



One of financial rights of wife based on Islamic jurisprudence

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ARTICLE INFO

Article history:

Received: 29 April 2013;

Received in revised form:

12 June 2013;

Accepted: 18 June 2013;

Keywords

Mut'ae-talaaq (Reasonable Marriage portion),
Haqqe maali (Financial Right),
Mutallage (Divorcee),
Mufawwizeh (Delegated Marriage Portion Wife).

ABSTRACT

A mut'atutalaaq is a title for the financial right that belongs to divorced women on the basis of Islamic teachings. However, this right is deserved by the wife only if the divorce is applied by her husband and she herself is not culpable in the case Imamia jurists, supported by verses and narrations, have proposed three views on this right:

- 1) Most of them believe that it is obligatory for this right to be given to those whose intercourse has not taken place and the divorce dowry has not been fixed.
- 2) Some of them say that it is an obligatory grant for all of the divorced women.
- 3) Others say that it is obligatory for the right to be given to all of the types of divorced women mentioned in surah Baqara ,ayah 236 and it is highly recommended (Mustahab) for it to be given to others as well. In this article, I have studied these statements and have mentioned citations for each of these.

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1. Introduction

Mut'ae-talaaq literally is a noun of the verb "mataa" and synonymous with "mataa". The literal meaning of "mataa" is benefit, including everything which is useful for man in a way or man can fulfill this needs by this. (Faraahidi, 1990, Vol 2 , P. 83; Hosseini Waasiti, 1994, Vol 11 , P. 449; Ibnemanzoor, 1994, Vol 8, P. 429)

Hence, linguists have translated this word in the sense that it's an amount which is given to the divorced woman by her husband at the time of divorce (Jazry, n.d, Vol 4, P. 292). In quran too, mataa' and tamtee' have been used in the sense of providing interests and benefits and equipping the woman before or at the time of divorce. In terms of Imamia Jurists, Mut'ae-talaaq is used in the sense of a gift which a man gives to his wife at the time of divorce. This gift is a human and moral act which causes to eliminate every kind of hatred and enmity from her mind which is caused by divorce (Makaarimshiraazi, 2000, Vol 2, P.202).

2. Study of the time of Mut'ae-talaaq of women according to the Imamia jurisprudence

All Imamia jurists are unanimous in belonging Mut'a to women after separation but the difference between them is regarding the type of separation. Amongst jurists, most of them believe that it belongs to women when a man divorces his wife without any proper reasons (Bahraani, 1985, Vol 24, P. 487; Toosi, 1987, Vol 4, P. 400-401; Qummi, 1992, Vol 22, P. 169-170; Amili, 1993, Vol 8, P. 208; Araaki, 1999, P. 554). They argue with the reference to verses and narrations, in which the order of paying this financial right has been described for the divorcees. Therefore, we are in need of a reasonable argument to prove it to others. If we prove it further without any proof, it will be a syllogism which can not be acceptable according to our point of view. According to the Shiites, syllogism can be acceptable only when it is reasonable; otherwise, a true and actual reason for this Mut'atut-talaaq is not confirmed to us because the reason declared in narrations as a compensation of

her grief is only a philosophy of obligating this mut'a. Contrary the majority's opinion, some of the jurists believe that the only criterion for a woman deserving this Mut'a, is separation from her husband, whether divorce has taken place between them or not. Furthermore, it can be explained that the separation between them may be one of the four types and the causes of the divorce maybe the man, the woman, both the man and the woman, or a third person. Each of these four causes may have been caused due to one of three reasons that are divorce, apostasy, or Islam. If the cause of this separation is the man including Islam, apostasy, or divorce, this mut'a must belong to the woman because the man is dominant on himself. But if the separation takes place due to apostasy, Islam, or on the side of the woman and the woman terminates this wedding due to a reasonable defect in the man, or even the man terminates this wedding pact due to the presence of a reasonable defect in the woman¹, this Mut'a does not belong to the woman. And if both of them cause this separation², it is also not compulsory to pay this Mut'a to the woman. If a third person is the cause of the separation, in this case the woman is foster intimate or proportional relative or her relationship by marriage affinity and their marriage contract was not valid. It is a kind of divorce and this Mut'a is obligatory for the man to pay it to the woman because in this type of separation, the law of divorce will be implemented (Toosi, 1967, P. 319-320).

1. Although the man cancelled the marriage contract, however the reason of this cancellation is a fraud happening through the woman.

2. Meaning the separation caused by of them is divorce(Talaaqe Khul': at the instance of the wife who pays compensation). Talaaqe Khul' is that the wife by grating an amount, equal or more or less than the dowry, to her husband requests adivorce from him.(Najafi, n.d, Vol 33, P. 4-12)

There is a difference among these groups of jurists in terms of this mut'a to woman. Some of them believe that in terms of this mut'a, the separation will be by divorce, while the others say that it is desirable in this case because the principle point is clearance of man from this obligation.

3. Study of divorce's law in Imamia jurisprudence

In Imamia's juridical books, there are three views about paying this Mut'ae-talaaq to women. Furthermore, after explaining these three statements, citations of them will also be discussed through their followers.

3-1. Obligation to paying this Mut'a to all divorced women

A group of Imamia jurists believes that it will be obligatory for it to be paid to all divorced women. (The First Majlisi, 1986, Vol 9, P, 70 ; Araaki, 1999, P. 551-554; Shubairi Zanjani, 1999, Vol 22 , P. 7093). They refer to some verses and narrations to prove their claims.

They present the verse 241 of Surah Baqarah³ as proof of their claim. Firstly, in this verse, the word "Haqqa" is used. In Arabic, this word is used in the sense of obligation. Secondly, the word "Mutallaqaat" is used in its plural "Muhalla-beh'al" (With aliflaam). From the Usoolic point of view, plural with " aliflaam" shows a word being used in a general sense (Muzaffar, n.d, Vol 1, P. 141). Thirdly, the letter "laam" in "lilmutallaqaat" is used in belonging and deserving meanings. These three words in Arabic indicate the meaning of obligation; hence this verse apparently signifies the obligation of paying this mut'a to all divorced women (The First Majlisi, 1986, Vol 9, P. 70).

Objections

1) This verse signifies that the giving of this Mut'ae-talaaq is only a recommendation because in this verse only the certainty of this belonging to women has been showed and proved, whereas this verse had described this as an obligation, this order would have been proposed to all Muslims.

2) The letter "laam" in "lil-mutallaqaat" is signifying that mentioned before and is pointing out the divorced women mentioned in the verse 236 of Surah Baqarah⁴ meaning Mufawwizat who are divorced before the dowry had been fixed and sexual intercourse had taken place.

Response

In order to answer the first objection, we can say that the first statement "Haqqan al muttaqeen" in this verse is similar to the statement "Haqqan almuhsineen" in that verse number 236 of Surah Baqarah. There is no doubt in the obligation of giving this Mut'ae-talaaq to those who are mentioned in the verse 236 of Surah Baqarah because, firstly, the word "ehsaan" in some of the Quranic verses has been used in the sense of an obligation.⁵ Secondly, some of the narrations from the Shiite narration books signify the obligation of giving this Mut'ae- talaaq to this group of divorced women. (Makaarim Shirazi, 1995, Vol 2, P. 200; Tabaatabaai, 1997, Vol 2, P. 245). In order to answer the second

objection, we say that this claim is not according to the verse's primary meaning because this word "Mutallaqaat" is in the plural of having "aliflaam". As we said that the plural of having "aliflaam" is one of the words that signifies generality.

Their second reason for proving their claim is narrations. They proved their claim in such a way that some of these narrations from Shiite narration books declared obligation of giving this Mut'a to divorced women as an absolute statement, so these narrations may signify the necessity of giving this financial right to all divorced women. For example, Ali Ibne Ri'aab from Zuraray from Imam Baqir narrates that Imam said, "it is obligatory to give this Mut'a to woman, whether intercourse has taken place or not, and this Mut'a has to be paid before divorce"(Qummi, 1993, Vol 3, P. 507).

Objection

Narrations that are cited by this group of jurists are contradicting on the narrations that are signifying obligatory giving of this benefit to those who are mentioned in the verse 236 of Surah Baqarah.

Response

This conflict does not take place because none of these narrations which are signifying on the obligation of giving this Mut'a to the divorced women, mentioned in verse 236 of Surah Baqarah, are of great importance. Even with respect to evidence, signification or both evidence and signification, this is incomplete and can not be declared as a reason. (Shobairi Zanjani, 1999, Vol 22, P. 7101-7104).

3-2. Obligation of giving this Mut'ae-talaaq to those who are mentioned in verse number 236 Surah Baqarah

Majority of the Imamia jurists believe that giving of Mut'ae-talaaq is obligated only when the divorcee is Mufawwizah and has been divorced before sexual intercourse and fixing dowry (Toosi, 1967, Vol 4, P. 319; Bahrani, 1985, Vol 24, P. 486; Hili, 1990, Vol 2, P. 348; Tabarsi, 1990, Vol 2, P. 171). In order to prove their claim, they cite verses and narrations as well.

Verse 236 of Surah Baqarah has been declared as a citation by this group of jurists because firstly, this verse is apparent in the obligatory giving of this Mut'ae-talaaq to the mentioned divorcees.

Secondly, the main law is the clearance of men from this obligation and for proving this obligation to men, we are in need of reasons and proofs. Since in the verse 236 of Surah Baqarah, only this group of divorcees has been pointed out, a man will be obligated to pay to this kind of divorcees. (Toosi, 1987, Vol 4, P. 400; Amili, 1993, Vol 8, P. 208). This group of jurists states about the verse 241 of Surah Baqarah which apparently signifies obligation of giving Mut'ae-talaaq to all general divorcees that this generality has been allocated by the verse 236 of this surah because only the divorcees mentioned in verse of 236 Surah Baqarah do not deserve this dowry.

Citations of narrations mentioned by this group of jurists are narrations which signify obligatory giving of this Mut'ae-talaaq to this group of divorcees. For example, in the narration of Halaby from Imam Saadiq about a man who divorces his wife before sexual intercourse that he would give her half of her dowry if the dowry had been fixed, but if not, she will be paid Mrt'ae-talaaq as other women like her would be paid. (Amili, 1989, Vol 21, P. 307, Hadith 7).

Objection

The narrations cited by this group of jurists conflict with narrations in which the obligation of giving this Mut'a is absolutely declared or in which obligation of giving Mut'a to

3. " Divorced women should have some provision (made) for them as a duty binding on the heedful."

4. "It will not be held against you if you divorce women when you have never had any contact with them, nor assigned them any living. Provide for them, the well-to-do according to his means and the straitened according to his means; an assignment is due in all decency from those who act kindly."

5. For example The word "Ihsaan" in verse 239 of Surah Baqarah has been used in the sense of obligation.(Tabaatabaai, 1997, Vol 2, P. 233-234)

divorcees, whose sexual intercourse have taken place, will be indicated.

Response

This objection can be answered in three aspects. Firstly, these narrations will be bounded by the narrations cited by this group. Secondly, it could be said that these narrations are abrogated by the verse 236 of Surah Baqarah. Thirdly, we ascribe and carry these narrations on dissimulation⁶ (Najafi, n.d, Vol 31, P. 58).

3-3. Details of obligation and recommendations of giving Mut'atut-talaaq

A group of jurists believes that giving of this Mut'atut-talaaq to those Mufawwazat who are divorced before sexual intercourse and before fixing the dowry is obligated and to other divorcees are recommended. (Ardebili, n.d, P. 497; the First Majlisi, 1986, Vol 9, P. 70; Toosi, 1987, Vol 4, P. 399; Qummi, 1992, Vol 22, P. 164; Aamili Karaki, 1994, Vol 30, P. 421; Faazil Miqdad, 1999, Vol 2, P. 262; Hili, 1999, Vol 2, P. 36). This group also cited the Quran and narrations prove their claim.

Their citation to Quran is in such a way that the statement and order of giving this right in the verse number 241 of Surah Baqarah is general and includes both obligations and recommendations (Kaazimi, n.d, Vol 3, P. 255). As the obligation of giving Mut'a to divorcees mentioned in verse 236 of Surah Baqarah is not disputed the meaning and objective of this obligatory giving of Mut'a in the verse 241 of Surah Baqarah is one of the cases mentioned in verse 236 of Surah Baqarah. Therefore, the purpose and meaning of recommendation of Mut'a in the verse 241 of Surah Baqarah is giving it to the divorcees other than the divorcees mentioned in verse 236 of Surah Baqarah.

The citation of this group of jurists to narrations is in such a way that firstly, as said in the study of second statement with the reference to some of the narrations, giving of this Mut'ae-talaaq to the divorcees mentioned in verse 236 is obligated, so that the obligatory giving of this Mut'a to this group of divorcees is not disputed. Secondly in order to sum between these narrations and the narrations which are signifying absolute obligation of this Mut'a and the narrations which are obligating it, particularly for the divorcees after sexual intercourse, should be ordered as obligatory giving of this Mut'a in absolute narrations and giving of Mut'a to divorcees after sexual intercourse should be carried on a high recommendation.

4. Study of the criteria of fixing Mut'atut-talaaq in Imamia jurisprudence

Imamia jurists with the reference to Quranic verses and narrations and consensus believe that the only criterion in fixing the Mut'a is the financial status of the man. (Najafi, n.d, Vol 31, P. 54-55; Hili, 1988, Vol 2, P. 271; Toosi, 1987, Vol 4, P. 375; Hilli, 1967, Vol 3, P. 216; Amili, 1990, Vol 5, P. 374). Furthermore, we will mentioned these citations.

4-1. Quran

They refer verse 236 from Quran. Explanation of these words, statements and addresses used in this verse are for masculine, whereas the criterion in fixing the Mut'a is financial or non-financial status of woman, feminine pronoun also should have been used there.

4-2. Narrations

Imamia jurists to prove their mentioned claim have cited many narrations, for example, Abi Asibah's narration from Imam Saadiq could be mentioned. Imam Saadiq in this narration said that if a man divorces his wife before sexual intercourse should have to pay half of the dowry and if the divorce takes place before fixing the dowry, he would have to pay Mut'a according to common and civil law in that case either he is a rich or poor man, he would have to pay the Mut'a according to his financial status. In this situation, the divorcee has no waiting period (Iddatut-talaaq) and if she wants she can marry immediately after divorce (Amili, 1989, Vol 21, P. 307, Hadith 8).

4-3. Consensus

Another reason that has been declared by Imamia jurists to prove their mentioned claim is consensus. They believe that Imamia jurists agree and have a consensus on this opinion. (Najafi, n.d, Vol 31, P. 54-55; Toosi, 1987, Vol 4, P. 376). But it should be said that consensus can not be declared as a separate and an independent reason, because this is a documental consensus and documental consensus can not be considered as an independent reason.⁷

5. Study of the applicability of the Mut'ae-talaaq in Imamia jurisprudence

A question that could be possibly mentioned is that what a man must give to his wife as a Mut'ae-talaaq. Narrations declared on this topic in Shiite narration books are of two types. The first group contains the narrations which explain the type of Mut'ae-talaaq. This group of narrations also will be divided into two types. In some of these narrations a married couple with respect to richness and poverty will be further divided into two types and for each of this group, a case has been discussed. For example, a Halaby narration from Imam Saadiq can be proposed. In that narration, Imam Saadiq has said that a rich man should give a bondman or a bondwoman and a poor man should give dates and raisins and a quantity of dirhams to his divorcee as a Mut'ae-talaaq. (Amili, 1989, Vol 21, P. 308-309, Hadith 1).

Others divide the husbands in respect to their financial status in three groups and to each, according to their circumstances, describe a case. For example, Muhammad ibne Ali ibne Husain's narration from an infallible Imam would be discussed. Imam in this narration has said, "A rich man should give a house or a servant and an average man should give a shirt (dress) and a poor man should give a dirham or a ring to his divorcee as Mut'a (Amili, 1989, Vol 21, P. 310, Hadith 3).

The second group contains the narrations which do not describe the applicability of this Mut'a. But it only by describing the criteria of fixing this Mut'a accepts that the civil and common law is reliable and authentic. For example, Ayyashi in his commentary (tafseer) from Imam Saadiq and Imam Kaazim in this narrations said, "I asked from one of the two infallibles (A.S) about the amount should be paid to divorcees, He said husband should pay the Mut'ae-talaaq according to his financial status" (Amili, 1989, Vol 21, P. 311, Hadith 7).

Looking at the details of these two groups of narrations, we found the cases that are discussed as the applicability of Mut'ae-

6. As we should say that Amah (A.S) according to the conditions of their time have said this.

7. A consensus can be documental if it is based on verse or narrations particularly. As in the presence of verbal evidence referenced to rational evidence is not better, documental consensus can not be a proper reason.

talaq in the first group are only a kind of analogy and the applicability of Mut'ae-talaq is not confined between them. Hence it is supported by the narrations of second group and civil and common law will be criterions in fixing the applicability of Mut'atut-talaq.

6. Study of the law of Mut'ae-talaq in the civil law of Islamic Republic of Iran

Article 1093 is supported by the statements of most of the Imamia Jurists regarding Mut'atut-talaq. It states: "Whenever the dowry has not been mentioned in the wedding contract and the husband divorces his wife before fixing the dowry or before sexual intercourse, the woman is entitled to a proper dowry".

Article 1094 of the mentioned law is also supported by the statements of most of the Imamia Jurists regarding the criteria of fixing the Mut'atut-talaq and states: "To fix a proper dowry, man's financial status in respect to poverty and richness will be considered.

Furthermore, in clause B, 6th note, article 1st, amendment of the divorce law, the legislator, supported by the evidences mentioned by a group of jurists believe that the Mut'atut-talaq must be given to all divorcees and have taken a step to codify a right under the title of gift for divorcees.

Text of the mentioned law is described as: After the divorce, if the woman demands wages for performing those duties which she was not legally bound to perform, the court initially tries to settle the matter by compromise. In the absence of compromise, if it has been conditioned in the separate binding contract, particularly in financial affairs, action will be taken according to it. However, if the woman herself does not demand the divorce and also if the divorce is not demanded due to a fault in her responsibilities or due to her bad character, the action should be taken according to the following manner:

1) Since the wife has performed those activities which were not her duties, either due to her husband's order or the duty was not performed with the intention of generosity, and this has been proved for the court, the court will consider a reasonable average wage and will order for it to be paid to her.

2) Expect this case of clause 1, considering the duration of their married life and also considering the type of work and activities performed by her and his financial status, court will fix an amount for her under the title of a gift (Nehleh). (Iranian Journal Gazette, P. 490-491).

Conclusion

Mut'atut-talaq literally and in the term of Islamic jurisprudence is said to be a type of financial right that a husband gives to his wife at the time of divorce. Majority of the Imamia jurists believe that the wife shall be entitled this right on condition that the divorce should take place by the husband. However, this group of jurists believes that the criterion is that the separation between them should take place by the husband including whether this separation is by divorce or not. With respect to this Mut'a rule after divorce three statements and opinions have been described in Imamia jurisprudence books. Most of the jurists with the references to the verse 236 of Surah Baqarah, the law of clearance from obligation and narrations believe that the giving of this amount is only obligatory in the case of those women who are Mufawwizah and are divorced before sexual intercourse and fixing the dowry. Others with the reference to the verse 241 of Surah Baqarah and the narrations that signifies obligatory giving of this Mut'a absolutely believe that it is obligated to give this financial right to all divorcees. A group of them also with the help of summation of the reasons that is the narration prescribed by these two groups, believes that

it is obligatory to pay this financial right to divorcees mentioned in verse 236 of Surah Baqarah and recommended legally to other divorcees expect those who are mentioned in verse 236 of Surah Baqarah. Imamia jurists with the reference to verse 236 and narrations and consensus believe that the only criterion to fix this amount of Mut'atut-talaq is the financial status of man.

Many narrations in the Shiite narration books are being described about the applicability of Mut'atut-talaq. Imamia jurists believe applicability described in these narrations is as an analogy. According to their beliefs, fixing the applicability of Mu'atut-talaq, civil and common laws are valid.

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- « The authors would like to acknowledge the financial support of University of Tehran for this research under grant number 2204004/1/04»