



The Scope of Spouses' Privacy from the Perspective of Verses and Narrations

Mazaher Ahmadian Chaharborj¹; Vida Biktash²; Kobra Juost³

¹Assistant Professor, Department of Islamic Studies, Urmia University, Urmia, Iran

² Graduate of Level Three of Fatemieh Seminary, Naghadeh, Research Deputy of Fatemieh Seminary, West Azerbaijan, Iran

E-mail: ma.ahmadian@urmia.ac.ir

<http://dx.doi.org/10.18415/ijmmu.v12i8.7060>

Abstract

The family, as a small society, has laws and boundaries from an Islamic perspective, and its members must adhere to these laws and respect each other's privacy. Privacy is a fundamental principle in society and one of the most basic human rights, which is also raised within the family as the most fundamental social institution. Islam, as a complete religion, has established laws for the family and spousal privacy, the observance of which will lead to the exaltation of the family foundation. However, privacy in marital relationships remains unknown and is not well-explained for many. From the perspective of Islamic jurisprudence, spouses also enjoy privacy and independent interests relative to each other, and neither party has the right to intrude upon the other's privacy. This research, which is a library study written using a descriptive-analytical method, attempts to define the scope of spousal privacy and explain ways to strengthen the family foundation and improve relationships between spouses through this approach. The results obtained in this discussion include respecting the privacy of each spouse at home, physical privacy, sexual privacy, ideological privacy, etc., to achieve peace, strengthen the family foundation, and improve marital relations.

Keywords: *Scope; Privacy; Spouses; Marital Relations*

1. Introduction

The family is one of the most important pillars of human society, and the condition for the stability and vitality of this sacred institution is the performance of duties and mutual respect for each other's rights. Privacy is one of the rights among family members. In privacy, every individual expects their respect to be maintained and that others do not enter their private domain without their consent. Each spouse, alongside their shared life, has a private spatial or mental space that they can choose not to disclose to their partner. At first glance, given the intimacy and close relationship between spouses, it might seem that neither spouse has privacy regarding the other. However, considering the individual personality of each spouse, privacy and its observance by the other party are examples of the freedom of each spouse.

Privacy has a history as old as human life, and articles and books have been written on this subject, including: the book "Privacy" by Bahrami, which examines privacy from the perspective of verses and narrations but does not specifically address privacy between spouses. The article "Resolving the Conflict of Family Strengthening with the Acceptance of Spousal Privacy" written by Ramezanali Shabani, Abedin Momeni, and Ali Akbar Izadifard, examines the conflict between religious recommendations and customary practices regarding the boundaries of each spouse's independence, considering their common interests. However, this article focuses on the scope and extent of each spouse's independent privacy, emphasizing the basis of shared life.

2. Concept of *Harīm*

Privacy, as a part of human life in various societies with different cultures, has always been honored and supported. This term has a history as old as human life. According to Pourabdollah, Jalilzadeh (p. 65), "*Harīm*" refers to what is within the domain of something, a place that is sacred and revered (Anvari, 1382, Vol. 1, p. 854). In fact, the word "*Harīm*" means prohibition. It signifies something that is forbidden for anyone other than its owner to approach (Majlesi, 1406 AH, Vol. 6, p. 241).

Furthermore, in some interpretations, *harīm* has been defined as any forbidden matter whose violation is not permissible (Saadi, 1408 AH, p. 86). *Harīm* in relation to a person is a characteristic that the person is sensitive to and will defend to preserve (Wasiti Zabidi, 1414 AH, p. 135). In general, in common parlance, it refers to prohibitions and taboos that should not be approached, and in contemporary usage, it means "red lines" (Montazeri, 1388, Vol. 6, p. 513).

3. Concept of Privacy

In linguistics, it means personal, internal, and private life of individuals. Therefore, if a person wishes to revive an area that has *harīm*, it is not possible without the owner's permission and consent, and if they revive it without the owner's permission, they are considered an usurper (Isfahani, 1422 AH, p. 659).

In technical terms, it refers to a domain and boundary of life where an individual feels security, respect, and human dignity in physical, financial, and reputational dimensions, based on religious law and civil law, and can exercise their right of dominion in this area and be immune from the interference of others (Masoudi, 1378, Vol. 1, p. 293).

4. Concept of Marriage and Spousality

Most jurists define marriage as a bilateral contract (Najafi, 1404 AH, Vol. 29, p. 238). Another word denoting marriage is *nikāh*, which literally means "intercourse" (Mohaghegh Damad, 1387, p. 23). In technical terms, it refers to a legal-emotional relationship established between a man and a woman through a specific contract, either permanently or for a specified period, granting them the right to sexual enjoyment from each other (Mohaghegh Damad, 1387, p. 24). In legal terms, it can be defined as: marriage is a contract by which a man and a woman become partners and unite in life to form a family (Rasanehi nia, 1379, p. 37).

5. Privacy

From the perspective of Islam, the privacy of individuals, including their lives, property, reputation, and dignity, is respected, and no one has the right to intrude upon another's privacy (Najafi, 1404 AH, Vol. 11, p. 16).

The right to privacy is recognized as one of the most tangible human rights, but scholars and jurists have not reached a unified definition of it. Therefore, the concept of privacy is relative. Some

believe: "The boundaries of privacy are defined by the expectation of individuals for its protection, depending on where it is located and what norms society prescribes for that place" (Ansari, 1386, p. 161). This principle also exists within the family and in marital relationships, and its boundaries vary depending on societies. Therefore, this concept in marital relationships can be expressed as follows: it is the extent of information, communications, and the body of each spouse that, either according to the spouses' common expectation or by law, is expected not to be monitored, accessed, or observed by the other, and not to be interfered with (Pourabdollah, Jalilzadeh, p. 8).

6. Instances of Privacy

Anything that individuals do not want others to know about is considered private, and ethically, no one has the right to investigate it. The sacred religion of Islam has identified many instances of privacy, and in our national custom and culture, its cases and instances are clear and must be recognized and protected. Letters, phone calls, home, bedroom, personal and family films, handbags, bank and financial accounts, personal information, mobile phones, etc., can be named among these instances, and no one, for any reason, is allowed to enter anyone's private space. Many of these cases are mentioned in the commands of the clear religion of Islam (Bahrami, 1388, p. 21). Therefore, there is no consensus regarding privacy and the enumeration of its instances, but some of its instances include: privacy of places and home, informational privacy, communication privacy, financial and material privacy, emotional privacy, etc.

6.1. Privacy of Places and Home

A person's home and place of residence are considered their private domain, and any illicit or unauthorized entry and interference are considered a violation of personal privacy. Furthermore, any inspection or search of an individual's private space is considered an intrusion into their physical solitude and privacy. The home and dwelling are clear and important instances of individuals' privacy, and unauthorized entry into them is considered a violation of the homeowner's privacy and an infringement of their undeniable right (Khajehpiri, 1392, p. 21).

In the verses of the Holy Quran and the Prophetic tradition, specific etiquette for entering homes and private spaces of individuals has been established, and Muslims are obliged to observe this etiquette.

According to this etiquette, whenever someone wishes to enter another's home and private space, they must take the following steps:

6.1.1. *Istīnas*

Istīnas literally means to become familiar, to get used to, and to become intimate (Anvari, 1382, Vol. 1, p. 141). Therefore, it can be said that it means self-introduction and familiarization of the entering person with the homeowner. Entry into the residence and private space of others requires that the person first introduce themselves to the residents and the household. The Holy Quran states:

"O you who have believed, do not enter houses other than your own houses until you ask permission and greet their occupants. That is better for you, that you may be reminded." (Quran, Al-Noor, 27)

6.1.2. *Isti'dhān*

Isti'dhān means asking for permission. (Anvari, 1382, Vol. 1, p. 140) Therefore, entry into the most prominent instance of individuals' privacy is contingent upon first obtaining permission from the residents of the house. The Holy Quran stipulates that in addition to *isti'nas*, Muslims must seek permission from the residents of the house before entering others' private quarters. And until they are given permission to enter, they must refrain from entering another's home.

"And if you do not find anyone therein, then do not enter them until permission has been given to you. And if it is said to you, 'Go back,' then go back; it is purer for you. And Allah is knowing of what you do."¹ (Quran, Al-Noor, 28)

6.1.3. Greeting the Occupants

The person requesting entry into another's home should greet the occupants after *isti'nas*. The Holy Quran states in this regard:

"... and greet their occupants."

6.1.4. Entry through the Customary Way

Entry must be through the customary entrance, not an unconventional one. The Holy Quran emphasizes this point, stating:

"They ask you, [O Muhammad], about the new moons. Say, 'They are measurements of time for the people and for the Hajj.' And it is not righteousness that you enter houses from their backs, but righteousness is [in] one who fears Allah. And enter houses from their doors. And fear Allah that you may succeed." (Quran,² Al-Baqarah, 189)

Each family member and spouse needs a private space and sanctuary for emotional regulation and mental peace. The exclusive room of a husband and wife is their spatial privacy. The right to privacy is not limited to a private room. Rather, the allocation of a portion of a shared space where personal matters are usually conducted can also be considered a private sanctuary (Naqibi, 1389, p. 8).

Searching and inspecting personal belongings without permission, such as a bag, pocket, place for personal documents, computer, phone, and other personal items, is also considered an intrusion into individuals' privacy.

6.2. Informational Privacy

Personal secrets and information constitute an important part of an individual's privacy. Investigating each spouse's past concerning the other is considered an intrusion into their private domain. The Holy Quran, in Surah Al-Hujurat, verse 12, forbids spying on others' personal information. In this verse, Almighty God states: "La tajassasū..." meaning "Do not spy on others".

In reality, suspicion leads to searching in others' private lives, and searching leads to the discovery of hidden secrets and mysteries of other individuals. However, Islam absolutely does not permit intrusion into the private lives and hidden secrets of others, and in this sacred religion, spying and intruding upon others' privacy are forbidden. This is because not observing it will lead to conflict, enmity, and division among individuals and within the family. Therefore, the sacred legislator of Islam has emphasized this general and universal duty and has condemned those who engage in searching and investigating the privacy of individuals and families, and has not stipulated severe punishment for it. Efforts should be made not to intrude upon each other's private domains, and even not to expect their spouse to reveal their hidden secrets to them. Respecting a spouse's privacy and not prying into their personal affairs helps to ensure peace in life. However, the scope of spouses' privacy is not as broad as that of other individuals. For example, social interactions, virtual communications, and bedroom-specific relationships are considered private for others. But this is not the case for spouses (Bankipour Fard, 1399, Vol. 1, p. 201).

Consequently, it can be said that spouses also have a defined level of privacy, and this privacy must be respected, and prying into each other's affairs should be avoided. However, the privacy of spouses has a narrower scope compared to other individuals.

6.3. Communication Privacy

Humans are social beings, and social communication is an undeniable right. Telephone calls, postal correspondence, and internet communications are among the instances of human social communication. It must be noted that humanity's access to new and advanced technologies and the development of communication tools and equipment have facilitated and made it easier to intrude upon individuals' communication privacy. Therefore, it is necessary to redefine the scope of this right and instances of its violation to protect the privacy right of each spouse. Correspondence, telephone conversations, electronic mail, and broadly all forms of communication are part of individuals' privacy. Searching, disclosing, or recording voices, and eavesdropping, etc., are considered violations of individuals' privacy (Naqibi, 1389, p. 9) and are forbidden.

It is narrated from the Noble Prophet of Islam:

"Whoever listens to the speech of others without their consent, molten lead will be poured into his ears on the Day of Resurrection." (Hurr Amili, 1367, Vol. 17, p. 297)

As a result, intrusion into others' privacy, even a spouse's, is considered unethical from the perspective of the Quran and narrations and will weaken the family foundation. Islam has given full attention to strengthening the family foundation and good marital relations, and has stipulated duties and rights for each spouse. These include:

6.3.1. Good Conduct

The behavior of husband and wife towards each other must be good and completely commendable. "They are clothing for you, and you are clothing for them" (Quran, Al-Baqarah, 187). This clothing can be for adornment, meaning that men and women should be each other's adornment, or it can be for covering faults, meaning that men and women should conceal each other's flaws, and it can even be for protection, meaning that men and women should support each other in difficult times. The Holy Quran states: "And live with them in kindness" (Quran, An-Nisa, 19). "Kindness" in contrast to "evil," means behavior that is religiously and rationally approved. Although the verse addresses men, women also have the same duty. Husband and wife should be kind, good-tempered, pleasant, cheerful, compassionate, helpful, polite, and fair, and well-wishing towards each other at home.

6.3.2. Attracting Spouse's Attention

Husband and wife are obliged to observe each other's wishes in terms of cleanliness, clothing, grooming, etc.. Islam advises women to adorn themselves and wear their best clothes for their husbands at home, be clean and tidy, and use pleasant fragrances. Men also have the same duty towards their wives; they should be clean, tidy, well-fragranced, well-dressed, groomed, and live beautifully at home (Research Unit of Qaimiya Computer Research Center, Isfahan, 1390, p. 1251).

6.4. Financial and Economic Privacy

Individuals usually do not wish to disclose information about their sources and amount of income and assets to others. The Holy Quran states: "And that there is nothing for man except what he strives for" (Quran, An-Najm, 39). It further emphasizes that women, like men, have the right to own their property: "For men is a share of what they have earned, and for women is a share of what they have earned" (Quran, An-Nisa, 32). The meaning of this verse is that just as men own what they earn, women also own what they acquire. This statement, in addition to recognizing women's right to ownership, also proves their right to work, similar to men. Regarding the sources of acquisition, it must be said that every person has dominion and authority over their property.

The Prophet Muhammad (PBUH) said in this regard: "Indeed, people have dominion over their wealth" (Majlesi, 1403 AH, Vol. 2, p. 272).

In this regard, the wife has the right to keep her income and financial resources and save them for herself or spend them as she wishes, and the husband cannot forcibly seize or dispose of his wife's property. According to verse 4 of Surah An-Nisa, "And if they, of their own accord, give up to you anything of it, then take it in satisfaction and enjoy it," the husband is not allowed to use the wife's property unless with her willing consent. Also, according to verse 5 of Surah An-Nisa: "And do not give the weak-minded your property, which Allah has made a means of sustenance for you, but provide for them with it and clothe them and speak to them³ with good words". The husband is obligated to provide for the wife's expenses from his own wealth (Bahrami, 1388, p. 20).

Considering the aforementioned verses and narrations, it can be concluded that there is financial privacy for spouses, and the husband does not have the right to interfere with the wife's property without her permission, although it is necessary for the husband to provide for the wife's maintenance and clothing.

6.5. Spouses' Emotional Privacy

One of the commendable behaviors that strengthens the family foundation is for spouses to respect and honor each other. In verse 19 of the blessed Surah An-Nisa, addressing men, it states: "And live with them in kindness". In narrations, husband and wife are advised to respect each other. The Prophet Muhammad (PBUH) says in this regard: "Whoever chooses a spouse should honor her" (Hurr Amili, 1409 AH, Vol. 5, p. 1).

One of the characteristics and perfecting qualities of faith is love for one's spouse. Imam Sadiq (AS) said: "I do not think any man's faith increases in goodness unless his love for women (his wives) increases" (Kulaini, 1365, Vol. 5, p. 320). He also states: "Among the morals of the Prophets (AS) is spouse-loving" (Ibid., Hadith 1). Therefore, believing men cultivate desire and love for their spouses within themselves and consider it a part of their faith. Psychological research shows that men have a lesser tendency to verbally express affection towards their wives, while the expressive aspect of love and affection is essential for women's vitality, joy, and peace of mind (Panahi, 1390, p. 91) and holds great importance in strengthening marital relationships (Bostan, 1388, p. 199). The husband's emotional support and kindness are so valuable to the wife that marital life without it is unbearable for her and she will never feel happiness (Heydari, 1385, p. 103). This is why the Prophet Muhammad (PBUH) said: "A man's saying 'I love you' to his wife never leaves her heart" (Kulaini, 1365, Vol. 5, p. 570; Hurr Amili, 1409 AH, Vol. 20, p. 24).

Of course, this statement does not mean that men do not need affection and its expression from women. As narrated in traditions, where the Prophet, explaining men's rights over women, said to a woman named Hawla': "O Hawla'! The right of a man over his wife is that she stays in his house, expresses love and affection for him, and is compassionate towards him" (Noori, 1408 AH, Vol. 14, p. 239). Therefore, men also need their wives' affection, but the point is that this need is less and different in men. For example, respecting a man is one of the most important ways for a woman to express affection to him (Panahi, 1390, p. 113).

One's personality and dignity are among the original and fundamental aspects of every individual's being, which they are intensely fond of and wish others (especially their spouse and family members) to respect. If someone does not respect their personality, they will cut off the bond of affection with them, and a distance will be created between them. In fact, preserving the dignity and personality of family members depends on the respect shown in interactions. Mutual respect strengthens relationships and brings people closer. The need for respect does not differ between men and women, and each spouse

needs the other to respect them. They should never neglect to respect each other due to the friendly, intimate, and very private relationship they have. (Imam Khomeini Research Institute, Vol. 1, p. 40).

Every human being acquires duties towards their spouse after marriage, and adherence to these duties reduces the grounds for disagreement and dissatisfaction and increases family harmony and intimacy. Negligence regarding them leads to severe consequences. Attracting the spouse's affection is a shared duty between husband and wife, and observing it leads to the continuity and further strengthening of the family unit. Just as good and appropriate behavior, showing gratitude for the spouse's efforts, giving gifts, and adorning oneself with good morals such as patience, forgiveness, humility, etc., are ways to create affection between husband and wife. In contrast, unpleasant behavior, ignoring the spouse's efforts and desires, destabilizes the family unit and brings instability to shared life. Therefore, the Infallibles (AS) have advised their followers to have good character, good behavior, and humility. They have considered appropriate social interaction, generosity, jealousy, and upholding honor in men as factors strengthening healthy family relationships (Fakheri, 1378, Vol. 1, p. 86).

6.6. Character Privacy

Every human being has an independent personality, identity, and legal rights. This privacy includes identifying information such as name, title, nicknames, photographs, and social standing (whether academic, artistic, religious, etc.). No one, not even a spouse, has the right to use the name, identity, or reputation of their spouse, which is part of their privacy, for their own purposes and goals without the other's permission. Any exploitation of personal privacy without the spouse's consent is a clear example of trespassing on their privacy and incurs civil and criminal liability for the unauthorized user (Khajehpiri, 1392, pp. 44-45). Consequently, everyone's personality is part of their privacy, and no one, not even a spouse, has the right to misuse it.

6.7. Physical Privacy

Everyone's body belongs to themselves and is considered part of their privacy. Any interference with it is forbidden from the perspective of Islam. Interference and assault on a person's physical integrity (including any kind of harm) without the person's permission is considered a violation of their physical privacy. This right allows the owner of the privacy to confront those who have violated it to defend their physical privacy (Khajehpiri, 1392, p. 40).

This is because women define multiple domains for themselves when interacting with others, proportionate to their relationship with them. This domain has multiple dimensions, including: the type of gaze, the manner of address, the mode of conversation, the distance of the man from her, and the permissible extent of seeing the body. The boundary of these multiple dimensions decreases or increases with respect to different individuals. A woman has the least private domain for her husband, and after him, with children or parents and same-sex friends, and finally, the greatest domain and privacy for a non-mahram man. Towards non-mahrams, women define the greatest privacy for themselves. A non-mahram man is not allowed to look intimately, address intimately, converse intimately, reduce his distance from the determined limit, and see more than a certain limit of the woman's body (i.e., face and hands) (Pasandideh, 1385, Vol. 1, p. 123).

It is important to state this ethical issue that a person must protect and guard their honor with all their being. Any negligence in this regard will have bad and irreparable consequences.

In this regard, the Prophet Muhammad (PBUH) said: "If a man struggles with a woman intending to commit adultery with her, and she kills him, there is no blood money for him and no retribution" (Kulaini, 1365, Vol. 7, p. 293).

Undoubtedly, for the protection of physical and sexual privacy and to prevent strangers from accessing people's honor, Islamic hijab and complete covering are the best means that ensure women's physical and psychological security. The religious teachings of Islam consider hijab to be one of the instances of privacy, and it is evident that if it is not observed, the individual will be exposed to significant harm. The access of lustful individuals to privacy becomes easier, and perhaps evils will arise for humans that are unpredictable and jeopardize human security and honor in a way that can never be reversed.

According to psychologists, security has individual (mental and physical) and social aspects, and in most cases, a lack of psychological security for individuals within marital life leads to severe psychological damage and consequently physical damage. However, in marital relationships, there is no physical privacy. Rather, according to verse 187 of Surah Al-Baqarah: "...They are clothing for you, and you are clothing for them...".

The symbolism of spouses being "clothing" for each other, as described in the Quran, yields positive outcomes for both men and women in their shared life. If husband and wife act as each other's covering and clothing, this strengthens marital relationships, reduces disagreements and harms in shared life, and creates more opportunities for a good life (Osman, "Investigation of the Concept of Spouses as Clothing in Verse 187 of Surah Al-Baqarah," *Islamic Gender and Family Studies*, 1399, p. 45).

6.8. Sexual Privacy

Sexual relations are an asset for preserving the family. If humans were free to satisfy their sexual urges in any way they wanted, either no family would be formed, or it would be a fragile, hollow, vulnerable, and destructible entity that any breeze could shatter (Statements of the Supreme Leader, 1370).

Family privacy is the most important part of individuals' personal solitude, and any interference or intrusion into family life is considered a violation of individuals' privacy. There is also independent privacy among family members, and no family member has the right to attempt to violate or intrude upon another family member's privacy (Khajehpiri, 1392, Vol. 1, p. 54).

Spouses, who are the main axis of the family unit, also have rights and privacy both with respect to their children and with respect to each other. This includes the exclusive privacy of spouses, which must be observed, namely sexual and marital privacy. Therefore, the husband has a special privacy that must be respected by his wife, and in specific cases, the wife also has personal privacy that must be respected by her husband. As stated in the Holy Quran, the Quran considers husband and wife as clothing for each other: "They are clothing for you, and you are clothing for them" (Quran, Al-Baqarah, 187). Just as clothing protects a person from cold and heat and covers their flaws, husband and wife also protect each other from sexual deviations. This relationship is the most special relationship that is achieved through marriage, and the effects of this relationship on the intimacy, vitality, and peace of mind of two individuals are very significant (Bankipour Fard, 1399, p. 201).

"And among His signs is that He created for you mates from yourselves, that you may find tranquility in them; and He put between you affection and mercy. Indeed in that are signs for a people who give thought." (Quran, Ar-Rum, 21)

In religious teachings, the failure of wives to meet their husbands' sexual needs is strongly condemned. As the Prophet Muhammad (PBUH) addressed women, saying: "Do not prolong your prayers so as to keep your husbands away from yourselves" (Kulaini Razi, 1365, Vol. 11, p. 166). In Islam, in addition to recommending the fulfillment of sexual needs, a specific time is also defined for this right, based on which it is a religious obligation for a man to have sexual relations with his wife at least once every four months (Bankipour Fard, 1399, p. 212).

6.8.1. Understanding Differences between Men and Women in Sexual Motivation

There are many differences in sexual motivation between men and women, some of which require a specific kind of interaction between spouses. These differences include:

- a. Sexual desires wear down men, and emotional desires wear down women, because men are slaves of lust and women are slaves of affection.
- b. Women's sexual desire is more connected to the emotional part of their brain, while men's sexual desire is less dependent on their emotional feelings.
- c. Sexual desires in men are constant, with slight reductions or increases at times, but in women, these desires are greatly influenced by time and place.
- d. Sexual stimuli in men are visual, and in women, auditory.
- e. In sexual matters, men need affirmation of power, and women need praise for their appearance.

From the stated differences, it becomes clear that the key to entering a woman's sexual desire is her heart, and the key to entering a man's heart is his sexual lust. While most women are unaware of the importance of this relationship to their husbands and underestimate it, they interpret their behavior in this regard as superficial and selfish. However, for many men, sexual arousal is a key to expressing love (Bankipour Fard, 1398, p. 215).

6.9. Ideological Privacy

God has prohibited people from intruding upon each other's privacy in many instances. Some verses indicate that individuals are prohibited from intruding upon the privacy of their close relatives, and similar to strangers, they are deprived of obtaining information or entering their affairs. The Holy Quran states:

"O you who have believed, let those whom your right hands possess and those among you who have not reached puberty ask permission of you three times: before the Fajr prayer and when you put aside your garments [for rest] at noon and after the 'Isha' prayer. [These are] three times of privacy for you. There is no blame upon you or them beyond these [periods], for they are [frequently] circulating among you—some of you upon others. Thus does Allah make clear to you the verses; and Allah is Knowing and Wise." (Quran, An-Noor, 58)

Islam has not obligated a woman to obey her husband unconditionally, in such a way that she disregards her own commitments and beliefs in private and public life for his sake. Obedience to God regarding the husband means fulfilling the marital commitments that she has obligated herself to in the marriage contract. The husband must also obey God's command regarding his wife and fulfill his contractual and spiritual commitments towards her (Fadlullah, 1381, p. 143).

Freedom of belief and conviction, meaning the freedom of each spouse to choose their belief and religion without pressure from the other party, is considered an undeniable human right and is part of human privacy. Religious beliefs are, in fact, the innermost dimension of human personality, and this right is always reserved for each spouse. Therefore, neither spouse is allowed to deprive the other of this right and compel them to accept or reject their own beliefs through coercive means.

6.10. Spouses' Privacy in Relation to Children and Vice Versa

In reality, privacy exists for everyone, but since the boundaries of matters shared in a marital relationship are not defined, privacy becomes a problem. Private space among family members in general,

and within the private space of spouses in particular, is an area that is difficult to access. Therefore, this issue is rarely addressed (Bahmani Talebi Darabi, Zarean, No. 72).

7. Enforcement Guarantee of Privacy in the Family

Religious teachings strongly emphasize the observance of privacy in the family and can serve as a strong support for family privacy. Therefore, the enforcement guarantee for most of its instances is a spiritual guarantee of reward, criminal punishment in this world, and in the hereafter. As Imam Sadiq (AS) said regarding the worldly and otherworldly reward for one who respects another's privacy: "Whoever covers the faults of a believer, Allah will cover seventy of his worldly and otherworldly faults" (Kulaini Razi, 1365, Vol. 2, p. 200).

Also, regarding the punishment for violating privacy, the Messenger of Allah (PBUH) said: "Whoever takes a step in search of the faults and uncovering the slips of his brother, he has set foot in the fire of Hell, and Allah will expose his faults to everyone" (Sadooq, 1368, p. 288). In fact, individuals who respect others' privacy receive the reward for their behavior in this world by acquiring spiritual and mental perfections. If they violate others' privacy, they will suffer moral degradation and be punished for their actions.

8. Conclusion

Although spouses live in one family, it is not permissible to violate each other's privacy. Each spouse, beyond marital obligations, can have freedom, but in the realm of marital obligations, they must align their will with their spouse's will to the extent required. Generally, peace, security, independence, and freedom in the family depend on each spouse respecting and observing the other's personal space.

The following results are obtained from the present research:

1. With the marriage contract, each spouse commits to providing spiritual peace and family comfort by observing privacy and not transgressing it.
2. Each spouse can strengthen the family foundation by recognizing and respecting individual differences.
3. Among the instances that each of them must observe and not transgress without the other's permission and consent are emotional privacy, character privacy, physical privacy, sexual privacy, ideological privacy, etc., the observance of which leads to encouragement and satisfaction in life.

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