

# wife in arabic language

**wife in arabic language** is a phrase that carries cultural, linguistic, and social significance within Arabic-speaking communities and beyond. Understanding how the concept of "wife" is expressed and perceived in Arabic involves exploring the language itself, the various terms used, and the cultural context that shapes these expressions. This article delves into the linguistic nuances of the word "wife" in Arabic, its grammatical forms, and related vocabulary. Additionally, it covers cultural insights regarding marriage and the role of the wife in Arabic-speaking societies. By examining these aspects, readers will gain a comprehensive understanding of how the term is embedded in language and culture. The following sections will guide you through the Arabic vocabulary for wife, grammatical considerations, cultural meanings, and related expressions.

- Arabic Vocabulary for Wife
- Grammatical Forms and Usage
- Cultural Significance of the Wife in Arabic Societies
- Related Expressions and Synonyms

## Arabic Vocabulary for Wife

The primary Arabic word for "wife" is **زوجة** (pronounced "zawja"). This term is widely used across all Arabic dialects and in Modern Standard Arabic (MSA) to denote a married woman in relation to her husband. The root of **زوجة** is **زواج** (zawj), which means "spouse" or "partner," and can refer to either a husband or a wife depending on context.

In addition to **زوجة**, there are other words and phrases that can refer to a wife or similar concepts, varying by region, formality, and context.

## Common Terms for Wife

Besides **زوجة**, several other terms exist in Arabic that can be used to refer to a wife, either formally or colloquially:

- **حرم** (haram) – A classical or poetic term for wife, often used in formal or literary contexts.
- **عروس** ('arūs) – Literally meaning "bride," it can refer to a newlywed wife or a young wife.
- **زوجتي** (zawjati) – A possessive form meaning "my wife."

- **مُرَّة** (murra) – A colloquial term for wife, used in some dialects.

## Grammatical Forms and Usage

Understanding how "wife" is used grammatically in Arabic requires a look at its forms, gender agreement, and syntactic roles in sentences. Arabic is a gendered language, and nouns must agree with adjectives and verbs in gender and number.

### Singular, Dual, and Plural Forms

The singular form of wife is **زوجة**. Arabic also has dual and plural forms to indicate two or more wives, reflecting the language's grammatical richness.

- **Dual:** **زوجتان** (zawjatan) – meaning "two wives."
- **Plural:** **زوجات** (zawjāt) – meaning "wives."

These forms are essential in contexts where polygamy is discussed or when referring to multiple women in the role of wife.

### Possessive Forms

Arabic uses suffixes to indicate possession. To say "my wife," the suffix **-ي** (-i) is added to the noun:

- **زوجتي** (zawjati) – my wife
- **زوجتك** (zawjatuka/zawjatuki) – your wife (masculine/feminine)
- **زوجته** (zawjatuhu) – his wife
- **زوجتها** (zawjatuhā) – her wife (rare, usually refers to lesbian wife in modern contexts)

### Usage in Sentences

In Arabic sentences, **زوجة** can function as a subject, object, or complement. For example:

- زوجه ذكيه - "My wife is intelligent."
- رايته زوجه في السوق - "I saw his wife at the market."
- زوجه رجل معروف - "She is the wife of a well-known man."

## Cultural Significance of the Wife in Arabic Societies

The role and perception of a wife in Arabic-speaking cultures are deeply influenced by historical, religious, and social factors. Marriage is highly valued, and the wife holds an important position within the family structure.

## Marriage Traditions and the Wife's Role

In many Arabic cultures, the wife is traditionally seen as the center of the household, responsible for managing the home and nurturing children. The concept of marriage often involves strong family ties and social responsibilities.

- **Marriage Contracts:** Islamic marriage contracts (nikah) formally recognize the wife's rights and duties.
- **Polygamy:** Permitted in some Arabic countries under Islamic law, allowing a man to have up to four wives, which affects the social understanding of the term "wife."
- **Respect and Honor:** The wife is often regarded with great respect, and her status in the family is linked to her role as a partner and mother.

## Religious Context

Islamic teachings, which influence many Arabic-speaking regions, emphasize the importance of kindness, respect, and mutual rights between husbands and wives. The wife in Arabic religious texts is described with honor and dignity, reinforcing her vital role in family life.

## Related Expressions and Synonyms

Besides the primary term زوجه, Arabic includes a range of expressions and synonyms associated with

the concept of wife, marriage, and partnership.

## Expressions Related to Wife

- **رفيقة الدرب** (rafīqat al-darb) - meaning "companion of the path," often used poetically to describe a wife.
- **شريكة الحياة** (sharīkat al-ḥayāh) - "life partner," a modern expression emphasizing equality.
- **ملكة البيت** (malikat al-bayt) - "queen of the house," a term of endearment reflecting the wife's role.
- **الزوجة الصالحة** (al-zawja al-ṣāliḥa) - "the righteous wife," often used in religious or moral contexts.

## Synonyms and Regional Variations

Different Arabic dialects may use variations or slang terms for wife:

- **مراة** (mar'a) - meaning "woman," sometimes used to mean "wife" in colloquial speech.
- **مرتي** (mirti) - a colloquial form meaning "my wife" in some Levantine dialects.
- **حبيبة** (habība) - meaning "beloved," sometimes affectionately used for wife.

## Frequently Asked Questions

### كيف تقول كلمة 'زوجة' باللغة العربية؟

'wife' تُقال كلمة 'زوجة' في اللغة العربية بنفس النطق 'زوجة' وتعني

### ما هي الكلمات الأخرى التي تستخدم لوصف الزوجة في العربية؟

يمكن استخدام كلمات مثل 'عروس'، 'قريبة'، و'زوجتي' لوصف الزوجة في اللغة العربية.

### كيف يمكن التعبير عن الحب للزوجة بالعربية؟

يمكن القول 'أحب زوجتي' أو 'أنا أحبك يا زوجتي' للتعبير عن الحب للزوجة.

## ما هو جمع كلمة 'زوجة' في اللغة العربية؟

'جمع كلمة 'زوجة' هو 'زوجات'.

## كيف تُستخدم كلمة 'زوجة' في جملة عربية؟

'مثال: 'زوجتي طيبة القلب ومخلصة'.

## هل تختلف كلمة 'زوجة' بين اللهجات العربية؟

الكلمة نفسها 'زوجة' متشابهة في معظم اللهجات، ولكن قد تُلفظ بطريقة مختلفة قليلاً.

## ما هو معنى كلمة 'قرينة' عند العرب؟

'قرينة' تعني الزوجة أو الشريكة في الحياة، وهي كلمة فصحية تستخدم أيضاً للدلالة على الزوجة.

## كيف تُقال 'زوجتي جميلة' باللغة العربية؟

'تقال 'زوجتي جميلة'.

## هل توجد كلمات تدل على الزوجة في الشعر العربي القديم؟

نعم، مثل كلمة 'عروسة' و'حبيبة' كانت تستخدم في الشعر العربي القديم للدلالة على الزوجة.

## Additional Resources

### 1. مقدمة كتاب: "العلاقات الزوجية: نصائح عملية لبناء علاقة زوجية صحية ومستقرة"

هذا الكتاب يقدم نصائح عملية لبناء علاقة زوجية صحية ومستقرة. يتناول مفاتيح التواصل الفعال بين الزوجين وكيفية التعامل مع التحديات اليومية. كما يركز على دور الزوجة في تعزيز الحب والتفاهم داخل الأسرة.

### 2. مقدمة كتاب: "دور الزوجة في إنشاء بيئة أسرية سعيدة ومتوازنة"

يتناول الكتاب أهمية دور الزوجة في إنشاء بيئة أسرية سعيدة ومتوازنة. يشرح أساليب التعامل مع الزوج والأبناء وكيفية تربية الأطفال بطريقة إيجابية. كما يقدم استراتيجيات لتعزيز المحبة والاحترام المتبادل بين أفراد الأسرة.

### 3. مقدمة كتاب: "مهارات الزوجة في التواصل والقيادة داخل المنزل"

يركز هذا الكتاب على تطوير مهارات الزوجة في التواصل والقيادة داخل المنزل. يعرض قصص نجاح حقيقية ونصائح من خبراء في العلاقات الزوجية. يهدف إلى تمكين الزوجة من تحقيق التوازن بين حياتها الشخصية والأسرة.

### 4. مقدمة كتاب: "الحقوق والواجبات التي حددها الإسلام للزوجة في الحياة الزوجية"

يشرح الكتاب الحقوق والواجبات التي حددها الإسلام للزوجة في الحياة الزوجية. يستعرض آيات قرآنية وأحاديث نبوية تتعلق بالعلاقة بين الزوجين. كما يوضح كيفية تطبيق هذه القيم في الحياة اليومية لتحقيق السعادة الزوجية.

### 5. مقدمة كتاب: "كيف يمكن للزوجة تعزيز التفاهم بين الزوجين من خلال الحوار المفتوح والاحترام المتبادل"

يقدم هذا الكتاب طرقاً لتعزيز التفاهم بين الزوجين من خلال الحوار المفتوح والاحترام المتبادل. يتناول قضايا مثل الغيرة، والغيرة الصحية، وكيفية التعامل مع الاختلافات الشخصية. كما يقدم تمارين عملية لتعزيز العلاقة الزوجية.

### 6. مقدمة كتاب: "الدواء العاطفي ودوره في تحسين العلاقة بين الزوجين"

يركز الكتاب على الذكاء العاطفي ودوره في تحسين العلاقة بين الزوجين. يقدم نصائح للزوجة حول كيفية التعامل مع الضغوط

اليومية وإدارة الخلافات بشكل بناء. كما يشجع على تنمية مهارات الاستماع والتعاطف لتحقيق تفاهم أفضل.

7. **الزوجة على تجاوز الصعوبات وبناء علاقة متينة:** يتناول هذا الكتاب مراحل العلاقة الزوجية وكيف تتطور من الحب الأول إلى تفاهم عميق ومستدام. يعرض تجارب ونصائح تساعد الزوجة على تجاوز الصعوبات وبناء علاقة متينة. كما يشجع على الاهتمام بالنمو الشخصي داخل الحياة الزوجية.

8. **بيئة منزلية دافئة:** يقدم نصائح للحفاظ على الصحة النفسية والجسدية للزوجة.

يعتبر هذا الكتاب دليلًا عمليًا للزوجة لإدارة حياتها الأسرية بنجاح. يتناول تنظيم الوقت، وتحسين التواصل مع الزوج والأبناء، وخلق بيئة منزلية دافئة. يقدم نصائح للحفاظ على الصحة النفسية والجسدية للزوجة.

9. **يركز الكتاب على مفهوم الاحترام المتبادل بين الزوجين كأساس للعلاقة الصحية.** يناقش كيفية بناء الثقة والتقدير بين الزوجين والتعامل مع الاختلافات بطريقة بناءة. كما يقدم أدوات لتعزيز التفاهم وتقوية الروابط الزوجية.

يركز الكتاب على مفهوم الاحترام المتبادل بين الزوجين كأساس للعلاقة الصحية. يناقش كيفية بناء الثقة والتقدير بين الزوجين والتعامل مع الاختلافات بطريقة بناءة. كما يقدم أدوات لتعزيز التفاهم وتقوية الروابط الزوجية.

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**wife in arabic language: Arabic, Self and Identity** Yasir Suleiman, 2011-08-10 This book builds on Suleiman's earlier research on the link among the Arabic language, identity and conflict, which he explored at some length in 'The Arabic Language and National Identity' and 'A War of Words'. The present study builds on his interest in the symbolic realms of signification, and Suleiman approaches the Arabic language as a marker of identity and as a factor in sociopolitical conflict in society.

**wife in arabic language: A Cultural History of the Arabic Language** Sharron Gu, 2013-10-17 This history of literary Arabic describes the evolution of Arabic poetry and prose in the context of music, ritual performance, the arts and architecture. The thousands-of-years-old language is perhaps more highly developed and refined than any other on earth. This book focuses on what is unique about Arabic compared to other major languages of the world (Greek, Latin, Hebrew, English and Spanish) and how the distinct characteristics of Arabic took shape at various points in its history. The book provides a cultural background for understanding social and political institutions and religious beliefs--more influenced by the rhythms and depths of poetic language than other cultures--in the Middle East today.

**wife in arabic language: Autobiographical Identities in Contemporary Arab Culture** Valerie Anishchenkova, 2014-07-16 Over the last 40 years, autobiography in Arab societies has moved away from exemplary life narratives and toward more unorthodox techniques such as erotic memoir writing, postmodernist self-fragmentation, cinematographic self-projection and blogging. Valerie Anishchenkova argues that the Arabic autobiographical genre has evolved into a mobile, unrestricted category arming authors with narrative tools to articulate their selfhood. Reading works from Arab nations such as Egypt, Iraq, Morocco, Syria and Lebanon, Anishchenkova connects the century's rapid political and ideological developments to increasing autobiographical experimentation in Arabic works. The immense scope of her study also forces consideration of film and online forms of self-representation and offers a novel theoretical framework to these various

modes of autobiographical cultural production.

**wife in arabic language: A Moment of Silence** Sister Souljah, 2016-10-04 Having returned from a worldwide journey to reclaim his wife, Akemi, Midnight returns to Queens, where he hopes to create a new, less tumultuous life with his love. But things fall apart when violence targets his younger sister Naja. Forsaking his usual control, the ninja warrior kills his sister's attacker in cold blood, forcing him on the run and into the only shelter he can find: a seedy money laundering ring whose members are in league with the police. Though Midnight is promised temporary refuge, he's soon recognized for the murder of Naja's attacker, and lands in jail. Separated from his love, his city, and his family, Midnight must cling to his Muslim beliefs to stay strong. But soon enough, he meets Ricky Santiago, the man who will become his leader and father figure...and perhaps, his only hope --

**wife in arabic language: Tales Arab Women Tell** Hasan M. El-Shamy, 1999-12-22 This book has tales that portray situations involving parents and paternal figures, courtship and marital relations, siblings, and boy and mother's brother.

**wife in arabic language: Tradition and Modernity in Arabic Language And Literature** J R Smart, J. R. Smart, 2013-12-16 Covers a range of literary and linguistic subjects from pre-Islamic times to the twentieth century.

**wife in arabic language: Formatting Religion** Marius Timmann Mjaaland, 2019-02-14 To talk about religion is to talk about politics, identity, terrorism, migration, gender, and a host of other aspects of society. This volume examines and engages with larger debates around religion and proposes a new approach that moves beyond the usual binaries to analyse its role in our societies at large. Formatting Religion delves into these complexities and demonstrates the topical need for better understanding of how religion, society, culture, and law interact and are mutually influenced in periods of transition. It examines how over the last two decades, people and institutions have been grappling with the role of religion in socio-cultural and political conflicts worldwide. Drawing on a host of disciplines - including sociology, philosophy, anthropology, politics, media, law, and theology - the essays in this book analyse how religion is formatted today, and how religion continuously formats society, from above and from below. The volume will be of great interest to scholars and researchers of religious studies, politics, media and culture studies, and sociology.

**wife in arabic language: Encyclopedia of Arabic Language and Linguistics: (Eg-Lan)** Kees Versteegh, Mushira Eid, 2006 A major new multi-volume reference work, the Encyclopedia of Arabic Language and Linguistics. A unique collaboration of over hundreds of scholars from around the world, the Encyclopedia of Arabic Language and Linguistics covers all relevant aspects of the study of Arabic and deals with all levels of the language (pre-Classical Arabic, Classical Arabic, Modern Standard Arabic, Arabic vernaculars, mixed varieties of Arabic).

**wife in arabic language: Among Arabic Manuscripts** I.Y. Kratchkovsky, 2016-05-09 I.Y. Kratchkovsky (Ignatii Iul'ianovich Krachkovskii) was an iconic scholar, and Among Arabic Manuscripts, Memories of Libraries and Men gives us a good indication of what made him so outstanding. Hugely influential in its time, especially in Eastern Europe, it inspired several now-noted Arabists to start their studies in this field. It is beautifully written and, with the rising relevance of Arab-Russian relations has new historical importance. A memoir of a life in Orientalism, this autobiographic text is the result of strong will and endurance, and of total dedication to Arabic literature and language. It tells of Kratchkovsky's enormous achievements in the field, in a very personal manner and in an easily accessible form. The present publication is the English translation of the first 1953 Brill edition, accomplished by Tatiana Minorsky (d. 1987), with a new introduction by Michael Kemper.

**wife in arabic language: Diasporas in the New Media Age** Andoni Alonso, Pedro Oiarzabal, 2010-04-01 The explosion of digital information and communication technologies has influenced almost every aspect of contemporary life. Diasporas in the New Media Age is the first book-length examination of the social use of these technologies by emigrants and diasporas around the world. The eighteen original essays in the book explore the personal, familial, and social impact of modern communication technology on populations of European, Asian, African, Caribbean, Middle Eastern,

and Latin American emigrants. It also looks at the role and transformation of such concepts as identity, nation, culture, and community in the era of information technology and economic globalization. The contributors, who represent a number of disciplines and national origins, also take a range of approaches—empirical, theoretical, and rhetorical—and combine case studies with thoughtful analysis. *Diasporas in the New Media Age* is both a discussion of the use of communication technologies by various emigrant groups and an engaging account of the immigrant experience in the contemporary world. It offers important insights into the ways that dispersed populations are using digital media to maintain ties with their families and homeland, and to create new communities that preserve their culture and reinforce their sense of identity. In addition, the book is a significant contribution to our understanding of the impact of technology on society in general.

**wife in arabic language: *The Life & Character of the Seal of Prophets - Volume II*** Hazrat Mirza Bashir Ahmad, 2013-01-01 The current volume covers scholarly discussions on different topics such as the arrangement and the layout of the Holy Quran, Divine revelation, reality of miracles, polygamy, Jihad with sword, capitation tax, the wives of the Holy Prophet(sa), the Islamic laws regarding marriage and divorce, the electoral system of Khilafat, the just and democratic form of Islamic government etc.

**wife in arabic language: *Words of Wonder*** Nicholas Evans, 2022-06-02 A gripping and moving text which explores the wealth of human language diversity, how deeply it matters, and how we can best turn the tide of language endangerment In the new, thoroughly revised second edition of *Words of Wonder: Endangered Languages and What They Tell Us, Second Edition* (formerly called *Dying Words: Endangered Languages and What They Have to Tell Us*), renowned scholar Nicholas Evans delivers an accessible and incisive text covering the impact of mass language endangerment. The distinguished author explores issues surrounding the preservation of indigenous languages, including the best and most effective ways to respond to the challenge of recording and documenting fragile oral traditions while they're still with us. This latest edition offers an entirely new chapter on new developments in language revitalisation, including the impact of technology on language archiving, the use of social media, and autodocumentation by speakers. It also includes a number of new sections on how recent developments in language documentation give us a fuller picture of human linguistic diversity. Seeking to answer the question of why widespread linguistic diversity exists in the first place, the book weaves in portraits of individual "last speakers" and anecdotes about linguists and their discoveries. It provides access to a companion website with sound files and embedded video clips of various languages mentioned in the text. It also offers: A thorough introduction to the astonishing diversity of the world's languages Comprehensive exploration of how the study of living languages can help us understand deep human history, including the decipherment of unknown texts in ancient languages Discussions of the intertwining of language, culture and thought, including both fieldwork and experimental studies An introduction to the dazzling beauty and variety of oral literature across a range of endangered languages In-depth examinations of the transformative effect of new technology on language documentation and revitalisation Perfect for undergraduate and graduate students studying language endangerment and preservation and for any reader who wants to discover what the full diversity of the world's languages has to teach us, *Words of Wonder: Endangered Languages and What They Tell Us, Second Edition*, will earn a place in the libraries of linguistics, anthropology, and sociology scholars with a professional or personal interest in endangered languages and in the full wealth of the world's languages.

**wife in arabic language: *Islamic Private Law*** Ahmed Akgunduz, 2017 There is no explicit separation in Islâmic law between public and private law, but a special system has been used throughout history. Some scholars use the term Muslim personal law, which derived from the term al-aḥwâl al-shaḥṣiyyah in Fiqh books. But we prefer Islâmic private law; because Muslim personal law indicates different legal meaning - rules governing natural and legal persons. In this book, we will elaborate on Islâmic rules relating to seven branches of private law: personal law, family law,



inheritance law, obligations and contracts' law, property law, commercial law, and international private law. We will explain or summarize Islâmic rules in this book, rather than my (the author's) personal views. Unfortunately, there is a misunderstanding in Western countries: if any Muslim scholar writes an article or book or grants an interview to a journalist to explain Islâmic rules on any issue, most Westerners, and especially people ignorant of Islâmic Law attribute these views to this scholar and holds him or her accountable. For example, a Dutch journalist came to see me and asked about the issue of beating women in the Qur'an, I explained the verse in the Qur'an and some interpretations by the Prophet Muhammed and Muslim jurists. The journalist did not understand what I explained, and many people have accused me of advising Muslims to beat their women. This is absolutely false. This is why we have to explain the following points. The first point is this: All the regulations in Islâmic law are divided into two groups with respect to legal authority. First, rules that were based directly on the Qur'an and the Sunnah and codified in books on Fiqh (Islâmic Law) are called Shari'ah rules, Shar'-i Sharîf, or Shari'ah law; these rules constitute 85% of the legal system. The exclusive sources of these rules are the Qur'an, the consensus of Muslim jurists, and true analogy (qiyâs). All explanations of these rules based completely on the Qur'an and the Sunnah. If any Muslim scholar writes an article on 'beating women' or 'polygamy,' he is responsible only for his/her interpretations. Could any scholar be responsible for the religious ideology that he/she explains? Are his/her explanations to be considered propaganda for that religion or ideology? Absolutely not. Western authorities, politicians and journalists should know that Muslims hold that every machine has a manual. If the manual is not followed when the machine is being used or operated, it will break. Allah sent the Qur'an as the manual for human beings. If a society does not take the Qur'an as its guide, it is destined to have the same fate as a machine that is operated without the manual. This is a basic creed for Muslims. A Muslim cannot disagree with an explicit verse of the Qur'an. Second, financial law, land law, ta'zîr penalties, arrangements concerning military law and administrative law in particular were based on the restricted legislative authority vested by Shari'ah decrees and those jurisprudential decrees that were founded on secondary sources such as customs and traditions and the public good, which fell under public law, al-Siyâsah al-Shari'yyah (Shari'ah policies), Qânûn (Legal Code), and the like. Since these could not exceed the limits of Shari'ah principles either, they should not be viewed as a legal system outside of Islâmic Law. The second point is that another classification of the Islâmic rules should be explained. Many Muslims and non-Muslims think that all injunctions in Islâmic Law, such as polygamy and slavery, were established by the Qur'an or the Sunnah directly, and Islâmic Law has been criticized severely for this. The supposition here is false. A further point that causes confusion is the view that there was no slavery, male or female, before Islâm and that Islâm introduced it. There are, however, two kinds of injunctions in Islâmic law. 1) The first are injunctions that were laid down by Islâm as principles for the first time since they did not exist in previous legal systems. Islâm established these principles, such as zakâh, waqf(endowments) and inheritance shares. Muslim scholars state that these are completely beneficial for humankind as a whole. They also contain many instances of wisdom and purpose, even if people are not aware of them. 2) The second are injunctions that Islâm did not introduce; they already existed and Islâm modified them. That is, Islâm was not the first to set them down; rather, they were part of the law systems of other societies and were applied in a savage form. Since it would have been contrary to human nature to abolish injunctions of this kind suddenly and completely, Islâmic Law modified them so that they were no longer barbaric but civilized. Slavery and polygamy are good examples of this.[2] My third point is that I have explained theoretical rules of Islâmic Law in this book, but have not neglected the practice aspect of Islâmic private law. We have focused on the practice of the Ottoman State for Shari'ah especially because the Ottoman State practiced Islâmic Law completely, and we have archival documents proving this claim. The study of Shar'iyyah Records (Shari'yyah Sijilleri) proves that in the Ottoman State Shari'ah rules were taken as the basis for personal law, family law, inheritance law, jus obligationum, law of commodities, commercial law, and all the branches of private law with respect to international private law. The analysis of the two essential sources of information regarding

Ottoman law, viz. legal codices and Shar'īyyah Records, leads to the following irrefutable conclusion: the Ottoman legislative authorities only and solely codified administrative law, with the exception of various subjects of constitutional law, property law, laws regarding state land, military law, financial law, ta'zīr (punishment by way of reproof), crimes in criminal law and their penalties and decrees regarding some exceptional issues of private law. In issuing decrees on these it codified Sharī'ah principles – if any – since matters transferred to the rulers' arrangements would be made in consideration of such secondary sources as the public good, customs, and traditions. Because it could never be alleged that a state's legal system consisted solely in the above-mentioned subjects, it could also not be claimed that the stated issues were arranged in disregard of Shar'-i Sharīf. The explanations below will clarify this matter.[3] The fourth point is that contemporary Islāmī codes from different Muslim countries were not neglected. I have sometimes looked at the Moroccan Family Code (al-Mudawwana),[4] Egyptian laws that are the root of Muslim Middle Eastern countries' legal systems, Pakistan's law code which was based on the Ḥanafī Law School. We could say that in Lebanon, Syria, Iraq, Kuwait, Jordan, the effects of Ottoman legal codes, like Majallah and family law continue. The fifth point is as follows. This book is based principally in the Ḥanafī School and Ottoman practice. Nonetheless, comparisons with other schools have been made, especially with the Mālikī School, which is the official school in Morocco, the United Arab Emirates, and some other countries, the Shāfi'ī School, which is the official school in Indonesia and some other countries, the Ḥanbalī School, the official school in Saudi Arabia, and some other countries, and finally the Ja'farī School, which is the official school especially in Iran. For comparison between schools, this work has benefitted from some major works on Islāmī law. These works include: M. Zarqa, *Al-Fiqh al-Islāmī Fī Thawbih al-Jadīd*, c. I-II, Dimaşk 1395/1975; 'abd al-Rahman al-Jaziri, *Al-Fiqh 'ala al-maḍāhib al-arba'a*, Cairo, 1969; Al-Shahid al Thani (Zayn al-Din Muḥammad ibn 'Ali al-Jab'ī al-'Amili [d. 965/1558]), *Al-Rawdat al-bahiyya fi sharh al-lum'at al-Dimashqiyya*, Beirut, 1967; Abdullah ibn Ahmad ibn Qudāmah al-M'aqdisī, *Al-Muqni'*, Cairo, 2005; Ḥalil bin Ishaq, *Al-Tawdhīh Sharhu Muḥtasar ibn al-Hājib*, Casablanca, 2012. Some comparative works have also been of benefit. These include: Imran Ahsan Ḥan Nyazee, *Outlines of Muslim Personal Law*, Advanced Legal Studies Institute, Islāmabad, Pakistan, 2011; Chibli Malla, "Identity and Community Rights Islāmī Family Law: Variations on State," in *Islāmī Family Law*, edited by Chibli Mallat & Jane Connors, Graham & Trotman Limited, London 1993; Ahmad Nasir, *The Status of Women under Islāmī Law and Modern Islāmī Legislation*, Brill, Leiden and *An Introduction to the Law of Obligations of Afghanistan*, edited by Trevor Kempner, Andrew Lawrence, and Ryan Nelson, Stanford Law School, (PDF). We should not forget some official or semi-official legal codes in Muslim countries that are completely based on Sharī'ah. For example, Muḥammad Qadri Pasha'a (1306/1889), *Murshid al-Hayrān* (Guide for the Perplexed), which consists of 1,045 articles; Al-'Adl Wal Insāf Fi Hall Mushkilāt al-Awqāf (Justice and Equity in Solving the Problems of Endowments), which consists of 343 articles; and *Al-Aḥkām al-Shar'īyyah Fi al-Aḥwāl al-Shaḥṣiyyah* (Legal Rulings on Personal Status Law), which consists of 647 articles; Moroccan Family Law (Mudawwanah); The Egyptian Civil Code was written in 1949, whose primary author was Abdel-Razzak al-Sanhuri, who was assisted by Dean Edouard Lambert of the University of Lille; The Egyptian Civil Code has been the source of law and inspiration for numerous other Middle Eastern jurisdictions, including the pre-dictatorship kingdoms of Libya, Jordan, and Iraq (both drafted by Al-Sanhuri himself and a team of native jurists under his guidance), Bahrain, as well as Qatar (the last two merely inspired by his notions) and the commercial code of Kuwait (drafted by Al-Sanhuri); Pakistan Muslim Family Law Ordinance 1961. This book is divided into seven chapters: 1) personal law, 2) family law, 3) inheritance law, 4) obligations and contract Law, 5) property law, 6) commercial law, 7) international private law. We repeat again that we have preferred to write what Muslim jurists (fuqahā) have argued is how the Qur'an and the Sunnah should be interpreted. Our success will be measured by our ability to correctly reproduce what existed in Islāmī sources. Every human enterprises falls short; we are ready to perfect our study with the help of contributions by readers and constructive criticism. I would like to thank all those who read this book and contribute

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