alis narrations: Beilhaqi is quoted from all in traditions that woman blood money is half man one. This letter is documents to group of Sunni jurisprudents that has issued deree bas on was half woman blood money. (sableslam, p.235, aliisghalmazahem alarbaeh, p328). Mohyeadin novi is narrated this matter by ali, omar, osman, abn-masud, abn abas and abn omar and is said:

No one opposite between companions and thus this matter is consensus. (alnovi, mohyealdin almajmu page 179 and amraandi, ala adin, tofaholfogha, page, 173). Abo hanife is quoted by hemad and Abraham from Ali that he is stated: woman blood money is discontinued hadith because he is : less small of followers and his hearing is not verified by no followers addition to some narrations are not reliable.

8-3) analogy More importantly, specific criminal law - general criminal law important:

Number of as Sunnis jurisprudents addition to mentioned evidences or reasons, blood analogy to heritage or legacy and witness and in reasoning is mentioned to dividing in halves of woman blood money than man one. Because woman is half of man in legacy and witness, then it will come such about blood money or ransom resultant rescaling is this that god has stated about woman you take to witness both of your men and it they were not, you take to witness one man and two women your satisfied until if derive one of them (affected by forget), other remind to him (surah baqhare in verse of, 282) in this verse, woman witness is half of man one and is stated in this legacy verse: god to command about heritage of your children that man share I equal to two woman one. In fact analogy of blood money is not correct to both and because two woman witness like to a man one, or, in other word append ring of two woman one have specific philosophy that is not about blood many and may it been Said that probably women cannot remark issue’s dimensions due to dominating of emotions or affects in tolerating of witness position and or they can’t remember all event dimensions in satisfying position of witness. It is necessary entity of the woman until she enjoy more reliable coefficient with appendix of her witness or this that domination of prudence on women is like to this case, but such matter is not considered about blood money and legacy is related to financial responsible such as marriage portion and maintenance and paying of blood money in any case, woman shares is less than men and this matter is not relate to blood money or ransom.

8-8) lack of marriage ownership:

Some jurisprudents have said that because marriage is in hand of men and women have not marriage ownership and also other couples issues then woman blood money or ransom is half men one if goal of man responsibility is marriages ownership that marriage portion and maintenance and etc undertake, of man, then it discuss in blood money analogy to legacy and if it is divorce, then its relation is not obvious to Halffling of blood money.

8-5) lack of profit:

Some jurisprudents have said that lake of women profits that to men is due to half of woman blood money.

5) Blood money or ransom sentence or judgment and regulations or rules of the man and woman difference in penalty legislation or law:

In first it is better that to refer to this subject matter in law positive of Iran before revolution particularity in penal code, there is not woman blood money and men one difference in ransom and new case in analogical deduction discussion and this discussion entered to law positive of Iran after Islamic revolution and with reveal prescripts Islamic penal law or code have five parts according to article of twelve panels in this law 1) limits 2) retaliation 3) blood money or ransoms 4) punishment blow the full and 5) in hibitory penalty blood money is a
part of punishment and article 15it defines as: blood money is property or mones determined by legislator to 
crimes . in Islamic penal law or code of Iran that it is enan religious jurisprudence, their blood money is not 
equal each other’s according to article 300 of this law: Muslim woman murder blood money is half of Muslim 
woman one whether intentionally or un-intentionally ,it is remarked that in murder, direct or clear of this article is 
said that Muslim woman blood money is half of Muslim man one .in blood money discussion, (paragraph 
6) article 887 say about abortion that :feetus blood money that take soul or spirit, if be a boy, it has complete blood 
money and if is a girl, it has half complete one and if it is dubious, it has quarter of complete blood money also 
this law is elected another way about member blood money that it is not regarded to halving rule of woman and 
man blood money and it is not valued to their blood money equality and article 301 says about it:the woman and 
men blood money is equal and when it reaches to third of complete one, in this case, the woman blood money is 
half of man one .according to this article, member blood money is equal between the man and the woman and 
when woman blood money reaches to complete one, in here it will be half but we should regard that when this 
rule acts that damage of blood money be more third toward a person and it be same time if several people hit 
different damages to a woman in same time that damage blood money of every striker be less than third, but 
their sum blood money be more than third, then woman blood money will not dividing in halves, also if a person 
hit a damage to a woman in same time and he/she hit other damage in other time that its blood money be less 
than third of one, but it’s sum one be more than third, in this case, woman blood money don’t win be deviancy 
in naives/as referred in legal investigation, some of jurisprudents and lawyers have paid to quoting of written 
rule in article 307 that we ignore of discussion about them it is better that we refer to complete point in this 
discussion :) this law is adopted blood money dividing in halves discussion addition to third in member 
retaliation .according to article 273 the woman and man member retaliation is equal and a criminal man due to 
hitting of mimicry to woman be condemned to same member retaliation unless maiming blood money be third 
or more than complete one that in this case, when a woman can retaliate that she pay half of same member 
blood money to man for example and therefore since according to article 828 of Islamic penalty law say every 
finger blood money is 1/10 complete one then, blood money or ransom of three fingers cut of a woman is 
30cameles or 300dinner and because it is not reached to complete blood money third it is equal man ne thus 
blood money of four pingers cut of a woman is more than complete one 80cameles or 800dinnars divided in 
halves and is determined 20cameles or 200dinnars sometimes this law without respecting to criteria in article 
300or301, it is differed between man and woman ransom and in article 883 says that when spear or ball and like 
to it enter to hand or foot, if he a man, its blood money is 100dinnars and if be a woman, it is need give to a 
penalty for certain wounds 3) above matters about diversity or difference of man and woman blood money in 
Islamic penalty law is evidence to legal situation of Muslim woman and man until be for 1382, there had not 
sentence concerning not Muslim blood money, whether woman or man, even there is not consensuses about it in 
legal discussions in 1381, judicature to regarding to problems faced to judges a adjusted a bill to title 
(annexation of note to article 297 of Islamic penalty law ) proposed note text this was that: basis of determining 
blood money amount for known followers of religious minorities religions in constitution of Iran’s Islamic 
republic to muslin, blood, money amount is base on leader opinion that it inquires by judicature and then 
notifies to the courts, reoffered bill approved by expediency council discommend after system approving in 
parliament and delivered to guard council and corrected in 6/10/2004: article following text is annexed as note 
to article 297 of Islamic penal law to approvals of 1992.

Note: know religious minorities’ blood money in constitution of Iran determines same Muslim blood money 
governmental opinion of leader there are differences between Muslim woman and man concerning 
un-Muslim woman and man will respect base on this note.

6) Philosophy of difference between woman blood money and man one:

Regarding two issue of halving woman blood money than man one is presented wisdom or rational and 
custom justly for this sentence except quoting of narration and evidences.

6-1) downing value of a woman than man:

As some jurisprudents and reporters hake stated this is that a woman is default compare with a man and she 
has less value and valid according to this, legacy share of a woman is half of one a man and value of two woman 
witness is equal to a man both cannot equal concerning soul spirited blood money, because value of a man is 
more that a woman and her price is half of a man one author of fathom al qadir explanation book refers to in 
justify position of difference in man and woman blood money :that matter is for this is that situation and 
position of a woman is less down of a man and god is stated . 

That also men are better than women and entity profit of a woman is less than a man such as she can not be 
more of a husband. Abn arabi is author is ahkamal our an book says . about in clearly in Islamic religion, blood 
money basics is on difference in respect and validity and difference in order, because blood money is a property 
right that its amount vary depend on traits and individual validity, in contrast murder, this difference is 
expressed of criminal situation due to this murder penal is explained to preventing of committing of crime but
this matter is not to blood money, also, woman blood money is less than man one because of a woman is less
down than man and mean while blood money of an in Fidel can be equal with a Muslim one because he is
higher and better than an infide (abnalaarabili, abobaki monamimal abn abdollahli, akhamalquran, volume 1, firs
publish, Beirut, Druketan alalameyeh, p.87).

Abuqynjoyzi justifies also this philosophy and says: since a woman is Tess down than a man and his profit
is higher than man and religious grades and governmental jobs and keeping of boundaries and jihad and
developing of land and defense of region and world and is responsible industries and speaking and attain
perfection to materials of the world, then price or blood money of a woman can not equal to a man one
(abqayem joyzi, mohammadabnabadjakr, almaoein an rabalalamin, research abodhamid, v.2, birot, daralfekr,
p.1) such that we refer to right reason, this justify is not nothing and it has not rational and legal validity because
difference of woman and man creation and in their duties and prescripts is some cases is not due to deficiency
one to other, especially regarding to this matter, is humans value physical and blood money or ran some.

6-2) downing of woman role in economical status:

This opinion is accepted by many of jurisprudents and contemporary uremia and heared that woman and
man are equal of human value and for same a woman is not more defective than a man and merely it is a
 economical and financial discussion considering to this that man role is more effect than woman role in
production and economical status of family and society, alo lake of them damage to family and doubling of
blood money for compensating of damages particularity, respecting to reveal prescripts of a man is supplying of
family cost. for example it refers to voting of some ulemas about it author of (woman n glory mirror  jbook says
in expressing of woman and man difference in Islam: in blood money issue has not benefit aspect and but it is
related to physical aspect also if body was more strong on economical issues and because men hare economical
efficacy more than women, then their blood money is more and this is not means that man is more value than
woman in Islam, but express physical aspect of body to two classes, blood money principle is not related to
evaluating of spirit and it should not take quotation and violation in anthropology and woman and man greatness
:as referred, when we see that blood money is a religious authority or an innovator and a doctor is equal to blood
money of simple staff and we should say that science and in notation and industry and medicine have not value
in Islam, but all they are value completely (abodolleh jadi amoli).

Author of tafsir almenar says about it:philosophy of halving woman blood money than to man is this that
profit loss a family to lake of man, it is profit loss to lack of woman, thus woman share has been divided halve
such as legacy, one of present authority is regained blood money of woman and man difference in less on out of
le religious jurisprudence subject – matter and it is investigated de different dimensions that it is come in part of
sparks but third dimension is this that there is different between woman and man of economical efficacy in
human community, even in our era and time and even in communities without differing between woman and
man, Soviet Union or in modern material communities that knew a personal issue …even in these communities
is not economical efficacy between woman and mall (naser, macaremshirazi, lessens out religious jurisprudence
in bloods money, educational and research newspaper in feizie, number 18, p.5-8, quoting of sarvestani shafie
Abraham, deference of woman and man in blood money or ransom and retaliation, p.180).

This jurisprudents and contemporary and present authority conclude after state accountant vindicator of
right discussion that it is need man blood money be more than woman because of die of a man, a family are
faced to more economical damages it is seem that this justify is not complete due to difference of woman and
man difference and economical remarks and difference of their role in production and economical status
already, cost supply of 80% families undertake to women base on reports of international institutions and they
participate in supplying of family costs to men on owner even they have equal role can we grants to equality
between woman and man? even vlemas with quoting of their votes except navaderi (sayad mohammad musavi
bujnurdi, in traction and conflict between religious jurisprudence and human rights farzan jurnal, third period,
n,8 winter 1375, quating of him, p.13) don’t accept this conclusion and partially they emphasiz on difference of
woman and man blood money or ransom (zahiri abas (feqat javaheri) morning jurnal, no, 73, 1376, abdollahli,
javadi amoli and references of no, 1 in same page ) this emphasis is clear this that even presented justify is not
accept to its presents already if we accept this justify, it can be appropriate basics for reaching to balance and
equality in woman and man and equality and there is other case difference economical production between
individuals clearly but its blood money is equal divine law and law or legislation for example blood money of a
immaturity child even fetus breath upon is equal to blood money of maturity human like to industrial worker or
manager or economical huge agency even if un …maturity be man –ego blood money of six months boy is
double an age and occupying woman that may be a surgeon with high economical income and supervisor of
several families sometimes islam prescripts have stated to rare case and they are supervisor to many cases, this
talk is not logical and certain, because firstly they are not rare occurrence and accidently are very much,
secondly, mechanisms and solutions should express in complete and actual law that it leads to issuing of unfair
judicial rules in any case, these remarks face to serious threat of accepting second justify especially respecting to
legal evidences base of woman and man difference in blood money is not any indication for its confirmer, hence it seems that we should accept difference sentence of Woman and man blindly.

Conclusions:
Quran is legislated principle of paying blood money to killer family about un-intentional murder and it is provided but is not determined its amount and it is not referred to difference between woman and man of course quran is not mentioned of blood body related to maiming and hit damage to human members

Many narration is been quoted by Shiite and Sunnite of prophet that blood money amount of human murder is 100camels and this judgment or sentence is a ratification law or sentence, means in ignorance, prophet is determined this amount as blood money or ransom and it accepted and is provided in some narration of prophet and many narration by Shiite, blood money of a woman is mentioned half of man one.

It seems that if thread source strength of prophet in Halfling of woman blood many, but this matter understand companions and they accept and in fact it has natural meaning that her blood money is half than man regarding to halving of legacy and her witness value that man ,in between of Shiite jurisprudents some have threaded in textual evidences’ related to halving of woman blood money and it shown and have accepted consensually in between contemporary jurisprudents knew strong Quran and narration of un-intentional murder blood money and have decreed to equality between both some reporters and jurisprudents have justified rational and logical position of halving woman blood than man one apart of narration and textual evidences’ and some declared woman value half of man one and some weakling of economical role of woman in community and family has known due to halving of soul ransom or blood money and member that both are thinkable and also there is trend either determining of blood some certain amount of prophet and or halving of blood some woman than man one with assumption of correct governmental and cross section sentence, no a consult and unviible and continue Islamic sentence definitive judgment is a absolute one that ransom should pay to killer family in any case, blood money is financial amount for pay to killer family and it has compensate aspect of damage result from lack of the human (naturally blood money is appropriated to damage related to hitting to a human member in main jin time of prophet current custom and regarding to requirements of social status and environment appropriated 100camels for compensating of damage, determining of half this amount for woman was governor and acceptable and justifiable with assumption of correct big companions regarding to status and role of women in that time and environment and attitude and view type and it is not obvious that determining of 100camels as soul blood money and its half to woman.

Be a definitive sentence of prophet for places and times, also paying of blood money is appropriate to its amount and win an time and probably with 100camels and halving of it for woman this matter has not contradiction to determining of courts in places and times regarding to required requirements and considering of society situation and changing of women role and position and determining of blood money as damage result from killing of hitting to a person we their woman or man and there was not any difference between killer or damages killer woman or man as a constant assumption, but is decided to case ,as today per from civil responsibilities according to custom laws, legislation is stated this case in 1918 from all stated matters, it is clear that offence loss with paying of blood money against physical damage and un-intentional and quasi-intentional killing murders and inheritor and criminal give blood money instead retaliation, right of person damaged physically and or is been killed relatives not become damaged and Muslims try keeping healthy each other and loss an achy and disorder in community and humans enjoy or more security it seems that in presenter a, public culture level and legal views is promoted in jurisprudence horizon of Shiites and as Sunnis and also inherent abilities of women in their emergence and also there is not halving of women blood money against men in Islam jurisprudence ,in spiteful jurisprudents can show their good jihad appropriate and practical face of Islamic prescripts addition to preventing of deviation and manipulate and searching or exploring in discover of prescripts materials and their philosophy and actual understand of legislator instead of rely on obedience to sentence and practice to version in social costume affairs.

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