

THE STATUS OF WOMEN IN ISLAM

**A COMPARATIVE STUDY
WITH PARTICULAR REFERENCE
TO EGYPT**

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CHAPTE SIX

THE HISTORICAL CONTEXT

A- The Ebb and Flow of the Status of Women in Islam

The history of women in Islam has always been dependent on the circumstances of Islam itself; the loftier the status of Islam, the higher the status of women. In the early history of Islam, women had their own opinion and outlook and took part in jihad and directing the Islamic nation to the path of righteousness. This was still the case under the Omayyad and the Abbaside rule.

The active role of outstanding virtuous women in public life has been described in early and modern Arabic books, such as Tayfour's Balaghat Al Nissa', Al Tabari's History, Al Asfahani's Songs, Al Mas'oud's Golden Meadows, Ibn Abd Rabbou's Al Iqd Al Fareed (The Unique Necklace), Ibn Qutayba's Quyoun Al Akhbar (Main Events), Ibn Asakir's History, Abi Ali Al Qali's Al Amani (Wishes), Al Mubarrad's Al Kamel (The Complete Book), Al Gahiz's Al Bayan wa Al Tabyeen (Eloquence and Elucidation), Al Baghdadi's Khazanat Al Adab (Treasury of Literature), Omar Reda Kahala's A'lam Al Nissa' (Notable Women), and many other books that speak of how Muslim women in early Islam were concerned with the quest of knowledge, and how they were keen to grasp the teachings of Islam.

Under the Abbasides in the East and the Omayyads in Andalusia, the Islamic nation was fortunate to have many women who were known for their knowledge of many pursuits - scientific and literary. Loubon (1) regards this as "evidence of the important social status of women in the prime-time of the Arab civilization."

Afterwards, the Islamic nation fell into a long dark age, which began with the fall of Baghdad to the Moghuls in 656 Hegira and continued until the emergence of the Adlia Magazine in Turkey in 1286 Hegira. This long fruitless era was dominated by imitation, stagnation and rigidity. Moreover, women were allowed as little an education as possible. It was even thought that women should not learn how to read and write to stop them from communicating in writing with their lovers. Furthermore, Islamic jurisprudence reached its nadir, because ijtihad (independent legal judgments) was neglected. Science and art also deteriorated.

The Ottoman Turks, who were religious fanatics, ignorant of the true Islamic religion, dropped non-religious courses of study from the curriculum at Al Azhar. They dropped mathematics, physics, geography and arithmetic, under the pretext that they drew the attention of the students away from the study of religion. They also propagated the notion that women rightly belonged to the dominion of harem (that part of a Muslim house where women live) and that they should best be confined either to a father's and later to a husband's house.

This deviation from the precepts laid down by sunna (Prophetic traditions) marked the beginning of the withdrawal of women from public life; they no longer went out for worship in the mosque, nor did they seek learning or take part in jihad (holy war). They simply became monstrosities, or disfigured creatures that turned out to be feeble-minded, narrow-minded and even ill-mannered.

According to the Islamic thinker Saleh Abdul Aziz (2), "the prevalent ignorance of the women of the previous generations should not be accounted for by claiming that Islam is against the education of women." Instead, he says, "it has resulted from an ignorance sponsored by successive regimes, an ignorance to which both men and women were subjected."

An opinion was put forward for teaching women one thing: religion. One of the proponents of this opinion was Al Qabis Al Faqih Al Qayrawani (3), author of *Al Fadeelah (virtue) for the condition of Muslims*. He said that it would be unobjectionable to teach women the Quran and religion in general and "not prose or verse... Women should be taught what is safe for them to learn. They should, therefore, not be taught how to read and write." Obviously, this is a theory that mistrusts women without justification. However, the majority of Muslims did not hold the same notion about what women should or should not learn, although it was a notion that made the Islamic nation lag behind other nations of the world.

The deteriorating conditions of the Islamic nation were reflected in the deplorable social position of women. Whatever gains women had achieved in previous centuries were now lost. This shows that there has been a strong connection between the destiny of women and the fluctuating conditions of the nation as a whole.

In the period that followed this long dark age, social reformers endeavoured to help women to regain what they had lost, in an attempt to ultimately help them to restore their significant role in social life.

B- The Revival of Islamic Teachings

(The Reformation Movement)

Egypt began a search for an identity of its own after its distinctive character had dissolved in the Ottoman Empire for three centuries during which the oppression it had been subjected to, caused it to lose its prestige as a pioneer in all fields of science, art and literature; a prestige acquired since the sixth century Hegira. The ebb-tide began when Sultan Selim I conquered Egypt in 923 Hegira (1517 A.D.).

Then the renaissance began, when Egypt set out to benefit from the progress that had been made in Europe, in an attempt to harmoniously combine Islamic culture and elements from European culture (4). Aware of the inevitability of adopting Western methods, Muhamad Ali sent Rifa'a El Tahtawi

and his colleagues to Europe for studies. They came back to Egypt with ideas inspired by what they had studied and observed in Europe. As part of their efforts to modernize Egypt, they set out to improve the social position of women, by providing them with education and a number of rights that they had traditionally been denied during the long ages of darkness and stagnation although they are approved in Islam.

Other prominent figures with a profound influence on the women's movement in Egypt were Muhamad Abdou, Qassim Amin, Malak Hifni Nassef and Hoda Sharawi. They all argued for a revival of the true teachings of Islam.

I Rifa'a El Tahtawi (1801 - 1873)

Tahtawi was the leader of the reformation movement, which became fruitful towards the end of his career as an advocate of women's rights. By that time the Egyptians had become prepared to accept the idea that it was necessary to bring about religious, cultural and social reforms. An integral part of the proposed reform was the idea that women to be given rights ordained for them in Islam, in an attempt to improve their social standing in Egypt.

Tahtawi began his drive by attempting to persuade the Egyptian society to adopt a new attitude towards women. He argued that women were not odd creatures that were fundamentally different from men, and that, on the contrary, they were an indication of the ability of Allah as a Creator of beauty. He also said that Allah had made women to be well matched with men and that He had made them to help men to dispose of the affairs of living and to give birth to and look after their children (5).

Tahtawi's argument does not contradict what books in Islamic jurisprudence have to say on the issue. Muslims have been divinely commanded to treat women respectfully and Islam has not forbidden women to do the types of work that do not disagree with their natural disposition. They can also be employed to do what is in the benefit of the society. That is exactly what Tahtawi firmly believed in and called for, thus observing the tenets of the true religion and, at the same time, taking Western advancement into consideration. He wanted the entire society - men and women alike - to

progress and to be abreast with what science had achieved for Europe. He also wanted the Egyptian society to simultaneously adhere to its religion and distinctive culture. He believed that "teaching young women how to read and write and the like would help to make them well-mannered and more sensible, the thing which would make them a better match for men. An educated woman would be able to do what men had traditionally done, provided that their capacity for work was taken into consideration. Working would do away with the dangers involved in idleness; working would help to protect a woman's chastity." (6)

Tahtawi believed that women could do all the kinds of work that agreed with the natural disposition of women. An exception - pointed out by ulema and accepted by Tahtawi - would be the "major imama" (caliphate). Tahtawi's views regarding women have, therefore, won the approval of all moderate Islamic thinkers.

According to Tahtawi, the liberation and education of women would not jeopardize their respectability. He said, "Allah has not created women for the sole purpose of giving birth to the children of their respective husbands and looking after their homes, they have also been created to take part in the building of human society, provided that they follow the precepts of Islam". (7)

Open-minded as he was, Tahtawi was born and brought up in the strictly conservative southern Egypt. It was during his study at the Islamic university of Al Azhar that he was strongly influenced by Sheikh Hassan Al Attar, an

enlightened Azharite. Afterwards, Tahtawi traveled to Paris, where he came into direct contact with a new culture. During his stay there, he realized that a balance had to be struck between the modernity of Europe and the heritage of Islam.

Although Tahtawi's efforts were focused on the issue of educating women, he distinguished himself by being the first to realize the importance of educating women and improving their social status. He was also the first to write books detailing a feasibility plan for social reform, as manifested in his *"Takhliṣ al Ibriz fī Talkhīṣ Bariz"* (A Brief Guide to Paris) and *"The Reliable Guide for Boys and Girls"*. However, the focus was shifted to other issues - also relating to women - when Tahtawi stepped aside for others to make their own contributions (8). Sheikh Muhammad Abdou, another leading reformer, took over, and this marked the beginning of a new stage in the development of the women's liberation cause.

"What is worth mentioning in this regard", according to Fahmi Gad'an, (9a) "is that the Arab women's cause has gone through three stages: the call for the education of women, the call for the liberation of women and the call for the reformation of women.

II Sheikh Muhammad Abdou (1845 - 1905)

Sheikh Muhammad Abdou, who took over the leadership of women's liberation movement from Tahtawi, made a contribution that had more profound and far-reaching consequences. For instance, women gained a few rights in education and personal statute was due to the audacity of the ruler, Khedive Ismail, and such thinkers as Sheikh Abdou and his followers.

At the beginning of this stage of the women's liberation movement, Khedive Ismail initiated political, intellectual and social modernization. It was Khedive Ismail who asked Tahtawi to write a book on education in which he called for the education of women. The book was published in 1872 under the title of "*The Reliable Guide*", one year before the establishment of the first girls' school, and a few years after Tahtawi's death.

Sheikh Abdou showed interest in the issue of women's liberation in 1881, at which time he made efforts paving the way for educational and social reforms that concerned women. He wrote his first essay about marriage, which was published in the *Actualités Egyptiennes* on 7 March 1881. In the essay, which was entitled "Man's need for marriage", Sheikh Abdou, who was editor-in-chief of the paper, explained the importance of marriage for the preservation of the human species and the preservation of family ties. Concluding the essay, Sheikh Abdou voiced a pledge that he would discuss polygamy in subsequent essays. Explaining how our righteous predecessors treated women respectfully,

he explained that "polygamy involves an ill-treatment of women and results in injustice, antagonism, collapse of family ties and disunity. Islamic jurisprudence does not approve of this ill-treatment, and it advocates mutual affection and cooperation." (9b)

When one reads the writings of Sheikh Abdou about the issue of women's liberation, one can see that he speaks not only of their education but also, and more importantly, of improving their social status, their relations with their respective husbands, and limitations that should be imposed on polygamy and divorce. Sheikh Abdou spoke of these issues from a patriotic point of view, he believed that a good family was the basis for a good nation. According to him, a nation was analogous, in its social affairs, to an individual, in his personal affairs.

'The good family', to Sheikh Abdou, is "the family which consists of a husband, one wife, and a number of children who are free from the problems of divorce and polygamy, particularly the problems resulting from quarrels that erupt between the wives of the same man." (10)

The necessity of educating women had won the approval of all, and the reformers' efforts were required in another area, namely personal statute reform. There was a need for a law that would impose restrictions on divorce and polygamy.

Sheikh Abdou was greatly influenced by Tahtawi, "who spent all his day reading." (11). His admiration for Tahtawi helped to draw his attention to the issue of women's welfare. He became interested in the welfare of women as teachers and learners, as workers, and as wives who have built good families and who have to enjoy certain rights. His admiration for Tahtawi also made him encourage Qassim Amin to be interested in the issue of women's liberation.

Sheikh Abdou's conviction that Islam views women as equal to men was unshakable. He also believed that "Islam had commanded both men and women to engage in a quest of learning" (12). Also applicable to both men and women "are all other religious duties, the rules of manners required of believers. Seeking knowledge, which is a religious commandment, is a prerequisite for improving living conditions and family and social relationships. This is agreed upon among ulema and has been ordained by the Holy Quran, Prophetic traditions and the established practices of the righteous...." (13).

Explaining the importance of the equality between men and women, Sheikh Abdou said he believed that this equality was divinely established. He deplored the demeaning condition that women had come to be in, saying that "women have come to be barred from learning what they badly need to know about religious matters and about matters of every day life, and no one knows when obstacles in their way can be lifted off." (14)

Sheikh Abdou also explained the juristic judgment as regards restricting a man's right to divorce, in the course of his interpretation of the verse: "A

divorce is only permissible twice, after that the parties should either hold together on equitable terms, or separate with kindness." (Al-Baqarah, 229)

He said ,*"Twice'* does not mean that a man is to utter the word taliq (you are divorced) twice in succession in order to divorce his wife once; rather, it means that he divorces his wife twice in two different situations. However, divorce is legalized in Islamic jurisprudence only in the situation specified in the verse: *"Except when both parties fear that they would be unable to keep the limits ordained by God."*

That is to say, divorce would be Islamically permissible if a husband feared that he would disobey Allah by mistreating his wife, whom he is at variance with, or vice versa." Each spouse, he said, should therefore be tolerant and should condone some rights provided that this does not violate a precept established by Islamic legislation or injure human dignity. Islamic legislation acknowledges love and compassion to be the basis for the relationship between man and wife. Even if either spouse dislikes the other and wants to part with him or her, patience is recommended under such circumstances. In this regard, Allah says: *"If ye take a dislike to them it may be that ye dislike a thing, and God brings about through it a great deal of good."* (Surat Al-Nissa', Verse 19)

Imam Muhammad Abdou stressed the need for imposing stringent restrictions upon polygamy in order to reform the status of the modern Muslim woman. He expounded his views on this issue through articles of the proposed amendment of personal statute (15) through his Fatwa (Islamic jurisprudent

judgment) on polygamy (16), and through his tafseer (interpretation of the Quran). El Sayed Rashid Reda quotes Sheikh Abdou as saying, in the course of his interpretation of the verse: *".. But if ye fear that ye shall not be able to deal justly (with more than one wife) then only one.." (Al-Nissaa 3)*

"that a Muslim cannot have more than one wife at a time if he is not certain of his ability to indiscriminately treat his wives. That a Muslim should refrain from inflicting injustice upon others is one of the principles of Islamic jurisprudence."

Sheikh Abdou wanted to reform the status of women as a prerequisite for general social reform. He held the opinion that the advancement of society was to be measured in terms of the improvement in the status of its women.

What El Sayed Rashid Reda wrote about Sheikh Abdou's advocacy of the women's cause accurately explains Sheikh Abdou's opinions. According to Reda, "Islam has given women all their religious, civil and financial rights as human beings. To follow the precepts of Islam is, in fact, in the best interest of mankind. Improving the status of women would naturally lead to improving the conditions of all humankind. It follows that we should not prevent them from learning what their rights and their obligations are towards their creator and towards their husbands, children, kin and society". (17)

Thus, what is needed is to improve not only the status of women but the conditions of the entire society, and the former is conducive to the latter. The

need to improve the conditions of women is an issue that concerns men as it does women, for the education of women "makes them respectable and capable of carrying out their duties, for one usually respects those who are educated and know what they should do." (18). This respectability is further enhanced by the absence of the threat of divorce and polygamy.

The significant thing about Sheikh Abdou's advocacy of women's rights was that he put it forward as springing from the essence of religion; his views and statements about the reformation of the status of women are based on his interpretation of Quranic verses relating to women. Thus, conservatives failed to find his thought, unobjectionable from an Islamic point of view. What Sheikh Abdou had said in favour of women, in fact, paved the way for Qassim Amin's advocacy of the cause. This way, Amin became the most outspoken supporter of Sheikh Abdou (Amin was praised for that by Ali Al Garim and other poets).

III Qassim Amin (1863 - 1908)

The issue of improving the status of women was one of many issues taken up by leading reformers in modern Egypt. Many issues that had to do with political, intellectual and social reform were discussed in the salon held by Princess Nazli. Sheikh Abdou had advised those who attended the salon that Islam, unlike all previous legislations and civilizations, had given women all their human rights, opening up a whole range of opportunities for women to be actively involved in social life.

Supporting Amin, Sheikh Abdou supplied him with a good knowledge of religious matters relating to women which he had derived [✓]at from volumes of Islamic jurisprudence, the Quran and Prophetic tradition. In other words, "Qassim Amin's ideas were not an unprecedented innovations." (19)

The views Amin put forward through his book, Women's Liberation, were Islamically conceived. He explained that his point of departure was what Sheikh Abdou had to say on the issue. Adopting the strategy previously used by Tahtawi and Sheikh Abdou, Amin made a point of paving the way for what he had to say. He knew quite well that "the development of society is completely dependent upon the development of the status and education of women. This is a fact which has been corroborated by the fact that there is a strong correlation between the advancement or decadence of society and the advancement or decadence of the social standing of women." (20)

Women, therefore, should be allowed to seek knowledge of the highest branches of learning and to enjoy all human rights, since, before any other legislation did, Islam had established equality between men and women. In fact, Islam declared the independence of women at a time when they were looked down upon in all other cultures. Islam has also given women the right to a legal capacity no less than that of men, giving them the right to sell and buy property and the right to bequeath and make a deed of gift.

According to Amin (21), "It has been proved that freedom is the origin of man's goodness and the foundation of the advancement and moral perfection of mankind and that the independence of human will is the basis for the advancement of a man. Women, therefore, must have their own freedom."

"Freedom", he added, (22) "is the force which has set Western women free from the shackles of backwardness; and when they were allowed to be educated, they consequently participated with men in the development of Western society. The duties Western women were entrusted with were different from, but as useful as, those men did. A merchant supplying goods that are needed, an engineer building a bridge to facilitate transport, and a physician treating the sick cannot claim that their work is more vital than the work of the women who bear and raise children to be of use to their families and society."

Amin (23) also believed that "The accountability of women, whether in this world or in the world to come, is no less than that of men... if a woman

commits a crime, she is commensurably punished and being a woman is no excuse for commuting the penalty. It would be unacceptable to assume that a woman is a whole human being endowed with such reason and freedom of choice that capital punishment would rightly be inflicted upon her and, at the same time, assume that a woman is mentally incompetent to exercise her reason and freedom of choice in matters of everyday life.... That a man may believe that his wife would misuse the freedom he grants her is no excuse for denying her her freedom. No one has the right to interfere with someone else's freedom under the pretext of preventing him from committing a felony... If this were an acceptable reason for withholding the freedom of others. 90% of the men would have to be made to wear the veil - which the law requires women to wear - in order to prevent the men from sinning... The liberation of women helps to develop their literary talents, give them self-respect and win them the respect of men."

According to Qassim Amin (24), "There are two professions that women should learn. The first is the education and upbringing of children. This is the best job for a woman wishing to earn her own living; it is a respectable and honourable occupation. Besides, women, by their very nature, are better disposed to handle children than men are. Our country is in bad need of women who know how to do this task. In fact, there is hardly a woman in the country who can. Moreover, there are no girls' schools with Egyptian female staff.

The other profession that women are good at is the medical profession. Many a man has faced much trouble when one of his female relations has fallen sick; she is to be examined by a male physician, which is an embarrassing situation - particularly if she has a strictly feminine problem. Women physicians, when available, would be on great demand. Besides, medicine is one of the fields that agree with the natural disposition of women. Bearing witness to this is the commendable performance of women in public hospitals; they are very compassionate, enduring and efficient. They can be as efficient as men; they perhaps excel the men.

Women can also be given jobs that require an ability to arrange or organize things, as is the case in commercial jobs. Many a trading household has been saved by women after the losses sustained at the hands of men... Women can also do literary jobs. Egyptian women in need of earning their own living today will not find available other jobs than lowly menial jobs, such as domestic service and pedling. Preventing women from doing what men have traditionally done forces them to accept jobs that do not earn them sufficient income and jobs that harm their dignity..."

Illiterate mothers, according to Amin, "cause the death of more children than all human beings killed in the most horrific of wars. Because of their ignorance of hygiene, their children are made to suffer from chronic illnesses and from handicaps that afflict them for the rest of their lives. Moreover, such problems as lying, laziness, foolishness and morbid fear which are observed in children, are to be blamed on their mothers' ignorance of the right ways of child

raising. In fact, the raising of a child free from illness and disability requires a lot of knowledge and experience, let alone the understanding of their natural inclinations and the implanting of good qualities in them. Child-raising should make use of the findings of all disciplines concerned with the physical and spiritual development of humans. Each mother, therefore, should, at least, have some general knowledge of all that relevant disciplines have to say on childraising."

"Education, according to both Qassim Amin and Sheikh Muhammad Abdou, is the only way to give a woman the ability to look after her home, make her mental faculty capable of good thinking and impenetrable to superstitions and falsehoods, equip her with virtues, and furnish her with the capacity to carry out tasks in such fields as the sciences, the humanities, the arts and commerce." (25)

Amin knew very well - from what he had learnt from his teacher, Sheikh Abdou, and from his own intuition - that "instruction aimed at developing the mind and morals of women is the only way to safeguard their chastity and dignity" (26) and that "men are completely responsible for the education of women." (27)

Refuting the claims of those who were opposed to allowing women to go out to work, Amin said that "women should be allowed to go out as long as they refrain from being in seclusion with non-mahrams (marriageable men). With this condition observed, immoral and sinful acts can be precluded." (28)

He also said that "In order for Egyptians to achieve progress, they should endeavour to improve the status of their women by improving their intellectual capacity. The cultivation of the mind can only be achieved by means of schooling, while the cultivation of spiritual values can be achieved within the family. The family will not do this task unless the mother is educated." (29)

As is the case with men, women cannot do without knowledge; they need to contemplate the wonders of the universe and discover its workings and governing principles. This can easily be realized if they refrain from a few of the futile preoccupations of every day life and spend a little time learning useful things. This is the only way our nation can advance. This does not mean that our women should not be taught how to cook and look after their homes." (30)

Amin went on to say that, if we assume that 2% of women have to earn their own living, then isn't it necessary for them to be educated in order to be able to do so? Would it be right or fair to deprive them of an education they badly need to be armed for self defense? Would it be in the interest of the men or the entire society to ensure that women remain defenseless, ignorant, and poor? We would not contend the notion that women, by their very natural disposition, are well suited for housework and childraising; nor would we contend the idea that, for biological reasons (childbearing and breast-feeding), women cannot do all that men can; we even believe that the best thing for women to do is to get married, bear children and bring them up. But it would be wrong to assume that women do not need to be educated to be able to earn

their own livelihood and carry out such duties efficiently. There are many unmarried women in every country, and there are others who are divorced or widowed. There are also women who are married to men who do not earn enough to sustain the family and others who are married but do not have children. All these women have the right to go out to work.

"I am not encouraging women not to marry and bear children or to leave their husbands and children home and spend their time in the streets and lead the life of men. But we cannot deny that there is a great number of women who have to work to support themselves and their families." (31)

Qassim Amin also agrees to the Islamically-approved women's veil (32). He cites the following verse as corroboration: (Surat Al-Nour, 30). He asserts that the parts of the female body that can be left unveiled are the face and the hands. This is the interpretation put forward by Ibn Abbas and Ibn Omar, which Amin and Sheikh Abdou derived at from Ibn Abideen. Amin adds (33): "Why shouldn't we ask parents to prepare their daughters - while still young - for this change (the unveiling of both face and hands) and to teach them that genuine chastity lies deep in the self and that it is not merely a veil that covers the body?"

Agreeing with Sheikh Abdou, Amin believed that marriage was to be based on compassion and love, a point the Quran stresses, in the verse: (21, Surat Al Roum). Amin comments, sarcastically, that (34) this noble institution, which has been meant by Allah to be based on love and compassion, has been

reduced - thanks to our ulema - to a mere stratagem for the physical enjoyment of men."

The relationship between man and wife should therefore, be based on the teachings Allah has put forth in the following ayas: 228, Al-Baqarah; 19, Al-Nissa' and 21, Al-Nissa'.

Amin's view of marriage is hardly different from Sheikh Abdou's view as put forward through the newspaper *Les Actualités Egyptiens*. He also shares Sheikh Abdou's views as regards the issue of polygamy. Amin says (35), "The disputes that arise between married couples and the crimes they accordingly get involved in bear witness to the fact that polygamy is the real cause of the brawls that occur between the wives of a polygamous man; they are also the real cause of the grief that both family and relatives are put to. The children of a polygamous father fall victim to an enmity that makes them incapable of loving each other. In fact, they cannot help witnessing the disputes and the fights that spring between their respective mothers and between the mothers and the father."

Amin, thus, agrees with Sheikh Abdou that (36) "there is a need for imposing restrictions on divorce and polygamy; a man may remarry only if there is a dire necessity." He quotes Sheikh Abdou's interpretation of the verse: "*Ye are never able to be fair and just as between women, even if it is your ardent desire, but turn not away (from a woman) altogether...*" (Al-Nissaa 129).

"Divorce, for its own sake, is prohibited; it is allowable if there is a genuine necessity for it. There is a great deal of evidence supporting this interpretation in the Quran, Prophetic traditions, and ulema's judgments."

Regarding whether or not Islam is to blame for the backwardness of the Islamic nation, Amin says, in his book *The New Woman*, that (37) "It is totally wrong to assume that Islam has caused Muslims to lag behind other nations; how can a religion that dignifies reasoning and working stop its followers from advancing?"

IV Malak Hifni Nassif (1886 - 1918)

(The Beginning of the Female Leadership of the Women's Liberation Movement)

Introduction

"Al Omma (nation) Party [which was the nucleus for the Wafd Party]", according to El Sayed Rashid Reda, "was the predominant political party. Leading members were friends of Sheikh Abdou's, high-ranking officials, and notables." (38). The party believed in Sheikh Abdou's call for adopting aspects of European culture, those aspects that had to do with the advancement of the nation, but party members were also concerned about avoiding running into troubles with the British occupation authorities.

The party, due to a clear formulation of its tenets, turned out to be successful. Foremost among its goals were to demand a constitution for the country and a full independence from both Turkey and Britain. The party made its most significant success when it enabled Saad Zaghloul, a follower of Sheikh Abdou, to assume power. He was such a competent politician that he managed to make all Egyptians join him in a popular revolution against Egypt's colonizers.

The 1919 Revolution led to the independence of Egypt from both Turkey and Britain, and it also led to the liberation of women. Thus Amin's prophecy that Saad Zaghloul was the only one able to put into practice Amin's

views on the liberation of women came true. The revolution spurred the women of Egypt to participate in the struggle for national independence on 20 March 1919. Their participation marked the tearing down of the barrier that kept women in inactive seclusion for so long.

Malak Hifni Nassif Carries the Torch for the Women's Liberation Movement

With the death of Sheikh Muhamad Abdou in 1905 and the death of Qassim Amin in 1908, women carried the torch for the women's liberation movement. Malak Hifni Nassif, also known as Bahithet Al Badiya, was the first woman to take leadership of the movement. However, she was not the first woman to call for the rights of women, but she was the woman leader who had the most profound impact on the movement.

The first woman who tried to lead other women into activities aimed at improving the social conditions of women in the last twenty-five years of the nineteenth century was the poetess Aisha Taymouria. No one can deny the importance of the role she played guided by the moderate attitude she adopted. Her collection of poems *Hilyat Al Tiraz* had a great influence on the minds of those concerned with the education of women.

However, Al Taymouria did not devote her entire career to the women's liberation movement; nor did she enter the arena of the social reform proposed

for women. She was influential through her writings. Amongst her seminar essays was one entitled "The mirror for reflecting the truth of things."

In order to expose the attitude of narrow-minded men towards women, Taymouria explained how men wilfully distorted the meaning of the verse: *"Men are the protectors and maintainers of women, because God has given the one more (strength than the other) and because they support them from their means."* (Al-Nissaa 34). She said that young men had ignored the true meaning of the aya and a number of other ayas and that they had finally failed to see things as they really were." (39)

The willful misinterpretation of this Quranic verse is, unfortunately, also true of our time

She, therefore, said the relationship between men and women should be defined in terms of the Quran; if they understood the true meaning of the Holy Book, they would live happily together.

Malak Hifni Nassif will always remain the most influential and the most moderate female reformer that Egypt has had since the beginning of the twentieth century. She was the daughter of the poet-grammarian-judge Hifni Nassif, one of the leading thinkers of modern times and a follower of Sheikh Muhamad Abdou. No wonder, then, that she was a moderate believer in the importance of educating women. No sooner was Egypt's first primary school for girls opened than he enrolled her in it. The year of 1906 witnessed the first batch of school-leavers, among whom was Malak Hifni Nassif, who later took over the leadership of the feminist movement from Qassim Amin.

Nassif, who was inclined to moderateness, may have been influenced in this regard by Aisha Al Taymouria*. This influence can be discerned in an elegy she wrote after the death of Taymouria (40).

Nassif sought to reform the status of women by giving them back the rights that Islam had given them. These rights had been taken away by men who inflicted injustices upon them. She believed that women should be educated and that they should have the same knowledge that early Muslim women had. This way, women could fill their homes with love, compassion, and peace and be aware of their obligations towards their husbands and children. She conceived of the teachings of Islam as intended for the good of both men and women. According to Saheer A. Qalamawi (41), Nassif "did not show a bias in favour of women; she wanted to see that they were treated with justice, which was in the best interest of men, women and the whole nation." In fact, she adopted Sheikh Abdou's (42) conception of social advancement, in which the Western culture and the Islamic culture are harmoniously combined. This view can be seen in the elegy she wrote after his death**.

Nassif's Call for the Education of Women

In an article published in Al Manar newspaper in 1907, Nassif said:

* Nassif says in this elegy:

You are the best of women
You are the best of examples
You have made a good name for women of Egypt
And revived our glory after a decline

** She said, in this elegy, that

Learning and religion are a necessity for men and women
Neither sex has an exclusive right to them.

"It is true that women have not made significant inventions, but many have distinguished themselves in the sciences, in politics and in fine arts... Some have even excelled men in horsemanship and bravery. Khawala Bint Al Azwar Al Kindy is a case in point. Calif Omar was amazed by her fearlessness when she wanted to release her brother from captivity during the conquest of Syria."

A biography of Khawala is to be found in Ibn Abi Usaybila's book 'Tabaqat Al Atibba', Part II, P. 70, where we learn that she was brought up in a family of great social standing. Her father died as a martyr in the arms of Prophet Muhammad while he was defending the Prophet. She was known for being judicious, strong-hearted and strong-willed in times of hardship and in Jihad. When her brother Darrar was taken captive in the battle of Ajnadin, she took her sword and her spear and shield and, veiled, she mounted her horse and galloped towards the battle ground. When the army general, Khalid Ibn Al Walid, saw her, he asked, "Who is that warrior?", and he looked on while the mounted warrior assaulted the enemy warriors, dispersing and killing them. The other Muslim warriors were amazed by the valor of the veiled warrior.

Malak Hifni Nassif goes on to say, "No matter how highly educated a mother is, and no matter how important a position she is employed in, she will never neglect her children or lose her motherly nature. On the contrary, the more educated she is, the more responsible she becomes."

Someone has said that "If you were to teach girls arithmetic teach them the basics only, for that is all they need to learn." How could the person who said that know that a real estate agent would not cheat us when measuring a plot of land? Education would enlighten the mind, whether the knowledge obtained was made use of in some kind of work or not. If the pursuit of learning were not a source of enjoyment in its own right, Kings would not have sought to learn what some of them have traditionally learned - none of them would ever work as an engineer, carpenter or engine driver. Would a man marry a woman who only knows how to peel potatoes or a woman who also knows when potatoes should be eaten? Both women know how to run the affairs of the household, but the latter is preferable to the former.

No matter how hard the school tries to cultivate the minds of the young, the family will always have a profound impact on children; a child who realizes that his mother is knowledgeable, would try his best to follow her example.

Upbringing, and Not Education, is to Blame

According to Nassif, "Men have wrongly blamed certain things on education which they should have blamed on upbringing. Many outstanding men and women in the sciences are depraved. More strikingly, two different teachers may teach the same book to two different classes with two different effects upon the students: a class may show high-aiming ambition and sublimity while

the other may not. The two classes respond to the same book differently because of the spirit each teacher has inspired into the students.

It is good upbringing that makes one accustomed, since childhood, to respecting others if they are worthy of respect - even if they were one's enemies.

Education does not corrupt girls morally. Inadequate upbringing does. The upbringing of a girl is the responsibility of her family, and not the responsibility of the school. Since our households are not yet good at the bringing up of the young, it is time we made every effort possible to learn how to do so. There is no way this can be achieved overnight, and it would be unfair to hold the school responsible for the perversion of the young. The school, undoubtedly, has a role to play in the upbringing of our children, but it cannot be blamed for their moral corruption."

Nassif's Role in the Official Circles

Malak Nassif was the first woman to represent the women of Egypt in a general official conference that was called by the Mustafa Riad Pacha government in 1911 to discuss various reforms that the government wished to carry out. Unaided, Nassif turned in a reform proposal that was concerned with the welfare of women. This proposed reform was a turning point in the history of the women's liberation movement, for it indicated that the government

acknowledged the presence of the movement. The proposal, to which Nassif dedicated herself until the very end of her career, included the following objectives (43):

- (1) Teaching girls the true religion, that is, making them conscious of the true teachings of the Quran and sunna (Prophetic tradition),
- (2) Making primary and secondary education available to girls, and making primary education compulsory regardless of the social class to which a girl belongs,
- (3) Teaching girls home economics, hygiene, child rearing and first-aid,
- (4) Sending a selected number of girls to medical school and training college,
- (5) Allowing all other girls to study whatever other fields they wish to specialize in,
- (6) Training girls, since early childhood, in being truthful, studious and perseverant etc.
- (7) Observing the teachings of Islam as regards marriage, so that a girl may not marry a suitor unless she comes face-to-face with him in the presence of a Mahram (an unmarriageable male relation),

- (8) Making sure that women wear the veil that Islam approves of, which leaves the face and hands uncovered,
- (9) Doing without foreigners and foreign things as much as possible,
- (10) Prohibiting divorce and polygamy unless otherwise ordered by a judge.

Men are hereby requested to put the aforementioned proposal into effect."

That was a summary of the proposal Malak Hifni Nassif put forward to the conference. It was also published, in two newspapers: Al Manar and Al Gareeda. It was around these principles that Bahithet Al Badiya's realistic outlook was manifested in the fact that she did not blame men for the wrongs women were subjected to; she simply did not conceive of the matter as a declared war between men and women. She called both men and women to listen to reason. She even drew the attention of the Muslim woman to the importance of cultivating her mind so that she could command the respect of the man. She says, in this regard (44), that "it is a pity that men do not respect us as much as we want them to."

She believed, however, that women were to blame for this, for men, she said, would not respect an ignorant woman interested only in idle chatter. She,

therefore, said that "good upbringing and good education can ensure that men hold us in esteem." (45). "Women", according to Nassif, "should seek good education and not adopt the superficial aspects of Western civilization, by learning the basics of European languages and the musical scale." (46)

She also admits that "Allah has endowed men with the capacity to excel in certain fields, and He has endowed women with the capacity to distinguish themselves in other fields. Men are better suited for strenuous work.... women are better equipped for childraising and a number of other tasks such as teaching children elementary subjects, home economics and family planning... They can also inspire men to accomplish great deeds." (47)

Malak Hifni Nassif's View of the **Veil and the Mixing of** **Women with Men**

Although Nassif used to wear a veil which covered her entire body, she said that such a veil deprived them of certain opportunities and she said that the veil that women should wear was the one ordained in Islam, which covered the body with the exception of the face and hands.

As regards the mixing of women with men, she said that ignorance was a greater threat than mixing. She explained that mixing among ignorant people had far more serious consequences than among others. She put her views on

this issue this way (48), "With the women of Egypt ignorant as they are, and with the men - with few exceptions - corrupt as they are, women should not be allowed to mix with men without the imposition of restrictions." Two precautions she recommends (49) are "that women should dress modestly and that parents should bring their daughters up to be well-bred young women."

Nassif addresses Allah saying, "My Lord! I have chosen a middle course, keeping away from a thick darkness that leads to an abyss and a glaring brightness that dazzles the eyes. Yet, my people are still hard to please." And in reply to another contemporary woman leader of the women's liberation movement - Nabawiya Mousa, Nassif says (50), "We should steer a middle course, between two extremes: Western unveiling and our traditional veiling; between the unrestricted mixing of women with men, which has grave consequences and which could dissolve our identity into Western culture, and the confinement clamped by the veil upon our bodies and our minds. I wish we could follow the early Islamic tradition which had not been yet tampered with self-serving ulema, kings and sultans. I wish we could develop customs based on Islamic laws and Prophetic tradition, customs free from rigidity and zealotry."

Nassif's Views of Working

The fact that Nassif does not approve of the unrestricted mixing of women with men does not mean that she rejects the participation of women in

public life, by going out to work. In her 1911 reform proposal, she said that it was necessary that women be allowed to do the kinds of work that agreed with their constitution and natural disposition. Foremost among these are teaching and medicine. However, she would not want women to forsake their primary duties, their duties towards their homes.

commenting on Nassif's views, Ahmed Lotfy El Sayed, Egypt's philosopher and scholar (51) says, "Bahithet Al Badiya rightly based her arguing on the importance of treating men and women as equals, but she did not call for an unlimited equality, but for one which was moderate and which agreed with religion."

In her social criticism, Nassif discussed certain customs which she said were responsible for the deterioration of the status of women. foremost among these was the custom that a woman was married to a man she had not seen before her wedding day. A man, she said, got married upon the advice of a matchmaker. Such marriages would end with divorce, exposing the children to a precarious future. Nassif, therefore, identified the drawbacks of such unsuccessful marriages as follows:

- (1) Both husband and wife do not know each other well enough.
- (2) The marriage of people of quite different personalities, such as the marriage of an educated man and an illiterate woman, the marriage of a

rich man and a poor woman, or the marriage of people of different religions or nationalities.

- (3) The desire to become rich irrespective of moral scruples.
- (4) Marriage against one's will.
- (5) Wrong interpretations of the precepts of Islamic law, especially those relating to marriage and divorce. Interpreters have traditionally set no restrictions on divorce and polygamy, although polygamy does harm to both men and women.

Bahithet Al Badiya prescribed a remedy for such ailments. She said that girls should not be allowed to marry before the age of sixteen. She also wanted women to have trust in their husbands, otherwise the marriage would easily fall apart. She, moreover, wanted men not to marry women for their wealth, nor did she want them to be unfair to women. If husband and wife were happy and content, this would surely reflect on their children and on society as well.

V Hoda Sharawy

In the new stage of the feminist movement, the issues of women's education and liberation were no longer raised. The new stage was concerned with the participation of women, alongside with men, in all fields of life. Saad Zaghloul was the man who made this a reality. According to Abdul Rahman Al Rafei, "The 1919 Revolution had its impact on the progress of the feminist movement. Women were for the first time allowed to stage demonstrations, give speeches, form associations and publish their views and research work in magazines and newspapers" (52).

One of the most important results of the revolution was that Zaghloul intended to let women take part in all domains of practical life. He helped the president of the women's association, Hoda Sharawy, to turn the movement from mere requests and arguments to action. Women began to drop the veil in order to participate in political life and the national struggle against the colonizers. The first sign of this participation was the demonstration women organized in January 1920 which began from the railway station in Cairo to Al Gomhoriya Street and Abdeen Street. They were intercepted by the British soldiers, but they went on till the end." (53)

Hoda Sharawy was the daughter of Muhamad Pacha Sultan. She was married to Ali Sharawy Pacha. She was greatly influenced by the French wife of Hussein Rushdy Pacha, who was older than she was. Hoda liked this woman very much because, unlike Egyptian women, she was interested in

cultural matters and social reform. Of her, Hoda says, "She taught me French, gave me most valuable books, discussed with me what I had read and explained whatever was difficult for me to understand. She asked me to see her every Saturday, saying to me, 'You are the rose of my club.'"

This French woman was in close contact with the Egyptian Feminist movement. She admired the pioneers of the movement, such as Sheikh Muhammad Abdou, Saad Zaghloul and Qassim Amin. She often told Hoda Sharawy of the discussions she had with them.

Due to her upbringing, her visit to Paris in 1909 and her admiration of European women for their education, Hoda Sharawy established a literary club for women and a literary feminist organization called the "Literary Association of Women." (55)

Women and the 1919 Revolution

On 8 March 1919 Saad Zaghloul was imprisoned, which sparked off the revolution. Women, led by Hoda Sharawy, urged men to go on strike, and they demonstrated on 20 March 1919. They formed the Al Wafd (Delegation) committee for women on January 1920. This committee regularly met to keep in touch with what was going on in the country.

The committee took part in the International Conference for Women that was held in Rome in March 1923 and was given membership in the same year. The efforts of Egyptian women became, as Hoda Sharawi said, "universal and not only local" (56). This was a great achievement for the Egyptian feminist movement.

This all reflected on the activities of Egyptian movement. They were no longer hesitant to ask for their rights. They also held local conferences and participated in International gatherings. They discussed issues relating to marriage, work, high education, suffrage and unmarried mothers.

As for the veil, Sharawy said, "The veil would not protect women unless they had scruples. It deprives the society from benefiting from their capabilities and makes them lose contact with life. The aim of the Egyptian feminist association is to save the Egyptian nation from backwardness, by the education of women, the medical care of children and combating immortality and vice." (57)

Sheikh Abdul Aziz Al Bishry published an article entitled "The rights of Women in Islam" (58), in which he explained how Islam gave women all their rights and that the conference held in Rome in March 1923 did not give them any more rights. Sharawy commented that they did not go to Rome to ask for imposing restrictions upon divorce and polygamy but to show Western women that their oriental counterparts were as civilized as they were.

Women also asked to attend the inaugural session of Parliament that was to be held in March 1924. When request was turned down, they demonstrated, arguing that the refusal was illegal.

The year 1924 was a turning point in the history of the feminist movement. The Egyptian women's voice was heard as far as Europe. The Wafd Women's Committee and the Association of Egyptian Women presented the speaker of parliament with a treatise on their views of the welfare of women. Copies were given to the press as well. It included sections on political, constitutional and social issues. Here is a summary of this treatise:

- (1) The treatise called for equality between the two sexes in education, including higher education.
- (2) It also called for providing secondary schools for girls in cities and towns.
- (3) It demanded that the education of girls be a government body in its own right.
- (4) It also demanded that women be employed for the education of girls.
- (5) The treatise also demanded that the election statute be amended so as to allow for suffrage.

(6) A demand was made for amending the law as regards marriage and divorce in accordance with the teachings of Islam. In particular, feminist asked for:

- (a) Not allowing men to divorce their wives except in the presence of a judge.
- (b) Drafting a law for the imposition of restrictions upon polygamy.

Anyone reviewing the history of the women's movement cannot help considering at the perseverance of women in their quest for their rights, until those efforts finally culminated in making these dreams a reality. Mrs. Sharawy remained leader of the women's movement up till the forties. Afterwards Egyptian women were granted rights that exceeded the rights of European women. The rights that Egyptian women won agree with the precepts of religion, such as the right to be educated up to university level and the right to have a job that agrees with their femininity. Moreover, men's attitude to women had changed, so that they were then respected and treated fairly as Islam has ordained. This was in sharp contrast with the disdain and injustice women suffered at the hands of the men of the nineteenth century.

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CHAPTE Seven

WOMEN AND EDUCATION

A Brief History of Egyptian Women

A quick review of the history of women in Egypt would reveal that, in many prospects, they have set themselves apart from all the other women of the world. On the one hand, the history of Egyptian women spans thousands of years, while the history of women of other nationalities is only measured in hundreds of years. On the other hand, ancient Egyptian women - as demonstrated by monuments - used to share with men their responsibilities and be on a par with them in worldly and religious matters. This is manifested in the fact that women were allowed to become priests, monarchs, and army generals - Hatshepsut is a case in point. The varied political and economic activities of Egyptian women impressed Herodotus so much that he said, wondering, that "The women of this land go to the market, engage in trade, and conclude contracts."(1)

Thus the position of women in modern Egypt derived from traditions that were established 7,000 years ago - when the Egyptian nation attained nationhood.(2)

However, the social standing of Egyptian women has differed from one era to another and from one locality to another. The freedom enjoyed by

women has been proportionally affected by the freedom enjoyed by the nation as a whole. In fact, the social status of women has always been both a cause and a result of how much, and what kind of education they have been given.

The interest in the education of women in modern times is not an unprecedented development. In ancient Egypt, as well as in the Roman era, women were privileged with an education of one kind or another. Commenting on the status of women in Egypt, Max Mallow has rightly said, "No people, ancient or modern, has held women in such a great esteem as the inhabitants of the Nile Valley have."(3)

Islam and the Education of Women

According to Islam, women are to be treated as equal to men as regards education and the enlightenment it brings about. In this connection, God says;(4) *".....but say, O my Lord! Advance me in knowledge"* and this applies to men and, in equal measure, to women. The same precept is put forth in the verse;(5) *".....And thought thee what thou knowest not (before), and great is the grace of God unto thee."*

The Prophet also says,(6) *"The righteous charity is that in which the Muslim teaches other Muslims what he has learnt."* Along the same lines, the Prophet also says,(7) *"Seek knowledge from cradle to grave."*

It should be clear that the main advantage of this religious duty, i.e., the quest of knowledge, is that it puts the whole universe at the disposal of man's

desire for knowing. It is therefore necessary that no restrictions be placed on fields to be researched under the pretext of warding off certain threats (as indicated in the Teheran Declaration issued by the International Conference on the Rights of Man held from 21 April to 13 May 1968).

Since women are equal to men in matters relating to worshipping, they are also equal to men in matters relating to the quest of knowledge, which is itself a religious duty ordained for both men and women. In fact, women in the golden times of Islam were not denied the opportunity to be educated. "Some righteous women even held sessions of learning where they imparted knowledge, debated issues, and settled controversies that had arisen among ulema and men of letters"(8). Moreover, women took part in transmitting ahkam (justice judgments) by means of sanad (chain of authorities on which a prophetic tradition is based), particularly as regards women and household affairs. Prophet Muhammad's wives were on authority on whatever the Caliphs and the Prophet's companions were in doubt about.

According to Ibn Khalkan (The Notable Dead), Sayeda Nafisa, who was a member of the Prophet's family, was an ulema, and she held her own scholarly gatherings, which were attended by Imam Shafei. It was there that he learnt hadith (Prophetic traditions). Another male ulema, Abou Hayyan Al Tawheedi, declared that there were three women among his tutors: Mo'nissa Al Ayoubia, daughter of King Al Adil, Saladdin Al Ayoubi's brother; Shamia Al Taymia, and Zainab, daughter of the historian-traveler-physician Abdul Latif Al Bughdadi, author of "Al Ifada and Al I'tibar" (Knowing and Reflecting).(9)

The early history of Islam also witnessed a few women authors, whom Al Blaziri(10) spoke of foremost among them were Hafsa, the Prophet's wife, Om Kulthoum, daughter of Oqba, and Aisha, daughter of Saad, who said, "My father taught me how to write."

According to Al Bahiy Al Kholi(11), "A girl has the right to be supported, properly raised, and educated. It would be indicative of pre-Islamic ignorance and therefore counter to Islam to think that a girl is less deserving than her brother is."

It should therefore be understood that the kind of learning that Islam permits to be made available for women is not only to be confined to rules of conduct, articles of faith, and religious observances. In addition to these, it should include all walks of life and all the kinds of work that women are capable of. Moreover, learning has been looked upon as a religious duty that concerns women as it does men. Ulema have permitted the learning that women acquire to be utilized in the public life.

Fair Orientalists Attesting to the Dignified Status of Women in Islam

Many fair orientalists - men and women - have acknowledged that Muslim women had a high social position. Some historians, writing about the second dynasty that ruled in Andalusia, said(12), "At that time the importance of learning was greatly appreciated, and women showed a profound interest in learning as they stayed within the women's quarters. Many distinguished themselves by their refinement and vast learning. The Caliph's court was

privileged to have a young woman named Lubna, a beautiful learned young woman who was versed, among other things, in grammar, poetry and arithmetic. She was also the Caliph's scribe. The court also included Fatima, who wrote manuscripts in art and science."

The German orientalist Siegfried Honecka also says, "Events ran their course until, finally, women began to teach law and Islam jurisprudence, lecture in mosques, and interpret the precepts of Islam. Women would be instructed in such disciplines by leading ulema and then obtain the ulema's permission to teach to others what they had learnt. There were also outstanding women of letters and poetesses. People did not react negatively to this phenomenon, nor did they consider it a deviation from established customs."(12a)

This shows that Islam has given women an opportunity to reach a high level in their education and that these women who have taken advantage of this have attained a high social position. The ignorance that prevailed among the women of the previous generation is not to be blamed on a negative attitude Islam can be said to have created towards women. Rather, it emanated from the deviation of Muslims from the tents of Islam. The Ottoman rule of Egypt, which was characterized by its narrow-mindedness and backwardness, confined women to the home as soon as they came of age, a stringent custom that was observed by Muslims and Christians alike. Besides, education in general was neglected, not alone the education of women. Being the majority, Muslims had a larger share of the harm inflicted by the Ottomans than did the Christians.

The Role of the Women's Liberation Leaders in Advocating the Education of Women

Rifa'a El Tahtawi was the first one to call for the education of women, in a book entitled "The Reliable Guide to the Education of Girls and Boys", which expounded his views on women's liberation. He argued that "teaching, reading and writing, arithmetic, and the like to girls would make them well-mannered and enhance their mental capacity, and it would consequently make them better able to converse with the men they marry. When educated, they are also bound to have self-respect."

Abdullah El Nadim was another advocate. He viewed the education of women as a pre-requisite for social advancement. He believed that the ignorance of women was one of the causes of the crumbling of homes and the deprivation of women of their rights.

Another contributor to the women's liberation movement was Sheikh Muhamad Abdou. Sheikh Abdu's views of issues that had to do with women - such as their right to be educated - were influenced by his views of religious reform. Sheikh Abdou was an ulema who revolted against many obsolete customs that had delayed social development. He did not see any contradiction between Islam, on the one hand, and modern science and civilization, on the other. He believed that the claim that Islam was incongruous with modernization was due to a faulty understanding of religion. He also encouraged ijtihad (the formulation of independent judgments based on the four origins of Islamic jurisprudence), asserting the unlimited flexibility of Islam as regards the requirements of reasoning and progress.

"Sheikh Abdou's conception of the education of women was in line with his comprehensive view of religious reform. He believed that education would keep women from yielding to superstition, sorcery and untruths, accepting only the teachings of Allah. This, he said, required that they be taught the essentials of Islam. This he viewed as the first requirement for the adequate upbringing of women" 13

Sheikh Abdou went on to say, "This education should drive women to revolt against oppression and backwardness, which they suffered from for so long. They were made to accept the wrongdoing leveled against them by being told that they had been predestined to go through it. Women should understand that they had the right to make their own free choices and that they were not predestined. They should also realize that they are as responsible as men are and that they are similarly judged by Allah. Allah has given women reason and the freedom of choice to help them define their destiny. Thus women have the right to change the course of their lives, to stand against oppression, to set themselves free from the bonds of rigidity and backwardness and to set out to perform the mission they have been commanded to fulfill."

women and Education

The Holy Quran, according to Sheikh Aboud, does not oppose the teaching of modern science; on the contrary, Islam encourages the teaching of modern science because it constitutes a solid ground on which religion and faith can be firmly based upon. Islam is not a religion of tagleed (imitation) but one of reasoning, learning and contemplation.

A Prophetic tradition that has to do with the education of women is: "*A man in whose household a boundwoman gives birth to a girl that he teaches and raises well and then manumits and marries will be rewarded twice by Allah: for educating her and then for manumitting her.*" Another relevant Prophetic tradition is the one about the pursuit of learning being the religious duty of every man and every woman.

Sheikh Abdou made a point of frequently referring to the educational role the Prophet's wives played. They, he said, taught women what Islam had to say on women. They instructed women in the judgments of Islam that had to do with feminine matters that Prophet Muhamed refrained from talking about to women. This arrangement was also found convenient by women, who shied from inquiring from the Prophet about such matters. The Prophet's companions also found his wives to be an authority on various matters. In fact many women in early Islam were teachers, muftis, transmitters of Prophetic traditions, poetesses and literary figures. This shows that the education of women is necessary and that men may be taught by women and women by men (14)

The reason Sheikh Abdou went into detail explaining the Islamic view of women's rights, in general, and their right to be educated, in particular, was that he had set out to uproot erroneous concepts that had been implanted in the minds of many people due to taqleed (imitation; the uncritical adoption of long-established religious practices).

In addition (15) Sheikh Abdou would not like the focus, in the education of women, to be on form rather than on content. The focus, he said, should not be on the transmission and memorization of knowledge but on the cultivation of good manners and a creative spirit that directs the conduct of women. This is to ensure that the knowledge imparted is transformed into actual behaviour and a reality." He also blamed princess Nazli for her interest in political issues rather than in the issue of women's education. He said, "It would be more worthwhile if she raised the funds needed to open a school for girls.

According to Muhamed Rasheed Reda (16), who was an outstanding follower of Sheikh Abdou, "Sheikh Abdou's advocacy of the education of women was based on the Quran and sunna. He asserted that neither the Quran nor the sunna was opposed to educating women and allowing them to participate in social activities aimed at improving social conditions for the good of all. It would, therefore, be unacceptable to deprive them of the opportunity to be educated."

Qassim Amin took up the issue, as manifested in his well-known essay "The status of women is dependent on the general conditions of the nation." He also wrote two books: "The Liberation of Women"(1899) and "The New Woman" (1900). Reiterating what Tahtawi had said earlier, Amin was more outspoken and more persistent. Making the education of women the mainstay of his advocacy of the liberation of women, Amin said, "The women of given nation account for half of its population at least; and ignorant as they are, they represent a great loss. "He also declared that " Egyptian women are in need of education; it makes them sensible human beings capable of deciding for themselves." Amin therefore called for the equality of women with men, in primary education opportunities at least.

He made the call for the education of women inseparable from the call for allowing them to go out to work. He said that women should be raised and educated in such a way as to make them responsible for their own welfare. In particular, he said, they would be able to preserve their dignity and chastity, and they would be of value to the family and the Islamic society at large. He went into detail explaining how these three goals could be attained and why they should be kept in mind (17)

(a) *The Education of Women as a Means of Helping Them Preserve their Dignity and Chastity*

Refuting the claim that the education of women was not conducive to the preservation of her chastity, Amin said that an educated woman was more aware and fearful of the consequences of immoral behaviour than the uneducated women. An educated woman would refrain from whatever might harm her reputation. To bring home the point, he used the analogy of a blind person leading another blind person who would both most probably fall into the first pothole on the road to emphatically explain that a man should not rest assured with the chastity and judiciousness of his uneducated wife.

(b) *The Education of Women as a Way of Making her of Value to her Family*

According to Qassim Amin, teaching reading and writing to women is not, in itself, sufficient, because it is simply a means to an end. The next step should be the teaching of many useful things, such as science, geography, history, and the like. This way, women can be made to reject superstitions and falsities, which will positively reflect on married life, ensuring the establishment and continuation of a solid relationship based on mutual love.

(c) *The Education of Women as a Way of Making them of Value to the Entire Society*

An uneducated mother, according to Amin, would not be able to instill in her children virtues, good manners, and patriotism, because the

education of women is a pre requisite for the advancement of the whole nation. Good citizens are made by good mothers, he said. He used another metaphor in this connection, saying that a seed would not germinate, growing into a useful plant unless it were sown in the right soil.

An educated woman, Amin asserted, would provide her with the intellectual capacities needed for her to take part in production activities, helping to achieve the development the nation aspires to. Amin added that the relation between men and women should be based on mutual respect, which could not be attained unless men and women had the same intellectual standard.

Most newspapers and magazines spoke in favour of Amin's call for the liberation and education of women. Foremost among those periodicals were Al Ahram, Al Mo'ayyad, Al Moktataf, Al Hilal, Al Mokattam and Al Manar. On the other hand, a few ulema opposed the call.

The Role of Female Leaders of the Women's Liberation Movement in the Education of Women

One of the most well-known women who have contributed to the education of women was Asma' Fahmy. She once said, "The main purpose for educating women is not, as some think, to qualify them as lawyers, physicians, or engineers; rather, and more importantly, the purpose is to allow them to exercise their natural right to think in an orderly manner, to be self-dependent and to have self respect. Such goals cannot be attained until women have the right competence and attitude. It would be a pity if women could not make use of such specialized learning within the home, for, according to Plato, education is ultimately intended for directing the soul towards light which cannot be achieved without habitually engaging in fruitful thinking and abstaining from preoccupation with materialistic affairs...."

It follows that a woman is likely to be better cultured and better bred if she obtains the same kind of education men have at their disposal. Because a woman often learns things for the sake of learning them, the outcome would be more appealing, since she is free from the materialistic worries which haunt men. A woman's education would be incomplete if she were denied freedoms given to men and if she were restrained by unyielding outdated traditions and suffocation control. Moreover, a woman should not be expected to attain a high level of refinement while she still has to sustain restrictions upon her freedom to create, her freedom to speak up and while she lacks a practical outlook.

A question that might arise here is: To what extent would a woman's home education have a positive effect on the cultivation of her mind? Although I am of those in favour of allowing a woman to pursue her studies up to the highest level possible - for the sake of studying and, at the same time, for qualifying her for some kind of work, I would not, nevertheless, overlook the

importance of home education as one of the necessary elements of her cultured disposition. This kind of education is valuable not only in practical ways but also in other equally important ways; it has a favourable effect on her intellectual activity. In fact, home education helps a woman to acquire an interest in symmetry, detail and accuracy. However, it would be objectionable to sacrifice general education for the sake of a home education under the pretext that it would not be of value to her in the home.

Many of the recent intellectual, social and economic developments which have made our age markedly different from our middle ages, require that we adopt a new attitude towards the social position of women and the kind of education necessary for them. In today's complicated life, which is characterized by fierce struggle, there is no room for a meek naive woman. It would therefore be wrong to see to it that women do not get the same kind of education that men do; women are entitled to get the education they rightly deserve as the up-bringers of one generation after another.

Asma Fahmy asked: "What would happen if women were educated in the same way as men? Would there be no difference between men's culture and women's culture? In fact, the two cultures are different only superficially, in essence they are the same. But women's culture will always be distinct from men's culture. Women will always be set apart by their affection, tenderness, emotionality, shrewdness, and sensitivity. (18). Asma Fahmy

wrote on "The education of the children of the poor in England"(19) and "The welfare of children in Islam."(20)

Another renowned woman who was a pioneer in the education of women was Nabawiya Mousa. Born in 1307 Hegira, she was the senior teacher of girls' schools in Egypt, and later was the first Egyptian woman to have been promoted to the position of inspector. However, she was dismissed from her work after a conversation with the Minister of education during which she strongly criticized the policy for the education of girls*. Subsequently she founded the Banat Al Ashraf schools in Alexandria and in Cairo. She also published the Fatah (Young Woman) magazine. In recognition of her efforts as an academician, she was called "The Educator of a Generation." She also wrote poetry and a book entitled "Women and Work", and was the leader of the scouting activity in Egypt. At the end of a career full of achievements intended for enlightening women, Mousa died in 1370 (H) and was buried in Alexandria. (21)

Insaf Sirri was another pioneer. She was the author of a book entitled "Rawdat Al Atfal (The Garden of Children) which was taught in primary schools. She wrote another book, "How to Raise a Child". She had studied in English universities, and became headmistress of a girls' school in Shoubra, Cairo, upon her return from England. (22)

Another pioneer, who sponsored the scouting movement, was Mounira Sabri. She was a Ministry of Education inspector, and she attended a few

* She sued the ministry for damages, losing the case in a first-degree court. Then she spoke in her own defense. She won the case. That was the first time a woman had ever spoken in her own defense in an Egyptian court, the thing which inspired such an enthusiasm into women teachers that they thought of founding a union.

scouting conferences in Europe. She was therefore called "The Leading Girl-Guide of Egypt' (23)

Zainab Ahmed was another leading educator. She was headmistress of the Rawdat Al Atfal school, and she was sent to Europe to be acquainted with the latest methods of teaching to see what was appropriate for being adopted nationally.(24)

Also among those pioneering educators was Tafida Allam, who was president of the Mothers of the Future Society and also president of the Egyptian Young Women Society.

However, the efforts made by such figures as Rifa'a El Tahtawi, Abdullah El Nadim, Ali Mubarak, Qassim Amin, Muhamed Abdou, Ahmed Lotfi El Sayed, Taha Hussein, Aisha El Taymouria, Malak Hifni Nassef, Hoda Sharawi, and Nabawiya Mousa and others turned out to be fruitful. Women began to have their due share of educational opportunities. Besides, a number of international treaties, declarations, charters and conference recommendations were issued, asserting that education was one of the rights of woman. In addition, the constitutions that have been issued in Egypt since then have all stated that education is a right that the state shall guarantee for all. Schooling have also become compulsory for all the boys and girls of Egypt in the primary stage and free in all stages.

(1) The Development of girls' Education in Egypt

The pre-School Stage

(1) kuttab

Al Kuttab is an elementary school which girls attended at a very early age to memorize the Quran and learn how to recite it. They also learnt how to read and write. Yet a very small number of girls attended the Kuttabs, which were themselves very small in number. However, when individuals and charity societies volunteered to open more Kuttabs, the number of girls attending them increased steadily. From

1895 onwards, subjects studied at the Kuttabs included religion, arithmetic, manners, Arabic, and penmanship. In 1916, those Kuttabs were transformed into primary schools, because some researchers began to think that Kuttabs did not induce an ability to reason. In fact, many girls would forget how to read or write if they stopped practicing.

(2) Kindergartens and Nurseries

The first boys' Kindergartens were opened in 1918, the girls' in 1922. The girls went to the Kindergartens for two years. Because of a shortage of girls' Kindergartens in 1924, girls were allowed to attend the boys' Kindergartens. Nowadays, there are private Kindergartens demanding tuition fees, and there are foreign-language-medium schools teaching an Egyptian syllabus. In 1974/75 the number of Kindergartens reached 290, with a population of 35,897, and 50% of the children attending them were females. The number of Kindergartens jumped to 4,690 in 1991/92, with the number of attending children rising to 46,852, and girls accounted for more than 50%. (25)

The Primary Stage

The primary education of girls started 41 years after the primary education of boys did and, at the beginning, was a stage that did not result in promoting girls to a higher stage. The first school to be opened for girls in 1873 was Al Suyoufia School. The school had 200 girls attend it in the boarding section and another 100 attending the day section. This school later

became known as Al Saniya School in 1899. Among the first girls to graduate from the school in 1900 was Malak Hifni Nassef. Girls were admitted at the age of seven to receive a free education for five years.

In 1895, the Government opened another school, Abbas I Primary School for girls, which was the first step towards bridging the gap between the education of boys and the education of girls. In 1900 girls were permitted to take the primary certificate examinations for the first time. In 1909, a girls' school was opened in every Mudeeriya (province) with the exception of Aswan.

Then the government extended the establishment of high-class schools for girls in 1916.

In 1917, the first primary school was founded in Moharrem Bey in Alexandria. The first secondary school for girls was founded in Cairo in 1920, El-Helmeya Secondary School followed by Shoubra school where six girls obtained the Secondary Schools degree in 1928 - Scientific Department. In addition to government schools for girls, there were Al-Yakaza women privit School that Islamic Charitable Institution started to establish from 1878.

In 1925, the educational system applied in the boys' schools was also applied in the girls' schools, and then schooling became compulsory for both boys and girls. In 1935 a law No.20 was passed for making primary education a six-year-long stage and from making the maximum age a girl was allowed to stay at school to be 12 years old age. But in 1956, law No. 213 extended it to 14 years of age. Besides, it was at that time that co-education was introduced.

The syllabus in the primary school offers instructions in the basics of a number of subjects, neglecting practical training and things specifically relating to girls, which means there are important things that rural girls still miss by the time they leave school because most of them do not proceed to the next stage.(26)

The number of girls attending primary schools increased in the period from 1956/57 to 1978/79 by 125%. In 1978/79 girls accounted for 39.6% of the total number of pupils, 41.9% in 1985/86 and 44% in 1991/92, reaching 2,942,755.(27)

The Preparatory Stage

This stage was previously known as the "Secondary Stage", and it was the stage that followed the primary stage and preceded the "High Stage".

Although the secondary stage was introduced in 1825 - when the Tagheezia School (Known later as Al Khidaiwia) was opened - girls had to wait 75 years for the first secondary school to be opened. That was a "teachers' section" which came into existence in 1900 at Saniya school. The first batch of whom teachers graduated in 1903, and in 1915 the teachers' section was closed.

In 1920, the Hilmiya Secondary School was opened, and in 1925 the syllabus was modified to allow girls to be promoted to the "High" stage.

In 1928, the first girls to get their Bachelor's Graduation joined the faculty of medicine. The same year witnessed the opening of the Girls' college in Zamalek, where home economics was taught.

By 1917 many things relating to education had been established in Egypt. There had been no mention of what was appropriate for boys and what was appropriate for girls. Educational issues had begun to be considered 'general' educational issues.

In 1945 a significant event relating to the education of girls took place: The Ministry of Education opened Thaqafa Nisawia (feminine education) schools, where special emphasis was given to home economics. However, the most significant event in entire history of education in Egypt will always be the decision made by the Mustafa Al Nahas Cabinet in 1950 for making the education of boys and girls free. The argument was that "education was an essential as water and air". Besides, from Kindergarten to university, and beyond, there has been no discrimination between males and females. As a result, women now compete with men in the various sciences and arts.

Further improvements continued to be made until in 1953, the general education laws were passed. These laws divided the then secondary stage into a preparatory stage and a secondary stage. In 1957, Law No. 55 was issued for making the preparatory stage a period of study in its own right, which meant that a girl could either seek employment after leaving school or go on to the secondary school.

The number of girls enrolled in the general and the technical preparatory education in 1953/54 was 72,406, reaching 567,682 - 36% of the total number of pupils enrolled - in 1978/79. In 1991/92, the number of female pupils jumped to 1,619,984 - 62% of the total population of preparatory schools. (28)

The Secondary Stage

The secondary stage has not changed much since Law No. 211 was issued in 1953, limiting the period of study in the secondary stage to three

years. In 1956 a few laws were issued regarding the technical secondary schools. In addition, teachers' institutes were opened, which have been attended by male and female students.

(1) The General Secondary Education

In 1953/54, the number of girls enrolled in the general secondary education was nearly 13 thousand, and in 1978/79 it reached 159,935 - In 1986/87 it rose to 219,366, and on 1991/92 it went up to 253,059-44% of the total number of students enrolled (29)

This shows that the 23 July Revolution brought about a remarkable change in education, particularly the education of women. The numbers of females enrolled in the various stages have risen steadily. In 1953, the number of girls attending primary schools did not exceed half a million, 37.7% of the total number enrolled, and within ten years it increased to 1.211.453 girls, 38.7% of the total number. In 1973 the number of girls went up to 1,500,000, representing 38.2% of the total number of pupils. In 1979 1,700,000 girls were enrolled in the primary schools, accounting for 40% of the total number of pupils, and in 1986 it rose to nearly 2 Million girls, a percentage of 41.9% of the total number.

A large increase occurred in 1991/92, as the number reached 3 Million girls, representing 45% of the total number of pupils attending

primary schools. The following table shows this steady increase in the number of girls in primary education.

Table No. 1

The Steady Increase in the Number of Girls Attending Primary School

<i>Number of Pupils</i>				
<i>Year</i>	<i>Boys</i>	<i>Girls</i>	<i>Total</i>	<i>Ratio of Girls' %</i>
53-54	866631	526110	1392741	37.7
63-64	1918239	1211453	3129692	38.7
73-74	2421853	1496543	3918396	38.2
78-79	2590615	1697509	4428824	39.6
85-86	2756780	1911485	4748265	41.9
91-92	3598970	2942755	6541725	45.0

Source: *The National Centre for Educational Research, Women and Education in Egypt, Cairo, May 1992, P. 30.*

However, the increase in the number of girls attending primary schools has not been accompanied by a similar increase in the number of girls enrolled in secondary school. This is due to the fact that a large number of girls drop out upon leaving primary school, particularly in the country.

The number of students in the secondary education in 1986/87 school year was nearly 573,247, with 219,366 girls among them - 38%

of the total number. There was no increase in the total number of students in 1991/92, as their number stopped at 572,026, but there was an increase in the number of girls to 253,059 - accounting for 44% of the total number. Compared with the number of girls enrolled in 1986/87, their number in 1991/92 showed an increase of 16%(30)

The following table shows the number of enrollees in technical secondary schools, secondary schools within the jurisdiction of Al Azhar, male teachers' institutes and female teachers' institutes. The table covers the period from 1986/87 to 1991/92.

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Table No. 2

Year	Technical Education			Al-Azhar Secondary Education			Teachers Educational Institutes		
	Boys	Girls	Total	Boys	Girls	Total	Boys	Girls	Total
86-87	555318	369493	924811	52619	15950	68569	36692	56717	93409
87-88	538882	362389	901271	54656	17813	72469	39298	62530	101828
88-89	548763	380414	929177	60533	21093	81626	31853	51683	83536
89-90	555597	394536	950133	67819	24060	91879	25194	40482	65676
90-91	589499	436660	1026159	79783	29498	109281	18088	28262	46350
91-92	636081	479103	1110184	90923	37506	128429	10284	15051	25335
**	17%	32%	23%	66%	111%	77%	-74%	-76%	-75%

** Ratio of change between 86/87 and 91/92

It can be seen from Table 2 (overleaf) that:

- (1) There was a decrease in the number of students in the Teachers' Institute in the period from 1986/87 to 1991/92 and
- (2) More girls than boys opted for the technical secondary education and secondary schools managed by Al Azhar.

(2) The Technical Secondary Education

The Government of Egypt pays special attention to technical secondary education because it is this type of education that supplies the trained manpower needed to provide various basic services. The Government has opened a large number of schools and offered instruction in a large variety of specialities. It is even open to both male and female students. Commercial secondary schools, in particular, have been receiving increasing numbers of students. The largest number of girls in the whole educational system are found in these schools, which were opened for the first time in 1946.

The number of girls in technical secondary schools in 1987/88 was nearly 362.000 - 65% of the total number. This number was much larger than the number of girls in the general secondary education for the same year. In 1991/92 the number of girls in technical secondary schools increased by 24%, to 479,000 (see preceding table).

(3) Teachers' Institutes

The first teachers' institute for girls was opened in 1909. It was from this school that the pioneers of women's education graduated. Upon graduation, they were sent for further studies in Europe, which had a great impact on the education of the young women of Egypt. They also set an example that encouraged many families to allow their daughters to go to school.

This type of education serves to satisfy the needs of primary education of teachers - male and females. The Ministry of Education encouraged enrollment in it, particularly after it began, in the early fifties, to favour women for teachers in primary schools.

Women were thought to be more tolerant than men of the needs of young children. The number of girls enrolled in teachers' institute in 1986/87 was 56,717 - a percentage of 60.7 of the total number of students in all teachers' institute. The number of males and females choosing this kind of education has been on the decrease, however, (see preceding table).

University and Higher Education

Higher education was made available to young women for the first time early in this century. One year after Egypt got its first university (in 1909),

young women were allowed to attend classes as auditors. Later, a women's section was opened. But the real beginning of the higher education of women was in 1929. In addition to the then sole university, the government opened higher institutes for women in 1933, an event that pleased families that did not want their daughters to mix with men in the co-education. These institutes also provided the boarding service for the young women who came from other parts of the country.

In 1950 a college was opened for girls, and, later, Al Azhar University added another college for girls. The latter college provided a religious education, thus meeting the demand of a large number of Egyptian and other Arab families. Then university and other higher education had to cope with a huge number of young people wishing to be admitted. There has been no discrimination between males and females in this kind of education. The only criterion for selection has been the marks candidates get in their secondary school examination.

There are now eleven universities in Egypt, in addition to Al Azhar University and the American University. These universities also have branches in most provinces. Besides, the Ministry of Education has opened a number of specialized training colleges across the country. There are also private institutes. This expansion in university education accounts for the large number of female students in the universities. In 1986/87 the number of women enrolled was 210,000 out of a total number of 630,000 students enrolled, with a percentage of 33.3. However, the number of women dropped

to 188,000 in 1991/92, while their percentage rose to 35, the total number of male and female students being 532,000.

It should be noted that, generally speaking, girls prefer the humanities colleges to the science colleges. This is not unexpected; the humanities - particularly as taught in the faculties of arts, law, and commerce - agree with the natural disposition of the female.

The following table sums up the statistical information given above.

Table No. 3

	Number of Students in Theoretical Faculties			Number of Students in Practical Faculties			Total Number of University Students		
Year	Males	Females	Total	Males	Females	Total	Males	Females	Total
86-87	307420	161036	468456	112411	48856	161267	419831	209892	629723
87-88	297597	156661	454258	105181	46407	151588	402778	203068	605846
88-89	289680	153693	443373	99151	44509	143660	388831	198202	587032
89-90	276881	154339	431220	93533	44373	137906	370414	198712	569126
90-91	265072	150895	415967	89157	41480	130637	354229	192375	446604
91-92	257026	148574	405600	86751	39793	126544	343777	188367	532144
**	-13.6%	-5.2%	-10.7%	-17.5%	-14.3%	-16.5%	-18.1%	-10.3%	-15.5%

** Ratio of change between 86/87 and 91/92

As this table shows, there is a marked difference between the number of students admitted to universities in 1986/87 and the number of those admitted in 1991/92. One possible explanation is the fact that it is the Higher Council for University Education that determines the numbers to be admitted each year. Another possible explanation is the fact that colleges do not have premises that would admit larger number of students.

Causes of the Rise in the Number of Educated Women

A quick look at the statistics cited previously will reveal that there has been a steady rise in the numbers of females enrolled in most educational stages. The most important reasons for the increase are as follows:

(1) The Raising of Marriageable Age

Until 1926, there had been no laws specifying a minimum age for a girl to be legally marriageable. Many parents therefore used to marry their daughters as young as possible. As a result, a large number of girls did not go through all consecutive stages of education. Later, the law required a girl to be at least 16 years of age in order to be marriageable, which would ensure that she has finished preparatory school at least.

(2) Permitting Girls in Higher Education to Marry

Girls in higher education institutions have been permitted to marry before finishing their study. This has made it possible for them to go on with their academic studies and not drop out to stay home as married women.

(3) The Increase in the Number of Educational Institutions

More and more educational institutions, particularly primary schools, have been opened throughout the country by successive governments. This has been one way of putting into effect the law that has made primary education compulsory. When schools and colleges were opened for girls, parents had no good reason for keeping their daughters home. These two factors have resulted in a large increase in the number of rural girls attending school and university. In 1974/75, Egypt had nearly 117 public schools and 51 private schools for girls in the primary stage. In the preparatory stage there were nearly 534 schools for girls, of which 321 were public schools. In the same year, the number of general secondary schools for girls reached 183. There were also 118 commercial secondary schools, 20 technical secondary schools and 19 (female) teachers' institutes - a total of 321 secondary schools for girls. Girls also had six colleges of their own: The Ain Shams Girls' College, the Azhar Girls' College, two physical education colleges, one art education college and one home economics college.

(4) The Introduction of the Boarding-School System

The introduction of the boarding service at school and college level has made it possible for a large number of girls to go to school or university away from home. This has particularly helped to increase the number of rural girls in the educational system.

(5) Free Education

In 1889, a girl had to pay tuition fees in order to attend school. Fees were waived only in a very small number of cases. Parents therefore would send their sons and not their daughters to school. However, the demand for schooling increased greatly when tuition fees were abolished in the school year 1962/63.

(6) The Large Variety of Specialities

Girls now have a wide range of educational opportunities that offer varied syllabuses, including such specialities as the technical, agricultural and religious.

(7) Equality between Males and Females in Schooling Opportunities

Previously, a small number of classes in each school were allocated for girls, particularly in preparatory and secondary schools. Therefore, in order for a girl to be admitted to a girls' school, she had to get the highest marks possible at the end of the stage preceding the one she wished to be promoted to.

As previously mentioned, Islam has urged Muslims to pursue knowledge. This is reflected in the following Sura (31) : "proclaim! (or Read!) In the name of the Lord and Cherisher who created; created man out of congealed blood. Proclaim! And the Lord is Most Bountiful. He who taught (The use of) the pen. Taught man that which he knew not "

This sura was the first to be revealed of all the suras of the Holy Quran, which was meant to be indication of the importance of knowing. It follows that the quest of knowledge is one of the legitimate rights approved and ordained by Islam indiscriminately for both men and women. Moreover, education is now talked as an indication of how advanced a nation is. It is a pity, therefore, that a large number of the Egyptians are still uneducated.

It is true that it may be difficult to tell the cause from the effect, because of the interaction between the education of women and the social status of women. Nevertheless, an analysis of statistical data will indicate that 86% of

the girls in primary schools drop out of schooling. Dropout percentage among school-leavers in the preparatory stage is now 64% and it has ranged from 38% to 62% in the secondary stage.(32) . At the university level, the number of students are affected by a variety of factors, foremost among which are:

- 1- The government's policies as regards the number of graduates required for the labour market, and
- 2- The marks candidates get on their secondary school examinations. The sex of the candidate is by no means a relevant factor. Statistical evidence indicates that females accounted for 22% of the total number of students in university education in 1986. In 1991/92, they represented 35%. (33)

It is therefore necessary - in a study of dropout rates - to focus on pre-university stages, since the enrollment of females and the enrollment of males are both equally governed by the two factors mentioned previously.

The following factors among other things, may serve to explain why girls drop out of the pre-university stage:

¹The Central Bureau for Public Mobilization and Statistics, Statistical Year Book for 1952/1992, June 1993, P. 238 and P. 247

(1) The rural attitude to the education of girls

- (a) *The Social Value of Education:*** The rural population has not yet come to view the education of girls as important as the education of boys.
- (b) *The Economic Value:*** The education of girls is not viewed as having much economic value for the family. The reason is that the man is still believed to be the one responsible for supporting the family.
- (c) *The Value of Work:*** The general belief is that a woman's going out to work does not agree with rural values.

(2) Other Factors

- (a) *Economic Factor:*** For economic reasons, both in urban and rural areas, families generally prefer to finance the schooling of boys and not girls. To a rural family, in particular, buying more farming land is more important than sending a girl to school.
- (b) *Geographical Factors:*** The unavailability of girls' schools in a given village may cause parents decide not to send their daughters to school in the nearest town. The town school may also be coeducation school, another reason for not considering it an appropriate one.

- (c) *Type of Education:* The type of secondary school available, whether in rural or urban area, may not be the one required; it may be a technical, agricultural or commercial school.

It should now be obvious that the problem of girls dropping out of schools occurs mainly in the preparatory stage, particularly in rural areas. It is also conspicuously found in the secondary stage, because the type of education available may not agree with the preference of those girls, and because their school leaving marks in the preparatory stage may not be high enough to admit them to a general secondary school. The dropout problem, as a result, is more felt in rural than in urban areas, and in outlying areas that are not densely populated. This is shown in the following table.

Table 4

**Female Holders of Secondary Certificates in
Rural and Urban Areas**

<i>Community</i>	<i>Males</i>	<i>Females</i>	<i>Total</i>	<i>Ratio of Females %</i>
Urban	1669491	1121792	2791283	40.18
Rural	1071305	315923	138228	22.77

Source: The Central Bureau for Public Mobilization and Statistics, General Census, 1986, Preliminary Counts, April 1987, P. 51

As can be seen from Table (4), the number of females with secondary certificates is smaller than the number of males in rural areas; females account for one fifth of the total number of secondary certificate holders in those areas. This percentage is also lower than that of females with secondary certificates in urban areas. The latter percentage is twice as high as the former.

Table 5

Educational Status of Females in Rural Areas

Compared with Urban Areas

(Age: 10 Years and above)

Community	Educational Status				Total Ratio
	Illiterate	Read & Write	Below University Qualification	University Qualification and above	
Urban	44.4%	22%	28.1%	5.4%	100%
Rural	76.4%	14.6%	8.3%	0.6%	100%

Source: **Ibid**

The statistical data in Table 5 indicates a wide difference in literacy and educational level between rural and urban women. The percentage of illiterate rural women is almost twice as high as the percentage of illiterate women in urban areas. Moreover, a very small percentage of rural women are university graduates (0.6%), while 5.4% of urban women are. The table even shows that more than 75% of rural women are illiterate. This is an indication of how frightening the educational situation is in rural areas.

The following table shows differences in the number of educated males and females between one of the states in the Nile Delta, namely Al Dakahlia, and one of the outlying states, namely, Marsa Matrouh.

Table 6

Comparison between Females Having Intermediate Certificates in One of Secluded Provinces and a Delta Province

Daquahlya Province				Marsa Matrouh Province			
<i>Males</i>	<i>Females</i>	<i>Total</i>	<i>Ratio of Females</i>	<i>Males</i>	<i>Females</i>	<i>Total</i>	<i>Ratio of Females</i>
156958	58684	215642	27.21%	1716	135	1850	7.24%

Source: Ibid

As Table 6 shows, the number of educated females in the state of Matrouh - and perhaps in the borderline states - has been on the decline. The situation is much worse in the rural areas of these provinces. The reason is that girls' preparatory and secondary schools are not available yet in these areas. Boys' or coeducation schools are available, however.

Studies conducted by UNICEF(34) has criticized developing countries for discrimination against females in education opportunities. It has also been shown that the health of nursing children is closely linked to the education mothers have had. These studies have also pointed out that the circumstances

under which women live have a far-reaching effect on the generations to come. The studies have also deplored that inequality in education opportunities have left 50% of the population of these countries uneducated.

To conclude, nothing would be more appropriate than what Sheikh Muhamed Abdou(35) has to say in this regard, "Some nations had denied women their rights and treated them like animals, and some religions had given men precedence over women. Some people had even claimed that women lacked a soul. With the advent of Islam, a new perception of women was established; Islam viewed women as being on a par with men. It follows that, if Europeans blame us for not adequately educating our women, we must admit our inadequacy. But we must also admit that we have brought the blame on our religion."

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CHAPTE EIGHT

WOMEN AND ECONOMICS

Work is foremost among the values that Islam has ordained; man has been created to beneficially inhabit the earth, through work. Fruitful work is the criterion used in Islam to distinguish between the good and the bad. In fact Islam is a faith and body of law that encompasses all aspects of life. Women, therefore, are frequently mentioned in the Quran, which has given them an honourable status that does them justice both as mothers and housewives and as active participants in the development of human society, and in the economy of their society in particular.

According to Ahmed Sayed Mustafa, "The human element is one of the most indispensable element of production. Woman accounts 50% of that element, since they are the other half: This is evident in the fact that more and more women join the labour-force in Egypt, in proportion to the changing social, and in particular educational and economic circumstances. In view of the prerequisites of economic development, it is all the more imperative that all the potentialities of a society be collaboratively and effectively exploited. Of these, the Feminine element is of paramount importance, which calls for a well-considered administrative policy." (1)

Islam and Development

As Yousef Ibrahim Yousef says, "Development, in the view of Islam, requires that a society optimally makes use of the material and human resources that Allah has put at the disposal of its members. The availability of technical expertise is therefore necessary. It is also necessary that the output be distributed in such a way as to ensure a sufficiency that is proportional to output. This amounts to one way of worshipping Allah and fulfilling the obligations imposed upon man as a successor on earth." (2)

The inefficient use of resources and the inadequate distribution of the output of economic activities results in economic backwardness. Islam takes man to be accountable for the problem of economic backwardness. In this way, the problem is viewed as emanating from its true social and cultural origins. The solution then depends, in the first place, on the rebuilding of man and the restoration of his self-confidence rather than on the building of factories, the reclamation of land or the working out of plans. Man's contribution to his own development is crucial; without it, development is not possible even if the necessary material resources are available. Human societies attain economic development or lapse into economic backwardness depending on the availability or absence of many factors, among which the human factor is foremost,, "for whatever a society accomplishes is the work of those who make up this society." (3)

Since the human element is the core of development, well-equipped humans are vitally needed. The principal prerequisite for development is

therefore a non-material, moral, one: the prerequisite that a society have available an administration that could guide it towards identifying and fulfilling its functions. This can be made possible by instilling in man certain moral values.

In this connection a distinction must be made between moral accountability and legal liability. The latter results from the violation of laws, the former from the disregard for morals. In the latter case, a person is held responsible to the authorities concerned, in the former he is held responsible to Allah and to his own conscience. Moral accountability is therefore wider in scope than legal liability.

It follows that the most rewarding investment is investment in the making of good humans; without it natural resources will not be optimally utilized. The genuine wealth of a nation is the outcome of an interaction between the intellectual and the moral resources of its people on the one hand and the material resources they possess on the other hand. "Man is the means of development; he is also the end of development." (4)

Women and Economic Development

Being 'the other half' of society, women must be affected by the society's efforts towards development. They also contribute by instilling moral values in their children (i.e., human development). This is true of Egyptian women, who are well aware of the importance of their role, as mothers who raise new generations and as housewives who look after families. They also maintain the

necessary harmony between their immediate concerns within the family circle and objectives of their society's drive for development.

Thanks to the sincere efforts of their mothers, children are brought up to know that work is an obligation that is next to godliness. an obligation that satisfies the psychological needs of the individual as well as the need of others. Viewed this way, work can be efficiently managed and executed .

This has called for an urgent development of women. Official and unofficial bodies have, in fact, made efforts to improve the social position of women and, in particular, to create a balanced relation to men . A society whose human elements do not engage in balanced relations based on equity and mutual understanding would be inconceivable. Decision making for instance, should be the joint responsibility of all .The resulting security and sense of belonging would motivate every member of the society to earnestly make the best contribution he can for the benefit of the entire nation . This way, the drive of the nation for advancement would have a sound human and moral basis. A scrupulous conscience is undoubtedly the basis for all civilization .

Women in the Labour-Force

The contribution of women to the labour-force has been studied by economists, sociologists and national planners and policy-makers. This interest in working women has increased recently on the grounds that the contribution of females to the labour-force is an indication of the collective influence of such demographic factors as marriage, fertility, migration and mortality.

The female share of the work force and professional structure in Egypt could be taken also as an indicator of the reality of the social status of women and as indicator of the impact of political and social forces upon the status of women, foremost among which are the following: (5)

- (1) The participation of women in revolutions against foreign occupation.
- (2) The successive wars which deeply affected women. Most of the nations of the world were free from the threat of war by the end of World War II, whereas the Egyptians still had to go to four other wars - the Palestine War of 1948, the Tripartite Aggression of 1956, the Arab-Israeli War of 1967 and the October 1973 war.
- (3) The unplanned exodus of hundreds of thousands of workers and farming labourers to neighbouring oil-producing countries. As a result, women have had to shoulder new responsibilities, which have had a social, economic and cultural impact upon women and upon the society at large.
- (4) The rapid technological progress has challengingly required women to adopt new methods of raising children and working, and a harmonious interaction has had to be maintained between technology and the tradition.

- (5) The international economic crisis, which has resulted from the ever-rising inflation and cost of living, the increasing debt burden and the deteriorating balance of payment of developing countries. These problems have had serious implications for the plight of Egyptian women, who still have to fulfill their obligations to their families. In spite of all difficulties, women have to make both ends meet, in order to raise their children as best as they could. The largest number possible of women should, therefore, be incorporated into the work force, because this is in the best interest of the family and the entire society.
- (6) Overpopulation, which has been accompanied with a decreasing food production and a rise in food imports. Food production projects are therefore necessary, particularly livestock, poultry, and land reclamation projects. Rural women, in particular, have a lot to contribute in this respect.

In view of the above mentioned factors and their repercussions for women, Egypt has adopted a national strategy for developing the role of women in the economy. This strategy has the following four aspects: (6)

- (1) A Remedial Aspect, where intensive efforts are made to combat the social problems of women, problems that hinder their advancement. Of these problems the most serious one is that of illiteracy. The illiteracy of women should, in fact, be obliterated by means of a nationwide campaign.

- (2) A Preventive Aspect, where more services intended for women are provided. Foremost among these are nurseries, centres for the welfare of working women, and child-and-mother welfare centres. Women are also in need of social assistance programmes and more social security benefits. A number of social security laws have already been passed for women to rest assured of their present and future welfare.
- (3) A Developmental Aspect, where the cultural, social and economic standards of Egyptian women are upgraded. The objective is to make them better able to do their duties towards their families, work and community. This end requires that training programmes be organized for them. Schooling should also be made available for all females.
- (4) A Political Aspect, where women are allowed to play an active role in political life. This has enabled them - since 1952 - to take part in political decision-making and realizing the objectives of a comprehensive national development plan. There are now laws which permit women to vote and to run for election.

Low-incomed women, particularly in rural areas, also get state assistance in carrying out small projects, such as the cottage industry projects and the project for the development of rural women. seventy-seven thousand families are involved in the former, while 4,000 are involved in the latter /

According to a Ministry of Manpower study - based on data obtained from censuses conducted by the Central Authority for General Mobilization and Statistics in 1960, 1976 and 1986, the 1986 census revealed that the then female work force was nearly 1,562,000 accounting to 6.6% of the female population, compared with 5.5% in 1976 and 4.8% in 1960. In spite of the rise in the size of the female work force, these rates are low, compared with those of the males, who accounted for 55.1% of the total work force in 1960, 54.4% in 1976 and 48.2% in 1986.

The study also included a comparison of the jobless rates in both censuses and in the labour-force field surveys. The percentages of jobless females were found to be higher than those of the jobless males. This means females not only account for a smaller portion of the labour-force but also suffer from the consequences of unemployment more than males do. The jobless females, over six and over 12 alike, were found to be 24% of all females in the 1986 census, while jobless males were nearly 10% in both censuses.

Table No. 7

**Ratio of Participation of Labour Force
in Total Population**

<i>Year of Census</i>									
<i>Sex</i>	<i>1960</i>			<i>1976</i>			<i>1986</i>		
	<i>Male</i>	<i>Fem.</i>	<i>Total</i>	<i>Male</i>	<i>Fem.</i>	<i>Total</i>	<i>Male</i>	<i>Fem.</i>	<i>Total</i>
Inhabitants (1000)	13068	12916	25984	18648	17979	36627	24513	23482	47995
Labour Force (1000) 6 yrs +	7207	625	7832	10244	988	11132	11817	1562	13379
Ratio	55.1%	4.8%	30.1%	54.4%	5.5%	30.4%	48.2%	6.6%	27.8%

Source: Statistical Year Book 1952/1992, June 1993

This table shows the changes that occurred in the work force from 1960 to 1986, revealing a discernible increase in the female contribution, from 625,000 in 1960 to 988,000 in 1976 and approximately 1,562,000 in 1986. Compared with the 1960 figure, the number of females in the work force increased two and a half times by 1986, while the number of their male

counterparts increased 1.6 times over a period of 26 years. The relative increase in the number of females can be attributed to two factors: the changes in the society's view of the working woman and the greater availability of schooling for females.

Table No. 8

**The Development of the Size of Labour Force in Egypt
by Sex (6 years and more) During the Period 1960 - 1986**

(196 = 100)

<i>Size of Work Force</i>				
<i>Year</i>	<i>Males</i>		<i>Females</i>	
	<i>No. (1000)</i>	<i>Standard No.</i>	<i>No. (1000)</i>	<i>Standard No.</i>
1960	7207	100	625	100
1976	10144	140.7	988	158.1
1986	11817	164	1562	250

Source: Population Censuses: 1960, 1976 and 1986.

The rise in the total size of the work force resulted in a rise in the number of females in the work force compared with the total number of males and females. Table 9 indicates that females accounted for 8% of the total work force in 1960, 8.9% in 1976 and 11.7% in 1986.

Table No. 9

The Development of Females Percentage in the Labour Force

During the Period 1960 - 1986

	<i>Year</i>		
	1960	1976	1986
Total Work Force (1000)	7832	11132	13379
Feminine Work Force (1000)	625	988	1562
Ratio of Feminine to Total	8%	8.9%	11.7%

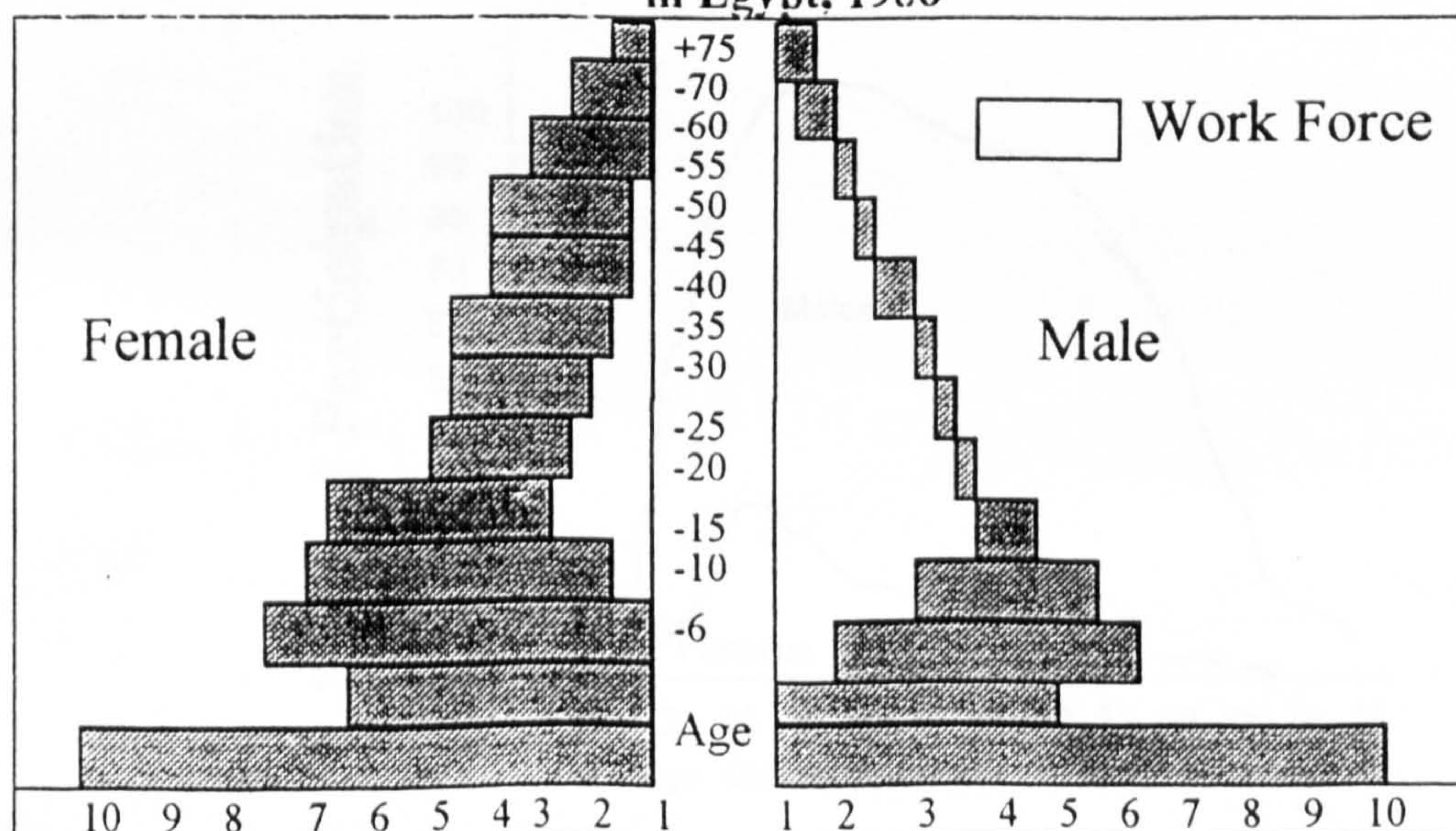
Source: Ibid

The following figure shows the population pyramid and the work force of Egypt. The data in the figure comes from the general census of 1986, and it shows that females made a contribution to the work force that amounted to twice as much as that of their male counterparts in every age group.

Figure No. 1

Population Pyramid and Labour Force

in Egypt, 1986



The number of working males increases gradually as they grow older; males between 25 and 44 years of age account for the largest number of working males. This is due to the fact that by that age males will have graduated from the university. However, the male contribution to the work force begins to drop gradually after the age of 45, because of retirement of death. The changes in the numbers of working females follow a different pattern, because their numbers are affected by different factors, such as marital status and the number of children they have. As a result the number of women in the work force increases gradually until the age of 20 - 34, at which point it begins to decline, as they marry and begin to face duties towards their families. This is clear from the following figure.

Figure No. 2
Ratio of Economic Activities
According to Age and Sex, 1986

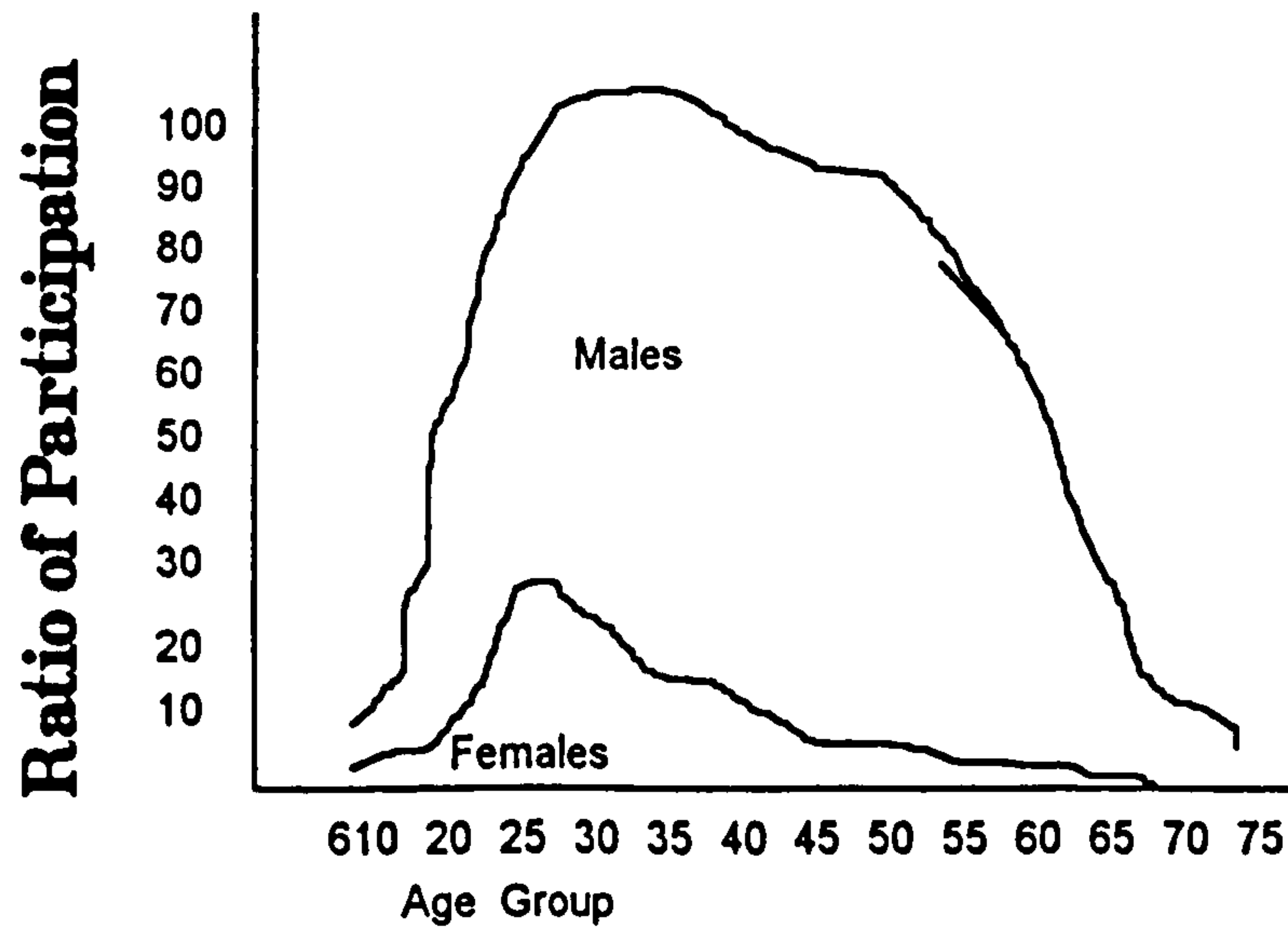


Table 10 Shows the population distribution according to sex and age as indicated by the 1986 census.

Table No. 10

No. of Males and Females According to Age (Census 1986)

Age	Male	Female
Total	24512701	23482564
Under 5 years	19%	19%
Under 6 - 12	15%	15%
Under 12 - 64	63%	63%
Over 65	3%	3%

Women and Economic Development from the Islamic Point of View

According to Shaikh Atiya Sakir, "Women are entitled to working for the development of their society. Nothing precludes it, either practically or legally. The whole creation is available for the active utilization of both sexes. However, it would be wise of the two sexes to choose the type of work that is suitable for their respective nature and constitution. Coordination in this respect makes excelling possible. This is summed up in the maximum that calls for putting the right person in the right position.

A woman, for the sake of increasing production, may have a job outside of her home, provided that it agrees with her capabilities and her constitution, and provided that it does not conflict with her duties inside the home or with the kind of conduct that Islam has ordained for her own good.

A female's right to inheritance is the most significant reason for the effective role she can play for the good of her society. This role is enhanced by the rise in the wealth which is in the possession of members of the society. Moreover, Islam protects a female's civil rights: she is entitled to buying and selling, having ownership of property, making an endowment, mortgaging, etc. without having to have a legal guardian.

In fact present circumstances make it imperative that women participate substantially in the efforts being made for the welfare of their community - by contributing their efforts, thought, and time. Islam is not against women taking part in development and community service.

In addition, Egyptian women have, in overwhelming numbers, entered the banking sector. Besides clerical and accounting positions in which women account for a high percentage of all workers, women have been promoted to executive positions. A few have become chairpersons of boards of directors, as is the case at the Arab Investment Bank, which has a capital of 1,000 Million Egyptian Pounds. (7)

A woman's work may not only be a right she is entitled to but also a duty she has to fulfill. This is so in two cases: first, in case she is in need of working in order to earn her own livelihood (if she does not have anyone to provide for her); second, in case there is some kind of work that so badly requires her specialization or skills that it would not be right if she refrained from offering herself for employment. An example of this latter case is a state of alert or general mobilization or any other matter of urgency that is made necessary by an epidemic that ravages or endangers her country.' (8)

Along the same lines, Abbas El Akkad explains, "A woman may, in the future, as is now the case, have to work in order to earn her living to ward off destitution and degradation, which are circumstances which make women's work acceptable in Islam provided it is honourable work. The fact that there are not as many working women in our country than there are in the West [1950 - 1960] is not to be blamed on Islam, it is only attributable to cross-social differences." (9)

The Status of Egyptian Women in the Labour Law

All constitutions and international conventions give work its due regard. For instance, Article 13 of the 1971 constitution stipulates that "Work is a constitutional right and the state sponsors." Since having a job is a right, each citizen is entitled to getting a suitable job; and since it is a duty, each citizen is obligated to work for the welfare of all.

Regarding the work of women, Article 11 of the Egyptian constitution stipulates that "The state shall ensure harmony between the obligations of a woman towards the family, her obligations towards her career, her equality with her male counterpart in the political, social, cultural and economic spheres, and the tenets of Sharia (Islamic law)."

Thus the Egyptian constitution recognizes a woman's right to work, and, at the same time, provides for making sure that her work does not conflict with her family obligations.

The consensus of opinion among ulema is that a woman may work for pay for an employer under his control and supervision provided that Islamic rules of conduct are observed. (10)

Furthermore, a woman's work makes possible economic and social gains: on the one hand, it helps to increase family income and therefore to make the family better able to meet the necessities of life; on the other hand, it helps to protect a woman from misconduct or, at least, not to become a burden for her family and society.

therefore ;, since Sharia, constitutions, and international conventions all guarantee the right of women to work - as one of the natural rights of all humans -, it follows that women have their legal status in labour legislations. This legal status subsumes a number of rights and duties. These legislations revolve around two principles: women's equality with men in general matters

pertaining to work, and the maintenance of a balance between women's obligations towards their families and towards their work, in a way that does not conflict with the tenets of Islamic law.

The following points follow from the first principle (that women are equal to men):

- (1) A woman's legal competence to enter into an employment agreement is subject to all statutes regulating the employment of their male counterparts, in being subject only to considerations of age and mental health. A woman of full legal age will not have to obtain permission from anyone but herself before she can sign an employment agreement.
- (2) A woman gets equal pay for equal work. Article 151 of the Statute of Labour provides that "The articles that regulate the employment of male workers shall also apply in the case of female workers, and women shall not be distinguished against in case they do the same work as their male counterparts."
- (3) The number of working hours for female workers is the same as for their male counterparts. The provision for a break in between working hours also applies to males and females.
- (4) Female workers, as a general rule, are entitled to the same leaves and days-off as their male counterparts (Article 48, Statute 136, 1971).

The second principle (that the obligations of women towards their work should not conflict with their family obligations or the tenets of Sharia) requires that females not to work in jobs that only suit males. Such jobs, which jeopardise the health of females or harm them morally, are as follows:

- (1) Women may not be given work that is harmful physically or morally. They shall only have jobs that agree with their physical abilities and do not harm their reputation.
- (2) Women may not work on night shifts, which would otherwise harm them morally and interfere with their family obligations. In particular, women may not be given work between 8 P.M. and 7 A.M., unless otherwise decreed by the Minister of labour. Ministerial decree No. 23, 1982, for instance, has specified certain jobs that women may work in at night; at hotels, restaurants, boarding houses, hospitals, nursing homes, drug-stores, joint ventures (established under Arab and Foreign Investment Law), duty-free zones, travel agencies, airline offices, etc. The decree has also required the employer concerned to provide the necessary precautions, such as protection and transportation.
- (3) An expecting working woman is entitled to a paid leave of 50 days for delivery. A working woman who has newly given birth may not come back to work until 40 days after delivery even if she is willing to do so. This is intended to prevent delivery complications.

A nursing mother is entitled to two nursing working stoppages for at least 30 minutes each, every day for 18 months, in addition to the normal rest-break.

- (4) A working woman is entitled, at her discretion, to an unpaid leave of a maximum of one year, three times during the entire duration of her service, to look after her newborn. A working woman on this kind of leave may decide to report back to work before the period requested expires.

An employer who has in his employment a hundred females or more is obligated to provide a nursery on the job site. The employer may alternatively make arrangements for his female workers to send their children, under 6 years old, to any other nursery. Working women make a contribution of 5% per month of the expenses per child, 4% for the second child, and 3% for a third child. In case a woman has more than three children, she pays full cost for the extra children. If a woman prefers to send her children to a nursery of her choice, she is entitled to a payment covering the difference in cost.

It is worth noting that there are 4690 nurseries in Egypt (91/92), with a population of 373271 children. (11)

The tenets of Sharia reviewed, as well as the laws, decrees, and figures cited, all indicate that a woman may have a job provided that precautions are taken for her protection, morally and physically, and provided that a balance is

maintained between her obligations towards her family and her obligations towards her work.

An Example of the Implications of a Woman's Work for the Economy

A report published recently (12) emphasizes the important role that women play in some factory positions. According to the report, "The state-owned spinning and weaving factories at Al Mihalla had been on the verge of closing down until women were recruited to take part in running those factories. Male workers had quit working at those factories, and prospective male recruits were diminishing, under the temptation of working abroad or working for private-sector companies. Women have therefore been given employment on three shifts in the spinning, weaving and preparation of cotton and wool fabrics. Earlier, women worked only in the ready-made industry. Over the past six months, 6 thousand female workers have joined these factories. They have proved to be highly committed and perseverant, and have shown a commendable interest in quality. This is evident in their greater punctuality and less frequent absence from work than is the case for their male counterparts. Up to 50% of the males used to absent themselves from work to go to football matches. Moreover, they used to waste company time going to places designated for smoking. After the employment of women, production has increased by 22% for the weaving industry and 30% for the spinning industry."

Another case in point is the contribution of women to all production and service sectors during the 1973 war. Young men had been listed, leaving

behind vacant positions that were filled by females who turned out to be very successful in all kinds of factory, marketing and service positions.

Rural Women and the Economy

The village plays a vital role for the welfare of the entire society. It provides crops and produce that are either consumed as such or taken up as raw material for many food industries. There is an undeniable essential inter-relationship between the development of the village and the development of society at large.

The contribution of women towards the development of both village and society is made all the more indispensable by the fact that women account for 50% of village population. According to the 1986 census, 27.4 Million women are found in rural areas, compared with 21.2 Million in urban areas. However, rural women 6 years old and above who are in the labour-force are only 3.8% compared with 12.5% for urban areas. This shows that the potentialities of women are not fully utilized. Moreover, the village has become more consumptive than productive. Formerly, women used to milk cattle, make dairy products, grind grain, bake their own bread, pick and sell produce. They also used to take part in farming, by sowing seed, harvesting crops, making hay for the cattle, raising poultry and domestic animals. In spite of all these duties, women made sure they had enough time to attend to their family duties.

In recent years, the role traditionally played by rural women - as described above - has changed, due to improvements in education, among other

things. However, they are still as useful as ever, though in different ways. Nowadays there are cottage industries as well as a host of other government sponsored projects. There is a project for integrating rural women into efforts towards development, a project for training rural women in areas related to development and population, a project for training rural woman in basic skills required for a better life, a project for profit-making and income-raising, a project for food production, a project for the provision of services for rural women. These projects have been made necessary by the changes that the villages have been going through. These changes can be summed up as follows:

- (a) The agrarian reform laws that came into effect around the middle of the century have brought about far-reaching social changes. For instance, large tenures have been replaced by small ownerships. This has helped to do away with class distinctions and to create social relations that are more dynamic.
- (b) The availability of all kinds of levels of education, the thing which has taken the farmers' children away for schooling. Besides, school-leavers seek employment in non-farming positions, in their quest for social advancement.
- (c) Improved transportation, communications and the media, particularly television, have all produced a greater affinity between village and city. The electrification of 90% of the villages in Egypt has also had its effect. As a result, many rural customs have changed.

- (d) The exodus of manpower to neighbouring oil-producing countries has also had its impact upon the village.
- (e) The mechanization of farming and the availability of industries, such as carpet-making and textile-weaving, have both had their own effect. This is evident in the fact that there are now two parallel communities in the village: a farming community and a non-farming one. Each has its own way of life.

It should be taken into consideration that females account for 56.1% of the inhabitants of rural areas, as shown by the following table.*

Table No. 11

Percentage of Population in Rural and Urban Areas

	Male	Female	Total	% of Female
Urban areas	10747260	10232098	20979358	43.9
Rural areas	13765441	13250466	27015907	56.1
Total	24512701	23482564	47995265	100

In rural areas, 30.6% of working women are self-employed, compared with 10% in urban areas.

The summit conference that was held in Geneva in 1992 under the auspices of the International Fund for Agricultural Development (13) was one of the most constructive steps taken to give rural women their dues. Rural women are in fact an immense economic potentiality. The conference came out with a few significant recommendations for upgrading the conditions of living of rural women.

In recognition of what rural women are capable of doing for the development of the whole society, a US-Aid-Funded project is now being carried out in 12 governorates. The project aims to increase production and supply the necessary technology. The philosophy of the project is based in part on utilizing the potentialities of women in rural areas.

In charge of the programmes directed at rural women within this project is Abla Abdul Hameed, who says that a working paper is being worked out for integrating rural women in the economy. Chairman of the International Fund for Agricultural Development, Idris Al Jazairi, says that there have been indications that women are a resource that can be profitably tapped.

Women and Charity Work

Charity societies provide another venue for women's activity. These societies have traditionally worked for the good of the family and the society at large, by promulgating religious and cultural awareness within the family. This has been achieved by organizing symposiums on religious, cultural, educational, social and health issues. There has always been an interest in mothers and children. In particular, charity societies have been active in literacy education, courses in languages and computer science, courses in painting and silk-screening.

Charity organizations have also been active in community service. For instance, the Egyptian woman society in Port Said has made efforts to combat the problem of rising prices. Society members started off their campaign by supervising vegetable and fruit outlets to have control over prices. They reported violations to the authorities concerned, who fined the vendors. The society also calls for a boycott of such vendors. The society has been so successful that it is being encouraged by the governor.

One of the most important local societies in Egypt is the Upper Egypt Society*, which serves the low-incomed through 33 women development centres. The number of beneficiaries is 1,720 illiterate females 15-20 years of age. The society also operates through a number of young generation centres that serve 301 children who cannot be accommodated by schools although they have reached school age. Of these children 50% are young girls.

There is a greater need for social work intended for the women who badly need to be educated in order to be able to work to supplement their husbands' incomes. This constitutes the developmental approach to the kind of social work concerned with women.

The present project is both developmental and educational. It is aimed at the most marginal of the population of Egypt, who play the least role in decision-making. The ultimate goal is to make women able to have their own opinions and guide their immediate community in a fully mature and democratic way.

Furthermore, the girls joining the centres run by the society manifest their growing maturity in choosing a suitor and in resisting their parents' desire to marry them at an early age. Coordinators at the centres offer the girls guidance and support in these respects. The coordinators, 114 of them at the society's centres, have come to a good understanding of the day-to-day circumstances of the girls. Through the training programmes they give, they

The society is operative at 38 unaided private schools that do not charge tuition, with pupils numbering 11,500 males and females.

help the girls to deal with such difficult circumstances, by inspiring them with the desire to acquire an awareness of their rights that would make them work harder for their liberation and for cooperation with others.

The basis for development is the awareness of women of how to work alongside with others and for the benefit of others. This reminds us of the chorus that was established by a woman, Celeste Khayat, at the village of Biyatiya. The 15 girls and 10 boys who make up the chorus have been able to express the reality of their own lives through a few operettas they presented at the opera house, the last of which was on 28 October 1993. They also made other presentations at a few villages. Those boys and girls have thus come a long way, from the village to the opera house, from natural artistic expression to operatic art. This is an example of what the development of women by women can do for the community.

The Upper Egypt Society has, in fact, sponsored many activities which have helped to improve the social position of women. The objective is to rid women of their own feeling of inferiority and of the social view of women as inferior humans. Through their many centres in southern Egypt, the Upper Egypt Society have conducted a developmental programme concerned with literacy education, home economics, and social awareness-raising. The society has taught the females in the communities it serves handicrafts, and it has helped them to embark upon small projects. It has even given them loans to carry out the projects*. There are also programmes for the health awareness -

* The society has given loans amounting to 76,980 Egyptian Pounds to a total of 91 women.

hygiene, infectious diseases, and nutrition, social awareness how to deal with consumption and saving, and environmental awareness, water conservation, pollution and the harmful effects of insecticides.

The number of 'social units' run by the Ministry of Social Affairs (14) reached 541 in 1991/1992. These are all concerned with improving the social and economic conditions of women. There are also 8397 welfare societies. Of these, 1,115 are 'child and mother welfare societies'; 1,007 'family welfare societies', 2,937 'social assistance societies'; 61 'old-age welfare societies'; 2,875 cultural, scientific, religious, and economic societies; 22 literary societies; 13 management and organization societies; 81 family planning societies, 8 inmate welfare societies, 181 social defense and community development societies. and 97 special groups welfare societies

Societies could also be classified according to the field of activity each is concerned with (15). From this point of view, there were 250 'child and mother welfare societies' in 1991/1992; 201 'family welfare societies'; 2,534 cultural, scientific and religious societies, 36 literary societies; 9 management and organization societies; 14 'inmate welfare societies'; 62 'family planning societies'; 52 'friendship societies (concerned with promoting friendship between the people of Egypt and the People of other countries); and 3,483 'social defense and community development' societies (16) Following is a listing of the leading societies and associations in Egypt (17):

Feminist Associations in Egypt

Feminist societies are so-called as they are chaired by a woman and concern themselves with serving society, with emphasis on developing women's social activities.

Following are the names of the 32 feminist societies in Egypt:

- Integrated Care Society, chaired by Suzan Mubarak.
- «Al-nour Wal Amal» Society, chaired by Malak al-Sherbini.
- Egyptian Society for Household Economy, chaired by Uleiya Ali Ulwi.
- «Baladi» Society, chaired by Magda Al-Shafe'i.
- Christian Young Women Society, chaired by Isis Bassili.
- Red Crescent Society, chaired by Suzan Mubarak.
- Health Improvement Society, chaired by Sherifa Mohrez.
- Woman-Care General Society, chaired by Dr. Amal Uthman.
- Arab Women's league, chaired by Aida al-Gendi.
- Social Services and Working Women Developing Society, chaired by Su'aad Ali Hegazi.
- «Hoda Sha'rawi» Society in Cairo, chaired by Mounira Assem.
- «Women Believers» Society in Cairo, chaired by Samira Muhammad Labib.

- Juveniles Care Society in Cairo, chaired by Shahwar Hegazi.
- Charity Society for Central Cairo Families, chaired by Zaynab Sadeq.
- Feminist Revival Society, chaired by Olfat Kamel.
- National Gathering Society in Cairo, chaired by «Aqila Al-Sabaa».
- «Al-Salam» Society for the Feminist Revival in Cairo, chaired by Rawya Rashed.
- Social Solidarity Society in Cairo, chaired by Lalifa Abul Dahab.
- Economic Liberalization Society in Cairo, chaired by Khayreya al-Bakri.
- Family Support Society in Cairo, chaired by Sawsan Uthman.
- Childhood Women Friends Society in Cairo, chaired by Yusreya Fahmi.
- Feminist Activity Society in Cairo, chaired by Fardos Ahmed Sa'id.
- West Cairo Rotary Club.
- Central Cairo Rotary Club.
- East Cairo Rotary Club.
- Hereditary Guidance Society in Alexandria.
- Social Care Society for Primary School Pupils in Alexandria.

- Health Improvement Feminist Society in Alexandria.
- «Umm al-Bahreya» Society in Alexandria.
- Egyptian Society for the Protection of Childhood in Alexandria.
- Egyptian Woman Society in Alexandria.
- Women's Club Society in Alexandria.
- Friends of People Society for Social Services.

One of the societies listed, The Friends of the People Society for Social Services, provides many services, foremost among which is an activity aimed at raising women's awareness of their civil and political rights. The society is also concerned with combating ignorance, poverty and illness. Members are mainly unmarried young women, married women and school and university students. All the members of the society are volunteers.

All the other societies collaborate to work for the good of women. Activities include: the drawing up of reports on matters pertaining to women, the launching of media campaigns, the filing of law-suits in defense of women's rights, and the promulgating of legal awareness among women.

The societies have faced various difficulties, foremost among which are the following:(18)

- (1) The impact of the cultural structure on women, which has caused women to be ignorant of their rights. Consequently, women have been kept from active participation in social life.
- (2) The impact of the mass media on women, which is a negative impact; the media simply makes women unaware of their rights as human beings.
- (3) The fact that international conventions to which Egypt is signatory are not fully put into effect. What makes this more serious is the fact that no punitive action can be taken against countries that do not observe such conventions.
- (4) Widespread backward thought, which has given rise to an attitude to women that does not recognize their rights. The teachings of Islam are wrongly cited for the pretext.

There are also societies concerned with literacy education and community service in general. Activities aimed at eliminating illiteracy are badly needed, as illiteracy among Egyptian women reached 56.2% in 1990, and it has been estimated that it would reach 55.2% in 1995 and 51.21% in 2000. These are the figures disclosed by a report compiled by the Central Authority for Public Mobilization and Statistics in May 1992. These figures suggest that 50% of the women of Egypt are ignorant of their rights, although these rights have been acknowledged by the constitution and many laws passed recently.

Obviously, the situation makes it necessary that efforts be made to improve the conditions of women (19).

To conclude, that Egyptian women are interested in becoming members of charity societies proves that women are aware of the important role they have to play for the good of the entire nation, particularly the badly-off of the society.

Women have an undeniable essential role to play in social development. Since women are commonly entrusted with the task of bringing up the future generations, who will assume the leadership of the nation, we must admit, whether we like it or not, that women have a right, and even a duty, to take part in all the activities that the society engages in.

Islam has given women more rights than any preceding or subsequent religion or philosophical doctrine. Thus women have an opportunity to develop their personalities and prove their capabilities in this way, the potentialities of half the society will not go untapped.

The conference organized by Al Azhar University in collaboration with the Supreme Council for Islamic Affairs on **Women and Development**, from 21 - 23 April 1992, emphatically made it clear that the most significant developmental activity that women can do is human development. This should be the basis for the advancement of the society; this interest in human development contrasts sharply with the preoccupation with the narrow-minded economic development which other nations pursue.

The conference recommended that the illiteracy of Egyptians, particularly in rural areas, be eliminated, since it is illiteracy that keeps many men and women from being aware of their rights and assuming their duties.

Papers read at the conference affirmed that Islam holds women in esteem and treats them on a par with men in religious, literary, scientific and political matters.

One of the conferees (28) explained why women have been inflicted with a setback in contemporary Islamic Societies. She said that the main reason is that many Muslims have gone astray from the teachings of their religion as regards how women are to be treated. Prejudiced hearsay and fabricated prophetic traditions have resulted in the ignorance of women and their seclusion from real life.

Another Islamic thinker (21), also present at the conference, explained that for women to effectively participate in the development of the Muslim society three conditions must be met: firstly, elimination of the call for isolating women from the real life of the society and explication of the truly Islamic view of this issue; secondly, eradication of the illiteracy of women and promulgation of a new educational awareness that would enable women to provide their children with two types of values: (1) values that would safeguard the coherence of the society, so that it can achieve social development and protect itself against human ailments, such as introversion and the collapse of strong family relations, and (2) values that motivate the society, that is, values that promote respect for work, keenness on perfection, optimal utilization of time, conformity to established norms, and adequate planning; thirdly, rectification of the view of the women's organizations of the types of activities they should engage in - such societies should show a genuine interest in the struggle for development rather than busy themselves with their present battle with men.

Finally, the writer believes that a good perception of what Egyptian women have gone through in their struggle to prove their potentialities and to regain what rights Islam had given them is an opinion that Dr. Saheer Al Qalamawi put this way (21): "Men treated women cruelly. So women have revolted and have begun to think of themselves as men. However, there are natural differences between men and women. Things took their course, and the equality with men that used to be just a dream has finally become more of a reality.

Nowadays, no woman - liberated or not - would say, 'I am a man'. We would all say: 'Women are equal to men in rights, but they are different, and the differences between them constitute the essence of life'. The women's liberation movement was a justified turbulence; wrong had been done, and it had to be aright.

No one can reverse the course of events or stop the progress that has been achieved, but the course of events can be modified so that we can go in a direction that is in the best interest of both men and women."

As mentioned previously, both Sharia (Islamic law) and positive law approve of a woman working, whether inside or outside of her home, as long as safeguards ensuring the welfare of the family are taken into consideration and as long as women work in a healthy environment that is morally sound and that agrees with the teachings of Islam.

It should, however, be noted that, according to Islam, whether a woman should go out to work or not is something that she freely decides upon. It follows that she is not to be given employment by the state against her will. This would be contrary to Islam. Which does not compel a woman to work or earn her own living

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CHAPTE NINE

WOMEN AND POLITICS

INTRODUCTION:

A 'political right' can be defined as the right of a citizen to take part in the administration of his country. This can be done directly, as in the case of a president or minister of state; or indirectly, through members of legislative councils of all levels. Political rights, as conceived of today, is therefore the right to vote, run for election and assume public posts. This requires that discrimination between the two sexes be abolished, since their equality - which is supported by positive law and age-long traditions - has been acknowledged and bolstered by the International Declaration of the Rights of Man, which the U.N. issued on 20 December 1952.

According to the tenets of Islam, it is Allah who lays down Sharia (law), while 'those in charge' (i.e., the executive authority) are entrusted with the task of dispensing justice. In this connection, God says, (1) *"We sent aforetime our apostles with clear signs and sent down with them the Book and the Balance (of Right and Wrong), that men may stand forth in justice"*

The judiciary authority, whose task is to settle disputes, is referred to in this verse by the word balance (of right and wrong). It is Allah who has determined its code and objectives. On the other hand, the executive authority (i.e., the government) is what Allah refers to by "that men may stand forth in justice" and it is aided by a military force.

The Position of Women in Political Life From The Islamic of view

The consensus of opinion among ulema is that women may not have 'major imama', i.e. caliphate or the presidency. Women, however, may exercise all other political rights. As evidence, ulema have cited the Quran and Sunna (Prophetic traditions), and the precept that women have the same rights and duties as men. Unless otherwise specifically stated

The term 'political right' was not familiar in the early days of Islam. The provision for political rights can therefore be said to have been warranted as a necessity analogues to the requirements for Jihad (holy war), the promotion of virtue and the prevention of vice, expediency, or the 'minor imama (or wilaya)' i.e., legal guardianship.

The participation of women, namely Naseebah and her sister, in bai'a (pledging of allegiance) on the Day of Aqaba was not meant for its own sake, because this bai'a was intended to demonstrate that the Medinan followers of Muhammad were whole heartedly willing to grant him refuge after his hegira from Mecca, which was a men's task. However, Naseebah and her sister's participation in this pledging of allegiance is an indication of their dutiful participation in Jihad. This obligation is indicated beyond doubt in the verse (2): *"The Believers, men and women are protectors, one of another; they enjoin what is just, and forbid what is evil; they observe regular prayers, practice regular charity and obey God and his Apostle."* This verse occurs in the Surat Al-Tawbah which was revealed after the "bai'a" had taken place, and it therefore has universal applicability.

The participation of women in social and political life is, therefore, not only a right they are entitled to but also a duty required of them, a duty they must fulfill if the ruler does not follow the tenets of religion, or if the public similarly digresses. Politics, in essence, requires that the ruler be closely watched and given advice. This is also the *raison d'être* of efforts made for the promotion of virtue and the prevention of vice.

Moreover, there are certain legal matters that concern women as individuals and others that concern the family, and the opinion of women regarding these matters should be taken into consideration before legislations are passed. More importantly, women are more clear-sighted and more judicious than men as regards certain issues. A case in point is the woman who pointed out to Caliph Omar that he had made an ill-founded judgment about the dower a suitor was to give to his bride, causing Omar to revoke his judgment. Omar also passed a few legislations and judgments that were inspired by woman, as when he said that a married mujahid was not to be kept away from his wife for more than six months, a ruling he arrived at after asking his daughter, Hafsa, "For how long can a woman go without seeing her husband?" Hafsa then said, "Four months or six months."

The rationale for giving women the right to vote and the right to run for election is not simply to add more names to the registers of electors but to let the nation benefit from the outlook of women along with that of men. In other words, women may have a different view that complements that of men.

Although taking part in political life is a demanding and not an easy task, early Muslim women were effectively active in the field. They would support a group of Muslims involved in a conflict of opinions with another, relying on their own eloquence and outspokenness, and powerful emotion that would win more supporters, and their quick-wittiness. These capabilities were all manifested when fighting erupted between Ali and Mo'awia. Many women sided with Ali, foremost among whom were Hind Bint Yazeed Al Ansaria, Al Zarqa' Bint Adiyy Bin Qais, Um Al Khair Al Bariqia and Akrasha Bint Al Atroush. They even commanded the respect of Mo'awia, whom they stood against. He therefore sent for them to discuss the matters with them and see what they would say after he had won the caliphate.

There are other events in Islamic history that show that women may have a role to play in political life. For instance, women went on hegira (the emigration from Mecca to Medina) unaccompanied by men, they embraced the new religion, and Allah commanded the prophet not to send them back after they had proved themselves to be true believers. This is ample proof that Islam encourages freedom of opinion, freedom of worship, and freedom of choice. Caliph Omar emphasized these percepts by having an emigrating woman state on oath that "I have not emigrated in search of a new land..."(3). The Quran also describes Muslims this way: (4) *"... who (conduct) their affairs by mutual consultations"*.

Since the Quran addresses men and women indiscriminately - unless otherwise specifically stated, it could be inferred that a woman may express her

own political views through the venue of a Shoura (consultation) council and vote and run for election.

A woman may give advice, and she may be consulted. According to Abou Al Fida' (The beginning and the end. part VII. P 146), it took Abdul Rahman ibn Auf three full days to consult every man and every woman about who was to succeed Caliph Omar. Further evidence has been provided by the fact that the 40-year war between Bani Zuhayr and Bani Abs was ended by a woman, namely Bahia bint Auf bin Harith. Her father had married her to Al Harith bin Auf, and when he was about to consummate the marriage, she said to him, "Would you spend your time seeking pleasure while the Arabs are killing one another?" Al Harith replied, "What do you think I should do?" She said, "Go out, reconcile these people and come back to me." Acting upon her advice, Al Harith went out and offered a settlement which Kharija bin Sinan found sensible. A reconciliation was thus worked out between the two warring parties.

Egyptian women and politics

Egyptian women have taken part in political life since 1907; however, their role did not become noticeable until 16 March 1913, when the Federation of Egyptian Women was founded, as the local chapter of the World Federation of Women, which was concerned with advocating the political and social rights of women.

The participation of women in the 1919 Revolution turned out to be a landmark in the history of the women's movement in Egypt. In fact, they made a significant contribution to the revolution, which was reflected in the formation of the Wafdi Women's Committee and their participation in demonstrations against the British occupation, demonstrations which witnessed the death of the first woman demonstrator in Egypt,* on 14 March 1919. During those demonstrations, women gave speeches in public squares and in mosques and churches.

The participation of women in the revolution impressed the nation so much that the revolution's leader, Saad Zaghloul, after his return from exile, shouted - for the first time in the history of Egypt -, "Long live the Egyptian Woman!"(5)

* Her name was Shafiqah Muhammad

In spite of the political activity that women had demonstrated, the 1923 constitution, which Egyptian women had pinned their hopes on, did not grant them their rights, restricting the right to vote and the right to run for elections exclusively to men.

Women, therefore, embarked upon a raging campaign to obtain their political rights. The first woman to voice the demands of women, in 1919, was Mounira Thabet. Hoda Sharawi, the woman who had the greatest political influence in Egypt, had preferred not to hastily ask for women's suffrage. Thabet(6), on the contrary, wrote articles for such newspapers as Al Sofour (The unveiling of women) and Al Ahram. She wrote under the pseudonym of Tha'ira (Revolting woman) and that of Missriya (Female Egyptian). Her column was entitled Khawatir Mounira (*Khawatir*, meaning ideas and *Mounira*, equivocally referring to Thabet herself of meaning enlightening). Later, Thabet founded Al Amal (Hope) magazine in 1923, through which she put forward a political programme calling for the political rights of women: nomination, suffrage and membership of Parliament.

Afterwards, Saad Zaghloul promised women that they would obtain their political rights after the British evacuation from Egypt, and they had to wait another 32 years for this to happen.*

* In 1956, after the British evacuation, women obtained their political rights. This made it possible for Thabet, in spite of her old age, to run for Parliamentary elections in the Zaytoun Constituency, Cairo in 1957. No longer known among the new generation as a pioneer of the women's movement, she lost the elections. She then died in 1967, with leading columnist Mustafa Amin lamenting her death in the Akhbar Al Youm, daily.

Thus the way was paved for Hoda Sharawi and her companions to intensify their efforts to realize the Federation of Egyptian Women took up the issue in 1923 / 1924. According to its manifesto (7), the federation aimed to "bring about an amendment in the election laws for women to have suffrage." In this way, women, collectively and officially, demanded that they be given the right to take part in political life, and in elections, in particular (8).

A development with far-reaching consequences for the women's movement was the dissension of Fatima Ni'mat Rashid from the federation in 1938. She broke away in order to campaign for the setting up of a women's political party. Article 3 of the programme of the proposed party (9) stated that "the party aims to use all legitimate means to ensure that Egyptian women obtained their full political and social rights, particularly the right to parliamentary membership."

In 1946, "Hoda Sharawi, as president of the Federation of Egyptian Women, became active again, campaigning for women's suffrage, citing the United Nations charter, which denounced discrimination against members of the same society on the basis of race, sex, language, or religion." Then "a draft law was presented to the Egyptian Senate in December of the same year for giving the right to vote to literate women. In January 1947 there was another motion for restricting the right to vote to literate Egyptians - men and women." Two months later, a third motion was drafted which argued that the Egyptian Constitution gave the right to vote to both men and women and that the election laws violated the constitution by denying women a right the constitution had granted them."

"Having considered these bills, the Senate's constitutional Affairs Committee and the Bylaw Committee ruled that Article 1 of the election law, which gave the right to vote exclusively to men, was not unconstitutional. It was also decided that women's suffrage was to be considered. The bills, therefore, fell short of passing."(10)

This historic stage in the development of the women's movement in Egypt witnessed the issuance of the internal Declaration of the Rights of Man, which was brought about by a United Nations General Assembly resolution adopted at a session held in Paris on 10 December 1948. It provided for the political, economic, and social rights of man, together with the corresponding obligations that governments had to honour. It was, therefore, to become a significant document specifying the rights of man that governments were to secure indiscriminately for both men and women. The United Nations Charter, which had been passed on 26 June 1945, had given special prominence to human rights. It emphasized, in its preamble, the belief of the nations of the world in "the basic rights of man, the dignity of man, the equal rights of the men and women of the world, and the equal rights of the nations of the world." The U.N. Charter also made it clear that it was concerned with establishing and supporting respect for human rights and the basic freedoms of all humans, without discrimination, whether on the basis of race, language, religion, or sex. The U.N. Charter entrusted the task of safeguarding human rights to the United Nations Organization with its four divisions - the General Assembly, the Security Council, the Economic and Social Council and the Board of Trustees, as well as their respective specialized commissions." (11)

These international developments resulted in efforts, made in Egypt and in other countries, to secure political rights for women, which were now viewed as a prerogative bestowed by an international body, the United Nations.

However, the course of events in Egypt began to change after World War II. The role of Hoda Sharawi became less significant, while many other leaders emerged, foremost among whom was Durriya Shafiq. Adopting a new unsuccessful campaign strategy, she did not care for the support she could get from men; rather, she revolted against them, in an attempt to obtain women's rights by coercion.

A more serious reason for Shafiq's failure was her conviction that women could sometimes be more deserving than men in the field of political representation. She even said, "It is disgraceful that a cook has the right to vote while the mistress in whose house he serves is denied the same right." (12) Naturally, the men of Egypt could not tolerate what Shafiq had to say on the issue.

Another move in the same direction was the women's conference held on 19 February 1951, at which women vociferously adopted a hostile attitude towards men. Poetess Rawhia El Quillini, speaking for the women's movement, read poems in which she threateningly addressed men. Moreover, the women attending the conference took to the streets, in a demonstration in which they chanted slogans against backwardness and demanded that Parliament be open to both men and women. Finally, they presented the

demands agreed upon at the close of the conference to both chambers of Parliament. Foremost among their demands were:

- (1) that the so-called constitutional Article 1 of the election law be amended so as to give women political rights that were on a par with those of men,
 - (2) that laws be passed for the good of the family, particularly laws placing restrictions upon divorce and polygamy, and
 - (3) that women be equal to men in all rights, freedoms, and wages
- (13)

In 1951, the demonstration was the second staged by women in the history of the women's movement in Egypt. The previous one, which was led by Hoda Sharawi and did not cause the same agitation, marked the inauguration of Egypt's first Parliament in 1924. A third, raging demonstration took place on 12 March 1954, during republican rule. During the turmoil, a sit-in was staged at the Press Association premises in Cairo and, simultaneously, at headquarters of political parties. Moreover, a hunger-strike was staged, under the leadership of Durriya Shafiq. Participants threatened that they would go on hunger-strike indefinitely if their demands were not met. Alexandria women followed suit, led by Amina Shukri.

As a republic, Egypt witnessed a new stage in the history of the women's movement. The 23 July 1952 revolution had set out to put an end to all forms

of injustice. It had advocated a society ruled by justice and equality, a society free from sex discrimination. Accordingly, the revolution's command council decided to give women their full political and social rights. Specifically, on 16 January 1957, late President Gamal Abdel Nasser declared, "The rights that the people of Egypt obtained through the revolution were given both to the women and to the men of the nation; women have stood by the men throughout the nation's bitter struggle for its freedom, and some of our women have even sacrificed their lives. Since women took part in the struggle for the rights of the entire nation, they are entitled to regaining their full rights." (14)

In 1956 constitution had stated "that they had the right to take part in elections, and that their participation in public life was a national duty." (15) Nasser's 1957 speech was an explication of this article of the 1956 constitution, which was put into effect in the first elections to take place under republican rule, in 1957. Two women candidates won the election. (16)

The 1962 National Charter further acknowledged women's rights by stating that "women should be treated as equal to men, and the remaining fetters should be broken off so that women may participate freely, intensively and positively in the shaping of life in Egypt." (17) This shows that the nation's guidebook of the 1960's looked upon women as an economic force that was not less significant than the male economic force.

Nasser had paved the way for the National Charter Statement in a speech he delivered at girls' camp at the city of Rosetta on 28 June 1959. Nasser had said, "Having discovered ourselves, we had to discover our other half, that is to

say women, and we had to give them their rights." "And we have put this into practice" (18). This was reiterated in another speech given at another girls' camp at Wardian, Alexandria, on 4 August 1959, in which Nasser said that he was now proud "that Arab women have proved they virtually account for half the nation. As such, they are required to participate with the men of the nation in all spheres of development - in the factories, in technical education, and in military training." (19) On the same day, Nasser visited the girls' camp at Max, Alexandria, where he gave another speech, calling for 'the participation of all the men and women of the nation for the good of the entire nation." (20)

Nasser was able to emphasize the importance of treating women as equal to men, in view of the fact that the building of the nation at the time required the joint efforts of all the members of the nation. He therefore called - during the national congress sessions held to discuss the National Charter - for "allowing women to go out to work, for working can help an unmarried woman, in particular, to keep her dignity and her chastity." He also declared, at the same conference, that he would appoint women in all positions, ranging from manual jobs to ministerial posts." And with the leadership of the women's movement taken over by university graduates from the lower class, Dr. Hikmat Abou Zaid was appointed Minister of Social Affairs in October 1962. Ever since, this portfolio has been given exclusively to women.

The newly emerging role for women was manifested through a women's conference held, under the leadership of Dr. Abou Zaid, in Cairo from 23 - 27 November 1963. This was an event that had special importance, for it was called by the government itself, which showed that the women's movement had

now been taken up by official political organizations. The importance of the conference was also due to the fact that it was convened to consider problems caused by the rights given recently to women. According to the conference president, the following issues were on the agenda:

- (1) The need for increasing family income as a prerequisite for meeting the rising cost of living in general and the cost of child-raising in particular.
- (2) The need for increasing production and improving quality, for a woman's role in society should not be confined to giving birth to children regardless of how well they are brought up; otherwise she would be committing a crime with detrimental consequences for both family and society.
- (3) The need for forming new work-related attitudes, particularly attitudes towards female employers and male colleagues, for the relation between them and the working women should be based on mutual respect and understanding.
- (4) The role of working women in helping uneducated women out of their ignorance and backwardness.
- (5) The need for family planning, since working women are better qualified to guide uneducated women in this respect.

These objectives captured the main elements of the position of women in a new socialist age, in which women then had the right to vote and to run for election. These rights were put into practice by the force of the laws passed under the new constitution. For example, Article 1 of the Political Rights Law (Law No. 13 for the year 1956) stated that an Egyptian citizen, 18 years old and above, was to exercise his/her political rights by himself/herself. Article 4 stated that every male citizen who had the right to exercise his political rights had to be listed in the registers of electors, and that every female who wished to be listed could do so.

Moreover, under the same constitution, Law 246 for the year 1956 was issued, regulating membership of the National Council (Parliament). Unlike previous laws, (21) Law 246 made no distinctions on the basis of sex. Parliamentary elections were then held, and women ran for membership, with two women winning for the first time in the history of Egypt.

In 1958, elections for the National Union were held, and women took part in them, both as voters and as candidates. Many women won, becoming members of the National Union at all levels. The Union established a special bureau for women's affairs, as well as women's committees concerned with women's activities in all governorates (provinces) and districts, as well as a few villages, to look after the political and social affairs of women. Thus all obstacles were removed from the way, giving full swing to a fruitful participation in political life.

In 1961, the 'socialist decrees' were issued, and a preliminary committee for the National Congress of popular forces was set up (22). The committee on which Egyptian women were represented by eleven women, recommended that the conference be attended by 1,500 members, 5% of whom women.

Next, the Arab Socialist Union came into existence, in 1964. It was conceived of as a political organization reflecting an alliance of the nation's work force. Many women became members of the women's organization, at various levels. In the same year, the second parliamentary elections took place, with women winning eight seats. Women continued to maintain the same position in political life after the Arab Socialist Union was reconstituted in 1971 by direct voting. Similarly, the 1971 constitution included articles that maintained the then-established equality between men and women in rights and duties. Article 11, for instance, stated that the state would ensure that a woman's obligations towards her family did not interfere with her obligations towards her social role as a working woman, and that her equality with men agreed with the tenets of Islam. Another article, No. 63, maintained that all citizens had the right to vote, run for election, participate in referendums, and take part in public life (which was viewed as a national obligation).

The Women's Organization

The idea of establishing a women's organization was considered for the first time in 1935, and Dr. Sahir El Qalamawi was entrusted with the task of putting it into effect. But the idea did not materialize until a 'women's bureau' was set up within the National Union. Later, a 'women's secretariat' emerged as

part of the Arab Socialist Union's Central Committee. The organization was headed by Karima El Sa'id, and then by Zainab El Subki, and finally by Su'ad Abou El So'oud.

On 7 September 1975, an Arab Socialist Union decree, No. 31 for the year, was issued for the founding of the Women's Organization. On 6 September 1976, an Arab Socialist Union First Secretary decree, No. 127 for the year, was issued, calling upon women to apply for membership. Nationwide elections were held, and the Women's Organization first general congress was called on 3 July 1976, with 242 basic committees that had 249,862 members.

In 1977, after the law for political pluralism was passed, the Women's Organization became a national organization with an independent legal position, and its objective was to supervise the activities of women only in social and cultural spheres, political activities were then restricted to political parties. On the strength of Article 18 of the new Women's Organization bylaw, members of the previous organization automatically became members of the new one.

Women in the People's Assembly (Parliament)

Egyptian women became members of parliament for the first time under the 1956 constitution, and on 21 April 1979, Republican Decree No. 22 was issued, amending some of the articles of the People's Assembly statute. Article 1 now stated that the assembly was to have 382 members to be elected by direct secret balloting, and Article 3 stated that each constituency would return two

members, one of whom at least was to be either a worker or a farmer. Thirty designated constituencies were to return three members each, one of whom at least was to be a woman.

A review of the female membership of parliament from 1957 to 1990 will reveal fluctuations, and a decline as well. It should be noted that the rise in membership as of 1979 and 1984 are attributable to the historic decree issued by the Late president Sadat allocating women thirty seats in thirty constituencies and the victories of three women in the elections held then (23).

Table No. 12

The percentage of women among the member of people's asseubly (1)

Public	Women percentage in morostion the whole people's assenohy menbevs (%)
1957	0.6
1960	1.7
1964	2.2
1969	0.8
1971	2.5
1976	1.4
1979	8.7
1984	13.3
1987	4.1
1990	2.0

(1) Ministry of Information, State Information Service, Modern Egyptian Woman, p.14.

Women in the registers of electors:

The number of enrolled voters in 1957 was 9,564,482,16% of whom were women, that is 1,565,517. In 1986, the number of female electors registered reached 3,630,000, accounting for 18% of the total number of electors registered.

Until 1979, the listing of women in the registers of electors was optional, becoming compulsory on 19 June 1979, when law No. 41 amended Article 4 of Law No. 72 for the year 1956. Article I of the 1979 Law No. 41 stated that, " it is compulsory that all citizens, men and women, who are entitled to exercise their political rights, be listed in the registers of electors."

The legislative committee, Which made the amendment, said in its report, " Discrimination between the two sexes under the 1956 statute of Political Rights may have been justifiable, as women until then had not had a

significant role in political life. The 1971 constitution, on the contrary, treated women as equal to men in political work, as well as in all other fields, prohibiting discrimination between them. And since women have shown themselves to be capable of assuming all kinds of responsibilities, the discrimination has become unacceptable, particularly at a time when the efforts of all the members of the nation are required for the good of the whole nation." (24) Furthermore, no restrictions contradicting the provision for the equality of women with men were put on running for the People's Assembly and the Shoura (consultative) council membership. Women were even favoured with a breach of the provision for equality when the 1979 Law No. 21 amended the People's Assembly Statute, requiring that the women of Egypt be represented by a minimum of thirty women. This number was over and above the number of candidates that would normally be returned in other constituencies. This "peculiar situation", as Dr. Mostafa Abou Zaid Fahmy (25) put it, was bound to come to an end. Therefore, an amendment was introduced on 31 December 1986 which abrogated the requirement that women be allocated a seat in a number of specified constituencies. The argument was that, "Women now play a significant role in political life; they have the right to vote and the right to run for election. Moreover, such articles of the People's Assembly Statute are neither constitutional nor logical."

Women in Local Councils

Women became members of district councils for the first time in July 1969, at which time two women were appointed members of the local council in the central district of Alexandria. In 1975, seven women were elected

members of the local council of Dakahlia governorate, five in Cairo, four in Alexandria, three in Kalyoubia, three in Sharkia, two in Ismailia, and one in Damietta. In Menoufia, Mrs. Sadat won the elections and became the first woman speaker in the history of local councils in Egypt. The elections held later, under the new 1979 Local Government Law, returned 2,409 women members, out of a total membership of 23,947.

Requirements that had to be satisfied for one to become member of the local council were stated in the 1979 Law No. 50. Worth noting in this regard is the fact that this law makes no mention of the sex of an eligible candidate (26). Council membership and female representation according to this law was to be as follows:

- (1) Governorate Councils: Six members were to be elected for each administrative division of the governorate, of whom one at least was to be a woman. However, each of the administrative divisions of the governorates of Suez, Ismailia, Port Said, the New Valley, North Sinai, South Sinai and the Red Sea was to be represented by ten members, of whom one at least is to be a woman.
- (2) Markaz (rural administrative division) Councils: Ten members, of whom one at least was to be a woman, are to be elected for the capital town of the Markaz, in addition to six members one of whom at least to be a woman, for each of the other administrative divisions.

- (3) *Town Councils:* A town of a single administrative division was to be represented by eighteen members, of whom two at least are to be women; a town of two or more administrative divisions was to be represented by ten members (of whom one at least was to be a woman) for each division.
- (4) *District Councils:* A district of a single administrative division was to have a council of 14 members, including one woman at least; a district of two or more administrative divisions was to have 18 representatives, including one woman at least.
- (5) *Village Councils:* A village was to have a local people's assembly of 18 members, of whom one at least was to be a woman.

As shown above, a local people's assembly was to have one woman member at least, a requirement involving discrimination in favour of women. And it was necessary - after the People's Assembly Statute was amended to do away with seats reserved for women - that the local government statute be amended in like fashion.

The following table summarises the status of women as represented in Local Councils during the period 1983 - 1988: (27)

Table No. 13**Woman Representatives in Local Community Councils in Egypt****1983 - 1988**

Governorate	Community Councils	Total Number	Women	Percentage
Cairo	Governorates	160	32	20
Alexandria	Governorates	65	13	20
Al-Behira	Markaz	528	80	15.15
Ismailia	Markaz	100	14	14
Port Said	Governorates	36	4	11.11
Matrouh	Markaz	142	21	14.79
Dameitta	Markaz	208	32	15.38
North Sinai	Markaz	252	38	15.08
Kafr El-Sheikh	Markaz	348	52	14.94
Qaliubiya	Markaz	340	52	15.29
Menofia	Markaz	470	73	15.53
Gharbiya	Markaz	398	61	15.33
Daqahliya	Markaz	544	84	15.44
Sharqiya	Markaz	552	84	15.22
Giza	Markaz	290	45	15.52
Beni Suef	Markaz	298	45	15.10
Fayyoun	Markaz	272	42	15.44
Menia	Markaz	432	66	15.28
Sohag	Markaz	416	62	14.90
Qena	Markaz	398	59	14.82
Assiut	Markaz	394	59	14.97
Aswan	Markaz	184	28	15.22
New Valley	Markaz	86	13	15.12

Women as ministers of state:

In 1962, an Egyptian woman, namely Dr. Hikmat Abou Zaid, became Minister of State for the first time in Egyptian history. Then Dr. Aisha Ratib, who later become Egyptian first woman ambassador in 1979, kept the portfolio for the Ministry of Social Affairs, to be replaced by Dr. Amal Osman in 1977, who kept the portfolio for ministry of social affairs for a long time, until Dr. Mervat Atiloury was given the same post in ...

There are other women in Egyptian Cabinet: Dr. Finess Kamel, Minister of Scientific Research.

Summary of Modern Egyptian Documents that Concern Women

(1) The National Charter

" Women must be treated as being equal to men, and manacles that still check their activities must be broken off so that they can participate fully and effectively in shaping the life of our nation. Besides, since the family is the nucleus of society, it must be protected in every way possible so that it can help to maintain nationalistic attitude and achieve the goals of national struggle ."(28)

(2) The May 30 Statement

Among other proposals for amendments in the constitution, the May 30 Statement recommended that "The constitution provide for defending all socialist gains,..., the liberation of women, and the rights of mothers, children and the whole family."(29)

(3) Programme for National Action

"Women must play a role in political life. The July Revolution has undoubtedly offered women opportunities that remained out of their reach for years, thus opening the door to the mergence of a new type of women, the working women who take part in our revolutionary struggle. However, many of the potentialities of the women's movement have not been tapped yet, and the only way to benefit from these potentialities is to establish a women's organization in order to provide a venue for women to assume their role in our national action. The present position of women in our society and the principles of our revolution must both be taken into consideration when planning for this organization." (30)

(4) The Egyptian Constitution

The Egyptian constitution of 1971 states, in Article 11, that, "The State shall ensure that a woman's work will not interfere with her obligations towards her home and that women are treated as equal to men in the political, social, cultural, and economic spheres of life. The State shall also ensure that a woman's work will be compatible with Islamic teachings." (31)

It is noteworthy that this article has remained unchanged despite constitutional amendments introduced on 23 May 1980. (32)

(5) The October Paper

"Our social development policy must aim to offer the largest number possible of employment opportunities. Working is the honourable source of income that will preserve man's dignity. Proper planning is therefore necessary to improve a worker's efficiency, thus helping him move from one kind of work to another and earn a better income. It is to be noted that when I speak of the Egyptian in relation to social development, I speak of the entire nation - men and women. Accounting for half the nation, women are not to be kept from participating in putting our comprehensive strategy for advancement into effect, since educating and employing women does not disagree with Sharia, which is known to have a tolerant outlook." (33)

As can be seen from Islamic history as reviewed before, Islamic legislations are not opposed to the participation of women in political activities since women account for 50% of the nation, they are not only entitled but also obligated to take part in disposing of the affairs of the nation on a par with men. Furthermore, women should be allowed to defend their own welfare and work for the benefit of the entire nation. These are requirements that are to be met for a society to be run in a democratic way.

Yet, although Egyptian women have occupied high-ranking executive posts, their participation in political life has been fluctuating, due to many factors national and international. Their participation has therefore been incommensurate with the ambitions of a nation wishing for an equitable parliamentary representation of its men and women. Egyptian women had a representation of 2% in 1991. In addition, the number of women enrolled in the registers of electors is still unacceptably small. This is due to the illiteracy which prevails among women and the fact that the participation of women in political life is generally not viewed as an important requirement for the democratic practice.

In fact, women's role in political life in this age has become an imperative one, specially after they have achieved a notable success in their political posts in oriental and western societies alike.

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- (2) Surat Al-Tawbah, Verse 71.
- (3) Sheikh Ali Ibn Burhan Al-din Al-Halabi, *Insan Al-Ayn Fi Seerat Al-Ma'moun*(The Pupil of the Eye-A Biography of Al-Mamoun), also entitled as *Al-Seera Al-Halabi*) (The Halabi Biography), the Amiria Edition, Part III, P. 137.
- (4) Surat Al-shura, verse 38.
- (5) The Iqua'(Read) Series, No. 484, Dar Al-Ma'aref, Cairo, 1987.P.48.
- (6) Iglal Khalifa, *The women's Movement in Egypt*, Modern Young Woman Magazine, No.2, Year I, 1994. P.172.
- (7) *The Memories of Hoda Sha'rawi* P. 332
- (8) Ibid. P.380.
- (9) Iglal Khalifa, op.cit. P.173.
- (10) Ibid.
- (11) Izzeddin Foda, *"International Safeguards for Human Rights"*, The Egyptian Magazine for International Law, Vol.20,1964.P.89-90.
- (12) Iglal Khalifa, op. cit.P.174.
- (13) Ibid.
- (14) Except from a speech given by Nasser on 16/11/1957, marking the issuance of the 1956 constitution.
- (15) The 1956 constitution. Article 61.
- (16) Amina Shukri, in Alexandria, and Rawya Atiya, in Giza.
- (17) *The National Charter*. " Chapter 7 : Production and Society."
- (18) The State Information Service, Speeches and Statements given by President Nasser, Part II, P.571.

- (19) Ibid. P.603.
- (20) Ibid, P.605.
- (21) Laws No. 11 for the year 1923, No. 38 for the year 1930 and No. 148 for the year 1935.
- (22) The committee's task was to consider and draw up proposals for the role of the woman's organization .
- (23) These are Olfat Kamel, Fayda Kamel Nawal Amer . Mrs. Mary salama was appointed member of the parliament along with other nine women whom the president was entitled to appoint .
- (24) people's Assmebly minutes, Session dated 2/6/1979, p,117.
- (25) General Theory of Statehood , P.309 .
- (26) Atef Adly El-abd, the Iqra'(Read) Series, No. 484,p.55-56.
- (27) Ministry of Information, State Information Service, Modern Egyptian Woman, P.16.
- (28) State information Service, The National Charter, May 1962.
- (29) State information Service, The May 30 statement, 1968,P.13.
- (30) State information Service, programme for National Action 1971,P 55-56.
- (31) The constitution of the Arab Republic of Egypt , 1971,P.4.
- (32) The constitution of the Arab Republic of Egypt , 1980,P.3.
- (33) Al-Ahram daily supplement, October paper, April 1974,36.

CHAPTE TEN

WOMEN AND THE HOME

Oriental societies, particularly Muslim ones, should be proud of their family unity. This characteristic has not been affected even by the misuse of the right to divorce and polygamy by the Muslims.

In Western societies, the father, mother and children may be living in the same house, but each of them will have his own way. Each member of the family is totally independent and may do as he or she wishes. The father goes out to work and the mother goes out to work, and they may not see each other but rarely . If other one of the parents is too old to live alone, he/she may have to live in an old people home, where he/she may be taken care of by either paid or unpaid workers. Sons and daughters rarely visit their parents at those homes. This is due to the disintegration that had set in the family circle. It has been customary for each member of the family – boy or girl, father or mother – to go his/her own way. As a result, the aging parents do not get the affection and compassion they very badly need in the twilight of their lives, a thing that can only be provided by their own children.

The teachings of Islam, on the contrary, require that one has to abide by the following : *“Thy Lord hath decreed that ye worship none but Him, and that ye be kind to parents. Whether one or both of them attain old age in thy life, say not to them (uff) a word of contempt, nor repel them, but address them in terms of honour.*

And, out of kindness, lower to them thy wing of humility, and say : "My Lord ! bestow on them Thy Mercy even as they cherished me in childhood." (Surat : Al-Isra', verses 23 and 24). The word "uff" is an integration expressing the slightest anger or displeasure, which is a minor misdeed. A major misdeed would be to leave one's parents unattended to in their old age.

The Family in Islam :

The obligations that Islam has imposed upon each member towards other members of the family are a unique example of legislations intended for preserving the dignity of all family members. These legislations serve to effect family relationships in which each knows his rights and honours his duties towards family and society. The family is the first nucleus of Society; Islam pays the family very special attention and has put explicit laws that define the relationships among its members in such a way as to state the rights and obligations of each member towards the others. Islam also makes sure that each member is aware of his/her moral and material obligations; this way, the institution of marriage is made to transcend the need to gratify physical desires and help prepare generations that are able to face the problems of life and assure proper roles in the Islamic society.

The family institution in Islam is part of the Islamic worldview of the Creator, the universe, the status of man in the universe and the purpose of his existence in it. That is why it is an integrated whole inclusive of all that conducts to the good of the individual and society and exclusive of all that is evil for the individual and society. The family is the natural form of straight forward life

that satisfies man's desires and fulfils his/her material needs. The peace of mind, friendliness, love and mercifulness are emotional and psychological matters even though the sexual aspect might be implied in love, however, it is this aspect that attracts both sexes to each other in response to the law of nature that makes pairedness the rule throughout the universe. Allah states : *“And among His Signs is this, that He created for you mates from among yourselves, that ye may dwell in tranquility with them, and he has put love and mercy between your (hearts) ...”*. Dr. Mustafa Al-Seba'i observes that *“from among yourselves”* signifies the closeness between husbands and wives which makes the wife part of her husband's 'self'; also *“ye may dwell in tranquility with them”* makes the wife a place of abide for the husband, the word (Sakan) in Arabic also implies tranquility and peace of mind which is a psychological rather than physical matter, the last words of the Qur'anic verse refer to *“love and mercy”* i.e. love, friendliness and mercifulness ... Marriage is primarily a psychological rather than physical or hedonic demand, even though it has got its bases with the body.”

Islam lays much importance on the family, it makes justice and fairness the basic elements of its structure, and the fear of God, love and friendliness its unshakeable pillars.

The Rights of Children :

- (1) Islam cares much for the creation of favourable household atmosphere and for the husband–wife relationship which “can have lasting impact – negative or positive – on the development of children physically, mentally,

emotionally and psychologically to achieve the desired healthy equilibrium in those children. Therefore Islam recommends quietness, peace, friendliness, love, mercifulness, good companionship and mutual respect between the two parents to give their children the good example.

- (2) *Right of Living* : God says *“Kill not your children on a plea of want; – We provide sustenance for you and for them ...”* (Surat : Al-An'am, verse 151). This illustrates Islam's keenness on making families. In this respect, Islam requires that the infliction of legal punishments be postponed if the condemned is a pregnant woman even by way of adultery to reserve the life of the coming child; the punishments range from authorized retaliation (Qassas), Islamic legal punishment (Hadd) to scolding followed by excusing (Ta'theer). Scholars unanimously agree on this, complying with what the Prophet did with Al-Ameriya who went up to him and confessed adultery and was ready for the due punishment; the Prophet ordered her to go back till she delivered her child, breastfed him/her and weaned him/her; the Prophet did that for the sake of that innocent self of the child.
- (3) *The right to a name that does not hurt his/her feelings* : Ibn-Al Kayem⁽²⁾ asserts that names of children must be chosen well : “This is required by Shari'a because names are containers of meanings and signify them. This is why it was required by the discretion of Shari'a that there must be connection and consistence between names and their meanings and not to be alien to them.” Omar used to have a daughter named Assya (disobedient) but the Prophet changed her name to Jamila (beautiful).⁽³⁾

- (4) *His/Her right legislation to the Mother's Custody* : Islamic legislation at this point backs the mother as to her right to the custody of her young child being the natural care-taker that is incomparable to any other care-taker, even if it is the father himself. However her right of custody does not apply if there is anything that invalidates it, such as, marriage to another man, negligence and delinquency.
- (5) *His/Her right of material support* : In Islamic legislation it is the father who is responsible for the material support of the children, so as to ensure their safety and welfare. This is stated in, "*But he (the father) shall bear the cost of their food and clothing on equitable terms ...*" (Surat : Al-Baqarah, verse 233). Thus, a man is required to support his children males or females in accordance with his financial status. Education used to be a religious necessity and has to day become a living necessity as well. Therefore, the man is required to support his children till they get of training and knowledge what can make them able to support themselves and realize their obligations. Prophet Mohammed (P.B.U.H) says⁽⁴⁾ "*It is such a great man who supports little children; May Allah provide for them, make him of great help to them and enrich them all.*" This signifies that educating children and equipping them with what helps them and enrich them is one of the great things that a person can do.
- (6) *The right to suckling* : Islamic legislation has laid down the appropriate period of suckling after which the child becomes ready to eat ordinary food. This is manifested in Allah's statement that : "*The mothers shall give suck to their offspring for two whole*

years, if the father desires to complete the term ...” (Surat : Al-Baqarah, verse 233).

- (7) *The right to proper upbringing and preparations* : This can be realized by attending to the child physically, intellectually and spiritually. In this connection, the Prophet (P.B.U.H) states :⁽⁵⁾ *“A father must teach his son writing, swimming and archery, and must not feed him but halal (well-begotten) food.”* Regarding intellectual and spiritual preparation, the parents should urge their child to get to know his/her creator once the child comes to his/her senses. This may be realized through observing Allah's creatures on earth – as the created designates the creator. Then, parents may let the child to his virgin instinct so as to infer God's existence through calculated and symbolizing observation such as the moon, light and heat of the sun, the various colours and tastes of fruit, especially the kinds which he/she prefers. This implies an invitation to thinking, contemplation and rousing the instinct as well as training the mind. Qur'an is abundant in verses which call for working the mind to know the creator. For instance Allah says : *“On the earth are Signs for those of assured Faith, as also in your own selves : will ye not then see ?”* (Surat : Al-Tharyat, verses 20 and 21).

- (8) *The Child's right to Education and Care* : Islam has recommended teaching the children the various sciences, caring for them and securing their future. Islam has also admonished parents against neglecting upbringing their children and protecting them against vice, as Allah says *“O ye who believe ! Save yourselves and your families from a*

Fire whose fuel is Men and stones ...” (Surat : Al-Tahreem, verse 6). Hence, parents' interests outside the house should not affect their responsibilities in caring for their children.

Parents' Rights* :

Holy Qur'an has respectfully valued parenthood and specifically mothers. Qur'an has commanded respecting and dignifying parents and considered treating them well next to unifying and worshipping Allah. This is manifested in Allah's saying, *“Thy Lord hath decreed that ye worship none but Him, and that ye be kind to parents.”* (Surat : Al-Isra', verse 23).

In establishing parents' rights Islam has reached a very great amount of mercy, dignity and loyalty to the extent that they should be well-treated even if they were non-believers or if they reached a stage of preaching athiesm and forced their children to follow it. Their athiesm does not deny treating them well, even if they disagreed with him/her in the greatest and most serious thing, i.e. unification where Allah says : *“But if they (parents) strive to make thee join in worship with Me things which thou hast no knowledge, obey them not; yet bear them company in this life with justice (and consideration) ...”* (Surat : Luqman, verse 15). This might explain the mystery of the instinctive relationship according to which Holy Qur'an has called upon man to treat his/her parents well.

(*) Reference to parents' rights has been given in Part One of this book

Islam has taken care of the mother's health in an integrated psychological framework of security and reward, both as a child and a woman. Islam has established a serious foundation to organizing parenthood. Allah says : "*No mother shall be treated unfairly on account of her child. Nor a father on account of his child ...*" (Surat : Al-Baqarah, verse 233). Thus, despite Islam's preference of multiplicity of children, it has given it some restrictions; this should not result in any harm to the mother. Once there is harm or harm is expected, pregnancy is forbidden or controlled. That is, what we call family planning, though the term "Family Planning" never occurred in Islamic fiqh (jurisprudence). On the other hand, Islam has taken care of the interest of the father as manifested in Allah's saying : "*Nor a father on account of his child.*" Some traditions of the Prophet urge man to be kind to his mother as the Prophet says ⁽⁶⁾ : "*Heaven is at the feet of mothers.*" In so doing, Islam has made of gratifying and having mercy on mothers a path to heaven. Similarly, the Prophet says ⁽⁷⁾ : "*Allah has prohibited you against mothers' recalcitrance.*"

Significance of Pre-school Stage

Islamic legislation has laid the responsibility of child upbringing on the mother and has also laid the greater burden on her, especially during the childhood stage. This is because this stage requires suffering and endurance to which women have been more prepared than men. And also because this stage requires compassion which is inherent in women. Allah has endowed woman with so much that made her worthy of taking the responsibility. Woman is more productive than man in one of the most important social and psychological processes, i.e., the social upbringing process.

The child – from birth to the age of three – has certain characteristics and circumstances about which many people do not care, although this is practically agreed upon. This stage is one of the most serious stages which influence man's life during all the stages of his life due to the influences which he faces and his reactions to them. Therefore, child care is, in actual fact, a care for the future of the entire nation, as education is an investment of human resources, and because it is the way to achieving individual and societal development. The major drive beyond that is that education is essentially a social upbringing of the child and a means of helping him/her to invest his abilities and potentials.

The most recent study on this topic was conducted by a professor at Alexandria university.⁽⁸⁾ She emphasises the following important points :

- a. The early services which the child experiences during this stage have a great impact on his growth during the adolescence and puberty stages. They also reflect their influence on his personality and social adjustment in all his/her had futuristic stages.
- b. It is the stage where the principles of physical, mental and psychological health are laid down. It is also the model which the child follows in the development of his personality. All these principles are laid down during the pre-school stage. After this stage, growth is actually an extension and modification of the original model which his personality has been modelled on.

- c. It is the stage of flexibility, modelling and ability to learn, where the child is ready to accept and absorb everything he/she hears, touches and tastes. It is a stage of strong vulnerability to the various influences. Environment has a vital role as it is an essential factor in forming the child's personality. Once the family environment is rich in motives rousing attention and satisfying curiosity and drives to activity and interaction with adults in his/her environment. It may help the child to be content with himself and his society. The researcher also 'conducts' that social and psychological problems which the individual suffers from during the stages of his/her life originate during the first six years of his/her family life, and this is substantiated by all other researches and studies. This may illustrate the influence of upbringing during childhood, as the child is a portrait of a family with all its good and evil.

Significance of Woman's Role in the Family

Child care does not only include suckling and nursing, but there are other psychological and emotional sides. Here emerges the importance of the mother as an educator of a whole generation, as she provides everything she has to her children. Therefore, the mother is regarded as an important element in the stability of the life of any human society, whether it is big or small. She is the key to progress and the asset of reformation in the society. She is capable of implanting values, principles and faith in the members of her family. In addition, she willingly makes them good citizens capable of active participation in achieving progress and development to society. There have been women who brought up their children on the spirit of jihad, building and work. In this

respect Jean Jacques Rossau says : "Men are made by women, thus if you wanted to have great men, teach women what greatness and virtue mean."⁽⁹⁾

Consequently, it is said that the upbringing and education of man is an individual process while those of the woman are the upbringing of a whole family and the entire society which woman has undertaken since the childhood of her children until the school age. Specialists in education and development focus on the importance of upbringing the individual in this stage of his/her life, as it is the primary asset for building up the individual which relies mainly on the values, principles and ideas that the mother implants in him/her. The mother is fully responsible for developing her child; physically, intellectually, socially, spiritually and aesthetically. If we put in our consideration that most young children do not go to nurseries, the responsibility laid on the mother is extended to the age of six. If we knew that the number of four-year-old children in Egypt accounts for 15.6% of the total population which amounts to 18.2% up to the age of six, we would realize the great responsibility laid on the mother as well as her impact on her children in their childhood and later on. There is a difference between a child looked after by an enlightened civilized mother and another child looked after by an ignorant mother. No doubt that the former will be an innovative and creative child who can depend on himself and has a strong personality, while the latter will be unable to create or innovate.

World Interest in Motherhood and Child Upbringing

The UN human rights' committee has published a new draft law in the member countries in 1975 to eliminate discrimination among women on the occasion of the World Year for Woman. This project is regarded as a serious

change in modern world thought, as it stipulates that : “Any project of laying down laws in the world to organize women issues and determine their relation with men, should regard the fundamental role of woman in social life, namely motherhood, raising children and creating the happy atmosphere for establishing a happy home”. This draft law conforms to the teachings of Islam which appeared 1400 years ago.

Similarly, World Health Organization⁽¹⁰⁾ has published that “There is no doubt that one of the greatest roles of woman in life is motherhood and child upbringing. In so doing, she provides society with elements of construction and progress, and the greater her honesty is in this job, the better the outcome will be for the whole nation.”

Lady Harlyk, wife of the British Ambassador in America a specialist writer in woman affairs—states that ⁽¹¹⁾ “As a matter of fact, the simplest thing to woman these days is to declare her independence and to be equal to man in work, but regarding her home and family, they occupy the third and fourth classes. I have been much disturbed and embarrassed to see some women pride themselves on being bad at cooking, dress-making or doing housework.”

Lady Harlyk has also observed that the tragedy of woman lies in abandoning her vital obligations as a woman, Abandoning establishing a happy home abandoning cooking, dress-making, and having children, abandoning all responsibilities towards the family in order to live as she wishes. The woman who prefers reckless and irresponsible life and follows fashion and prides

herself on being ignorant of the simplest household jobs—is, in fact, belittling herself and making herself a victim of irresponsibility.⁽¹²⁾

A french woman has written a book on the role of woman⁽¹³⁾ entitled : I want to Go Home where she prefers to work at home and take care of her children. A seminar was held on this topic in the French television where some prominent scientific and educational figures have participated. There is another speech by Mrs. Monik Beletee—Minister of Woman Affairs – during the presidency of ex-president Destain, released to “The Arabic Magazine”⁽¹⁴⁾ in reply to Simon De Buvoire who has declared that she does not like housework and that woman will never be liberated until she is liberated from children and be able to reject marriage. She added that family must be eliminated. The ex-minister replied that : “I respect Simon De Buvoire very much for her talent and active participation in the woman issue. But I disagree with her opinions in that when we stop having children, this means the end of the world, and that despising family life is a contempt for woman and man. I have always said that woman is not less intelligent or competent than man, but I just say that she is different from him.”

If the woman is primarily responsible for upbringing the child as she is physically and psychologically related with him/her, this requires more interest in woman in order to care for the society and its psychological health. This psychological health is achieved through a health society which is capable of reconstruction and development. Therefore, good interest in woman results in proper and healthy children, husbands and society simultaneously.

Call for Reforming Woman Affairs

The pioneers of the woman's reformation movement have had a great effect in her regaining of most of her rights given by Islam which were denied in backward ages. Among those pioneers are, Refa'ah Al-Tahtawi, Imam Mohamed Abdou, Kasim Amin, Hoda Sharawi and Malak Hifni Nasif, who have already been referred to and to their works in separet chapter

Refa'ah Al-Tahtawi states :⁽¹⁵⁾ “The spread of ignorance among women is the most important reasons in the misery of families and the corruption of children and their bad manners.” True education and high education, according to Al-Tahtawi, “improve the conditions of woman and they are the great means of having women in our nation who are aware of the value of honour and how to keep it. Thus if the essence of woman is good, education will make her better and more pious, and if she is reckless, education will not make her more reckless, but will decrease her recklessness if it does not defeat it completely. It has been proved that life with a decent and educated woman is much better than life with a stupid ignorant one. Without culture, woman will lose her value, though she performs her job as an animal does. He who depends on the ignorance of his wife is like a blind person who cannot differentiate between light and dark. If we educate the son, we are educating one person but if we educate the daughter, we are educating a whole family, as today's girl is tomorrow's mother who educates her sons and daughters”.

Ahmed Lotfy Alsayed⁽¹⁶⁾ states : “Woman education is the basis for reforming the family which leads to reforming the whole nation, as the family is the nucleus of social system. Once we start educating woman, we start

reforming the family. Woman education is what we should direct all our forces to. They should be geared towards reformation of Egyptian society as expressed by the great man Kasim Amin. I have never known a person who could expose him/herself to danger and sacrifice his/her life for the sake of reviving his nation with such outstanding courage as Kasim Amin did. Thus our young ladies are indebted to kasim Amin and they should know that the equality they have with their brothers is due to kasim Amin. Kasim does not ask them to mourn him as they did, but he wants them to make use of his gift to them and to fulfil their obligations towards their society.

Lotfy Alsayed adds that “a slave does not raise a free man but he raises a slave like him. A mother does not give her child any morals but those which she owns.” He wonders : “Would you like to have children with coloured morals to cope with different situations and care for nothing in life but to flatter their superiors ?” He also adds : “The best ways to bring up a girl is to prepare her since her first days to be a free human being with stable principles and good manners, then to be a model mother, in piety, kindness, and satisfaction, to be loving to her children, to instruct them on her principles and teach them how to love and serve their country and sacrifice their money, time and lives to please her.

Consequently, child upbringing and sponse care have no longer been mere role-playing or one of the instinctive tasks or far-sightedness, but woman education has become one of the essential things in helping her perform her responsibility of caring for her children, husband and family.

Child upbringing—a midst crowded and complicated modern societies and the tremendous mental, and psychological pressures – requires experience, abilities and skills which need education, culture and practice to be acquired, since it is difficult to separate the children from their society, environment or the various influences such as the family, school or mass-media. Thus, child upbringing requires the woman to be a scientific encyclopedia.”

WOMEN AND WORK

Islam's View of Women's Work

One of Islam's spoiling features of woman is that it does not oblige her to earn her living to provide for herself or anybody else, and at the same time it does not prevent her from work. That is because Islam is a realistic religion. The creator of man knows that there are circumstances which may force woman to work. In addition, Islam's view to work is based on honouring, dignifying and encouraging it. In addressing people, Islam's motto is manifested in Allah's saying : “*And say*” : *Work (righteousness) ...*” (Surat : Al-Tawbah, verse 105). Work in Islam has been accompanied with honourable deeds. The work, dignified by Islam is mental, manual and physical all alike.

If Islam has excluded woman from manual work, and assigned her expenditure on her father, husband brother or son lest that work should be hard on her, however, she has not been excluded from mental work, as she is commanded by Allah to help in general reformation by means of enjoining what is right and forbidding what is wrong, and to do some reform work inside the first cradle of human kind, i.e. the family.

Nevertheless, the great responsibility assigned to woman in caring for her family does not imply denying her role outside the home, or excluding the man from sharing the woman in nursing and taking care of children. In this respect A'ishah was asked how the Prophet (P.B.U.H) did in his home.⁽¹⁷⁾ She said : *“He does the same job of those at home (i.e. caring for and serving them) till Bilal calls for prayers), then he goes out.”*

Views on Woman's Work Outside the Home in Egypt

Egyptian woman has achieved a unique success to the extent that she has reached the finest executive positions in Egypt as occurred in the Ninth Chapter “Women and Politics”. Nevertheless, there have been some recent views calling for women to return home.

It was published in the Egyptian Al-Ahram paper on 2-2-1992 under the title : “Heated discussions in Shura Council on Woman Work” that : “Mustapha Murad, Chairman of Libral Party, Calls for women's return home, and Sheikh Attia Saker says : “What Mustapha Murad is calling for is against Islam.”

Mr. Mustapha Murad has called for women's return home saying : “Home is woman's place as she spends 87% of the national income when she goes out for work which is as many times equal to the government expenditure that amounts to 4 billion pounds. He has also added that when woman goes out for work, she abandons the task she has been created for, which is rejected and she must not squeeze herself in work. Then he said loudly : *“stay quietly in your houses”*. This came as a comment on “word by Member Soheir Gilbanah in which she was calling for increasing the numbers of women in the

Municipal committees. Shura Council Member, Fayza Hammouda remarked that Mr. Murad has a daughter working as a successful doctor who has represented the Liberal Party (which is headed by Mr. Murad) in Egypt and abroad.

During these arguments Sheikh Attia Saker (One of Al-Azhar's greatest scholars) emphasized that work is a right of every human being. The man has his status and so has the woman and that when the woman chooses the right job, this does not obstruct her task at home. He also argued that she could go out for work if she needed work provided that she sticks to the manners recommended by Islam.

Egyptian prime Minister also said in an interview to Akhbar Elyom paper on 16-11-1991 that he is not content with woman's return home. In reply to a request presented by one of the participants in the Higher Administration Conference held in Alexandria, who has called upon the government to adopt the idea of giving women early pension at an early age to help in solving the unemployment problem, the Prime Minister said : "Search for another solution for unemployment away from the woman, such as creating new investment opportunities. He added also that this idea is getting stronger in the recent years although such ideas are totally against the constitution which stipulates complete equality between men and women in all rights. He argued that he personally believes in the woman's capability in participating in general work exactly like man in education, health, university professorship as well as public and private sectors.

In Egyptian Shura Council Discussions as well during 17, January, 1993 discussions, Fikry Makram Ebeid said "Unemployment is spreading now among the uneducated which is very serious. The educated person has great ambitions that cause him frustration and gives him a feeling of hatred and grudge towards society... "Then he called for decreasing women's work in government organizations and departments so as to give way to unemployed youth and to find enough work opportunities for them. This was commented on by Council President Dr. Mustapha Kamal Helmy that there is a fundamental dimension that should be considered when talking about unemployment. The treatment has not in limiting education or decreasing the number of working women, but in finding economic and social development plans providing real work opportunities. Council member, Sakinah Fouad remarked that "Woman's work is not responsible for unemployment, since it is a right given to her by constitution. Calling for decreasing it represents a weak opinion and marginal remark. Is work a right for men and denied for women ? Is unemployment treated by alleviating competition between woman and man at work." Then, Council member, Tharwat Abazah remarked that : "Woman should work as long as she does not have children, but if she has got a child she has to give way to man, especially in the current unemployment period. The corruption which our current generations suffer from could be referred to the fact that the child has lost all mother's affection and care. Council President commented that : "Woman's right to work is legislated and that education sector avails too much from woman's work." Another member, Dr. Farkhunda Hassan interrupted and asked for closing the argument on this topic since it is a settled issue." Then member Samya Alguindy remarked : "The percentage of working woman to the total work power is very scant which does not amount to 20%. Besides, labour law gives woman a six-month custody right. If she goes out for work during this Period, this is an indication that she is in need of her salary. Therefore, she has

sacrificed her right of custody

It is noteworthy that this topic has been triggered several times in recent years. In 1976 a socialist thinker in a people Assembly session dated 1/3/1976 on (Future of Political Work Committee – headed by Dr. Mustapha Khalil), called woman to commit herself to housework believing that this would improve the standard of living and family income as a result of the increase in man's income !! he also added that there is no economic need to woman's work. General Saad–Eldin Al–Sherif has called, in the General Assembly in 1977, for woman's return home to bring up her children in return for half salary.

It has been observed through an opinionnaire testing woman's return home for half salary that ⁽¹⁸⁾ 52% of female sample and 54% of male sample supported this opinion. It is interesting to note that the respondents who supported this suggestion are highly educated and with average income. Woman's secretary of the Socialist Union ⁽¹⁹⁾ called upon working women everywhere to join her in resisting the suggestion adopted by M.P. Saad–Eldin Al–Sherif before it becomes a draft law.

Similarly, the same topic has been triggered in the seminar held in Al–Ahram paper and published on 18 July, 1980 where a panel of educated people, university professors and experts have participated. Some participants supported woman's devotedness to motherhood and family care believing that woman's work should be considered in relation to the needs of society and that Egypt is rich in manpower. Therefore, in case of need to women work, there are certain tasks that can be assigned to women at home.

Once again the same argument was started in 1982 on the occasion of the study submitted by the Education and Training Sector in the National Council for Scientific Research and Technology on working woman in Egypt. The study revealed that ⁽²⁰⁾ woman participation represents a high percentage in all fields of work, and that woman participation in work has become a must to the national income. However, the passive influences of woman's work surpass the positive effects. The study provided the following recommendations : woman's work is not a substitute to her job as a wife and mother, and the state has to provide means of reconciliation between her work and family assignments.

On 31, August 1982 Al-Ahram newspaper published opinions of some leading women and men experts on the idea of the woman's return to her home. All have rejected the idea, and stressed the necessity of helping woman to reconcile between her work and family obligations. However, some leading women have proposed giving the woman a three-year-unpaid vacation or a ten-year vacation for one-fourth of the salary, at the beginning of starting her family in order to care for her children. Another leading woman suggested that * there should be some evaluation for housewives and that they should be granted a permanent pension.

Researches have not ignored dealing with "the influence of woman's work on children family relation and family attitudes."⁽²¹⁾ Researches indicate that the percentage of the feeling of family union and integrity is 93%, and that the relation between working woman and her children which is mainly based on

(*) She is a Board of Direction member in Women Union and Vice president of Hoda Sharawy Society.

love is 72% – and that love emotion at children on working women is 57%, positive attitude in parental attitudes is 68% and finally the atmosphere of happiness and security is 61%.

The present research has proved that working woman has positive attitudes towards her children. It has been demonstrated that working woman looks forward to seeing her children on returning from work in order to compensate the time that she spends at work. She also gives them the chance to express themselves and encourages them to be independent gradually. It has also been demonstrated that working woman values the importance of time, as she is particular about time at home. She is also interested in teaching her children and following up their achievement. In other studies,⁽²²⁾ the percentage of children of working women was higher than those of non-working women, regarding social and emotional maturity as well as general psychological adjustment.

Family Task

Family task has been known since olden times. It has occurred in heavenly legislations and man-made constitutions. Therefore, dimensions, importance and seriousness of family task in society should be clearly identified. In addition, identification of its obligations and responsibilities and how to organize their practice should take place in order to provide protection for mothers and children as well as care of children and development of their abilities.

Family task is the first task occupied by woman. She has demonstrated in the past, present and future that she is the most competent to undertake such task due to the personality traits and abilities that she possesses.

With woman's going out for work this job has become vacant which resulted in a deterioration of children's health as well as moral and practical standard. Consequently, this has led to deterioration in the social and economic standard, since the young generation is an essential element of human investment. later, the family task has once again imposed itself on society and working woman and has thus imposed religious and national duties on concerned government systems in protecting motherhood, childhood and youth by providing for women means of reconciliation between her work and family duties.

The proposal of woman's staying at home and caring for children has become accompanied by a proposal of giving her a salary for such jobs. Society's view of such jobs has developed as it no longer regards them as mere insignificant household jobs, but as a social task of woman which has economic and material values.

The proposal of giving the woman a salary for family care and motherhood, has become a topic for discussion in most advanced and modern countries. In France, for instance, experts in administration call for looking at motherhood as a social job that should be paid for.⁽²³⁾ Moreover, they proposed a draft law determining a salary for motherhood in December 1974. Similarly, this subject has been discussed in a conference held in West Berlin in the same

year where eight countries have participated including American, Turkey and Israel.

Arabic Thinkers Seminar on Childhood

An Arab thinker ⁽²⁴⁾ has once commented on woman's work saying : "I don't think this topic can be discussed like that. It is no use if the woman does not work and she is completely separated from her child at home, as she might spend all the time in the kitchen, for example ... What is the criterion then ? Is it just her being under the roof of the house ? What use if the woman is ignorant or uneducated and cannot answer the child's needs ? I believe this problem has to be reconsidered. The presence of both father and mother is required for the sake of the child, and any imbalance might disturb the child's education. Parents' presence does not mean their physical presence, but there should be real intellectual as well as educational presence. This entails some kind of spiritual communication between the child and his family. In some cases, the mother's absence may be good for the child; this applies to working and non-working women, and to the father as well. Therefore, we should distinguish between work and woman's and man's awareness of child's needs, since parents' presence at home must be educational, intellectual as well as spiritual.

A lady thinker ⁽²⁵⁾ has also remarked that : "I shall review some remarks on woman and work. The argument will be around a working woman who cares for her children, a second who does not work and cares for her children, and a third one who does not work or care for her children and spends most of her time going to clubs or visiting others. I would like to indicate that the criterion of child care is not the amount of time spend by parents with the child.

but it is how to spend that time. I agree with Dr. Helmy Al-Hadidy in that working woman can make good use of the time she spends with her children by trying to compensate the time she spends at work. In addition, working woman socializes with other societies providing her with a positive dimension in child education, which helps in inculcating realistic values in children.

Woman and Continuous Development Seminar

Nadia Hejab ⁽²⁶⁾ has stated that : “Who of us does not know of women who do not work ? Women who work outside or inside homes spend more time than men. Woman's housework yields great economic value to the family. To society, let us assume that we have employed housekeepers to do the jobs of women, then how much should we pay them. In addition to the household tasks done by women, they play a crucial role in making food products in rural areas. Specialists and planners' negligence of this role or taking it for granted has led to setting development plans which are as harmful as big disasters. We do not exaggerate when we say that results of development in the Arab region during the past two decades were unstable, since the roles played by woman were neglected. This may be one reason for Arab regions' paying expensive bills for imported foods in the late 1990s. Nadia Hegab adds also that “What is needed is not only woman's participation in development, but to acknowledge the actual role of the woman as a productive force – paid or unpaid – and to treat her on equal footing with man in order to avail from the opportunities of training, technology, credit and other facilities within the framework of development. It is high time to coin a new statement for the 1990 such as : ‘No development without woman’.

She has also added that : how can we take care of the best of what the Arab family still has under the pressures of civilization and modernity ? It is certain that the answer to this question lies not in continuing the traditional roles assigned to woman for ever, but there are also other ways. The socio-economic committee of West Asia has found an alternative called (The Third Choice). In a research conducted by Mr. Riyad Tabara, (ASKWA) believes that the other two choices available to woman during the past two decades were : "Stay at home and be to your family or go to the outside world, work, undertake with your family the double suffering." It is evident that the "first choice" means that the woman stays at home and abandons the idea of working; the second choice stipulates adaptation of family life and woman's traditional role with the permanent job. Therefore (ASKWA) has proposed the third choice which stipulates adapting work circumstances with family needs and requirements of marriage life and motherhood.

In order to adapt work circumstances with what the family needs from woman, there are four conditions that should be met. First, we should provide part-time and flexible-time work opportunities for women, which give options in work hours and times. Second, women working as part-timers should not be assigned only marginal tasks, or be exposed to exploitation for that, and they should get (whenever possible) promotion opportunities. Third, women should be able to resume their work after long vacations taken for child education, even if these vacations amount to several years. Finally, when vacations and urgent leaves off work are decided, legal motherhood, and marriage and family requirements should be taken into consideration. \

The researcher has the following comments :

First : There should be a discrimination between woman according to their circumstances. Talking about woman's going to work should not be a public talk, as women – according to work – are not equal, but they are of various sorts. Therefore, there should be some kind of distinction between women who have the right to work outside the home and those who should stay at home, and to what extent. Then it should be decided which types of jobs should be assigned to women and which types should be denied them, since there are married women with and without children and there are those whose children have grown up and those whose children are still young needing permanent care. There are also young ladies, widows, and divorced women.

This might indicate the great mistake committed by those who view woman's work from one general perspective including all women without any discrimination. It is doubtless that the drives for work differ from one woman to another. Similarly, psychological, social and economic circumstances which govern the behaviour of each category differ from one category of woman to another. Therefore, it becomes necessary to categorize the different types of woman in any employment laws which may be issued subsequently. It might be useful also to distinguish between the jobs that fit women and those which do not.

The Second Point is that although the proposal of paying women for staying at home and child care is being roused in Egypt and most advanced and modern countries, the researcher regards this proposal as underestimating woman (mother and wife) and relegates her to the status of a nurse : and does not amount to the status given her by Allah in the family, or to the great reward of Allah. He says : “... and say : *“My Lord ! bestow on them (my parents) Thy Mercy even as they cherished me in childhood.”* (Surat : Al-Isra', verse 24). In this verse the son appeals to Allah to reward his parents for educating him for gratis. What a difference there is between that who gets his payment from Allah and that who gets it from a fellow-human being, as Allah may reward the mother by giving her health that enables her to perform her role in bringing up her children and attending to them. He may also reward her by blessing her children and making them a source of happiness to her in life and after life. It is noteworthy to quote the Prophet's tradition : *“Man's work is ceased in life except in three aspects; among which is a good son who prays for his soul.”* Likewise, Allah may reward the mother by multiplying her fortune, since all fortune is granted by Allah, as illustrated in His saying : “... *We provide sustenance for you and for them ...*”, and *“We shall provide sustenance for them as well as for you ...”* (Surat : Al-An'am, verse 151 and Surat : Al-Isra', verse 31).

For a woman to ask for a material payment for caring for her children, is a very shameful and scant payment with the full sense of the word. Allah has granted her a lofty status which can never be valued for money for the burden she takes for the sake of her children. In this connection, the researcher reviews a message directed to the editor of Alakhbar newspaper ⁽²⁷⁾ under the title :

“Under the Feet of Mothers” where the sender says : “What we see today is confusing and contradictory, since social life has become upside down. There is a lot of men who undertake child upbringing while their wives are busy at their work which consumes most of the day; exhausts them and forces them to rest for the rest of the day. This results in the impractical participation of woman in educating her children. It has become a prevalent phenomenon that women leave their children to the care of a foreign or a local maid-servant. We also notice that the behaviour of such children is alien to original Egyptian family with its conventions and traditions, which is dangerous to the country in the near future.

Another prevalent phenomenon is when a separated woman willingly abandons her children and does not see them except at long intervals. She also intentionally deprives them of her affection and warmth, as the only relation between them is based on material compliments. In the meantime, husbands reject marriage and continue sacrificing themselves for the sake of educating their children”.

After this introduction the sender of the message * wonders : “if the mother referred to in the tradition of the Prophet, “*heaven is at the feet of mothers*” is the one who has born the child for nine months or is it just a title or motherhood or the action itself for both woman and man ? It is against reason to think that dignifying the woman is meant for a woman like the ones mentioned in my letter. Can we give the title “motherhood” to man ? and is the dignification defined to women general to both men and women ?”

(*) His name is Mahmoud Al-Kaysouny.

The answer – hopefully the editor's answer – is that motherhood is action, meaning and a job, once this is available in a creature, Heaven will be at his/her feet.

The writer wishes to add the proposal of paying woman for taking care of her child to the circumstances numerated by the sender of the letter.

Some Social and Economic Indications Reflecting Women's Status in Egypt⁽²⁸⁾

Some Marriage Types and Marital Status

The study indicates that the percentage of unmarried males and females has relatively increased among males during 1960–1976, while no great changes in the marital status of both sexes have occurred between the census of 1976 and 1986. Regarding age at the first marriage, though the legal age of marriage for males in Egypt is 18 years and 16 years for females, fertility survey in Egypt in 1980 indicated that 36% of married women had got married before the legal age of marriage. Egyptian health demographic research in 1988 indicated that this percentage is decreasing.

Table No. (14)

Female Distribution According to the Marital Status in Egyptian Rural and Urban Areas in 1986.

Marital Status	Urban		Rural		Total	
	Number	Percentage	Number	Percentage	Number	Percentage
Never married	1559471	24.8 %	1238622	16.9 %	2798093	20.5 %
Married	3831320	60.9 %	4879909	66.5 %	871122	63.9 %
Marriage Contract	95140	1.5 %	49787	0.7 %	144927	1.1 %
Widow(er)	720759	11.5 %	1074134	14.6 %	1799893	13.2 %
Divorced	81810	1.3 %	92875	1.3 %	174685	1.2 %
Unspecified	2356	—	1324	—	3680	—
Total	6227977	100 %	7336651	100 %	13632507	100 %

It is evident from this table that the percentage of widows is high. Their percentage in the urban and rural areas ranges between 11.5% and 14.6%. Similarly, divorce ratio is low as it accounts for 1.3% in urban and rural areas alike. This might correct some mistakesn concepts about the divorce freedom in Muslim Egypt and its danger to society. Generally speaking, the study indicates that most women marry men who are older than them, and that 2% of women married men younger than them, and about half the number of women married their relatives. This is according to the results of 1980 Egyptian Fertility Survey.

Regarding marriage stability, the study indicates that about 14 – 16% of women ended their first marriage in divorce or became widows according to the above table. Results of the first Survey indicate that about 55% of women who failed in their first marriage have remarried.

Regarding Awareness of Contraceptions

The study has indicated – through national fertility researches – that the percentage of previously married women's knowledge of contraceptions has increased from 90% in 1980 to 98% in 1988. It has also showed that pills is the most widely known contraception. Concerning the previous use of contraceptions, the percentage of previously married women who have used any kind of contraception, has increased from 40% in 1980 to 57% in 1988. This has led to the following : ⁽²⁹⁾ a tangible decrease in the population rate later on, since it decreased from 3.04% in 1985 to 2.38% in 1993. Similarly, the lifetime average of Egyptian citizen has risen from 58.5 years in 1989 to 61 years in 1992. In addition, the number of children born by Egyptian woman has decreased from 5 children in the average in 1982 to 3.9 children in 1992. The child mortality rate has also decreased from 11.9% in 1982 to 6.1% in 1992.

Family Living Characteristics

The study conducted by the Central Agency for General Conscription and Statistics has revealed that prevalent family living types consisted either of husband and wife or only one of them with their unmarried children. People in Egypt do not tend to live by themselves, as the percentage of one-member family was about 6% of the total number of families in 1976 and 1986 census.

Rate of Family Head

The study revealed that the rate of family head for male between 25 and 29 years account for 44% which rises up with age. Rate of ladies of the house is very low under the age of 40, after which this rate rises gradually according to age. The rate of family head rises for males, married persons

followed by widowers and the divorced. The rate of housewives is higher among widows followed by divorced women where half of the widows and one-third of divorced women are ladies (heads) of their families.

This indicates that Egyptian family is a coherent one with a head (man or woman) whether the family head is married, divorced or widow(er).

Regarding child care outside the house: (30) the number of registered associations engaged in the field of mother and child care in Egypt were in total 204 (family associations 44) up till 1989.

Table No. 15

Mother and Child Care Centers and Units

	1985	1989	Change Percentage
- Mother & Child Care Centres	245	237	3.3
- Units of Mother & Child Care in Urban Health Groups.	283	579	3.5
- Units of Mother & Child Care in Rural Groups	2013	2083	3.5
- Total	2841	2899	2.5

There is no bonus for newly-born babies or anything of the like, but there is the Sadat Pension of exceptional ones for those who have nobody to support nor any source of income. Families benefitting from this pension in 1990 amounted to L.E. 10819928 as shown in the following table :

Table No. 16
Families Benefitted from Sadat Pension (1990)

Year	1989	1990
No. of Families	18253	188351
Distributed Sums (L.E.)	9675631	10819928

* * *

Reviewing the four chapters on women and education, women and economics, women and politics and the home, it becomes obvious that the *second hypothesis* of this research which is that: *women can play* an effective role in social, economic and political development of the society,” is proved to be right.

On the other hand, reviewing charter twelve; “obstacles facing the Egyptian women, it comes obvious that the third hypothesis of this research which is that: “Disputes about women’s rights arise from a shallow understanding of some of the most important concepts” is also proved to be right.

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CHAPTER ELEVEN

RESULTS OF THE FIELD RESEARCH OF PART II

"Women's Questionnaire"

The field research of Part II covers the following:⁽¹⁾

A) <u>A quota sample which represents women's community in Egypt:</u>		
This sample is composed of 391 units stratified into 8 sectors as follows:		
	<u>No.</u>	
Married working women having small children	30	
Married working women having grown-up children	30	
Married working women having no children	15	
Married unemployed women	<u>121</u>	
Total married		196
Unmarried working women	41	
Unmarried unemployed girls	<u>64</u>	
Total unmarried		105
Married rural women		35
Businessmen who employ women		<u>25</u>
TOTAL NUMBER OF THE SAMPLE		361
B)	A sample of female leaders of woman's movement in Egypt (selected according to their famous reputation)	<u>30</u>
	GRAND TOTAL	391

The following are the results of each stratification of the sample according to the questionnaire forms designed to fulfill the needs of the field research:

(1). - For the structure of the sample see the introduction
 - For more details, see appendix iii

(A) WOMAN'S COMMUNITY

(1) Questionnaire of Married Working Women who have small children

Number of Questionnaire Forms: 30

The reply is as follows:

a) Motives of Work:

75.9% of the sample said that the essential motive of their work is the lack of money, while 20.7% stated that they work outside the house just to spend time in a useful way.

b) Husband's Acceptability of Wife's Work:

63% of the sample said that their husbands accept their work outside their houses enjoyably, while 25.9% said that their husbands accept their work unwillingly.

By applying the K^2 statistical analysis to test the significance of hypotheses, the result was that the work of women outside their households depends upon the acceptance of their husbands (see Appendix III).

c) Harmony between Work and Home:

— 96.4% of the sample can compromise between their work and their care to their husbands and children.

d) Mother's Choice between Children's Interest and Work Interest:

86.7% prefers children's interest.

e) The Way Children Spend their Time Till Mothers' Return from Work:

10% at the club, 36.7% at home under the custody of relatives while 36.7% spend their time at home playing alone.

f) Time Spent with Children during Mother's Working Day:

83.3% spend less than 10 hours while 16.7% spend between 10 - 15 hours.

- g) **Participation in the Coverage of the Family's Expenditures:**
90% contribute with husbands while 10% do not.
- h) **Percentage of Contribution:**
14.8% contribute with less than 50% of their income, 6% with almost 50%, 18.5% with more than 50% and 44.5% with all their income.
- i) **Decision Making if Wife's Opinion Opposes Husband's Opinion:**
3.3% the final decision is for the wife while for 80% the final decision is for the husband.
- j) **Having Private Wealth and Property:**
26.7% of the sample have private properties while 63.3% do not have.
- k) **Participation of the Husband in Managing Wife's Properties:**
75% of the sample permit their husband to share in managing their properties while 12.5% manage their properties alone.
- l) **Having Male Colleague at Work:**
96.7% have male colleagues.
- m) **Kind of Relations with Male Colleagues:**
89.7% are treated as sisters while 6.9% are treated as competitors.
- n) **Acceptability of the Society of the Married Working Women:**
87.5% of the society respects the working married woman while 8.3% does not.
- o) **Whether Job Links the Individual with Social Life or not:**
70% accept it, 23.3% accept it to some extent while 6.7% deny it.
- p) **Whether Job Improves Ethical Standard and Creates Strong Ties among Members of the Same Profession:**
46% accept it, 43.3% accept it to some extent while 10% deny it.

- q) **Scope of Relationship at Work:**
14.3% among the working women alone, 57.2% between the working women and the working men and 28.5% between the working women and the society as a whole.
- r) **Work as a Social Duty in Islam:**
73.3% accept it, 16.7% accept it to some extent while 10% deny it.
- s) **Work from the Point of View of Islam, Assists in Developing the Character of the Individual:**
70% accept it, 20% accept it to some extent while 10% deny it.
- t) **Whether Professional Groups will Replace (in future) the Family Regarding Educational Functions:**
20% accept it, 46.7% accept it to some extent while 33.3% deny it.
- u) **Propagation of Islamic Teachings and Virtues Through Work:**
93.4% agree with that.
- v) **Means of Propagation:**
92.9% by being a good example, 7.1% by being propagator

(2) **Questionnaire of Married Working Women Who Had Mature Children (20 Years & Above)**

Number of Questionnaire Forms: 30

- a) **Motives of Work:**
73.3% of the sample said that the essential motive of their work is the lack of money, 6.7% stated that they work outside the house just to spend time in a useful way while 10% mere interest for work.
- b) **Husband's Acceptability of Wife's Work:**
43.3% of the sample said that their husbands accept their work outside their houses enjoyably, while 33.3% said that their husbands accept their work unwillingly and 23.4% reject but keep silent.

By applying the K^2 statistical analysis to test the significance of hypotheses, the result was that the work of women outside their households depends upon the acceptance of their husbands.

- c) *Harmony between Work and Home:*
 - 80% of the sample can compromise between their work and their care to their husbands and children.
- d) *Mother's Choice between Household Interest and Work Interest:*
85.8% prefers children's interest.
- e) *Self Satisfaction Towards Children:*
36.7% to great extent, 63.3% to some extent.
- f) *Area of Shortage:*
20% of them failed to give more care to their children, 60% failed to know their problems thoroughly while 20% of them did not take care for their religious teaching and education.
- g) *Whether Still More to be Given to the Society after Children Became Mature:*
76.7% agree while 6.7% disagree.
- h) *Retirement of the Woman Whose Children no Longer Need Her Care:*
26.7% it means a loss to the society, 46.7% it exposes her to despair while to 26.6% retirement means rest for her.
- i) *Participation in the Coverage of the Family's Expenditures:*
90% contribute with husbands while 10% do not.
- j) *Percentage of Contribution:*
15.5% contribute with less than 50% of their income, 12.5% with almost 50%, 15.5% with more than 50% and 56.5% with all their income.
- k) *Decision Making if Wife's Opinion Opposes Husband's Opinion:*
10% the final decision is for the wife while for 73.8% the final decision is for the husband.

- l) **Having Private Wealth and Property:**
50% of the sample have private properties while 46.7% do not have.
- m) **Participation of the Husband in Managing Wife's Properties:**
60% of the sample permit their husband to share in managing their properties while 26.7% manage their properties alone.
- n) **Having Male Colleague at Work:**
86.7% have male colleagues while 13.3% do not have.
- o) **Kind of Relations with Male Colleagues:**
80.8% are treated as sisters while 7.7% are treated as competitors.
- p) **Acceptability of the Society of the Married Working Women:**
80% of the society respects the working married woman while 6.7% does not.
- q) **Whether Job Links the Individual with Social Life or not:**
66.7% accept it, 33.3% accept it to some extent.
- r) **Whether Job Improves Ethical Standard and Creates Strong Ties among Members of the Same Profession:**
63.3% accept it, 23.3% accept it to some extent while 13.4% deny it.
- s) **Scope of Relationship at Work:**
15.4% among the working women alone, 15.4% between the working women and the working men and 65.2% between the working women and the society as a whole.
- t) **Work as a Social Duty in Islam:**
76.7% accept it, 20% accept it to some extent while 3.3% deny it.
- u) **Work from the Point of View of Islam, Assists in Developing the Character of the Individual:**
80% accept it, 16.7% accept it to some extent while 3.3% deny it.

- v) *Whether Professional Groups will Replace (in future) the Family Regarding Educational Functions:*
10.3% accept it, 58.6% accept it to some extent while 31.7% deny it.
- w) *Propagation of Islamic Teachings and Virtues Through Work:*
96.7% agree with that.
- x) *Means of Propagation:*
82.8% by being a good example, 17.2% by being propagator

(3) **Questionnaire of Married Working Women who Have No Children**

Number of Questionnaire Forms: 15

- a) *Motives of Work:*
20% of the sample said that the essential motive of their work is the lack of money, 46.7% stated that they work outside the house just to spend time in a useful way while 26.7% mere interest for work.
- b) *Husband's Acceptability of Wife's Work:*
73.3% of the sample said that their husbands accept their work outside their houses enjoyably, while 6.7% said that their husbands accept their work unwillingly and 20% reject but keep silent.

By applying the K^2 statistical analysis to test the significance of hypotheses, the result was that the work of women outside their households depends upon the acceptance of their husbands (see appendix iii).

- c) *Harmony between Work and Home:*
– 92.3% of the sample can compromise between their work and their care to their husbands.
- d) *Mother's Choice between Husband's Interest and Work Interest:*
95.4% prefers household and husband's interest to their work.

- e) **Participation in the Coverage of the Family's Expenditures:**
53.3% contribute with husbands while 46.7% do not.
- f) **Percentage of Contribution:**
12.5% contribute with less than 50% of their income, 12.5% with almost 50%, 25% with more than 50% and 50% with all their income.
- g) **Decision Making if Wife's Opinion Opposes Husband's Opinion:**
6.7% the final decision is for the wife while for 33.3% the final decision is for the husband and 60% gave no answer.
- h) **Having Private Wealth and Property:**
53% of the sample have private properties while 40% do not have.
- i) **Participation of the Husband in Managing of Wife's Properties:**
25% of the sample permit their husband to share in the managing their properties while 75% manage their properties alone.
- j) **Having Male Colleague at Work:**
92.9% have male colleagues while 7.1% do not have.
- k) **Kind of Relations with Male Colleagues:**
71.4% are treated as sisters while 21.4% are treated as competitors.
- l) **Work from Wife's Point of View:**
26.6% an essential need, 60% to spend leisure time in something useful and 6.7% an entertainment to avoid monotony of life.
- m) **Acceptability of the Society of the Married Working Women:**
93.3% of the society respects the working married woman.
- n) **Whether Job Links the Individual with Social Life or not:**
73.3% accept it, 20% accept it to some extent while 6.7% denied it..
- o) **Whether Job Improves Ethical Standard and Creates Strong Ties among Members of the Same Profession:**
60% accept it, 33.3% accept it to some extent while 6.7% deny it.

- p) *Scope of Relationship at Work:*
11.1% among the working women alone, 22.2% between the working women and the working men and 66.7% between the working women and the society as a whole.
- q) *Work as a Social Duty in Islam:*
66.7% accept it is correct, 26.7% accept it is correct to some extent while 6.6% deny it.
- r) *Work from the Point of View of Islam, Assists in Developing the Character of the Individual:*
53.3% accept it is correct, 40% accept it is correct to some extent while 6.7% deny it.
- s) *Whether Professional Groups will Replace (in future) the Family Regarding Educational Functions:*
38.5% accept it is correct, 23% accept it is correct to some extent while 38.5% deny it.
- t) *Propagation of Islamic Teachings and Virtues Through Work:*
60% agree with that, 13.3% disagree and 26.7% gave no answer.
- u) *Means of Propagation:*
77.8% by being a good example, 11.1% by being propagator

(4) Questionnaire of Unmarried Working Women

Number of Questionnaire Forms: 41

- a) *Motives of Work:*
29.3% of the sample said that the essential motive of their work is the lack of money, 39% stated that they work outside the house just to spend time in a useful way while 24.4% mere interest for work.

- b) **Guardian's Acceptability of Unmarried Woman's Work:**
87.5% of the sample accepted with willingness, 7.5% accepted without willingness and 5% rejected but kept silent.
- c) **Having Male Colleague at Work:**
92.7% have male colleagues while 4.9% do not have.
- d) **Kind of Relations with Male Colleagues:**
78.9% are treated as sisters while 21.1% are treated as competitors.
- e) **Acceptability of the Society of the Unmarried Working Women:**
56.1% feel too much respect, 31.7% feel respect to some extent, 7.3% feel insignificant respect and 4.9 it does not respect.
- f) **Work as a Valid Chance to Meet Potential Husband:**
52.5% agree with that and 35% disagree.
- g) **Success in Work as an Alternative of Marriage:**
52.5% agree with that and 35% disagree.
- h) **Work from the Point of View of Unmarried Working Woman:**
43.9% is essential need, 48.8% just to spend leisure time in something useful and 4.9% as an entertainment to avoid monotony of life.
- i) **Productivity of the Unmarried Working Woman Compared with the Married Working Woman:**
70.7% agree that unmarried working woman is more productive and 19.5% disagree.
- j) **Whether Job Links the Individual with Social Life or not:**
75.6% accept it, 19.5% accept it to some extent while 4.9% denied it..
- k) **Whether Job Improves Ethical Standard and Creates Strong Ties among Members of the Same Profession:**
75.6% accept it, 22% accept it to some extent while 2.4% deny it.

- l) **Scope of Relationship at Work:**
29% among the working women alone, 53.5% between the working women and the working men and 35.5% between the working women and the society as a whole.
- m) **Work as a Social Duty in Islam:**
90.2% accept it, 9.8% accept it to some extent.
- n) **Work from the Point of View of Islam, Assists in Developing the Character of the Individual:**
35% accept it, 42.5% accept it to some extent while 22.5% deny it.
- o) **Whether Professional Groups will Replace (in future) the Family Regarding Educational Functions:**
97.9% accept it, 2.1% accept it to some extent.
- p) **Propagation of Islamic Teachings and Virtues Through Work:**
97.9% agree with that while 2.1% disagree.
- q) **Means of Propagation:**
69% by being a good example, 15.5% by being propagator

(5) **Questionnaire of Married Unemployed Women**

Number of Questionnaire Forms: 121

- a) **Cause of Unemployment:**
41% expressed self desire, 25.6% husband's desire, 22.3% common desire and 9.1% did not think it over.
- b) **Sufficiency of Husband's Income:**
62.8% more than enough, 29.8% somewhat enough and 7.4% not enough.

By applying the K^2 statistical analysis to test the significance of hypotheses, the result was that there was no relation between hindrance from work and the sufficiency of husbands' income.

- c) *Whether Households Activities Consume All Wife's Time:*
67.8% said yes and 28.9% said no.
- d) *If Not - The Other Way of Utilization of Time:*
37.1% visiting relatives and friends, 34.3% at the club and 20% shopping.
- e) *Having Private Wealth or Property:*
43% have and 53.7% do not have.
- f) *Participation of Husband in Managing Wife's Properties:*
53.9% husband is permitted and 36.5% wife manages her properties alone.
- g) *Whether Woman Can Propagate Islamic Teachings and Virtues:*
83.5% agree with that.
- h) *The Way It Can be Performed:*
74.3% by being a good example, 23.7% by being propagator

(6) **Questionnaire of Unmarried Unemployed Women**

(Excluding University & High Institutes Students)

Number of Questionnaire Forms: 64

- a) *Whether Having Previous Inclination to Work:*
60.9% agreed that they had and 37.5% had not.
- b) *Reasons of Not Working:*
56.4% due to guardian's objection, 12.8% having no desire to work 5% on medical grounds, 10% found no job and 10.8% left it to the desire of parents.
- c) *Sufficiency of Guardian's Income:*
35.5% more than enough, 46.8% somewhat enough, while 17.7% not enough.

- d) **Way of Spending Leisure Hours:**
67.2% in household affairs, 6.3% in visits, 15.6% at the club and 3.1% in shopping.
- e) **Psychological Satisfaction:**
30.2% very much satisfied, 38.1% live in at state of inanity and 31.2% feel boring.

(7) **Questionnaire of Rural & Nomadic Married Women**

Number of Questionnaire Forms: 35

- a) **Age when Married:**
8.5% were married when they were under 14 years of age, 37% were between 14 and 16 years, 37% were between 16 and 20 years and 17.5% were 20 years and over.
- b) **Knowing or Not Knowing Husband before Marriage:**
66% did not meet their husbands before marriage, while 34% had met.
- c) **Whether Husband is a Relative or a Stranger:**
About 69% of their husbands were strangers, while 31% were of their relatives.
- d) **Approval about Potential Husband:**
46% gave their approval about their husbands, the rest did not.
- e) **Time Spent with Children:**
29% spend less than 10 hours with their children, 6% spend from 10 to 15 hours, and 65% spend with them more than 15 hours daily.
- f) **Work Outside Household:**
43% work outside their household and 57% do not.

- g) **Nature of Work:**
78.5% work separately from husbands and 21.5% assist husbands in their work. 33% work in the fields, 27% selling vegetables and fruits, 20% selling poultry and 20% doing services at other's households.
- h) **Working Side by Side with Men during Harvest Season:**
51% do that and 49% do not.
- i) **Jealousy of Husband:**
100% are not jealous from wives work side by side with men.

(8) Questionnaire of Businessmen Who Employ Women

Number of Questionnaire Forms: 25

- a) **Importance of Woman's Work:**
36% said it is very important, 56% that it is not bad and 8% no need for it.
- b) **Effect of Women's Work on Men's Employment:**
36% it affects and 60% it does not affect.
- c) **Productivity of Women Compared with Men:**
8% women's productivity is more than men, 40% women's productivity is equivalent to that of men 28% less than men and 24% women's work is sometimes equal and sometimes less.
- d) **Working Conditions Applied for Men and Women:**
76% working conditions are alike, 24% they differ in behalf of women.
- e) **Productivity of Married Women Compared with that of Unmarried:**
If they do the same job: 76% married women are more productive, 16% unmarried women are more productive and 8% no difference between them.

- f) **Percentage of Jobs Occupied by Women Compared with Those of Men:**
In top management: 1:50, in middle management 2:50, in technical jobs 3:50 and in clerical work 1:7.
- g) **Women are Preferable to Men in Such Fields:**
12% in marketing, 21% in public relations, 3% in administration, 35% in secretarial work and 12% in accounting.
- h) **Jobs Which do not Fit Women:**
Printing, marketing, jobs that require traveling abroad, storage and warehousing, engineering manual works and truck driving. In general, jobs that require strong muscles and jobs which are rejected according to traditions.
- i) **Availability of Kindergartens for Working Women's Children:**
21.7% it is available and 78.3% it is not available.
- j) **Effect of Higher Education on Women's Marriageability:**
32% higher education hinders their marriage, 20% sometimes hinders and sometimes not, and 48% it attracts men to marry higher educated women.
- k) **Point of View of Women Who Refuse to Work:**
20% accepted, 12% rejected and 60% not suitable for work interest.
- l) **Point of View Regarding Extremist Movement Call for Women to Go Back to Home:**
All reject it on the basis that life now-a-days requires the work of women, this is on one hand. On the other hand there is no Islamic legislation that prevents women from work.
- m) **Whether Job Links Individual with Social Life or Not:**
64% it is correct and 36% it is correct to some extent.
- n) **Whether Job Improves Ethical Standard and Creates Strong Ties among Members of the Same Profession:**
68% accept it as correct, 28% accept it is correct to some extent while 4% deny it.

- o) **Scope of Relationship at Work:**
19.1% among the working women alone, 19.1% between the working women and the working men and 61.8% between the working women and the society as a whole.
- p) **Work as a Social Duty in Islam:**
96% accept it, 4% accept it to some extent.
- q) **Work from the Point of View of Islam, Assists in Developing the Character of the Individual:**
96% accept it, 4% accept it to some extent.
- r) **Whether Professional Groups will Replace (in future) the Family Regarding Educational Functions:**
16% accept it, 32% accept it to some extent and 52% it is incorrect.
- s) **Propagation of Islamic Teachings and Virtues Through Work:**
84% agree with that while 8% disagree.
- t) **Means of Propagation:**
95.2% by being good example and 4.8% by being a propagator.

(B) QUESTIONNAIRE OF CONTEMPORARY LEADERS OF WOMEN'S MOVEMENT

Size of Sample: 30

- a) **Opinion Regarding Woman's Work:**
73.3% it is an essential need, 23.3% it depends on her conditions and 3.4% necessary only.
- b) **Opinion about Jobs that Do Not Suit Women:**
– Jobs which require muscular efforts.
– Jobs which call for staying out of the household for a long period.
– Jobs requiring travel
- c) **Causes of Men's Trend to Keep Women at Home:**
88.9% to take care of the family.
- d) **Reasons for Encouraging Wives to Work:**
40% to increase family's income, 30% to occupy leisure time of married women who have no children, 23.3% to utilise leisure time of women whose children became mature.
- e) **Whether Elections Expose Women to Many Troubles:**
93.4%, it exposes her to many troubles.
- f) **Commemoration of the Fore Runners of Women's Movement:**
83.3%, it should be, 16.7% there is shortage in giving them the right estimation.
- g) **Opinion About Contemporary Cries, Calling Women to Cover Their Faces:**
8.3% it is better for her, 50% it means moving the society backward and 41.7% it is due to lack of Islamic teachings.
- h) **Whether Job Improves Ethical Standard and Creates Strong Ties among Members of the Same Profession:**
73.3% accept it, 23.3% accept it to some extent.

- i) **Scope of Relationship at Work:**
18.2% among the working women alone, 18.2% between the working women and the working men and 63.6% between the working women and the society as a whole.
- j) **Work as a Social Duty in Islam:**
96.7% accept it.
- k) **Work from the Point of View of Islam, Assists in Developing the Character of the Individual:**
86.6% accept it, 6.7% accept it to some extent.
- l) **Whether Professional Groups will Replace (in future) the Family Regarding Educational Functions:**
40% accept it, 20% accept it to some extent and 40% it is incorrect.
- m) **Propagation of Islamic Teachings and Virtues Through Work:**
94.4% agree with that.
- n) **Means of Propagation:**
76.6% by being good example and 23.5% by being a propagator.

B. SUMMARY

The following table summarises the results of the women's questionnaire in a numerical form.

The numbers of columns refer to the sectors as hereafter :

No. of Column	Sector of the Sample
(1)	Married Working Women with Small Children
(2)	Married Working Women Having Mature Children
(3)	Married Working Women without Children
(4)	Unmarried Working Women
(5)	Married Unemployed Women
(6)	Unemployed Unmarried Girls
(7)	Rural and Nomadic Married Women
(8)	Business and Public-Men Employing Women
(9)	Contemporary Leaders of Women's Movement

Subject		Replies %								
		(1)	(2)	(3)	(4)	(5)	(6)	(7)	(8)	(9)
1	<u>Motive of Work</u>									
	Lack of Money	75.9	73.3	20	29.5	-	-	-	-	-
	To Spend Time Usefully	20.7	6.7	46.7	39	-	-	-	-	-
2	<u>Husband's or Guardian's Acceptability</u>									
	Accepts Willingly	63	43.3	73.3	87.5	63	-	-	-	-
	Accepts Unwillingly	25.9	33.3	20	7.5	60	-	-	-	-
3	<u>Harmony Between Work and Home</u>									
	Can Do that Easily	96.4	80	92.3	-	-	-	-	-	-
	<u>Preference Between Work and Home</u>									
	Prefers Husband & Children's Interest	86.7	85.8	93.4	-	-	-	-	-	-
4	<u>Way Children Spend Their Time Till Mother Returns from Work</u>									
	At the Club	10	-	-	-	-	-	-	-	-
	Under Custody of Relatives	36.7	-	-	-	-	-	-	-	-
	Playing Alone	36.7	-	-	-	-	-	-	-	-
5	<u>Time Spent by Mothers with Children during Working Day</u>									
	Less than 10 Hours Daily	83.3	-	-	-	-	-	-	-	-
	10 - 15 Hours Daily	16.7	-	-	-	-	-	-	-	-

	Subject	Replies %								
		(1)	(2)	(3)	(4)	(5)	(6)	(7)	(8)	(9)
6	<u>Accomplishment of Duties Towards Children</u>									
	To a Great Extent		36.7	-	-	-	-	-	-	-
	To Some Extent	-	63.3	-	-	-	-	-	-	-
7	<u>Areas of Shortage in Duties Towards Children</u>									
	More Care for Children	-	20	-	-	-	-	-	-	-
	Total Knowledge of Problems	-	60	-	-	-	-	-	-	-
	Religious Teachings+Education	-	20	-	-	-	-	-	-	-
8	<u>Offering Something to Society After Children Became Mature</u>									
	Agreed	-	73.6	-	-	-	-	-	-	-
	Disagreed	-	6.7	-	-	-	-	-	-	-
9	<u>Evaluation of Retirement</u>									
	Loss to the Society	-	26.7	-	-	-	-	-	-	-
	Causes Despair	-	46.7	-	-	-	-	-	-	-
	A Rest for the Mother	-	26.6	-	-	-	-	-	-	-
10	<u>Contribution in Family's Expenditure</u>									
	Yes	90	90	53.3	-	53.9	-	-	-	-
	By All Their Income	44.5	48.2	46.7	-	53.9	-	-	-	-
11	<u>Percentage of Contribution</u>									
	By Less than 50%	14.8	15.5	12.5	-	-	-	-	-	-
	By Almost 50%	6	12.5	12.5	-	-	-	-	-	-
	By More than 50%	18.6	15.5	25	-	-	-	-	-	-
	By All Wife's Income	44.5	56.5	50	-	-	-	-	-	-

	Subject	Replies %								
		(1)	(2)	(3)	(4)	(5)	(6)	(7)	(8)	(9)
12	<u>Decision Making in House Affairs</u>									
	Right of the Husband	80	73.8	33.3	-	-	-	-	-	-
13	<u>Have Their Own Properties</u>									
	Yes	26.7	50	53.3	-	43	-	-	-	-
14	<u>Participation of Husband in the Management of Wive's Properties</u>									
	Permitted to Share	75	60	25	-	-	-	-	-	-
	Wives Manage theirs Alone	15.5	26.7	75	-	-	-	-	-	-
15	<u>Having Male Colleagues At Work</u>									
	Yes	96.7	86.7	92.9	92.7	-	-	-	-	-
16	<u>Relation with Male Colleague</u>									
	Treated as a Sister	89.7	80.8	71.4	78.9	-	-	-	-	-
17	<u>Treated in Full Respect by the Society</u>									
	Yes	87.5	80	93.3	87.8	-	-	-	-	-
18	<u>Job Ties the Individual with Social Life</u>									
	Correct or Nearer to Correct	90	100	93.3	95.1				100	96.6

Subject		Replies %								
		(1)	(2)	(3)	(4)	(5)	(6)	(7)	(8)	(9)
19	<u>Professional Groups Will Replace Families' Educational Function</u>									
	Correct or Nearer to Correct	68.9	60	61.5	97.9				48	60
20	<u>Job Improves Ethical Standards</u>									
	Correct to Some Extent	90	86.6	93.3	97.6				96	96.6
21	<u>Work Strengthens Relations</u>									
	Between the Females	14.3	15.4	11.1	29				19.1	18.2
	Between All Workers	57.2	15.1	22.2	53.5				19.1	18.2
	With the Whole Community	28.5	65.2	66.7	35.5				61.8	63.6
22	<u>Work in Islam is a Social Necessity, Tied with Morality</u>									
	Correct or Nearer to Correct	90	86.7	23.4	100				100	69.7
23	<u>Work in Islam Improves Personality</u>									
	Correct or Nearer to Correct	80	96.7	93.3	77.5				100	93.3
24	<u>Work Helps Woman to Spread Islamic Teachings</u>	93.4	96.7	90	97.9	88.3		96	84	94.4
	By being Ideal	92.9	82.8	77.8	69	64.8		96	95	70.6
	by being a propagator	7.1	17.2	11.1	15.5	13.7		-	5	23.5

	Subject	Replies %								
		(1)	(2)	(3)	(4)	(5)	(6)	(7)	(8)	(9)
	<u>FOR WORKING UNMARRIED WOMEN</u>									
25	<u>Work Provides the Chance to Select a Husband</u>									
	Yes				52.5					
26	<u>Work is an Alternative for Marriage</u>									
	Yes				52.5					
27	<u>Importance of Work</u>									
	Essential Need				43.9					
	Spending Leisure Usefully				48.8					
	Entertainment				4.9					
28	<u>Comparing Productivity of Unmarried with Married Woman</u>									
	Unmarried is More				70.7					
	Married is More				19.5					
	<u>FOR UNEMPLOYED MARRIED WOMEN</u>									
29	<u>Reasons for Unemployment for Unemployed Married Women</u>									
	Having No Desire to Work					42.5				
	Desire of Husband					31				
	Desire of Both					27				
30	<u>Revenue of Husband Is Enough</u>									
	Yes					82.3				
31	<u>Time Spent on Household's Affairs</u>									
	All the Time					67.2				
	Not All The Time					28.9				

Subject	Replies %								
	(1)	(2)	(3)	(4)	(5)	(6)	(7)	(8)	(9)
32 <u>If not, What Else?</u>									
Visits to Relatives					37.1				
Going to Clubs					34.3				
Shopping					20				
<u>FOR RURAL WOMEN ONLY</u>									
33 <u>Age when Married</u>									
Less than 14 Years							8.5		
Between 14 - 16 Years							37.1		
Between 16 - 20 Years							37.1		
More than 20 Years							17.5		
34 <u>Seeing Husband before Marriage</u>									
Have Seen Him							34		
Have Not							66		
35 <u>Husband: Relative or Stranger</u>									
Relative							31		
Stranger							69		
36 <u>Approval of Potential Husband</u>									
Gave Her Opinion							46		
Did Not Give Her Opinion							54		
37 <u>Time Spent with Children Daily</u>									
Less than 10 Hours							29		
10 to 15 Hours							6		
More than 15 Hours							65		

	Subject	Replies %								
		(1)	(2)	(3)	(4)	(5)	(6)	(7)	(8)	(9)
38	<u>Work Outside Household</u>									
	Work Outside							43		
	Do Not							57		
39	<u>Nature of Work</u>									
	Work Independently							78.5		
	Assist Husbands							21.5		
	Work in the Fields							33		
	Sell Vegetables and Fruits							27		
	Sell Poultry							20		
	Serve in Other Households							20		
40	<u>Work Side by Side with Men</u>									
	Work with Men							51		
	Work Separately							49		
41	<u>Jealousy of Husbands in Case of Combination with Men</u>									
	Not Jealous							100		
	<u>FOR BUSINESSMEN WHO EMPLOY WOMEN</u>									
42	<u>Importance of Woman's Work</u>									
	Very Important								36	
	Not Bad								56	
	No Need for It								8	

Subject		Replies %								
		(1)	(2)	(3)	(4)	(5)	(6)	(7)	(8)	(9)
43	<u>Effect of Women's Work on Men's Unemployment</u>									
	Affects								36	
	Does Not Affect				.				60	
44	<u>Productivity of Women Compared with Men</u>									
	Women's productivity is more								8	
	The two are equivalent								40	
	Women's is less								28	
	Some times equal and some times less								24	
45	<u>Working Conditions for Men and Women</u>									
	Alike								76	
	Different								24	
46	<u>Productivity of Married and Unmarried Women</u>									
	Married are more productive								76	
	Unmarried are more								16	
	No difference between them								8	
47	<u>Availability of Kindergartens</u>									
	Available								22	
	Not Aavailable								78	

	Subject	Replies %								
		(1)	(2)	(3)	(4)	(5)	(6)	(7)	(8)	(9)
48	<u>Effects of Higher Education on Marriageability</u>									
	It hinders marriage								32	
	It encourages marriage								48	
49	<u>Point of View if Women Refuse to Work</u>									
	Accepted								20	
	Rejected or not suitable for work								72	
50	<u>Point of View Regarding Extremist's Movement Against Woman's Work</u>									
	Against this call								100	
	<u>FOR CONTEMPORARY LEADERS OF WOMEN MOVEMENT</u>									
51	<u>Opinion Regarding Woman's Work</u>									
	An essential need								73	
	Depends on her conditions								23	
52	<u>Husband's Desire to Keep Women at Home</u>									
	To take care of the family								89	

Subject		Replies %								
		(1)	(2)	(3)	(4)	(5)	(6)	(7)	(8)	(9)
53	<u>Reasons for Encouraging Wives to Work</u>									
	To increase income								40	
	To occupy leisure time of wives having mature children or having no children								60	
54	<u>Troubles of Nomination and Elections</u>									
	Yes								93	
55	<u>Commemoration of the Fore-Runners of Women's Movement</u>									
	It should be								83	
	Shortage in estimation exists								17	
56	<u>Calls to Cover Woman's Face</u>									
	It moves society backwards								50	
	It is against Islamic teachings								42	

CHAPTE TWELVE

OBSTACLES FACING THE EGYPTIAN WOMAN

Introduction

As a result of the vicissitudes of the Islamic nation and the differing social customers in the various Islamic countries, women had lived through different eras; at times cared for, and at others neglected. Eventually, women came to be totally neglected in ages of decadence, which made women unable to perform the social mission islam had charged them with.

Nevertheless, one should bear in mind two facts that remained in spite of the decline that the Islamic nation went through in its dark ages. These two facts are :⁽¹⁾

- (1) The rights that Islam had given women, though unacknowledged by society, remained acknowledged in writings on islamic jurisprudence. This was because these rights were not inspired by transient social conditions but were firmly established by eternal divine decree which no-one – no matter how eminent – was to change or repudiate.
- (2) The chastity and reputation of women remained intact, and women never neglected their traditional duties towards the family. This won them the acclaim of western writers who, since the beginning of colonialization, came into contact with Muslims in an attempt to know more about Islam.

A case in point is an article published in Al-Sharq Al-Awsat Newspaper on 6 February 1993 headlined "Thousands of Americans sign 'Postpone Love' cards, Advocates of chastity Stand Against the Devil." The paper reported that the U.S. Administration and religious institutions have launched a campaign to show the risks involved in early sexual relations. The objective is to reduce teenage pregnancies and the incidence of venereal diseases among teenagers.

As a result, virginity clubs and chastity cards have become popular among youth. After many years of total sexual freedom, advocates of chastity are now campaigning against licentiousness. Since the beginning of the year, religious organizations have been calling for "postponing the big love."

These campaigns are mainly directed at teenagers, urging them to sign chastity cards on which is printed a commitment that says: "I hereby commit myself before God, myself, my family, my friends and my husband / wife to-be to keeping my chastity till my wedding day." Those in charge of the campaigns said that thousands of young people had signed such cards. The cards were scheduled to be put on display in a public square in Washington as part of a demonstration in which pipe-music was to be played.

Richard Ross, one of the organizers, said, "We can't but note the joint stand taken by the teenagers."

In addition to the chastity cards, some young people joined Virginity Clubs, which were opened in educational institutions to "fight the sex demons."

In Maryland, efforts were focused on preventing early pregnancy. Slogans said that “a child costs \$ 474 per month to raise, and that obstinence makes you more tender and loving.”

According to statistics, more than a million teenagers under 19 get pregnant every year in the United States. In 1992 alone, a total of 311 thousand children were born to mothers between 15 and 19 years of age of whom 65% were unmarried.

Campaigners have also addressed themselves to “those who have strayed from the right path”, encouraging them to “repent, sign a chastity card, and start a new life.”

The Moderateness of Islam

Ways of regulating all aspects of daily life – conduct, transaction, health, production, education, science, environment, sport, recreation, etc. – have been prescribed for people by the teachings of Islam. Islam, in fact, is concerned with effecting a balanced human being and with a moderately – conceived inhabiting of the earth by humans. Islam is also keen to balance the rights of the individual with the rights of the group and the rights of the majority with the rights of the minority. Peaceful coexistence with the followers of other revealed religions is another one of the objectives of Islam, which is lacking in all the political doctrines of today. Allah says : “*Thus have We made of you an Ummat (nation) justly balanced ...*” (Surat : Al-Baqarah, verse 143). That means everyone is to get his due rights.

Islam has also commanded Muslims to administer justice and to deliberately and thoughtfully steer an islamically – approved course. In this respect, Allah says : “Say, *“The truth is from your Lord” : Let him who will, believe, and let him who will, reject (it) ...*” (Surat : Al-Kahf, verse 29), *“There are signs for those who understand !”* (Surat : Al-Ra'd, verse 4), *“Thou (Prophet Muhammad) are not one to manage (men's) affairs.”* (Surat : Al-Ghasheyah, verse 22), *“... and thou art not one to overawe them by force ...”* (Surat : Quaf, verse 45) and *“... Wilt thou then compel mankind against their will, to believe !”* (Surat : Younes, verse 99).

Allah directs whomever He chooses to the right path and judges the genuineness and steadfastness of an individual's faith by the way he or she employs his or her mental capacity to make a free choice.

Both immoderation and negligence would result in not duly honouring one's obligations. There are ordinances governing man's relationship to his creator and his relationship to others. The former require that man give the creator all due veneration and other humans due consideration. Since human beings are not isolated from one another, canons are required to govern the relation of a man to his wife, his neighbours and those he deals with, whether he is a buyer or a seller; or a landlord or a tenant, for instance. Similarly there are social relations between different nations. Nations are, therefore, required to do justice to one another. This demonstrates that Islam is a religion of moderation. Criminal acts have been spreading, either because of immoderation or slackness. Criminal acts now dominate the relations of individuals to one

another, the relations of nations to one another, and the relation between individuals and their governments.

The principle of moderation in Islam also applies to matters pertaining to eating. Allah says : “... *eat and drink : but waste not by excess ...*” (Surat : Al-A'araf, verse 31). Prophet Muhammad has also said,⁽²⁾ “*Muslims would not eat too much, nor would Muslims eat unless they were hungry.*” Islam also calls for moderation in expenditure. Allah the Almighty says : “*Those who, when they spend, are not extravagant and not niggardly, but hold a just (balance) between those (extremes).*” Also He says : “*Let a scribe write down faithfully as between the parties ! Let not the scribe refuse to write : as Allah has taught him ... If the party liable is mentally deficient or weak, or unable himself to dictate, let the guardian dictate faithfully, and get two witnesses out of your own men ...*” (Surat : Al-Baqarah, verse 282). In legal cases, therefore, the testimony of witnesses who are not to be either unjust or prodigal is not to be admitted.

In Islam, moderation is the general rule and not the exception. This is why Caliph Omar, sleeping in the shade of a palm-tree, was praised this way : “O Omar, you ruled fairly, you are a true believer; so you slept soundly.”

Immoderation and Negligence

After the Abbaside era, un-Islamic practices found their way into Muslim society. These were initiated by unrestrained slave-girls. Consequently, Muslims imposed stringent restrictions upon free-born women, virtually

keeping them out of public life. This caused what was Islamically right to be lost in the conflict between two extremes, i.e. imoderation and negligence.

Some Muslims have taken to a thoughtless imitation of western ways and a heedless adoption of western ideas, which is an indication of misgivings they have had about their moral and religious heritage. Others, on the contrary, have become engrossed in hazy notions about contemporary Muslim society. Had both groups understood that Islam balances soul with body, they would have been able to attain self-realization smoothly and steadily, without swaying either to the right or to the left.

So one should get rid of extremism, assessing whatever one's predecessors had to say in terms of the Quran and Sunna. One should accept only whatever agrees with these two sources of legislation, and one should leave out whatever contradicts them. To adhere to the Qur'an and Sunnah is to steer a course within one's reach, away from overburdening restrictions.

Mazhabi Fiqh (sectarian jurisprudence), on the contrary, have always imposed rigid restrictions which resulted from overcaution. If religion is made to consist of a set of stringent precautions, it loses its characteristic of ease. In fact, Allah has advised against making the followers of Islam hard pressed by constriction : *"He has chosen you, and has imposed no difficulties on you in religion"* (Surat : Al-Haj, verse 78).

The Prophet, too, has commanded us to facilitate matters; whenever he was asked which of two courses of action was to be taken, he recommended the one that was easier to pursue. He used to say, *"Seek facility and not hardship."*

Nor should a Muslim follow an opinion that is not firmly based on the teachings of Allah, Who says : “*Say : “produce your proof if ye are truthful”*” (Surat : Al-Baqarah, verse 111).

Muslims should not be like those who follow a certain creed or held a certain view without having clear evidence or resorting to reason as a result of not subjugating tradition to Islamic legislation, hence, they become like those who say : “*May, we shall follow the ways that we found our fathers (following)”*” (Surat : Luqman, verse 21). (3)

Excessive Caution in Fending Off Circumstances Presumably Conducive to Misdeed

The rule requiring the fending off of circumstances that would presumably lead to misdeed is one that requires that things that are permitted in Islam be prohibited or treated as reprehensible if such things are deemed conducive to depravity or sedition.

Though the rule sounds very compact, its application is highly disputable. This rule has been so vague that it has become dangerous to many legal rules with the result that it has portrayed society as different from the days of the Prophet (P.B.U.H). These rules include the following :⁽⁴⁾

- Islam has decreed woman's presence in the mosque congregation, but that was forbidden so as to stop sedition.
- Islam has commanded woman's presence in Feast prayer and that was forbidden.

- Islam has licensed the Imam to give a lecture to women, but that was forbidden.
- Islam commanded Imam to direct feast prayer preaching to women, but that was forbidden.
- Islam has commanded the fiance to see his fiancée, but that was forbidden.
- Islam has commanded woman to seek knowledge which will support her religion and life, but it was forbidden.
- Islam has commanded woman to enjoin what is right and forbid what is wrong.
- Islam has decreed that woman buy and sell to earn her living (in case the husband or father is disabled or poor), but that was forbidden.
- Islam has decreed that woman may cure the wounded and provide water for warriors, but that was forbidden.
- Islam has decreed that woman may reveal her face and hands outdoors, but that was forbidden.
- Islam has decreed that woman can meet the man within the limits of legal manners, but that was forbidden.

Thus, due to exaggeration of applying this rule many restrictions and pressures have been imposed on woman's life.

Reasons of Exaggeration

Many reasons for exaggeration may be identified :

1. Weak awareness of religion, its essence and its objectives. I do not mean complete ignorance of religion, because this does not usually lead to exaggeration or extremism, but it may lead to the other extreme, i.e. dissolution and recklessness. Semi-educated or semi-ignorant people do think that they are fully educated persons, though they are completely ignorant. As a matter of fact, semi-education and self-conceit are – more dangerous than complete ignorance with admission, because the latter is simple ignorance while the former is complex ignorance which sticks to literal meanings of words without realising the underlying objectives.
2. Most extremists are concerned more with side issues than with the main ones.
3. The general tendency of laying constrain on people by means of exaggeration to enlarge the domain of forbidden things, despite Islam's warning against that. Allah says : *“But say not – for any false thing that your tongues may put forth, – “This is lawful, and this is forbidden,” so as to ascribe false thing to Allah. For those who ascribe false things to Allah, will never prosper.”* (Surat : Al-Nahl, verse 116). It is legally known that the one who forbid legal

deeds is exactly like the one who allows some illegal deed. Our predecessors used not to call something illegal unless this was certain.⁽⁵⁾ Unless it was not illegal for certain, they only said : “this is (makrouh) detested” in stead of saying, “this is forbidden”. But those who are fond of laying constrain on people resort quickly to forbid without reservation as a means of precaution, or for other unknown motives. If there were two opinions in jurisdiction : one for licensing and another for reprehension, they would stick to reprehension and if there were one for reprehension and another for forbidding, they took side with forbidding. And finally if there is a lenient opinion and a strict one, they sided with strictness.

4. The influence of traditions on Ijtihad : (Islamic Independent judgement)⁽⁶⁾
“We are lacking the proper scientific research that tries to seek the truth and attempts to reach the specific objectives. Intellectual Ijtihad in Islamic countries was mainly subject to the pressures of traditions, customs and social life drives which were experienced by the mujtahidoon “those who used to provide their independent judgements). That is why Ijtihad has an obvious characteristic, i.e. directing the interpretation to the texts related to woman's rights and her social status, towards restrictions so as to cope with traditions and life reality which started a long time ago.
5. The atmosphere created by the internal circumstances of Islamic nation in the middle of this century, as during the absence of Islamic revival, the concept of Islam was characterized by dependency and backwardness. Likewise, the trend of alienation of some people has driven them to view Muslim woman as similar to western woman with her unlimited liberalism.

They regard western woman as a model to be imitated. This has led a sector of the society to move towards this trend without resorting to the balance and adaptation with civilized Islamic heritage. Meanwhile, there was another sector in the opposite direction which preferred complete withdrawal from developed society and locked up the woman for fear of the satanic touch.

6. If one considers the current of civilization throughout history, one may see that woman's status is getting higher and that she is gaining an equal status with man during times of Islamic cultural and civilized flourishing, and in the light of intellectual currents raising the status of mind and human being in society. The opposite is true, when calls for suppression, absence of mind and following superstitions prevail, the result is that woman's status is deteriorating to a status similar to that of slaves. Woman during early days of Islam was not that veiled introvert. Islamic society during times of flourishing did not look down upon woman as some people do today, nor was it a society headed by man and where women disappeared.

The backward and domineering view held by some Egyptian men towards their women does not belong (by any means) to Islamic teachings or the history of Islamic civilisation although it pretends to be so, but it is a limited view which fragments periods of the history of decadence of Islamic society that was influenced by Byzantine decadence, thereby generalizing this view in the form of some values which are ascribed to Islam.⁽⁷⁾

Novel Behaviour Hindering Women's Role in Society

It is doubtless that Egyptian woman's struggle, persistence and her efforts in establishing her normal status in life throughout history, all that has given her the right of continuity in undertaking the burdens of this role. This is due to her being an important and major sector in society, and also due to her effective role in educating children so as to help in developing the society.

It follows that woman has a very important and serious role that should be developed and attended to by society against current negative variables. Society should also remove all obstacles and challenges so that proper social relations may be established for realizing desirable development.

Most prominent among challenges hindering woman's role are the following :

1. Egyptian society – men and women – is encountering today numerous problems and challenges which hinder the role expected from women. one might add to this the values and norms of behaviour which are deeply rooted in the ecstasy of society as a result of the economic and social variables. This has led to weakening awareness of values so that these values have become unable to direct social conduct, and different patterns of dissolute and harmful conduct have prevailed. Such patterns of behaviour include shallowness, indifference and absence of national awareness among some individuals. This negative behaviour changes the citizen's role to be mere spectator, which weakens his sense of belonging. Similarly, woman's role as a mother will be affected in such a way that does not serve the desirable objectives for building the Egyptian citizen.
2. In fulfilling her duty in society as a mother, the woman takes extra responsibilities and feels that she cannot perform her role in a positive way unless society helps her in fulfilling her duties. This would not be realized unless one enhances the cultural standard of society and conduct a thorough review of the values and principles prevalent in ^{ones} culture so as to remove all defective aspects, thereby reaching a reformulation of that culture. This would serve the different objectives of society by applying some modifications on the social relations that have resulted in ^{ones} status, through informational directions and awareness.

3. The woman has become qualified enough to occupy leading position after she has obtained qualification allowing her to assume such leading positions in society. Thus, she may assume jobs like minister, or member of parliament and other municipal councils, as well as positions of higher administration in government private or working sectors, the only obstacle being traditions and customs.
4. One of the most outstanding challenges that face working woman in her practical life is the social view to woman, since there is a narrow-minded interpretation of woman's legal rights due to the fact that legislators look at woman's role from a very narrow perspective with the purpose of complicating things in stead of facilitating them. This view has resulted from social backgrounds which have nothing to do with religious aspects. The true deployment of Islam is in woman's interest as long as this deployment is done objectively and scientifically away from customs, traditions or the sediments which describe woman as a second-class citizen.
5. There are some mistaken concepts of human right regarding women especially her rights to education and work. In addition, woman's unawareness and ignorance of her rights is another essential point resulting from the absence of the role of mass-media and other institutions concerned with informing women with their rights.

Consultant Said Algama1 has published in Al-Wafd Newspaper (81) that :

- The intellectual crisis which we live today is not one of applying Islam, but one of understanding it.

- It has become a must that enlightened men-of-religion should have a role instead of the shallow interpretations held by people ignorant of the teachings of Islam. Let the argument that happened between Imam Mahamed Abdou and Farrah Antwan ⁽⁹⁾ and the one between Kasim Amin and the Duke of Dacour when the latter published his book entitled *Egypt and Egyptians in 1893* in which he depicted Egyptians in a very abominable picture during the Mameluke reign over a period of six emaciated centuries. He describes woman in a very despicable manner and attributes this to the nature of Islam which resists progress and civilization !! Kasim Amin's role in this argument was ready and it was mainly based on woman in Islamic Sharia. Thus, he published a book in French defending his religion and nation. He refuted the assumption of his rival and explained woman's rights in Islam and the moral and material dignity given to her by Islam. Kasim Amin made a balance between the veil and decorum on the one hand, and the libertinism and dissolution of modern civilization. Kasim Amin's argument was governed by two thing : First, defending Islam depending on two main sources; Qur'añ' and Sunna. Second, apologizing for woman's backwardness explaining that it was a result of tradition alient from divine orientation and it is only a result of peoples' mistakes.¹⁰

Thus the current battle should be between the enlightened intellectuals and advocates of materialistic western civilization in order to demonstrate that Islam recommends reason and is based on wisdom along with Sharia. Thus, human beings are required to avail from the bright sides of western civilization abandoning its polytheism, dissolution, libertinism and atheism.

Abdel-Rahman Alkawakiby said in his book entitled *Qualities of Despotism* that : "There is not utter religious influence in Islam except religious ceremonies issues. However, nobody can deny that Islam is a life-style and civilized invitation having its own view of universe and life, which does not contradict its permanent rules of belief and faith in Allah the creator of universe and the faith in the after life which nobody knows but Allah. Though the state in Islam is not a religious one as some people want it to be, Islam – as a civilization and life-style – is not restricted to worship alone as is the case in current western civilization where religion is restricted to practising formal religious ceremonies which are totally disconnected from life, religion in Islam assumes certain patterns of behaviour which elevated people during the golden periods of Islam which were later turned into ignorance, dependence and back-wardness in all aspects of life.

Muslim individual's faith is reflected on all his life aspects while the western individual's life is a materialistic one stripping religion of all effect.

It is well known of Ibn Sina, the great Islamic physician and philosopher, that whenever he was in trouble, he was quick to pray especially at night asking Allah's guidance. In so doing, he represented the true Muslim, once his heart is peaceful, this peace would overflow over his mind and lead it to the right path. This conduct of Ibn Sina gives a true picture of the philosophy of worship and life in Islam, since they are one and the something that combines both mind and heart, piety and human will to populate the universe and representing Allah on earth."

Religious Extremism

There is a wide difference between being religious and religious extremism which is subsumed under a list of mistaken concepts which characterize the conduct of those who deviated from the right path of mediation of Islam. In this connection, Dr. Mohamed Hamdy Marzouk says : * “Some people misapprehend religiousness which does not agree with the true objective of religiousness. Some interpret it as extremism and excessive strictness not only in performing the ceremonies, but also in the extra ceremonies which exhaust people psychologically and physically. They also take it as strictness in dealing with others and trying to impose this strictness on religious affairs. This strictness on aspects unrelated to religiousness might extend to the external appearance of the religious person who looks grim most of the time, while the prophet (P.B.U.H) has told us that a smile at others is charity. Others take religion as passivity, withdrawal with the purpose of self-reformation only. Such religiousness is regarded as a sort of selfishness that is not acknowledged by religion.

A careful consideration of teachings of Islam will lead us to a deeper understanding of the concept of religiousness which does not reject life in the name of religion or neglect the teachings of religion for the sake of the delights of life, which requires a balanced understanding without excessiveness or negligence. Holy Qur'an has rejected religious extremism. *“O People of the Book ! Commit no excesses in your religion ...”* (Surat : Al-Nissa', verse 171). The Prophet (P.B.U.H) has also warned against extremism :

* Dean of Faculty of Assets of Religion, Azhar University, in Al-Ahram Newspaper, 17th March, 1993.

"Beware of extremism in your religion, as your predecessors perished by religious extremism." He also said : "Don't be so hard on yourselves, others will be so hard on you." The Prophet has described bigots as hard and tough people and warned them from the consequences of such quality saying : *"May all bigots perish."* Those bigots emphasize the marginal appearances of religion ignoring the essence of religion and forgetting that Allah does not look at our appearance, but to our intentions and deeds.

Dr. Marzouk adds that : *"When a man complained to the Prophet that some Companions of the Prophet elongate in congregational prayers which over burdens people, the prophet got angry at the mistaken behaviour and considered it as driving people away from religion and said "Oh, people, there are repellants among you. If it happens that one leads people in the prayers, he should be brief since there are weak, old and sick people behind him."* Thus if exaggeration in religion is rejected, the other forms of misapprehension such as passivity, solitude and introversion are rejected. This misapprehension has resulted from the misinterpretation of some Qur'anic verses such as Allah's saying : *"I have only created jinns and men, that they serve (worship) Me."* (Surat : Al-Thariat, verse 56). This misapprehension of the concept of worship. relegates it to mere religious ceremonies such as prayers, Zakaat, fasting and pilgrimage. A religious person believes that – by doing such ceremonies – he has won Allah's consent.

In fact, the concept of worship as occurring in that verse and others is a broader one which embraces all deeds of man whether secular or religious as long as they are intended for Allah's sake, people's interest and protection of

people from harm. This may explain the Prophet's tradition : *"May Allah reward worshiper who acts for people's good and for resisting evil"* Dr. Marzouk argues that "The concept of worship includes every scientific act which provides good for people, and every human contribution that relieves their burdens. It also subsumes every act that facilitates people's life and provides work opportunities in agriculture, industry, etc.... Allah has commanded human beings to populate the earth : *"It is He Who hath produced you from the earth and settled you therein (to populate it)"* (Surat : Hood, verse 1). Thus, Islam wants its followers to work till the end of the world. The Prophet says : "If dooms day comes while you are planting a palm shoot, do it if you can." This comes under the concept of worship which implies the true concept of religion.

Dr. Abdel Mun'im Al-Nimr says * : "Some people imagine that a Muslim should look grim and should not know merry-making, smiling or even enjoy the delights and pleasures of life—just like a statue without feelings, emotion, instincts, and that the worship of Allah requires frowning at people and taking everything with strict seriousness and without a smile or a pleasant joke or self-recreation.

It is doubtless that such concept or conduct are contrary to the nature of Islam which Allah has made it a religion of moderateness; and straight instinct. Islam does not mean killing people's impulses, but aims to transcend them so as to avoid evil. For instance it does not require killing the sexual impulse, but aims to transcend it and restrict it to marriage for the interest of human beings.

* Minister of Waqf and Al-Azhar Affairs. Islam Does not Hinder People's Natures, *Al-Ahram*, 1st, May, 1988.

Allah has created all senses in human beings, and it is impossible that Allah commands that we should not use them. Man should thus use them within the limits which achieve the interest of man and keep him/her away from evil. Allah has also provided man with the love of joy, laughter and pleasure, thus it would be impossible to deprive man from recreation using the most pleasant means of bringing about pleasure.

It suffices for a Muslim to know the life of the Prophet to know that he was always cheerful and smiling. He loved merry-making, responded to humour and he might have done that. A'ishah described him as "*cheerful and smiling*". *He was the most humorous and kindest person at home or with his companions. He used to love beautiful sights, beautiful voices, and good manners ... he loved beauty in all things. He used to tell jokes, but said nothing but truth. His humour was of the finest types which becomes him. He advised his companions to find recreation and allocate times for that. The Prophet asked his companions to find recreation time after time as hearts become blind when they are exhausted.*

That is the true picture of religion that does not reflect any exaggeration, excessiveness or negligence. It is doubtless that exaggeration has had an adverse influence on woman, as a result of the strictness of those extremists who deprive the woman from everything even if it is legal or allowed.

Man and Woman are Similar But not the Same

Dr. Abdul-Aziz Al-Khayat¹¹ states that "Woman as a human being with a nature different from man who has many common features with her,

differs from man in that woman has physiological features which make her a mother and housewife, and man has the features which make him responsible for the house. Allah has created people similar but not the same in a way that they will never be similar. However, they differ in physique, behaviour and feelings. Negligence of this fact has led man to look down upon woman which has resulted in denial of her rights and treat her as a possession not as a human being. This has led modern woman to claim what she has called “her rights as a woman” and struggled for that, but man has managed to hinder this struggle and established the concept of pleasure by pointing out for sexual role and neglecting her human role. This resulted in a call for equality in its distorted picture and the view of possession in its Sexual picture, which is one of the most prominent factors in distorting the concept of “mingling”, yet it is in line with the distorted picture of equality and the mistaken conception of woman's role in life.

Dr. Abdullah Shihata ⁽¹²⁾ says : “Those who restrict their view of the woman to femininity and sex neglecting her as a fellow human being to man in life and all aspects of society, do not understand Allah's wisdom behind assigning woman various commitments and giving her various political, social, humanitarian, economic and civil rights, emphasizing that she is up to all that.

Mohamed A. Darroza ⁽¹³⁾ says “In other words, some people misinterpret some prophetic traditions and generalize them for all woman even if this comes at the expense of the principles of Qur'an and Sunna. They also neglect very essential facts, such as woman's being one-half of the society, and that such a narrow view to women would lead to hindering the reformation of

society which needs a very close co-operation. This may also distort the beautiful and elevated picture of Sharia which Allah has described as comprehensive and everlasting.

Woman's Work Between Excessiveness and Negligence :

It may be said that society's view to woman swings between three approaches :

1. The conservative traditional approach regards woman as that creature which is physically and intellectually weak and whose job is limited to one major task, i.e. matrimony with its submissive concept, and motherhood with its pastoral reproductive concept. Those traditionalists justify their attitude to woman in terms of religious teachings, and regard woman's mingling and work as a shame and corruption of manners. However, they do not object to woman's participation in the countryside despite the roughness of such work. This might prove that their standpoint does not rely on logical religious reasons, but on sticking to traditions and a desire to possess woman and control her.
 2. Others argue that professional work is a must for woman in order to achieve self-realization and develop her personality. They also believe that work provides more life experience to woman and society.*
 3. Others argue that professional work is forbidden to woman unless there is a necessity. Thus, they believe that professional work is equivalent to man's eating dead animals for fear of starvation.
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The issue of correlating woman with home is one of the social issues which has numerous forms decided by the circumstances of woman and society. It is not dependent on a stable religious rule commanded by Allah. Woman's professional work becomes favourable if that will help in completing the marriage financially. This may also be appreciated when the husband has a low income. Woman's work may become a must when the young maid's parents find it necessary for facilitating her marriage. This is according to the rule : "The duty which is not done without a certain thing, that thing becomes a must."¹⁴

Rural Women

Despite the start of a new age for women at the individual, national or international level where most women reject the idea of having secondary roles, the woman is claiming to put an end to all traditions, laws, practices which are based on discrimination. Other millions of women are leading miserable and hard life due to continuous reproduction, tough work and bad health. Such women live in rural areas where no change has occurred on the status of rural women in Egypt. Most rural women suffer from illiteracy, bad health, and malnutrition. They are still victims of worn out traditions and customs doing hard work, and are not given due education or training, in addition to the contradictory currents in the attitudes of villagers towards woman. Though they acknowledge their need to woman's assistance in their daily work, they deprive her from taking part in some public and civil jobs relating to life in the village. This due to villager's belief that woman is less competent than man, and that she is unable to participate in organizing society. In these societies, males are

preferred to females, woman education is neglected, woman's work is not acknowledged and woman is deprived of practising her political rights. All that has made the status of rural woman much worse than the status of urban women concerning education, training and restrictions of customs and traditions as well as health level, nutrition and work conditions.¹⁵⁾

Some villagers still divorce their wives if they give birth to females.¹⁶⁾ Discrimination against girls is felt ever since her birth and preference for boys is one of the most predominant features in the society regardless being rural or urban, and regardless of the status of women or her degree of education.

Rural field studies¹⁷⁾ emphasize that the status of male – son, brother or husband – is an elevated and preferable social one in society in general, and in the countryside, in particular.

Stagnant Traditions Alien to Islam

There are some man-made traditions which are not set by Allah. Such traditions have deteriorated the cultural and social status of the woman retaining some features of pre-Islamic (pagan habits and traditions). These traditions rejected the deployment of the new teachings of Islam. Consequently the result was a decline in the educational level and the clear deliberate denial of woman's rights.

Sheikh Ghazali says : ¹⁸⁾ “I lived at times when Taha Hussein allowed young ladies to enter the university. At that time the religious trend considered

such act as religiously illegal. Girl education at private schools started after the British occupation of Egypt since prevailing traditions then imposed illiteracy on women in the name of Islam.”

Sheikh Ghazali sarcastically adds : “The woman in our society has not cultural or political role, she has nothing to do with society programmes and system, no place in mosques or fields of jihad, mentioning her name is shameful, seeing her face is illegal, her voice is considered as her private parts and her primary task is preparing food and making beds. He also adds : ‘ 19 “Some of those alleging religiousness are still debating woman's right to attend prayers in the mosque.” He added : “It is true that depriving women from going to mosques is an evil contraption or a calamity that has befallen Islamic society. This has resulted in ignorance, bad education and wicked traditions. Ibn Hazm has discussed the claim that woman's prayer at home is better and illustrated that this claim is totally rejectd.”

During the pre-Islamic age people used to make their daughters marry against their will without discussing marriage affairs with their daughters. A man used to marry his daughter to whoever he loved not to the one she loved. Thus woman was deprived from all her rights. It is wondering to know that this tradition is still *going on* in some secotrs of Egyptian countryside,

It is doubtless that such traditions which passed on from ignorant ages²⁰ are still prevalent in among some city inhabitants. Where a man goes to the girl's parent and asks for her hand without referring to the daughter as if she

has nothing to do with it. This would lead to unfavourable consequences such as miserable marriage life which is reflected badly on innocent children.

In addition, marriage among relatives, especially among cousins, is one of the inherited traditions which are alien to Islam, as Islam recommends marriage of non-relatives.⁽²¹⁾ They used to prefer marriage outside the family and believe that this results in having sons with strong physiques and beautiful faces. Omar Ibn Alkhattab had once said to Alsa'eb tribe : "you have become weak and slim, marry non-relatives." Ale'sma'y said : "cousin wives are more patient and non-relatives are more reproductive".

It is noteworthy that the habit of girls' circumcision is against medicine and has nothing to do with religion. This habit is widespread in Egypt, especially in the countryside despite its bad side effects. It is also against Islam that the man cannot see his bride before marriage. Similarly, the young girl may get the surprise of seeing a husband that she does not like and who may be repulsive. This habit is still widely spread in some parts of Egypt and some Arab countries.

It was published in the Middle East newspaper ⁽²²⁾ under the title : "Woman is not a sheet of paper" that a father trying to apply Adam Smith's capitalist strategies and economic theories on mass-production, has married his two sons to two sisters on the same day. Out of economy he made one party for both couples, but it seemed that the devil has interfered in the last moment and made each of the two sons accompany the wrong bride. They did not find out until next morning. Nothing could be done but correcting the names in the

marriage contracts. Such mistakes have occurred and would have been occurring in many countries. The writer believes that this very point needs reformation. They have recently legislated systems conditioning documentation of marriages and getting out marriage contracts. But what is the use of that ? Marriage is not a matter of paper and woman is not a piece of hard-board.

The writer added sarcastically, the Ma'zoon (official authorized to perform civil marriages) should stamp his seal on the forehead of the woman herself instead of stamping the marriage contract. Then, there would not be any mistakes of that kind.

Ahmed lotif Al Sayed a long time ago wrote on social problems that to do with the relationship between men and women, in general and the relationship between women and the then modernized men, who would remain unmarried rather than face antiquated traditions. "A man," he said (23) "would not put his life in the hands of a woman he has not seen before, a woman he knows nothing about except what a matchmaker tells him about her...." He also said that "it would be unfair to marry a girls to a man she knows nothing about."

The way to solving such problems, according to Al Sayed is the revival of and adherence to Islamic virtues. Echoing Sheikh Abdou and Qassim Amin, he said that the tenets of Islam were not opposed to giving women their rights. Naturally, Al Sayed paid homage to Amin and agreed with him that "The woman is the foundation of the family, and, therefore, this weak human being should be set free, after the long centuries of imprisonment away from the happy life she could have had if religion had not been misinterpreted. In fact, what women has been going through, has nothing to do with religion"

In conclusion, the researcher believes that the essence of fanaticism is always the same. It is a kind of injustice that derives from ignorance and stagnant thought. And since Islam has been intended for all races, all social classes, all social environments and all times, no single group of people - with their idiosyncratic customs, tastes and concepts – should have control over how Islam is to be interpreted and practiced. No one has the right to prohibit whatever Islam has permitted. Therefore, those individuals who come forward to give fatwa (formal legal opinion on religious matters) should make sure they come out with fatwas that are within the reach of others, fatwas that can be put into practice and, at the same time, be in line with the true religion. Telling people of what is permitted is permitted is more important than telling them of what is prohibited.

Imam Al-Nawawi had quoted in the introduction to his book, “Al-Majmu”, a wise saying by Imam Sufian Al-Thawry in which he said: “The genuin task is giving licences out of confidence. But strictness could be well-exercised by every body.”

The true scholar in the eyes of Al-Thawri is he who observes licences and facilitates matters for the people provided that he is trustworthy in his knowledge and faith.

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PART III

CONCLUSION

CHAPTER THIRTEEN : General Findings.

CHAPTER FOURTEEN : Evaluation.

CHAPTER FIFTEEN : Recommendations.

CHAPTER THIRTEEN

GENERAL FINDINGS

The following findings can be said to follow from the study conducted in the previous chapters.

I The Islamic Conception of Women

- Although women have their own peculiar characteristics - which emanate from their femininity, they have all the characteristics common to all humans which constitute the Islamic conception of the human beings.
- The Islamic conception of the human being is characterized by two elements that set it apart from all other conceptions of humans. These are:
 - (1) The human being is different, qualitatively, from all other creatures. This distinction is manifested in:
 - (a) The superiority of the human being to all other creatures, and
 - (b) The accountability of the human being, to the Creator, for his deeds and conduct.

The two distinguishing features of the human being have both resulted from his capacity to reason, which is the exclusive

privilege of humans. Unlike all other creatures, the human being has the ability to be aware of and learn things and the ability to control and direct his conduct.

Thus, Islam conceives of humans in terms of their humanness and in terms of their deeds and does not distinguish between humans in terms of colour, sex or any other insignificant factor. This shows the Islamic conception of humans to be based on "God's chosen creation" which is in sharp contrast with the Jewish conception which views Jews, and only Jews, as "God's chosen people".

- (2) Humans came to earth purged of their sins and forgiven, having repented of the sin they had perpetrated whilst in Paradise
"...there did Adam disobey his Lord, and allow himself to be seduced. But his Lord chose him (for his grace); He turned to him, and gave him guidance." (Surat Taha, verses 121 and 122)

That Islam is different from other religions in this respect is not merely a matter of theoretical conception, it has significant implications for how human nature is conceived of. It is viewed as a benevolent upright natural disposition. Of this innate aptitude the prophet says: *"Everyone born is endowed with the human predisposition."* And Allah says: *"So set thou thy face steadily and truly to the Faith, (establish God's handiwork*

according to the pattern he has made mankind...." (Surat Al-Roum, verse 30).

Therefore, Allah has made the principles of Islam to agree with human nature. It follows that these principles, too, are benevolent and upright. It also follows that human beings are entitled to be held in esteem, regardless of an "Original Sin" perpetrated at the time they were created.

Two important results follow from the aforementioned conception of humans:

- (i) An individual human being is legally competent enough to be held accountable for his deeds, to be punishable for erring, and to be capable of succeeding Allah on earth and devoting his life to accomplishing this duty, a duty that consists in inhabiting the earth and promulgating divine guidance.
- (ii) All humans - males and females, are equal, since each of them is individually responsible as described above. Allah says, "and everyone of them will come to Him singly on the Day of Judgment" (Surat: Mariam, verse 95).

II *The Distinctive Character of Womankind*

- Muslim women in the Prophet's days were aware of the distinctive features of their character as specified by Islam, and they, accordingly, participated in all spheres of real life available at the time.
- Establishing the equality of women to men - with women having a few prerogatives of their own, the Prophet comprehensively captures the character of womankind in his laconic tradition: *"Women are the other half of men"* (Al Jami' Al Saghir, Tradition No. 2329).
- Women, as human beings, are fully honoured. Allah says: *"We have honoured the human beings (sons of Adam)"* (Surat: Al Isra' verse 70), where 'human beings' refers to women as it does to men.
- Like men, women are legally competent, being fully accountable for their civil and criminal actions in this world for which they are requited on the Day of Judgment. A woman will not be spared from punishment by her father, brother, or husband; none will substitute for her when the time comes for her to stand before Allah. Allah says: *"Whoever works righteously, man or woman, and has Faith, verily to him will we give a new life, a life that is good and pure..."* (Surat: Al-Nahl, verse 97) also He

says, *"The woman and the man guilty of adultery or fornication, flog each of them with a hundred stripes..."* (Surat: Al-Nour, verse 2), and He says, *"As to the thief, male or female, cut off his or her hands..."* (Surat: Al-Ma'idah, verse 38).

In this respect, the Prophet says: *"O Abbas Ibn Abdul Muttalib, no one will substitute for you before Allah. O Safiya, aunt of the messenger of Allah, no one will substitute for you before Allah. O Fatima, daughter of Muhamed, no one will substitute for you before Allah."* (Narrated by Al Bukhari and Muslim).

- The primary distinguishing characteristics of a human being are his or her physical features and his or her name. Islam, therefore, has given women the right to keep their maiden names after they get married.
- A woman is a normal human being; She is not necessarily either foolish enough to be taken in by words of praise or deceitful.

III *Findings That Have to do with the Family*

- A woman has the right to choose the man she marries, and she has the right to leave him provided she returns to him what she has taken from him.
- It is well known that a man and wife will show no affection or compassion towards each other unless they marry of their own free choice. Islam, therefore, has given women the right to marry whoever she wants to marry and not whoever someone else wants her to marry.
- The division of responsibility between a man and his wife requires that they complement each other.
- The precept established by the verse, "*Men are the protectors and maintainers (guardians) of women...*" is intended for honouring women and not oppressing them. It only means that a man has been distinguished by responsibilities that he has to shoulder that agrees with his physical constitution; he is responsible for providing for his wife even if she were well-off.
- Islamic law has set conditions for divorce and polygamy. The modern legislature may acceptably introduce laws that ensure that these conditions are fulfilled.

- that polygamy is permissible in Islam does not necessarily mean that men will be encouraged to simultaneously have more than one wife. There are certain family and social problems that would not be solved by preventing or restraining it. Such problems will effectively be solved by means of polygamy.
- Women have the right to dispose off their property and to be educated without seeking the prior approval of a man. It follows that women have the right to go out to work and deal with others, women and men alike.
- Regarding inheritance, Islam does not look upon women as women but views them in terms of social position and in terms of their financial responsibilities, which puts them not on a par with men.
- A woman's duties towards her family are her primary function. She, however, has other duties towards her society. To maintain a balance between these two sets of duties, the development of social awareness and a close cooperation between a man and his wife are both indispensable.
- Whatever progress women achieve will necessarily have positive effects on the family, children, husbands, and the community at large.

IV *Findings that have to do with the Participation of Women in Social Life*

- Women have the right to actively participate in political and social life, and have the right to have their own opinions regarding social issues. This is a right that women exercised in early Islam. A case in point - which has been mentioned earlier, is the woman who objected to Caliph Omar's judgment on dowers.
- Women were active socially and politically in the early days of Islam, and their activeness was in direct proportion to the social circumstances that changed from time to time. Socially, women took part in educating and imparting knowledge to others. They were also active in charity and social service fields. Politically, women embraced the religion of Islam and took part in spreading it, thereby standing against the dominant creed and the ruling authority. As a result, women were persecuted and tortured, and they emigrated, seeking the good of their newly-adopted faith. They also participated in public activities, advising on political issues and at times, taking part in political opposition.
- Women have shown a limited interest in women's political organizations. This may be due to the fact that such organizations have not made the formation of the necessary

political awareness among women a first priority in their programmes and activities.

- The participation of women in the activities of such organizations has been curtailed by rules of conduct that do them more good than harm.
- The participation of women in social life has developed their awareness and maturity and has allowed them to work for the good of their community.
- Women have been active in all aspects of social life and have worked side by side with men in private and public fields as dictated by the requirements of an active participation sought in earnest for the good of both Muslim women and Muslim men. Of these public fields are:
 - (1) Women go to the mosque for obligatory prayers, and solar eclipse invocation prayers.
 - (2) Women attend sessions given by ulema in the mosque or in their houses.
 - (3) Women go on "Haj" (pilgrimage) and "Umra" (the minor pilgrimage) alongside with men.

- (4) Women, in early Islam, used to watch the Abbysinian games after performing Eid (feast day) prayers.
- (5) Women and men used to take each other to court, and they would, at times, curse each other in the presence of others.
- (6) Women used to take part in Jihad (holy war), making the food, supplying drinking water, tending the wounded and evacuating casualties. Moreover, it was by a woman among others that Prophet Mohamed was protected in the conquest of Uhud.
- (7) Women took part in the Mubahala (social contests) that the Prophet intended to do with Nagra's delegation.
- (8) Promoting virtue and preventing vice is the indiscriminate duty of men and women. Allah says, "*The Believers, men and women, are protectors, one of another; they enjoin what is just and forbid what is evil...*" (Surat: Al-Tawbah, verse 71).
- (9) The education and the work of women are two virtuous pursuits which not only have positive implications for the advancement of the whole nation but also keep women from erring.

- (10) The woman is a fully rational human being who has the right to do whatever agrees with the teachings of Islam. She is not a disgrace that should be kept away, by effacing her personality, covering her face, and preventing her from speaking and keeping her maiden name.
- (11) It has been proved that staying home and veiling were exclusively intended for the Prophet's wives. It has also been found out that their female companions did not follow the example they set i.e. staying home and veiling.

V Findings Relevant to Work and Development

a. Islam and Work

- Muslims have been commanded not to desist work or do their work in a sloppy manner. In fact, working is the religious duty and the right of all Muslims.
- Worshipping in Islam is not confined to obligatory religious rites; in addition, it includes all work done in the interest of others whether it is done with a worldly pursuit in mind or done with an afterlife gain in mind.
- There is not a single verse in the Quran which clearly forbids women from going out to work. On the contrary, the Quran has made working the religious duty of both men and women. The

Quran, moreover, has stated that men and women will get reward in the afterlife for doing their work properly. God says, "*...To men is allotted what they earn; and to women what they earn...*" (Surat: Al-Nissa', verse 32). Nor has the Prophet, in any of his traditions, forbidden women from working. In fact, women, in the Prophet's life-time were allowed to do what most developed countries do not allow their women to do, i.e.. jihad. The heroic deeds of women in the Prophet's conquests have become landmarks in Islamic history. A case in point is Omayya bint Qais Al Ghafaria, whom the Prophet granted the then equivalent of today's decorations given to fighters in recognition of their heroic deeds.

- That a woman may work for the benefit of her society is a primary duty that she has been commanded to attend to. God says, "*If any one does deeds of righteousness, be they male or female, and have faith, they will enter Heaven and not the least injustice will be done to them.*" (Surat: Al-Nissa', verse 124).
- Since Islam requires that women should have their own responsibilities and receive instruction in worldly and religious matters, and since they may take part in jihad and conquests and inherit their kin; it would be illogical not to acknowledge their competence to exercise their civil rights, such as the right to buy property and the right to sell property. Islam, therefore, has given

them the right to dispose off their property and to give power of attorney to whomever they choose.

- Islam does not approve of locking a woman up in her house and preventing her from taking part in the development of her community. She may work in fields that do not compromise her dignity provided she can still have enough time for her home, where her responsibilities outweigh those of her husband. Whether a woman may go out to work or not is dependent upon her own circumstances and the financial and health conditions of her husband.
- Islam has not specified the kinds of work that women should do; Muslims have been entrusted with the task of deciding what women may do and what they may not do in accordance with human nature, the natural inclinations of each sex, and the living conditions.
- Women may be entrusted with all kinds of work except the public waliya (caliphate), which is an intolerably strenuous task.

b. The Egyptian Woman and Work

- Legislations in effect in Egypt have given women their rights, foremost among which their right to work. By force of law, women are to be treated as equal to men in all the political, social

and economic fields of life. However, women are required to balance their family duties with their social duties.

- The law has also made them equal to men in pay, working hours, leaves and all other rights and duties pertaining to work. However, they have been given a few privileges relating to their role as mothers.
- It is also stated that the work of women should not conflict with the teachings of Islam. For instance, there is no provision for discrimination between working women and their male counterparts.
- The law, moreover, prohibits employing women in physically or morally hazardous jobs. Such jobs have been specified by the legislature.

c. Development

- The cooperation of men and women is a necessity, and human development within the family is the basis of all development. In the family milieu, the role of women outweighs that of men. The contribution of women to development requires that women should be educated and given work.

- Women has an important role to play in the rationalization of consumption, which is one of the two pre-requisites of development, the other being the increase in productivity.
- Family rights have priority over all other rights, and observance of Islamic values of conduct have priority over development. Egyptian laws, therefore, have given women privileges that go into effect when they are expecting, when they deliver and when they have to accompany their husbands during their stay in a foreign country where they have been offered employment.

Rural Women

- The work of rural women has never been dissociated from duties entrusted them. They have traditionally shared with men many of their responsibilities, making a contribution of their own to the development of the rural community.
- In most countries, women working in farming do housework, look after their families and do maintenance jobs around the house. They also gather fire-wood, bring drinking water and cook. These tasks have not stopped them from producing food stuffs and trading in them.
- To supplement family income, rural women do small marketing activities; they sell the surplus of their production of foodstuff and

handicrafts. They also sell poultry and cattle they have in excess of their needs. The contribution of rural women, measured in time units, outweighs that of men.

- That the political role of rural women has not developed much is due to the prevalence of traditional social and cultural attitudes. Rural women have traditionally been looked upon as being inferior to men, the thing that does not agree with the spirit or teachings of Islam.

VI *Deviation from the Teachings of Islam*

- Islam was not intended solely for the Arabs, and it was not meant to handle the problems of one specific period of time. It follows that the judgments it has made and the teachings it has put forward are not to be interpreted in terms of the customs and traditions prevailing among a particular people or at a particular time.
- Allah has intended Muslims to be a moderate nation, intermediating between extremes; Allah has commanded Muslims to adhere to the right path, one which is a middle course between negligence and immoderation.

- There are things that Islam has not clearly permitted or forbidden. Such things have been intended to be decided upon by Muslims, be it positively or negatively. No one may force his views regarding such matters on others under the pretext that they constitute an integral part of the true religion. Other Muslims have the right to either abide by or ignore such views. There is a fundamental jurisprudential precept that says: "Permission is the rule, not prohibition."
- Extremist views of Islam do not agree with the requirement that the practice of religion should be within the reach of all Muslims. This stern zealotry usually takes the form of prohibiting what Allah has permitted and permitting what He has forbidden.
- It is a pity that some of the prevailing views regarding women have found their way into the minds of some Muslims, resulting in a sorry conception of the character and role of women and a concomitant deplorable way of treating women.
- As a result, women have been wronged, and their wrong-doers have thus wronged themselves. This has typically been the case at the times when Muslims deviated from the true Islam, which calls for moderation.

- A quick look at Islamic history will reveal that there have always been Muslim women who observed the teachings of Islam as regards rules of conduct, dress code, and the pursuit of learning.
- Looking at women merely as a sex-object is synonymous with ignoring the intrinsically human elements instilled in them: their mental capacity, their capacity to work and assume responsibilities towards themselves, their families and their society which agree with their natural disposition.
- The attitudes of women in some Islamic countries have been influenced by the wrong prevailing conceptions of Islam, which have deviated in most cases from the right path, one which is a middle course between negligence to immoderation.
- Some Muslims have even revived pre-Islamic (jahilia) concepts, disinheriting their daughters, for instance by having false contracts denoting that they sell their properties to their sons.
- Such jahilia-minded Muslims have locked up their daughters in the house, depriving them of being educated, working and contributing to the development of the nation.
- Confinement to the house is permissible in Islam as a punishment for a licentious woman who have been eye-witnessed by four male Muslims in the act of adultery. God says, "*If any of your*

women are guilty of lewdness, take the evidence of four (reliable) witnesses from amongst you against them; and if they testify, confine them to houses until do claim them, or God ordain for them some (other) way." (Surat: Al-Nissa', verse 15).

- In addition the quest of learning is the religious duty of all Muslim men and women. This duty was observed by the Prophet's wives, the wives of the Prophet's companions and other women. Ulema would even say, "The righteous Shaikha Musnida (female transmitter of prophetic traditions), daughter of Mr. X narrated by Mrs. So and So. One of those reliable women is Karima bint Ahmed Al Marzawia, who was one of the sources of Sahih Al Bukhari (The authenticated traditions narrated by Bukhari).
- Muslim extremists have even forbidden women from going to the mosque to pray or listen to a sermon. Such Muslims should be aware of the fact that women in the Prophet's era attended Friday prayers. They even went to the mosque for evening and dawn prayers. In this regard, the Prophet has said, "*Do not stop the women Allah has guided to the fold of Islam from entering the house of Allah*" (narrated by Muslim).
- Some Muslims have also forbidden women to go out with their faces unveiled, although neither the Quran nor Sunna has required that women go out veiled. In the prophet's life-time,

women's faces were ordinary uncovered. As a safeguard against vice, Islam has ordered both men and women to lower the eyes (see Part I).

- Some have denied women the right to choose their husbands-to-be or even to approve a choice made for them.
- The position of women in Egypt today is not as good as the position of women in early Islam. This deterioration has been caused by customs and other social practices that have nothing to do with Islam.
- Islam had given women rights in recognition of their full humanness and the esteem they deserve as humans.
- The ignorance, seclusion, and slavery that today's women have been afflicted with constitute a set back, a set back to pre-Islamic jahilia.
- Today's women do not demand more rights than the legitimate ones that Islam has allowed them.
- All this shows that there is a wide gap between Sharia (Islamic law) and the actual practice of Islam.

CHAPTER FOURTEEN

EVALUATION

There is a great discrepancy between the attitude of Islam and the attitude of many Muslims - early and modern - to women and to the role of women in social development. So it is necessary to make the distinction between Islam, as a religion and a way of achievement of human advancement, and Islam as practiced by its followers, whose adherence to the teachings of Islam have always gone through ups and downs. There have been times when actual practice approximated Islam as Allah had laid it down, and there have been other times when Muslims digressed from the path Allah had set for us.

The social and economic status of Egyptian women is still fraught with confusion and indecision, which has deprived the nation of contributions women could have made to the development of society. This confusion has been caused by the wrong belief that Islam - which is the religion of majority in Egypt - prohibits women from being active socially. This erroneous assumption has led to a narrow-minded conception of women in which they are viewed only as a means of satisfying the physical and emotional needs of men. Within this perspective, women are merely a disgrace, a tribe of temptresses, and an object to be possessed. In other words, the human - and, in particular, the mental - elements of womankind have been overlooked. Nor is their role in raising children held in esteem. Their ability to share men their responsibility for the development of society is similarly belittled. This conception of women consists in two views:

- (a) the view that women have no role to play outside of the home, and
- (b) the view that women, by their very emotional and mental disposition, are inferior to men.

This conception of women has nothing to do with Islam (see Part I). Moreover, some of the Islamic terms that proponents of this stern attitude use to give their case the semblance of a valid argument, such as 'temptation' and 'object of delight' are no proof that Islam truly entertains these two views of women. Such words have been willfully removed from their appropriate contexts and used as false evidence.

Unfortunately, these two views have attracted many followers, who have been speaking vociferously against allowing women to be active socially, politically and economically.

This conception of women has influenced many young Muslims, who have recently shown an interest in Islam, manifested in their thought and behaviour. Even the highly cultured and mentally competent ones would not think objectively as regards women; they tend to adopt the aforementioned sternly conservative attitude to women. They have come to assume this attitude to be an integral part of Islam. There is an urgent need, therefore, to change this attitude. The necessary rectification would be in the interest of both women and men. Such religiously motivated young men should be aware of the truly Islamic conception of womankind. It follows that it is necessary to distinguish between the Islamic and the un-Islamic conception.

Whether any social or political practice is to be described as Islamic or un-Islamic depends on the extent to which it draws upon the true origins of Islam, i.e., the Quran and the Sunna (Prophetic traditions). Islam has its own civilization and its own outlook on the universe, mankind, and life. A society would be Islamic in proportion to the ways in which the concepts basic to the Islamic outlook are observed.

Islam, which is a belief, a system, a state, a legislation and a body of thoughts, had laid down the general rules, that broadlines, and the ulema should find ways of applying the rules, ways of changing the broadlines into specific principles and actual practices. Whenever an unprecedented issue crops up, the ulema should find ways of handling it in terms of the general rules of Islam. This way, Islam would not be incompatible with technology, science, and the new way of life they have given rise to.

Unfortunately, corruption, confusion and indecision have crept into the minds of many of those who are keen to apply Islamic teachings. The main cause for this is the inaccuracy with which they have been drawing judgments from the two fundamental sources of general rules of Islam, namely the Quran and Sunna.

What is needed nowadays is an adequate methodology for formulating valid judgments on the basis of the tenets of Islam as revealed by Allah. The absence of such methodology is responsible not only for many faulty judgments about contemporary life but also for the extremism and zealotry of today.

It is, therefore, necessary that one has to consider issues pertaining to womankind by, first, coming to grips with the conception of women as ordained by Islam in order to understand what is basic to their human character and in order to realize that they are to be treated on a par with men. Second, one should consider as well the status of women in terms of contributions they should make to social life. It would also be of relevance to examine the current social position of Egyptian women, in an attempt to assess their position in relation to the precepts of the true Islam.

The Islamic Conception of Women -

Their Character, Their Status and Their Relation to Men:

The conception of women which has come to prevail in many Islamic societies has not emanated from a truly Islamic attitude towards women; it has been influenced by social customs traditionally observed in each society. Some of these traditions date back to a pre-Islamic era.

The genuinely Islamic view of women, which is corroborated by the Quranic text and its reliable interpretations, consists in the following points:

(1) **Like men, women are honoured as human beings**

From the point of view of Islam, the human being is an 'honoured' and 'dignified' creature. The human being is worthy of this elevation because Allah has instilled part of His spirit in him and has bestowed on him an ability to seek and acquire knowledge. God says, "*We have honoured the sons of Adam (human beings); provided them with*

transport on land and sea; given them for sustenance things good and pure; and conferred on them special favours, above a great part of Our creation" (Surat: Al-Isra', verse 70); and He says, *"And He taught Adam all the names of all things...."* (Surat: Al-Baqarah, verse 31). According to Ibn Kathir, *"all the names"* should be interpreted as meaning *"all knowledge."*

That human beings have won this preference over all other creatures entails that human beings have been entrusted with a special responsibility, the responsibility for establishing the canons of Allah on earth. Allah says, *"Behold, thy Lord said to the angels: I will create a vicegerent on earth...."* (Surat: Al-Baqarah, verse 30) and He says, *"We did indeed offer the Trust to the Heavens and the Earth and the Mountains; but they refused to undertake it, being afraid thereof; but man undertook it..."* (Surat Al-Ahzab, verse 72).

Muslims, men and women alike, are thus responsible for spreading the word of Allah. How well they carry out this duty is the basis for requital. These verses clearly and decisively do not distinguish between men and women. God says, *"Whoever works righteously, man or woman, and has Faith, verily, to him will we give a new Life, a life that is good and pure, and We will bestow on such their reward according to the best of their actions."* (Surat: Al-Nahl, verse 97). He also says, *"If any do deeds of righteousness, - be they male or female - and have faith, they will enter Heaven, and not the least injustice will be done to them."* (Surat: Al-Nissa', verse 124); and says, *"One Day shalt thou see the believing men and the believing women, how their*

Light runs forward before them and by their right hands....." (Surat: Al-Hadeed, verse 12).

Testifying to the wondrous nature of the Quran is the fact that Allah does not specify the gender in the verses in which He speaks of all mankind. God says, *"O mankind! reverence your Guardian Lord, who created you from a single person, created, of the nature, his mate, and from them twain scattered (like seeds) countless men and women...."* (Surat Al-Nissa', verse 1).

The same honourable conception of women is found in the Quranic account of how Satan tempted Adam, where the Quran does not blame the succumbing and the resulting fall from Heaven on Eve. Instead, Satan is being described as enemy to Adam and his wife. God says, *"Then We said: O Adam! verily, this is an enemy to thee and thy wife; so let him not get you both out of the Garden, so that thou art landed in misery."* (Surat: Taha, verse 117). God even takes Adam to be accountable for yielding in to Satan's temptation. He says, *"...Thus did Adam disobey his Lord and allow himself to be seduced. But his Lord chose him (for His Grace); He turned to him and gave him guidance. He said: Get ye down, both of you, altogether from the Garden"* (Surat: Taha, verses 121 - 123).

The view that women are to be held in the same esteem as men is also found elsewhere in the Quran. Yet, this does not mean that men and women have the same functions in human life. In fact, men have

been endowed with a natural disposition of their own, which sets them apart from women, who, by the same token, have their own natural disposition. Women, for instance, are more emotional and affectionate than men, a thing which is of value within the family milieu and in social life outdoors. Islam did not go into detail explaining such natural differences, because they are self-evident. The Quran, therefore, refers to such distinctions only once. God says, "*...And nowise is the male like the female...*" (Surat: Al-Imran, verse 36). Moreover, the Prophet has censured Muslims who behave and dress like the opposite sex: "*The curse of Allah be upon men who conduct themselves as women and women who conduct themselves as men.*"

Another example of the lucid Quranic mention of the equality of women with men is the verse: "*...And women shall have rights similar to the rights against them...*" (Surat: Al-Baqarah, verse 228). The Prophet has also said, "*Women are but the other half of men.*"

That women in Islam are held in esteem is a marked departure from their standing in pre-Islamic society. Of the despicable position of women in jahilia [the society (of ignorance) before Islam], Omar Ibn Al Khattab says, "*In jahilia, women were totally insignificant, and with the advent of Islam, Allah honoured them, and we have realized that we owe them their due respect.*"

Since to Allah men and women are equal, Allah has directed His commandments indiscriminately to men and women. As a result, Prophet Muhamed, transmitting the call for Islam to his people, calls

upon the men and women of his tribe to adopt the new religion. Al Bukhari and Muslim quoted Abou Huraira as saying that when the verse *"And admonish thy nearest kinsmen"* (Surat: Al-Shu'ara', verse 214) was revealed to the Prophet, he addressed his people saying, *"O ye kinsfolk of Quraish, save yourselves. No one will substitute from anyone of you before Allah. O ye Abbas Ibn Al Muttalib, no one will substitute for you before Allah. O ye Fatima Bint Muhamed, I will give you whatever you ask for, but it will be of no use when you stand before Allah."*

(2) *In the view of Islam, women are not disgrace*

A woman's identity is not a disgrace to be concealed. Nor is her face or a picture thereof to be kept out of sight. But some young zealots, bedouin and rural people think differently.

This wrong attitude towards women dates back to an earlier stage in the social development of society. Some men would refrain from mentioning the names of their wives, daughters and mothers, although the Prophet himself did not shy from mentioning the names of his wives and female relations. Al Bukhari and Muslim have narrated the following Prophetic Tradition: *"Hala bint Khuwailid, sister of Khadija, the Prophet's wife, asked to enter where he was sitting. When the Prophet was told so, he said, "You are welcome, Hala bint Khuwailid."*

Al Bukhari and Muslim have narrated another relevant tradition. They have said that two men, on passing by the Prophet, stopped and

greeted him. The Prophet replied, "*Stay for a while. This is Safiya bint Yahia*". In other words, the Prophet introduced her to them as we customarily do today. Such conveniences have been intended as a way of making life easier for Muslims. As said in the Quran, one of the purposes of Sharia (Islamic law) is to do away with rigidity and hardship. God says, "*He has chosen you, and has imposed no difficulties on you in religion...*" (Surat: Al-Haj, verse 78); and says, "*....God intends every facility for you; He does not want to put you to difficulties...*" (Surat: Al-Baqarah, verse 185).

Besides, viewing women as a disgrace or a blemish to be kept out of sight means that they are treated only as females and not as human beings. In other words, women have merely become sex-objects. This view of women that centers around women only as a source of physical pleasure would lead to social depravation, which does not agree with Islam being the true religion. God says, "*... According to the pattern on which He has made mankind...*" (Surat: Al-Roum, verse 30).

Such erroneous ideas about Islam have been spread among the younger generation by some members of the Muslim nation. These people advocate ideas and modes of conduct that are so stern that other people might be tempted to abandon all of Sharia. Allah will severely punish those who have led the others in the wrong direction.

Propagators of such unsound judgments about Muslim women have derived such misconceptions from rigidly literal interpretations of certain Quranic verses and Prophetic Traditions. They have not even

bothered to ascertain the authenticity of certain "traditions" ascribed to Prophet Muhamed.

It would be absolutely wrong to prohibit what Allah has permitted or to permit what Allah has prohibited, because Allah had included all things in the Quran. God says, "*And thy Lord never doth forget*" (Surat: Mariam, verse 64).

Regarding the issue of whether or not a woman's face should be veiled, Muslim, quoting Abou Huraira, has narrated the following Prophetic Tradition: "A man told Prophet Muhamed that he had married a woman from Medina, and the Prophet asked the man, "*Had you had a good look at her face?*" The man said, "No, I had not." The Prophet then said, "*Go take a good look at her face; there is something in the eyes of my Medinan followers worth looking at.*" It was now wonder, then, that Ibn Quda, the Faqih (expert in Islamic jurisprudence), said, "A suitor may look at the face, because it is in the face that beauty resides; the face is not a private part that he should avoid looking at." (see Part I).

Since a woman's face is not a private part that should be kept out of sight, requiring a woman to put on a veil would not be a valid ijtihaḍ, an independent judgment based on the interpretation and application of the precepts of Islam. Equally unacceptable would be the claim that for a woman to wear a veil covering her entire face is a manifestation of her wara', piety. As Imam Shawkani (1) says, "Refrain from doing what is allowable is not an indication of piety."

One of the harmful consequences of having women wear the veil and keeping them away from men is that the society would be broken up into two disconnected divisions. This would not be right; it would be neither human nor Islamic. The relationship between men and women would be a cause for anxiety, tension, and suspicion. The resulting preoccupation with consequences would have a negative impact on the development society aspires for.

It is clear from Sunna, Prophetic Traditions, that Islamic legislation has not meant that men and women be cut off from each other. On the contrary, they have been intended to collaborate with each other for inhabiting the earth. In fact, Allah has allowed women to participate in social life by conducting themselves formally, thoughtfully and positively purposefully. (see Part I, Chapter 2 - Combination between Man and woman).

The total seclusion of women, as advocated by today's zealots, never had a precedence in the Prophet's life-time. Speaking of the early Muslim community, a contemporary writer (2) says, "In the prophet's days, women were normally allowed to be socially active and to engage in various social encounters with men even in the absence of a dire necessity and even in the absence of any need at all. Such encounters were often unplanned and were intended to make life easier."

It has also been narrated that Caliph Omar (3) invited one of his men to eat with him. When the food was ready, the Caliph asked his

wife, Om Kulthoum to eat with them. However, she did not do as he asked her. Later, when he blamed her for not doing so, she said, "You should buy me good clothing before you can ask me to eat with you in the presence of your guests...." This shows that such encounters are permissible, provided there is sufficient justification.

Al Bukhari has narrated another significant incident: Subai'a bint Al Harith Al Aslamiya was pregnant when her husband, Saad Ibn Khawala, died while he was performing Haj. When she delivered and was fully recovered, she made herself up to show that she was ready for a second marriage. Noticing the change, Abou Al Sanabel Ibn Ba'kak observed, "Why have you made yourself up? Do you want to get married... " As can obviously be seen from this incident, the woman's face was unveiled and she had direct encounters with men.

Sheikh Nasser Al Albani, a contemporary ulema, declares in his book The Muslim Woman's Veil that a woman's face, unlike her private parts, should not be kept out of sight by means of a veil. Sheikh Albani explains, "Some ulema and students of Islamic jurisprudence, particularly traditionalists, have not liked the judgment I put forward that a woman's face should not be regarded as one of her private parts, although they have commended the book as a whole... In fact, there are two groups of opponents to this judgment: those who believe that whatever applies to a woman's private parts equally applies to her face, and those who agree that a woman's face is not to be considered to be in the same category as her private parts but insist that this mazhab (belief, conviction) should not be promulgated because we are living through a

time of depravation and because we need to take every measure possible to prevent further degeneration. My reply to the latter group is that a judgment definitively revealed by the Quran and Sunna may not be withheld because there is a lot of evidence in the Quran and Sunna that indicates that it is forbidden for an ulema to keep whatever knowledge he has acquired from other Muslims. For instance, God says, *"Those who conceal the clear (signs) We have sent down, and the guidance, after we have made it clear for the people in the Book, - on them shall be God's curse, and the curse of those entitled to curse."* (Surat: Al-Baqarah, verse 59). Prophet Muhamed also says, *"He who keeps silent about what he has learnt would have his mouth kept shut with a bridle made from fire on Judgment Day."* (narrated by Ibn Haban, Al Hakim, and Al Zahabi). There are other verses and Prophetic sayings forbidding the suppressing of information. So how can we keep Muslims ignorant of the definitive judgment that a woman is not required to cover her face as she does her private parts? To do so would amount to sinning... Moreover, those who accept this opinion to be a definitive judgment corroborated by the Quran and Sunna and still believe that it should not be disseminated, in an attempt to ward off further moral deterioration should make this judgment available to others and then provide the evidence that would prove their own opinion to be valid."

In the Prophet's day, women were not locked up, nor were their identities obscured or other personalities obliterated. Those early Muslim women normally worked in their homes as well as outdoors, at times of peace and at times of war. Asma' bint Abou Bakr once said, "I was one day removing date pits from Al Zubair's field, and when I was

about to go home I ran into the Prophet who was accompanied by some Medinan Muslims. The Prophet asked me to ride behind him, but I shied from being in the company of the men." This incident is an indication that Asma's face was unveiled, since the Prophet recognized her at first sight. The story also shows the Prophet would not have stopped for her and offered to give her a ride behind him while other men were in his company unless it had not been unforbidden for women to be face to face with men.

That women had work to do outside of the home in the Prophet's life-time and after his death is indisputable. Zainab bint Jahash, for instance, was a most pious woman who made a point of caring for her kin, giving alms, and working as sincerely as she could. She perfected whatever she did, as a way of pleasing Allah (narrated by Muslim).

Quoting Ibn Omar, Al Bukhari has also narrated that Om Sulait carried heavy waterskins on the day of the conquest of Uhud, while Aisha and Om Saleem, who also transported waterskins, poured the water into the mouths of the men. Al Bukhari has added that Om Atiya said, "I have participated in seven conquests during which I kept an eye on the camels and prepared food for the men." Al Rubai bint Mu'wiz also said, "We took part in the Prophet's conquests, transporting the wounded and the dead to Medina."

Women also bore arms and fought just like men, defending Prophet Muhamed and other men and women on the day of Uhud. Omar Ibn Al Khatab has said, "I heard the messenger of Allah say on the

day of Uhud, *"Whenever I looked right or left I saw Om Imara defending me."*

There are also other incidents that shed light on whether women should be active only in the home or both in the home and outdoors. In other words, we are now going to address the questions: Is a woman's only function to look after her husband and children? Are the teachings of Islam against the social activity of women? To attempt to answer these two questions, we should first of all lay down the foundation on which the answers can be based, which can be said to consist of the following three principles:

- (1) Permission is the general rule, prohibiting being the exception. Moreover, certain kinds of conduct may not be prohibited unless the prohibition is justified by the Quran and Sunna. Regarding the work of women, the Quran and Sunna have not ruled against women going out to work.
- (2) We should seek guidance from what was normally the practice in the Prophet's day, and we should follow the example of the Prophet and his wives and other Muslim women at the time (see Part I).
- (3) This is essentially a social issue, and in the absence of explicit prohibition such issues are to be decided upon in terms of an understanding of social good changes from time to time.

Therefore, what is socially good at one time may not necessarily be so at another time.

In terms of this three-point framework of reference, one can say that a woman's work inside and outside the home is Islamically permissible, since there is no definitive evidence that points to the contrary. Besides, women in early Islam did kinds of work that they did not really had to do. Furthermore, it has not been known that the Prophet prohibited a woman from working. Obviously, the work of women is a social and not a religious matter.

Since social matters are customarily dealt with in terms of social reality, and since the need to look after the family has normally been a social necessity in all human societies - which has become more pressing under political and social conditions which have required many men to leave their wives and children in pursuit of livelihood, thereby making the role of the mother all the more vital, it has become imperative that women look after their homes, a duty that cannot be attended to by anyone but the women themselves.

The question now is: Does this mean that a woman should not attempt to have any other role but look after the family? Since the principles of Islam are not against the work of women outside the home, and since there is a need for women to participate with men in work done outside the home, the issue of whether or not women should work should be settled on the basis of social outlook and social legislation (4).

The Work of Women

Islam views working is a dignified pursuit. Muslims, in fact, have been commanded to work. Allah says, *"And say, you work..."* Islam holds in esteem both mental and manual work. The Prophet has said, *"Anyone who, by the end of the day, is exhausted by work he has done will be forgiven."* It would therefore be unreasonable to assume that Islam is against the work of women.

It follows that the question that may justifiably be asked is: Does the Quran or the Sunna contain any mention of the work of women being forbidden? The answer is there is no mention of such prohibition. In fact, women took part in activities that took place outdoors, in the Prophet's day. They, for instance, took part in the bai'a (pledge of allegiance extended to the Prophet. They also took part Jihad and in the wars of ridda (apostasy from Islam), and they sought learning and imparted knowledge. More importantly, the participation of women in social life is reflected in many Prophetic traditions and in many of the sayings of his companions and successors (see Part I). The Prophet, for instance, approved of the protection of a non-believer. Om Hani, seeking the Prophet's approval on the day Mecca was conquered, "I have protected a non-believer, and Ibn Abi Talib says he is going to kill him." The Prophet said, *"We have protected whomever you protected, Om Hani."*

Women have also been commanded to take part in promoting virtue and preventing vice. Allah says, *"The Believers, men and women, are the*

protectors, one of another; they enjoin what is just; and forbid what is evil.."
(Surat: Al-Tawbah, verse 71).

This proves that the work of women is permitted in Islamic jurisprudence. Socially, whether it is to be permitted or not is determined in relation to one particular place or one particular period of time. To determine whether women should work or not is more a social issue based on social good than a jurisprudential issue based on the teachings of Islam.

The Status of Women in Egypt

Although the first law regulating the work of women was introduced 50 years ago, and although the work of women has become a social phenomenon taken for granted, a few people have - from time to time - called for the return of women to the home. This sharply contrasts with the fact that Egyptian women have been working for thousands of years. Rural women, for instance, work day and night in the home and on the farm. They even go to the market to sell what their small industries produce. Similarly, urban women in poor districts work all the time. Such women are not part of the official labour market, and most of them do not earn any money in return, and whatever they earn supplements family budget. It is also worth noting that the controversial issue of whether women should work or not has only involved qualified women doing regular work in return for pay in the official labour force. These are the women who compete with men for job opportunities. Therefore, the call for women to stay home has been all the more vociferous at times when more females are employed, thereby leaving fewer job opportunities for males who have to remain unemployed.

The men who complain that women have taken away their job opportunities are those men in the middle and lower brackets of the middle class. This is why no-one has called for rural women to stay home, nor has anyone called for women in destitution to stop working in domestic help or to stop selling whatever cheap things they produce. So, if the home is women's most natural place, doesn't this equally apply to such needy women?

Advocates of this idea have used many arguments to prove their case. For instance, they have claimed that the work of women has caused more juvenile delinquency. However, none of them has come forward with statistical or any other evidence to prove that this is really the case. There is no evidence to date that the majority of juvenile delinquents have working mothers, nor is there any evidence that mothers who do not go out to work are better able to prevent the delinquency of their children. Moreover, a quick look at markets and sporting clubs will reveal that women who do not go out to work do not necessarily spend most of their time looking after their children.

Proponents of this theory have failed to see that delinquency is part of a larger social context that applies equally to young people and grown-ups. Otherwise, how would they account for the perverted behaviour of grown-ups engaged in smuggling, drug trafficking, foreign-currency black-market dealings, and the like? And who would account for the low rates of lawlessness in formerly socialist countries where the number of working women was almost the same as the number of employed males?

Some have also sought to show that their call is in line with Islam, an argument that they have thought would make others accept whatever they have had to say on the issue. Yet the history of Islam is full of Muslim women who have been active politically, economically and intellectually (see Part I). The reasoning put forward by those who are against allowing women to work is not compatible with what Ibn Rushd said eight centuries ago, "Women should serve the society and the state as men do... You will not find many virtuous women who are dependent on their husbands like parasitic animals." (5)

Moreover, the work of women belongs to that part of Islamic legislation concerned with transactions, where the principles of Islamic jurisprudence permit that judgments be changed in accordance with time and place so that the tenets of Islam may still be valid in the face of economic and social developments, thereby taking into consideration social good, which is the foundation of Islamic legislation. The thing which is in the best interest of society here is the utilization of the society's human resources.

Supporters of the view that women should stay home also claim that women should assume a role different from that men should assume because of the differences in natural disposition and constitution. They, therefore, would condemn all attempts at making women equal to men. This way, they have mixed up two incompatible concepts: the concept of sex as a physiological term denoting natural physical difference between males and females which humans do not control and the concept of sex as a sociological term denoting differences in social conduct. It has, therefore, been assumed that differences in social conduct between the male gender and the female gender result from physiological differences between them. It would follow that each gender

should have its own unchangeable roles. This argument is made invalid by the fact that there is no scientific evidence to date that points to causal relation between these two sets of differences. In fact, the social and behavioural roles of the two sexes vary from one society to another.

It has been said that women should stay home because they cram government departments and because of their low productivity, the rising prices and dwindling pay (for instance, a maid is better paid than a qualified working woman). Such problems have been blamed on women. Those who argue this way in fact avoid tackling the real problem, the economic crisis which has resulted from the general deterioration in productivity, dependence on revenues as a source of subsistence, the rise in consumption rates, and the lack of production and manpower planning.

If this were not the case, why would advocates of such views of the work of women blame working women for the rise in the maid's pay, and why wouldn't they - in similar fashion - speak of the greater amounts of money that plumbers, garbage collectors and car park attendants have been demanding, while the salaries of university graduates and government and public sector employees lag far behind?

It has also been argued that some women have decided to stay home of their own free choice, thereby relinquishing the social and human right to work. In fact those women may have chosen to do so because of the conditions under which women work. Many of them have found it difficult to fulfill their roles as working women and as wives and mothers in view of the diminishing social services, such as inadequate means of transport, unavailable nurseries and the

strenuous physical effort they have to make in the home and at work. In addition, there is the negative view of working women. In view of the above-mentioned facts, would it be acceptable to claim that this is a free choice that such women have made?

It is true that the Egyptian women have made a progress in many fields in the past few years. However, more efforts are needed to further educate and train women and incorporate them in the work-force without discrimination between men and women. For women to go out to work has never been a problem; it has become a reality and a challenge they have to stand up to. Obstacles hindering the advance of women along this path should be removed, thereby giving full swing to their participation in social life.

According to Mustafa El Shaka (6), "There is a great discrepancy between the status of women in Islam and their status in today's society. Unlike all other women, women are held in esteem in Islam. Islam has given them the right to independently dispose of their property. They can even do so without asking their husbands' approval. They can also appoint whoever they like to look after their estates. Muslim women are also entitled to keep their maiden names; unlike Western women, who drop their maiden names, thereby severing the relationship between themselves and their families. Muslim women, moreover, take part in conquests and work. Some even defended the Prophet in wars and healed his wounds and the wounds of other mujahedeen. On the day of Hegira (immigration) the Prophet confided in Asma'a bint Abi Bakr, revealing to her a secret that he kept from many others. At present, the social view of women is shaky as a result of the shaky faith of today's Muslims.

When Islam gave women their rights, it commanded them to be heedful towards society and to preserve their dignity, by dressing modestly and conducting themselves in accordance with the Islamic rules of conduct.^{١)}

current civilization is based on equality and abandoning unjustified discrimination. Most prominent among such forms of equality is the one between man and woman in that she is not regarded as a mere female, but as representing one half of the society and having all rights such as man. The human rights documents which Egypt has signed and shown commitment to the international community, is abundant in texts emphasizing equality of man and woman. In addition to the right given to woman by Islamic teaching⁽⁷⁾ The second chapter of world human rights declaration stipulates that human rights and freedoms are common to all regardless of sexes.

Similarly, the first paragraph in declaring elimination of discrimination against woman, emphasizes that discrimination comes by denial and restricting her equality with man in all rights which represents major injustice and insult to dignity and humanity. Likewise, woman rights treaty signed by the UN General Assembly in 1979 and by Egypt (with some reservations), denounces all forms of discrimination against woman, and commits all countries to take all legislative and administrative measures to eliminate all types of discrimination.

Egypt's fulfilment of all international commitments and the necessity of coping with the spirit of the age and respecting human rights by stamping out all forms of discrimination against woman, all that pose the following three questions :

1. What are the discrimination aspects that should be eliminated ?
2. Is legal security of woman's rights enough for the woman to practise them ?
3. Does compromising between Egypt's international commitments and constitutional commitment make of Islamic sharia the main source of legislation ?

To answer such questions, it suffices to refer to some principles governing woman's issue in the Egyptian society.⁷ First, all sorts of discrimination between man and woman is abominable and should be avoided. However, some forms of this discrimination are necessary for considerations related to justice and advancement, such as discrimination in terms of efficiency, capability of work, talent, age etc... There are also other forms of discrimination between man and woman which are necessary for natural considerations, such as legal rules of nursery suckling and "iddat" (legally prescribed period of waiting during which a woman may not remarry after being widowed or divorced) as well as practising any immoral misdeeds. This is classified as acceptable discrimination, otherwise, it is abominable. Egyptian legal and social system is full of many sorts of the latter type of discrimination such as the adultery crime by man is not established unless it takes place at his marriage-house, while the same crime if done by the woman, it is established regardless of the place it has occurred in. Another example is that when a husband murders his wife and her lover on committing adultery, the husband's punishment is relegated to a misdemeanour, while the wife who murder her husband and his mistress for the same reasons, does not enjoy the same privilege. All this is contradictory with the principles of Islamic Sharia. Nonetheless, no one has called for eliminating such laws in People's Assembly or Shura Council simply because they are directed against women.

Second, legal security of woman's rights does not mean practical application of these rights, since the law has guarded woman's political rights of election and nomination and yet woman's representation – as illustrated in the Chapter of Woman and Politics – is much lower in contrast to the ratio of women population to total population. It is also observed that women's votes in the countryside are used by the elite in the interest of candidates belonging to distinguished families, instead of being a support to an active feminine movement directed towards the interest of Egyptian countryside. Similarly, despite the absence of any legal restrictions on women's public jobs, the standpoint of government sector differs according to the nature and cultural entity of every sector. Thus, although she is prevented from assuming law jobs for reasons unrelated to Sharia, woman has assumed the most prominent positions in the ministry of foreign affairs, i.e. the position of ambassador.

It follows that if elimination of all forms of justified legal discrimination between man and woman is important, this will not be enough for the woman to assume equal status with man in the Egyptian society. This implies the existence of some intellectual, cultural and social obstacles which face woman.

Third, regarding the assumption that compromising between Egypt's international and constitutional commitments would make Islamic Sharia the primary source of legislation. Egypt agrees to what conforms to Islamic Sharia, and objects to what is contradictory with Islamic Sharia. This is what happened during the meetings of woman committee in the Arab League where Egypt objected to an international decision stipulating moral freedom of woman.

The Egyptian Woman and the Labour Law

The laws of Egypt have all provided for the equality of all citizens as to the right to work, without regard to sex. Articles 10 and 11 of the Egyptian Constitution have also made the state responsible for protecting motherhood and childhood and helping women to balance their duties towards their families with their duties towards their work. According to the labor laws, particularly Law No. 137 for the year 1981, women are legally equal to men. The laws also provided for employing women in jobs that are not harmful or morally compromising to them and for delivery and child-care leaves of absence.

In actual practice, however, women are not invariably treated as being equal to men. According to statistics published in 1986 by the General Bureau for Public Mobilization and Statistics, the female share of the work-force increased from 7% in 1976 to 10% in 1986, which does not reflect the actual female participation in the work-force. The statistics leave out women working in non-governmental jobs, in farming, in particular. A 1988 Bureau study - published in 1991 - included women working in unpaid jobs. In terms of this new concept, the participation of women in the work-force was found to have risen from 7% in 1975 to 9% in 1982, 18.7% in 1984 and finally, to 36.6% in 1988. This, however, still shows that women account for a small percentage of the work-force. Moreover, women in non-governmental jobs do not have legal

protection or any of the rights provided for in the labour law. Furthermore, there are still jobs that are not made available to women, such as judicial jobs.

Causes of the Inadequate Application of Labour Laws in Egypt

The provision for the equality of men and women in the work-force has been only partially enforced in the past few years. This has been reflected in newspaper advertisements seeking for male applicants. The fact that this new practice has gone unchecked by the authorities concerned has made some companies and banks, both in the public and the private sector, to prefer males to females. This trend has been based on the argument that the productivity of a female employee is normally reduced by the duties she has to do for her family and by the provision for childbirth and breast-feeding leaves of absence, etc. However, the truth is that low productivity is a social problem which the entire society is accountable for. Yet, one can say that there are a number of additional factors that have an adverse effect on the productivity and performance of working women. These are:

- (a) Lack of services that would make a working woman better able to attend to her double function as a working woman and as a wife and mother. For instance, there is the unavailability of sufficient inexpensive nurseries and kindergartens that would adequately attend to the needs of children. Although there is a provision for employers to provide the necessary nurseries on the job-site if the number of female employees reach 100, and to enroll those children in other independent nurseries if the number is smaller, very few employers abide by the law.

- (b) Under the present economic conditions, working women cannot afford modern electric appliances that could help to reduce the amount of time and effort needed to do housework and, accordingly, allow them to be more productive on the job.
- (c) Most working women have a larger share of the responsibility for the welfare of the family than their husbands do. This is due to a faulty upbringing that makes a girl, and not a boy, responsible for attending to the other members of the family. Although the traditional roles of males and females outside the home have changed - with men and women working together as partners, their roles inside the home have not changed in similar fashion.
- (d) The call for the return of women to the home - thereby giving up their right to work for the good of the entire society - has ignored the fact that women either provide for or take part in providing for the family and the fact that women have a role to play in the development of their community. For instance, women account for 97% of all teaching staff in primary schools. In addition, women have been playing a key role in farming since many husbands began to travel to neighbouring Arab countries in pursuit of employment.

The Political Rights of Women

Foremost among political rights are suffrage and candidacy for membership of parliament. The right to vote is the right to take part in

choosing the ruler and in choosing members of parliament, who will be entrusted with the task of legislating and overseeing the executive authorities. Candidacy, on the other hand, is the right to come forward in order to fill an executive or legislative position. Moreover, voting, in which one chooses a candidate, is analogous to the Islamic concept of wikala (power of attorney). Muslim women may, in fact, give power of attorney to whomever they choose to conclude business transactions on their behalf or to defend them before courts of law.

Some would argue, unconvincingly, that women had better not go to polling stations where they will have to mix with men in a way that would compromise their dignity and modesty. Naturally, measures can be taken to ensure that women are treated with due respect during the very short period of time they have to spend at polling stations. Moreover, Islam has not prohibited women from all kinds of mixing with men. For instance, women used to take part in conquests in early Islam.

The right to run for parliamentary elections is also dependent on social conditions. On winning and becoming member of parliament, a woman will have to assume a number of responsibilities that would not be too much of a burden; women are used to filling equally demanding jobs. Yet, an argument that may be put forward, in this connection, is that women should not be allowed to have membership of parliament since it is analogous to wilaya 'amma (public administrative positions). However, Faqihs (experts in Islamic jurisprudence) have agreed that denying women the greater imama (caliphate) is permissible, but they have granted them the right to assume all forms of wilaya. Regarding judiciary posts, there is disagreement among ulema as to

whether or not women should be made judges. So, we can conclude that there is no conclusive evidence that women should not be made members of representative assemblies.

According to Mustafa Al Siba'i (8), "After a lengthy discussion of various views, we came to the conclusion that Islam is not opposed to giving women the right. Election is the selection of representatives who, on behalf of the nation, will oversee the workings of government. This means that electing members of parliament is similar to give power of attorney to someone. And since Islam does not prohibit women from giving someone power of attorney, we can say that they may similarly elect members of parliament."

One of the fundamental precepts of Islamic jurisprudence is that "permission, and not prohibition, is the general rule." And since there is no mention either in the Quran or sunna of the judgment that women should not be given the right to be candidates for membership of parliament. Furthermore, if Islam does not prohibit women from voting, would it prohibit them from becoming members? In order to attempt to answer this question, we should first understand the nature of parliamentary representation, which consists in two main functions: legislation (the making of laws and regulations) and supervision (overseeing the executive authority).

Regarding the first element of parliamentary representation, Islam is not against entrusting women with the duty of legislating, because a primary requirement for someone to be a legislator is that he / she should have

knowledge, as well as an awareness of the needs of society. Islam has given the right to acquire knowledge to both men and women - Islamic history contains examples of women ulema who were knowledgeable of hadeeth (Prophetic sayings), fiqh, literature and the like.

Overseeing the work of the executive authority amounts to preventing vice and promoting virtue, which is equally the duty of Muslim men and women, as God says in Surat Al-Tawbah, verse 71, "*The Believers, men and women, are protectors of one another; they enjoin what is just and forbid what is evil....*" It follows that Islam does not refuse to acknowledge women to have the capacity for parliamentary representation.

The Decline in the Participation of Egyptian Women in Political Life

In 1986 there were 37 women members of parliament in Egypt (of whom 30 had been elected to occupy the "woman's seats", 4 had been elected to occupy "other seats", and 3 had been appointed), thereby accounting for 6.7% of the total membership of parliament. In 1987, however, the percentage dropped to 4% (18 members: 14 elected and 4 appointed). In 1990, the percentage went further down, reaching 2%, as 7 members had been elected and 3 appointed⁽⁹⁾.

The receding parliamentary representation of Egyptian women has been caused by the following:

- (a) Egyptian women began to participate in political life only recently; they were given their political rights in 1956 constitution. In 1979, they compulsorily became part of the electorate. Because they were given their political rights relatively recently, Egyptian women have not gained enough experience to be as active and influential in the same measure as men.
- (b) In 1986, 62.5% of women were illiterate, compared with 37.5% for men. With the percentage of those women who can barely read and write, illiterate women account for 79.8% of the women of Egypt, compared with 68.3% for the males (see Chapter 4, Part 2).
- (c) The increase in the dropout rate for female students.
- (d) Social conditions and traditions do not encourage the active participation of women in political life. Women have duties as wives and mothers, and they also have other duties as working women. As housewives, they do not get much help from their husbands. Besides, rural women, in particular, are not encouraged to be active politically.
- (e) Women, both urban and rural, are oppressed and are ignorant of the importance of exercising their political rights and the ways these rights should be exercised. The higher female turnout in elections in rural areas is only indicative of the strong family and tribal ties in these areas. There are no governmental or non-governmental organizations concerned with upgrading the political awareness of women. Nor are political parties active in this regard.

- (f) There is no unified and tightly built woman's organization that would encourage women to actively participate in political life or raise their social and economic standard. If available, such an organization could become a pressure group working for the welfare of all women.
- (g) There is a need for increasing the political awareness of women nationwide and eliminating difficulties that have been inhibiting their full-swing political activity.

The Educational Rights of women

Islam has given women the right to be educated, and it is their education that would help to eliminate the illiteracy of women. An illiterate woman would not have the capacity to efficiently fulfill her duties towards her family or her community.

A type of illiteracy that is more serious than being unable to read and write is what may be called "cultural illiteracy" - ignorance of the principles of Islam, lack of cultural values, and the inability to handle modern technology. An ignorant woman, therefore, would be unable to deal with the problems of daily life or contribute to the political and social arenas within her community.

According to Article 18 of the 1971 Constitution, "The right to be educated is one that the State shall ensure. Schooling shall be compulsory in the primary stage." Article 20 states that "Education in the State schools shall be free in all stages."

As stated in the Constitution, there should be no discrimination between males and females as regards education. There is absolute equality in every respect. However, a look at the following statistics will reveal that there is a wide discrepancy between the numbers of educated males and the numbers of educated females:

(a) Illiteracy

Illiterates accounted for 49.4% of the total population of Egypt, according to a Bureau of Mobilization and Statistics study conducted in 1986. The illiteracy rate for females reached 62.5%, compared with 32.4% for males. Males with university degrees accounted for 4.7% of the total number of males, compared with 1.4% for females. Compared with the 1960 statistics, the 1986 illiteracy rate for males was lower by 20%. The decrease in the case of females was only 15%. In spite of the improvement achieved, it is obvious that the illiteracy rate for females is higher than that for males, and that the decrease for females is lower than for males. This shows that the discrepancy has been on the increase.

(b) Dropout Rates for Females

Studies conducted recently by the Mobilization and Statistics Bureau have revealed that the number of females in secondary schools has dropped to 38.5%, compared with 41.6% in the preparatory schools, and 44.2% in the primary schools. The numbers of males have increased steadily. Statistics for the 1988/89 academic year have shown

that the number of male students in the university increased by 6.4% from 1984 - 1989, compared with an increase of 5% for female students in the same period. It can be concluded that the discrepancy would be on the increase in the future.

Causes of the Discrimination against Women in Education

The above mentioned statistics show that there is a discrimination between males and females in the various stages of education. This discrimination may be attributed to the following factors:

- (a) Schooling is compulsory only in the primary stage. Moreover, traditions in rural areas, in particular, do not encourage the education of females post the primary stage, girls are needed to help with housework and farming activities.
- (b) Females get married at an early age, particularly in the country. A 1983 Mobilization and Statistics Bureau study revealed that 25% of the females who got married that year were below the age of 15, which is lower than the legal age for a girl to get married.

Strangely enough, Islam has been used as a pretext for not allowing women to be active politically - although Islam is the religion that has done women the most justice. It is unacceptable that Muslim women are now shunning public life for reasons that have nothing to do with Islam. It is true that women have been educated and have been going out to work and it is true that they have become members of parliament and ministers of state, as well as ambassadors. However, instead of allowing women's participation in public life to run its course, there are some Muslims who are now calling for women to stay home, thereby relinquishing their mission as full-fledged human beings and citizens.

This backward trend is a regression from what the pioneers of modern renaissance - such as Tahtawi and Sheikh Muhamed Abdou - vehemently believed in and called for. It is also a setback that contrasts sharply with the views of our early intellectuals - Avicenna and Jabir Ibn Hayan, who effected an amalgamation of the study of religion and the study of science and other worldly pursuits.

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CHAPTER FIFTEEN

RECOMMENDATIONS

General Recommendations - women as Islam wants

Them to Be

In the light of the findings of this thesis, the researcher proposes the following important reformatory recommendations.

A.General Recommendations

- It is a necessity for the individual to go back to true Islamic roots and look up to them as ones own example; this more likely to make one less dependent on the West or East and make it possible for the individual to create his/her own balanced life formula, one that draws on the teachings of Islam.
- It is necessary for researchers to learn and make their own judgments according to sound and recognized Islamic methodological rules. They should also stop following the shallow people who hardly received any education or have the least knowledge of Islamic jurisprudence yet are bold enough to give Islamic texts improbable interpretations that imply conceptions and ideals untraced in them so as t be consistent with preconceived ideas of their own, even though such interpretations unmistakably contradict obvious Islamic texts, the established Islamic policies and the true essence of this religion.

- The Qur'an is the basic reference that should be consulted for questions of women's rights; it answers all false ideas and prevents imperfect presentation of women that draws, on 'weak' Hadith [uncertain saying of the Prophet], unfortunately such uncertain saying particularly those that trully oppress women, dominate over society without being theologically questioned.
- It is necessary to correct the Muslims' image of women by referring them to true understanding of the Qur'an and true understanding of the authentic prophetic traditions and the behaviour of Muslim women in the early stage of Islam. Only this is enough to correct many misconceptions about women. True Islam sees women as a human being with full integrity, dignity, responsibility and autonomy.
- Islam legislations that deal with the rights of women should be studied in depth and such rights should be openly exercised with understanding. Traditions of old environments should not interfere with the true teachings of Islamic legislations.

Specific Recommendations In Mass Media

- To regain the good image of the man of religion in people's minds; for that image has been suffering abuse in some mass media. The status and the great mission a man of religion is expected to fulfil are at variance with the mass media presentation in question. The man is often pictured in films, plays and T.V. serials in such an unpleasant manner that makes young people stay away from studying and specializing in Islamic sciences.

- Principles and teachings of religion should be translated into social realities, so that they may not remain “mere ink on paper”, i.e. to be inactive. The role of mass media is great as they reduce distances in matters of spreading awareness in general and the important women's issues in particular. They can continuously shed light on all the values and teachings of Islam.
- It is the responsibility of the mass media to highlight the shining true image of Islam and prove the falsehood of the view that sees Islam and backwardness are alike, for Islam is basically a call for advancement and balanced progress in which material and spiritual matters are almost even.
- The mass media should be a true voice for an honest expression of the issues of women.
- All the Islamic teachings and values should be communicated to the masses via mass media, public preaching, activities of religious guidance, seminars and every other mass medium of communication so as to render an ample picture of the cultural and human aspects of Islam.
- More attention should be paid to raising the religious awareness of women and people's awareness of women's rights and obligations. Active participation of women in development and democracy depends on women's understanding of Islam. A woman should take pride in following the true teachings of Islam that mapped out for them sound methods and unsurpassed model of behaviour. *“And their Lord hath*

accepted from them : Never will I suffer to be lost the work of any of you, be he male or female : ye are members, one of another ...” (Surat : Al-Imran, verse 195).

- Clearing all that is published or broad casted via mass media [in their written, heard, viewed or immediate forms] of anything that mutilates the image of women and contradicts the principles of Islam and the values of society.
- It is highly important to replace the mass media image of women as the female figure that arouses men's sexual desire by another that pictures them as good citizens who respond to the issues and problems of their country and take active part in solving them and who work hard to develop all public institutions and utilities.
- Stressing the importance of women's self-confidence and the trust in their capacity and the importance of being conscious of their own value as autonomous and independent human beings who are not less perfect than men.
- It is a pre-requisite for the change of the present status quo of women to make women aware of their social reality and their relation to that reality.
- Mass media should address men and women indiscriminately as life partners & not opposed parties. The traditional narrow – minded discourse

that looks down to the cause of women as eternal struggle between the male and the female should be done with.

- Increasing the time allotted to women programmes on T.V., Radio and all broadcasting service so that such programmes can deal at more length with women's issues.
- Making women programmes on T.V. and Radio more balanced and diversified when dealing with different women issues (social, economic, religious, political, health and birth control).
- Making the language of women programmes easy so as to be consistent with their practical purposes; 87.16% of Egyptian women are illiterate, they should be addressed in a suitable manner other than the oratorical and didactic discourse that imply higher sounding matter short of reaching women's minds.
- Women programmes should equally address rural, urban and bedouin women.
- Concentrating these programmes on Friday and showing them more than once so as to give chance for the largest number of listeners and watchers to listen to & watch them; and eventually increase the target listening and watching public.

- It is necessary for women programmes to introduce different speakers and not to over depend on physicians. It is also very important to have a selection of women speakers who take part in discussions or interviews about issues related to women or anything else. Speakers who deal snobbishly or superficially with the issues in question do not represent the majority of women and should be avoided.
- Conducting field studies periodically so as to know women habits and modes of dealing with mass media in general and T.V. and Radio in particular as far as women programmes are concerned. It is important to know women's suggestions for developing their own programmes.
- Presenting daily programmes in the Radio and T.V. for working women, shedding light on their problems and needs. Instructions directed to working women naturally differ from those directed to housewives.
- It is a necessity to know the opinions of the women who work with women programmes and their working conditions, the problems facing them and their own suggestions to overcome those problems.
- Making certain that every thing that is presented to women is accurate, true and carefully selected. This is a basic factor for the accomplishment of the targets of these policies.

Within The Family

- The mental and practical abilities of women should be developed so that they would be able to take part in the development of the scientific abilities of their children.
- Families should be built on a sound religious basis that is in turn foundation to a sound society.
- Shunning the aping of some societies which have fallen apart due to the collapse of moral and religious values and the disintegration of family ties. Priority should be given to Islamic legislation for the elimination of vice; this way the solidarity of the family is maintained, and the lawful demands of the wife are met by safeguarding her life and that of her children not only materially but also morally, humanly and socially in an atmosphere of mutual respect, which helps establish the foundation of society and guarantee its survival. Islam as a religion has provided morals and ethics and has given them first priority throughout ages.
- Discussing issues of matrimonial and family relationships and the problems that might lead to disparity within the family, and eventually its collapse. Social and psychological causes of such problems must be explored and solutions be found.
- A woman must recognize that her obligations towards her husband and family have priority over any other social obligations. Being a housewife

is a highly important job in Islam and not any less vital than any other job. A housewife is a maker of generations of human beings; so to speak; she raises and educates men and women all the same, she is the one who gives them the living good example they can look up to and emulate.

- Girls should not be looked upon as inferior to boys; the equality to both sexes must be stressed. Both must be given equal chances to develop the faculties granted to them by God without being hindered or inhibited by social prejudices and biases. Intelligence is not a property of one sex rather than the other, it is advisable to make use of the intelligence of both each in his/her field of interest.
- Encouraging and instructing children at school and through mass media to have positive attitudes towards working, producing, cooperation and team work. This way children can be brought up to values of production cooperation planning, ambition and accomplishment. In other words, children should love work and excel in it and love life and have positive attitudes to life, this is the essence of mental health.
- Helping in making artistic works that illustrate the positive role of women in bringing up children and developing society, such works should use modern and persuasive techniques.

In the Field of Education

- Mass media should increase the programmes that support positive attitudes toward women education. These programmes should also point out how women benefit from their education which consequently reflects on their families and society.
- Legal instruction through T.V. and Radio dramatic works as they have great and immediate impact on millions of listeners and viewers as they receive the information included; such programmes should try to simplify the language of law and make it within the reach of ordinary people.
- Legal instruction through the press and specially women press, A column entitled for instance “you and the law” might provide readers with a small dose of legal rights in all aspects of law. Some knowledge of the law would help build the legal awareness for every member of the community which would in turn forewarns people before they unknowingly break the law. In addition, the programmes that are presented to women to give them ‘legal literacy’ should be directly related to the actual life of women especially the lower middle class women, otherwise, they would be of no use.
- Giving support to the national programmes of the eradication of illiteracy using modern techniques and making use of the experiences of advanced countries.

- Establishing charity societies that give priority to fighting all sorts of ignorance.
- Putting an end to the problem of illitracy in society in general and the countryside in particular. For illitracy is the only thing that makes men & women alike unable to know their rights and their obligations.
- Demanding writers to write abundantly in the field of culture and enlightenment in a way that makes writing pregnant with meaning rather than with ineffective words.

In the Field of Politics

- Encouraging women to participate in political activities by revealing their roles and responsibilities in all the mass media and prompting them to take up these roles and responsibilities. Men should be called upon to help women to participate in the political activities within their capacity and circumstances. No nation can be powerful and integrated unless there is respect and cooperation among men and women, and that women are given their rights that are stated in the Holy Qur'an and the authentic traditions of the prophet.
- It is recommended that political parties should form sections and committees especially designed for women to practise certain activities that are convenient for women, in addition to all other activities.

- Persuading decent women to run for elections against hypocritical women
Allah says “*The Believers, men and women, are protectors, one of another*” (Surat : Al-Tawbah, verse 71) and “*The Hypocrites, men and women (have understanding) with each other*” (same Surah, verse 67). Social demand might precede personal demand in giving valid justification for women to go out to public life.
- Lights should be shed on the pioneers of women in public work. Those women struggled hard to pave the way for successive generations of women who can find in those pioneers examples to be emulated.
- There must be started a certain establishment that can take care of women affairs and highlight their participation and direct this participation according to a scientific method that can help, develop it. Enlightened religious values should make the frame of reference for such endeavour.

In the Field of Work

- Disseminating an authentic Islamic view of women's work and education as women cannot get their rights because of the misinterpretation of some rule of Sharia'a, Islamic legislation. This must be carried out by a number of recognized and trustworthy scholars so as to upgrade women's status and capacity to be able to assume her legal rights and her obligations on sound bases of knowledge, experience and self-confidence. Only then can the gap between the texts of Islamic legislation and actual practice be bridged.

- Refuting the extremist claim that “women's work is forbidden and only allowed when it is absolutely necessary, because forbidden things are permitted for necessity, provided that what is permitted does not exceed what is absolutely necessary. According to this view, professional work is more or less like eating the meat of a dead animal for fear of starvation. It is not known from where this forbidding came. A woman's attachment to her home is a social matter related to the circumstances of each woman and each society; it is not by any means definitively established by a Godly command.
- Something must be done to correct the common ideas about women as being passive and minor beings of no social importance; and present the right picture of the positive role of women and their participation in the process of development, in all its aspects : politics, planning, follow-up and evaluation. Women should also be supported to be effective citizens who participate in the development of society.
- Stressing the importance of women's role in the process of development and the increase of production and consumption control by the help of all mass media.
- Extending the programmes or training female university graduates on baby day care; it is also suggested that women undergraduates join nurseries during the time of public service; it is a national mission to take good care of the children of one's society while their working mothers are at work.

- A working woman should stop working by the force of law for two years after child delivery, the two years' leave can be repeated three times at the most, provided that these leaves are compulsory and unpaid. Women on this compulsory leave can go back to work on the termination of the leave after a programme of training.
- Women who cannot afford the compulsorily unpaid leave can take care of two or three other children for money according to the size of the house. In the West there are specialized institutes for teaching and training certain categories of women on working as governesses within their own homes. They are registered in special files in the local authority where they live, the working mother who wants to benefit from this can go to the local authority and choose a governess who lives near her home. Social workers of the local authority will choose the convenient place for her and set the number of children that a governess can take care of according to the governess's number of children. The total number of children in the house should not exceed, let's say, five. If the governess's house cannot take more than three children and she has got two, she cannot receive more than one child. This way she can take care of her own children and the children of other people. These governesses are medically checked and her house is inspected from time to time so as to make certain that it is safe for children, and that she treats them well and serves them the suitable meals. Children are also medically checked up so that they might not contract diseases or infect other children.

- Women retirement age should be raised as much as possible for the following reasons :
 - * To make up for the years she has to take as unpaid leave from work.
 - * A woman at this age has already fulfilled her obligations towards her family and can take responsibility for public work unhindered by family obstacles.
 - * A retired women should receive complete pension pay for her years of service including the leave years.

In the Egyptian Work Regulations

The Researcher fully appreciates the legislative regulations concerning the rights and obligations of the Egyptian women in the field of work; however, there are two recommendations to be suggested :

First : Article 153 of labour law states that women must not be employed in works that harm them physically or morally; the minister of man power is to define these works. Such decision was actually made and harmful works were specified but that specification is not enough to achieve protection. If this decision prevented women from working in bars and gambling clubs and the like, it is not understood why such prevention cannot be applied to these places if they are under the supervision of the ministry of tourism. Classifying the work as harmful physically and morally cannot be invalidated when the controlling ministry changes, a work is either morally harmful or not. If it is harmful, it should be prevented by the force of law. The researcher suggests

that this statement should be changed to state that this kind of work cannot employ women regardless of the supervising body. A woman's dignity and reputation should be taken care of.

There is another reservation concerning the penalty for this violation of this prohibition. The legislator states that the person who violates this law is fined not less than five pounds and not more than ten pounds provided that this sentence cannot be suspended and the five pound minimum limit cannot be lowered.

The triviality of the punishment encourages people to break the law and employ women in prohibited works. If protection is meant for sound justification the punishment for the violation should guarantee that protection to maintain the dignity of women. When the constitution granted women their rights it was consistent with the rules of Islamic legislation.

Second : Article 151 of labour law states that women must not be employed to work between 8 p.m. and 7 a.m. with the exception of the cases, jobs and occasions that the state minister of labour specifies. Such a specification statement was issued. However, it, so much, extended the exempted cases that night work for women has become the norm rather than the exception. In other works the prohibition has been rendered meaningless and therefore of no value. The researcher suggests that such statement decision for women has to be reconsidered to restrict night work to certain cases dictated by extreme necessity. According to the Islamic point of view the physical and

moral welfare of women has priority over her work at night. In addition, night work is likely to harm women morally.

CONCERNING THE AFFAIRS OF COUNTRY WOMEN

Development :

- A plan for rural development should be devised and the responsible body for its implementation should be specified, as the plan should allow educated rural women greater chance for participation in the actual work.
- Rural women should be integrated into the process of development as part and parcel of the development strategy and not as a minor element. Rural women who want to increase their income should find convenient projects in reality. Loans and financial aid that are necessary for the establishment of private economic projects for rural women should be provided.

Training :

- Developing the skills of country women is advisable by means of flexible and diverse programmes and techniques that train country women on improving the techniques of agricultural work and operating & maintaining agricultural machinery as well as home industries and raising poultry.
- Women instructors who train country women workers on the latest techniques of agriculture & veterinary and guide them during the actual work in the fields and at their homes should be provided.

- It is necessary to establish centres for training country women on integrated rural development with special emphasis on social and family aspects of country women.

Education and the Eradication of Illiteracy :

- Incentives should be provided to ensure continuity and regularity of the education of country women.
- Educational programmes should be developed so as to suit the needs of country women, organizing as much as possible academic and agricultural seasons.
- All measures possible should be taken to encourage housewives in the countryside to join illiteracy eradication programmes and adult education and be regular in them, then launching a campaign to liberate country women of illiteracy by allotting a whole year specially for fighting illiteracy in which all the potentials of the inventory are geared towards this aim.
- The school text books ought to be revised in order to rewrite the texts that include material pointing out the roles of women as well as men in society in general and the country-side in particular.
- The traditionally typical view of country women should be corrected. According to this view, country women are interested in building their communities as far as her own house and family are concerned.

- Radio and T.V. serials should highlight the role of the educated country girl and her effect on the educated country girl and her effect on the development of her community. Programmes should be allotted to the discussion, preparation and presentation of the themes of these programmes. They should also be presented at times convenient to the country viewers.
- Nurseries and kindergartens should increasingly be established in the country and training opportunities be provided to women teachers of this stage who must be residents of the countryside and the very region they would work at.
- Qualified women should take responsibility of educating country girls and planning training programmes that fit the living conditions of the country-side.
- Trying to eliminate the phenomenon of the dropping out of schoolgirls is necessary as well as taking measures that prevent it especially at the basic, education level.

Suggested Studies :

The following studies should be conducted :

- Assessing the factors underlying the passiveness and positiveness of country women in various living situations : economic, political and cultural.

- Assessing the extent of change in the types of relationships within the rural family as to women matters such as marriage; marriage age, divorce, Mahr (bridal money), polygamy and all other family affairs.
- Exploring means that can support country women participation in the decision making process of their families and the performance of their social roles in their community and especially in the process of social change and the education of children at home.
- Studying the effects of the introduction of modern agricultural machines into the country and women's use of them on their status within the rural community.
- Studying the effects of spreading the techniques of consumption rationalization among rural families on decreasing their expenses and the consequent raise of the saving of these families.
- Encouraging women to make the best use of their leisure time and to increase their income by paying more attention to cottage, environmental and small industries.
- Establishing more projects that employ women and raise the standard of their living socially and economically and encouraging them to work outside or inside their homes in projects such as “cottage industries” or in the small industries.

- Supporting the researches related to developing technological devices of grains and crops storage and minimizing the effort exerted to produce food and manufacturing it by scientific means. Training courses for women at this stage should be planned and implemented.

B. WOMEN AS ISLAM WANTS THEM TO BE

Islam has acknowledged women to be full-fledged humans and have treated them accordingly, making them accountable for the same religious observances and commandments that are required of men. Consequently, women have been promised a liberal reward if they truly believed in Allah and chose the right path. If they did, Allah would be pleased with them, admitting them to Paradise. Assuringly, Allah says : *“Never will I suffer to be lost the work of any of you, be he male or female : ye are members, one of another.”* (Surat : Al-Imran, verse 195).

To ensure this generous requital, women should do the following :

First : Women Should Understand the Principles of Islam

Women should be aware of their rights and their duties. Women had not been held in esteem until the advent of Islam. To prove themselves to be worthy of this status, women should follow the right path and be virtuous. They should also be of value to their community and conduct themselves as human beings with a social capacity.

The most significant thing about the status of women in Islam is the fact that they have attained this status without having asked for it. Nor had the society pleaded on their behalf. On the contrary, the honourable treatment they have been guaranteed by Islam has been dictated to the society, men and women alike. The Islamic commandments prescribing how women are to be treated had been unprecedented in all human history.

In other words, the rights of women are a gift from Allah and not a gift from mortals. It follows that mortals cannot take back or interfere with what they have not given. Allah has even given women a number of exclusive rights and duties which serve to give them a special standing in the family and in social life. This has been quite a departure from the oppression and disrespect they had been subjected to before Islam. Women had been maltreated, purchased like commodity, used by men as a means of physical pleasure, and denied all kinds of freedom.

Women cannot realize how honourable their status in Islam is, without studying the origins of Islamic jurisprudence. This would be the only way for them to stand against all attempts detracting from the status Islam has built for them. These attempts are the work of fanatics and unrighteous persons. Women need to be knowledgeable of what rights and duties Islam has prescribed for them.

A woman who lacks a firm knowledge of the essence of Islam would easily be led to blindly imitate others, the thing that might make her digress from the truly moderate concepts of Islam that should be within reach of all believers.

Islam is not to blame for whatever harms women; the blame should go to those who come forward to speak on behalf of Islam. Many things that have nothing to do with the true Islam has been attributed to it. Many judgments and attitudes concerning women have unjustifiably been said to be based on the tenets of Islam.

Such faulty judgments and misinterpretations have resulted in part from non-Islamic notions that have crept into the minds of some Muslims. Women, however, can protect the status Islam has granted them, by standing against those who are trying to undermine it.

A woman, in Islam, has full legal competence. She is fully accountable for her deeds. This is an honour that Allah has bestowed upon women, who, by implication, have free will (see Suras : Al-Imran, verse 195, Al-Nahl, verse 97 and Ghafer, verse 40).

Women should have a good understanding of Islam to be able to silence proponents of erroneous extremist notions about Islam and to be fully aware of the role they should have within the family and in public life. She would also be able to achieve self-realization. It was this firm understanding of Islam that enabled early Muslim women to be active in public life, exercising the many rights that Islam had given them. Foremost among these rights was the right to speak freely in defence of her legitimate interests. A significant incident that has been narrated in this connection is one in which Ibn Omar says, "Omar Bin Al-Khattab had been married to a woman who used to go to the mosque for early morning and late evening prayers. When asked why she regularly did so

although she knew that Omar, out of jealousy, would like her not to be in the company of other men, the woman said : what keeps him from telling me not to go to the mosque ? Ibn Omar said : What keeps him from doing so is the prophetic tradition that says : *“Do not stop women from going to the house of Allah.”*⁽¹⁾ Had she not been fully aware of her rights and insistent upon getting them, Omar's wife would not have confidently and forcibly said what she said.

In another prophetic tradition,⁽²⁾ it has been narrated that Subai'a Bint Al-Harith had been married to Saad Ibn Khawalah, who died while she was pregnant. She delivered shortly afterwards; and on seeing her, Abou Al-Sanabel Ibn Ba'kak said to her, “I swear by Allah that you will not get married again until four months and ten (days) have passed from the day of your delivery.” Subai'a then narrated, *“On hearing him say that, I went to see the messenger of Allah to see if that was right. The prophet told me that I was marriageable now because I had delivered. He even told me to get married if I wanted to.”*

Commenting on this prophetic tradition, Al-Hafiz Ibn Hajar says, “What Subai'a did shows how morally courageous and how sagacious she was; she did not take Ibn Ba'kak's fatwa (Islamic legal opinion) for granted, and she asked the prophet his opinion. Moreover, she did not hesitate to enquire about a matter that concerns women. This shows that women should not refrain from seeking formal legal opinion even about what might be embarrassing to talk about with others.”⁽³⁾

In brief, Islam has held women in esteem and has made them so self-confident that they would daringly attempt to put aright judgments made by a Caliph. It was a woman who objected to Caliph Omar's judgment about dowers, telling him that his legal judgment was not in line with Islam.

Another woman, Fatima bint Qais, refuted the legal judgment that a woman who has been irrevocably divorced by the same husband (i.e. divorced three times) should spend the idda (the legally prescribed period of waiting during which she may not remarry) in her ex-husband's house. The woman, to prove her point, said, "Let us appeal to the Qur'an for a legal decision."⁽⁴⁾

Similarly, Al-Khansa' bint Khaddam Al-Ansaria,⁽⁵⁾ who was remarried by her father to a man she did not like after she had been widowed. When she complained to the prophet, he revoked her second marriage.

It is now obvious that the purpose of Part I has been to make certain legal judgments available to women, so that these genuinely Islamic views can be seen vis-à-vis today's ijtihads (independent legal judgments on matters that have to do with Islam). These ijtihads are liable to be in error, if they represent digressions from the tolerant spirit of Islam, which has been intended to control individual lives as well as society's life.

A Muslim woman should realize that Islam has honoured her just as a Muslim man. She should, accordingly, conduct herself as a full-fledged human being who has self-respect and the respect of others. She should also be aware that she has been entrusted with duties towards society that she should do as best as she can, because if she did her duties well, society would fare well.

Second : Piety is the Criterion for Distinction Between Human Beings

In order to realize that the truly Islamic criterion for distinction between a man and woman is nothing but righteousness, one should, first of all, rid the Islamic faith of impurities that have resulted from wrong interpretation. In fact, the criterion for divinely distinguishing between a man and a woman is the same for distinguishing between a man and another man or between a woman and another woman. Good deeds and righteousness is the divine basis for preference.

This basic principle of Islam has been unequivocally and forcibly by the verse : *“O mankind ! reverence your Guardian – Lord, ... for Allah ever watches over you”* (Surat : Al-Nissa', verse 1).

The above-mentioned verse is addressed to all humans, because it expounds a matter that concerns all of humanity and not one particular society or period of time. The verse, at the very beginning, directs all humans to be righteous, fearing Allah the Almighty. It was He who created them and it is He who reigns over them. Humans, therefore, should resign themselves to Him. In this way, humans are all equal before Allah, regardless of racial, ethnic, national and social differences. The principle of equality is not only derived from the fact that all humans have been made by the same Creator but is also derived from the fact that they all have been made from the same substance. From this very same substance, both males and females have been made. Allah says : *“O mankind ! We created you from a single (pair) of a male and a female, and*

made you into nations and tribes, that ye may know each other (not that ye may despise each other). Verily the most honoured of you in the sight of Allah is (he who is) the most righteous (pious) of you.” (Surat : Al-Hugurat, verse 13). The verse then expounds the concept of righteousness in another significant way : “... *reverence Allah through whom you demand your mutual (rights) and (reverence) the wombs (that bore you)*” (Surat : Al-Nissa', verse 1). By the end of the same verse, a very important principle is laid down : “*for Allah ever watches over you.*”

Thus, the equality of all humans is reinforced by the principle that Allah reigns over them, overseeing to what extent they observe the principle of equality.

The surat Al-Nissa' has thus laid the foundation on which a righteous society can be firmly built : that all humans are equal before the creator, and – by implication – that Allah oversees all humans, who, accordingly, should be righteous. Another set of Islamic principles follows from this fundamental tenet.

These are :

- Humans are not to be discriminated against on the basis of religious and racial differences;

- Social discrimination between men and women is to be eliminated;
- Godfearingness, or piety, becomes an integral part of the self, which is referred to as *taqwa Allah*; and
- Compassion on one's kinship is thus revived, which is referred to as “*taqwa al-arham*.”

It can be concluded that piety is the only way of attaining happiness both in this transient life and in the afterlife, and it is the only way of realizing the human aspiration to perfection. And this is where one legitimately may compete with one another.

The kind of disparity between humans that will never be eliminated is the extent to which each one of them is pious and the extent to which each one has cultivated certain moral inclinations and values in themselves. This is where women may surpass men or be surpassed by men. Sex has nothing to do with the divine judgment that one particular human being is more pious than another. Human beings are all equal as to *aqa'id* (articles of faith), *'ibadat* (religious observances), and *akhlaq* (morals), and they are also equal as to the quest of knowledge, work, and perseverance. It should be clear now that the major issue here is not whether one is male or female but whether one has nurtured the required morals and the divinely-approved inclinations. The physical strength of a man will not guarantee him a greater measure of piety, nor will the physical weakness of a woman detract from her ability to be pious.

The Quranic Conception of Taqwa (Piety)⁽¹⁾

Taqwa (piety; devotion and reverence for Allah) is mentioned in the Quran in the course of the explication of the concept of adherence to divine guidance. Piety is said to keep human beings free from apprehensions and afflictions. A human being who is thus relieved will feel reassured; he will be at peace with life and with himself, and, consequently, he will be better able to reason, reflect, and work. *"O ye children of Adam! Whenever come to you Apostles from among you, rehearsing My signs unto you, - Those who are righteous and mend (their lives), - on them shall be no fear nor shall they grieve."* (Al-A'araf, 35)

Piety is also mentioned as a reflection of the observance of the teachings expounded in the Quran, which will ensure that individuals proceed along the path of righteousness and redemption. *"They are on (true) guidance, from their Lord, and it is these who will prosper"* (Al-Baqarah, 2)

Another context in which taqwa is mentioned is that of general reverence and genuine belief. *"Such are the people of truth, the God-fearing"* (Al-Baqarah, 177)

It is also mentioned in many other contexts: the context of victory and support bestowed by Allah. *"Yea, - if ye remain firm and act right, even if*

(1) by Sheikh Mahmoud Sheltout (*Al-Azhar Magazine*, Volume 21, No. 10, June 1952).

the enemy should rush here on you in hot haste, your Lord would help you with five thousand angels, making a terrific onslaught." (Al-Imran, 125) and "But if ye are constant and do right, not to the least harm will their cunning do to you" (Al-Imran, 120)

the context of being close to Allah and in His favour, a bestowal granted only to pious worshippers and not to those who have gone astray from the path of truth and rectitude - worshipping a god other than Allah, treating worshippers of Allah oppressively, and misusing the graces of Allah. *"And they are not its guardians? No men can be its guardians except the righteous, but most of them do not understand" (Al-Anfal, 34) and "Behold! Verily on the friends of God there is no fear, nor shall they grieve." (Younis, 62)*

the context of fortifying the self against satanic insinuations and against whimsical desires, *"Those who fear God, when a thought of evil from Satan assaults them, bring God to remembrance, when so they see (aright)" (Al-Aaraf, 201)* the context of grief and sorrow being dispelled and worries being relieved, *"And for those who fear God, He (ever) prepares a way out, and He provides for them from (sources) he never could imagine...." (Al-Talaq, 2) and "And for those who fear God, He will make their path easy" (Al-Talaq, 4) and the context of the conferment of mercy upon an individual, "And ordain for us that which is good, in this life and in the hereafter: For who have turned unto Thee." He said, "With My punishment I visit whom I will; but My Mercy extendeth to all things. That (Mercy) I shall ordain for*

those who do right, and practice regular charity, and those who believe in Our Signs" (Al-Aaraf, 156)

Quranic mention of piety also occurs in the course of warning against sedition, which harms the guilty and the innocent alike; Allah will punish the guilty for arousing it and the innocent for conniving at it. Seditions will tear the nation's ruling asunder, break up people into mazahab (creeds) and factions, and disperse efforts that could otherwise be aimed at promoting virtue and preventing vice. *"And fear tumult or oppression, which affecteth not in particular (only) those of you who do wrong...."* (Al-Anfal, 25)

The doing of good in another context in which piety is applicable, *"Verily, (the ends) ye strive for are diverse; So he who gives (in charity) and fears (God), And (in all sincerity) testifies to be best, we will indeed make smooth for him the path to Bliss."* (Alayl, 4,5,6 and 7)

Moreover, the one who is Taqiy (pious) enough is one who may avail himself of blessings found on the earth or in the skies; Allah has the power to guide humans to ways of extracting concealed treasures and ways of benefiting from them. *"If the people of the towns had but believed and feared God, We should indeed have opened to them (all kinds of) blessings from heaven and earth."* (Al-Aaraf, 96)

Furthermore, piety is mentioned in the context of heavenly reward and the ever-lasting grace of Allah, *"The parable of the Garden which the*

perpetual is the enjoyment thereof, and the shade therein, such is the end of the Righteous..." (Al- Ra'ad, 35) and " Not one of you but will pass over it, this is, with thy Lord, a Decree which must be accomplished. But We shall save those who guarded against evil, and We shall leave the wrong - doers therein (humbled) to the knees." (Mariam, 71 and 72) as well as in the context of heavenly support and divinely conferred victory and mercy, " Such is the Garden which We give as an inheritance to those of Our servants who guard against evil." and "But know that God is with those who retain themselves." (Al-Tawba, 36).

This shows that piety, as conceived of in the Quran, has a direct bearing on being free from deficiency and on abstention from wrong - doing. It is also viewed to be relevant to security, reassurance, peace of mind and stability, as well as to happiness in this life and happiness in the afterlife.

The Quran has therefore given special prominence to piety, repeatedly commanding people to be pious, to cherish devotion and reverence for Allah by worshipping Him as the one and only God, in recognition of His grace as the Creator, the Sponsor and the Protector, and in recognition of His grace as the Bestower of material and spiritual support, the Bestower of all blessings - affluence, offspring, and the arable land.

Allah has also cautioned us to be pious in order to ward off His punishment when we are brought before Him on judgment day. *"For God is with those who retain themselves, and those who do good."*

(Al-Naml, 128), *"Yea, fear Him who has bestowen on you freely all that ye know."* (Al-Shu'ara', 132), *"Fear your Lord"* (Al-Zumor), *"Fear Me and Me alone"* (Al Baqarah, 41) and *"Warn (Man) that there is no god but I, so do your duty unto Me."* (Al Nahl,2)

Moreover, a pious one not only reveres Allah with awe but is also fearful of worshipping another god alongside with Allah or cherishing the notion that some human was the son of Allah. A devout one is also fearful of disregarding the divine warning against committing crimes that are punishable by "hudoud" (divinely designated penalties), and he is also fearful of disregarding His ordinances, as well as the canons that Allah has laid down to govern the constitution and the functioning of the universe. An individual thus pious would escape divine punishment. Divine punishment is inflicted both in this life and in the afterlife. In the afterlife punishment is inflicted upon an individual for ignoring divinely designated religious duties, in this life, punishment is inflicted individually or collectively for overlooking casual relationships that bind the universe together, neglecting obligations towards other human beings, and disbelief in the Creator of the universe.

Our ancestors pointedly spoke of piety. For instance, they said that "Piety is the abandonment of insistence on disobedience to Allah and the abandonment of arrogant obedience", "piety is the preference of no-one to Allah but Allah Himself", "Piety is the acknowledgment that all things are in the hands of Allah", "Piety is abstention from uttering what humans will find disagreeable, abstention from doing what angels will find disagreeable, and abstention from harbouring

thoughts that Allah will find disagreeable", "Piety is to made your heart as agreeable as your conduct", "Piety is to refrain from doing what the lord has forbidden and to do what He has commanded", "A pious one is the one who follow the example of the prophet, one who has turned his back on this transient life, one who is faithful and grateful to Allah, one who keeps away from what is forbidden."

Aware of the importance of being pious, our predecessors have made a point of explaining how an individual is to show piety, in order to be free from moral and spiritual deficiency. Their approach to the explication of piety has consisted in pointing out how piety affects certain aspects of the individual and collective lives of the people. Addressing individual or collective ailments, they have prescribed remedies derived from the purport of piety, remedies that would effectively heal, With prescribing remedies thus done in specific terms, it has proved more potent than otherwise done in general terms, a remedy conceived of in general terms would not address particular ailments and, accordingly, it would not satisfy a particular need or answer a particular question. And this principle should be followed when educating or reforming people.

The principle of specificity rather than generality has given rise to many understandings of the import of piety as well as that of other virtues that would deliver the soul from sin and from punishment for sin. Foremost among these virtues are thankfulness to Allah and resignation to His will. The many

conceptions of piety all revolved around people's innermost status and their inclinations as well as whatever they were found to be negligible of or wanting. However, in spite of the multiplicity of conceptions of piety and in spite of the seemingly differing understandings, the explanations of the virtue of piety previously cited would be agreeable to all our predecessors. A common thread that all these sayings have is that piety is a way of fortifying the self in the face of harmful inroads and in the face of whatever might preclude its perfection. One possible reason for the wide divergence of opinion over the meaning of piety is the practicality of our predecessors; their having been concerned with drawing attention to what virtue was nonexistent at a particular time, what virtue was in need of reinforcement, and what deviation was in need of rectification. The same approach is found in the many volumes of Prophetic guidance, where Prophet Muhamad recommends different things on different occasions: patience, calmness, modesty, filial gratitude. Each time the Prophet gives particular advice, it is made to appear as being all there is to faith, virtue or goodness.

Quranic interpreters have explained the meaning of the term *taqwa* in terms of particular context in which it occurs in the Quran; they have interpreted it to be fear of Allah. *"...And fear the Day when ye shall be brought back to God..."* (Al-Baqarah, 281) and *"O mankind! Reverence your Guardian Lord, who created you from a single Person..."* (Al-Nissa', 1) and *"O mankind! Fear your Lord! For the convulsion of the Hour (of judgment) will be a thing terrible"* (Al-Haj, 22) the belief in Allah as the one and only God, in *"their hearts has God tested for piety..."* (Al-Hujarat, 3) and

"Warn (man) that there is no god but I, so do your duty unto me" (Al-Nahl, 2) abstention from sinning, in "Enter houses through the proper doors, and fear God...." (Al-Baqarah, 189)

This variation has led to the assumption that "piety" has different meanings, being a polysemous term, that is, a number of words that sound the same and mean different things. In fact, the approach followed by our ancestors and then by Quranic interpreters has resulted from the need to address various specific situations and contexts. They have not been concerned with explaining the general intrinsic meaning of the term. Nevertheless, with the many context - dependent meanings of the term put together, we would realize that our educators and interpreters have been talking about one integral whole: the belief that Allah is the one and only god, with piety being an effect of this belief. Repentance, in turn, is one of the ramifications of piety. This constitutes the common ground where the many meanings of "piety" meet; the fundamental meaning of "piety" is fear of whatever may afflict the self. Piety, therefore, is the outcome of fear, which requires knowledge of that feared. That may be either the punishment or the punisher. It follows that one who has knowledge of Allah is the one who fears Him, one who feels devotion and reverence for Him, that is, one who is pious. In brief, piety results from fear, and fear results from knowledge. It is the protection of the self against human, religious or social deficiency.

One of the most important manifestations of piety is found at the beginning of surat Al-Baqarah: the bestowal of Quranic guidance upon the

pious, who have made themselves impenetrable to the belief in solely material, observable things. These are the ones who have not cut themselves off from the source of everlasting good, the ones who are not unfeeling or hard-hearted, the ones who are not unmoved by the suffering they observe around them, the ones who do not overlook the truth revealed to them. This is found in the following verse: *"This is the Book; in it is guidance sure, without doubt, to those who fear God; who believe in the unseen, are steadfast in prayer, and spend out of what We have provided for them; and who believe in the Revelation sent to thee and sent before thy time, and (in their hearts) have the assurance of the Hereafter."* (Al-Baqarah, 1)

This shows that the pious ones are those who are not greedy, those who are not driven by material gain, those who show compassion towards the needy. These are the ones who benefit from the Holy Quran, the ones who are rewarded in this life and the afterlife. *"They are on (true) guidance, from their Lord, and it is these who will prosper"* (Al-Baqarah, 5)

These are the ones who Allah says have absolute knowledge and unimpaired faith, *"And those whom knowledge has come see that the (Revelation) sent down to thee from thy Lord - that is the truth..."* (Saba', 6), *"Say, 'whether ye believe in it or not, it is due that those who were given knowledge beforehand, when it is recited to them, fall down on their faces in humble prostration', and they say, 'Glory to our Lord! Truly has the promise of our Lord been fulfilled.'" (Al-Isra', 107 and 108), "They fall down on their faces in tears, and it increases their (earnest) humility."* (Al-Isra', 109), *"Say,*

'It (the Quran) is a guide and a healing to those who believe.' (Fussilat, 44),
"But verily this is a message for the God-fearing." (Al-Haaqah, 48).

Contrary to what Allah says in these verses about the pious, He describes the impious as evil, deviant, and ignorant. They are the ones who have stubbornly refused to believe in Allah and to perceive the truth revealed to them. *"And to the wrong-doers grant thou no increase, but in perdition."* (Noah, 28) and *"The same is to them whether thou admonish them or thou do not admonish them; they will not believe."* (Yaseen, 10)

These non-believers are not the only impious ones mentioned in the Quran; there are also the hypocrites: the ones who maintain a semblance of belief while deep at heart they are non-believers.

Both the non-believers and the hypocrites have chosen to stray from the right path, disregarding the word of Allah and the efforts made by the Prophet of Allah. The pious, on the contrary, have chosen to proceed along the right path. The pious have taken notice of the canons Allah has set for the workings of the universe and they obey His commands. They have been rewarded by attaining human sublimity, keeping themselves and others away from faulty belief, faulty morals, and faulty deeds. Piety is the light that guides them and they are, therefore, the winners. *"O ye who believe! If ye fear God, He will grant you a criterion (Furqan) to judge between right and wrong."* (Al-Anfal, 29)

This light, piety, is what Allah refers to as Furqan, which is the evidence that helps to distinguish one thing from another. Some ulema have interpreted Furqan as a discerning visionary ability which helps to distinguish truth from untruth, and proof from the semblance of proof. Others have said that Furqan is deliverance from hardships. These different interpretations have in fact emanated from an interest in details. Viewed in general terms, Furqan is both a cognitive concept, Furqan is an ability which provides a light in which truth and genuine proof can be differentiated from untruth and false proof. As a practical concept, Furqan is in fact the product of the cognitive concept; it is the ability to distinguish what should be done from what should be abandoned. In either sense, attaining Furqan requires long and strenuous learning and training, in search of virtues, precepts, and the unobservable.

You become a pious person when you have acquired this learning and possessed the ability to make such distinctions.

It should now be clear that piety - as explained in the Quran - has favourable implications for both the individual and the society. Should people know what it really is and do what followed from it, the world would be free from indignation and evil, the kind of evil that has almost undermined the reason which underlies Allah's creation of man.

Third : Women, as the 'Other Half' of Humankind, Have an Important Role to Play in Human Life

Women account for 49.9% of the world population,⁽⁶⁾ of whom 70% are found in developing countries, and over 60% are concentrated in rural areas. Of the total population of Egypt, women – according to a 1976 census –⁽⁷⁾ account for 49% in which rural women accounting for 27.7% of the total population.

I. Women and men are in complementary relationship :

Both men and women are necessary for inhabiting earth. According to the Qur'an : “... *Created, of like nature, his mate, and from them twain scattered (like seeds) countless men and women;-*” (Surat : Al-Nissa', verse 1). This means that women have the same legal capacity as men. This is evident in the divine command to Adam and his wife : “*We said : O Adam ! dwell thou and thy wife in the Garden; and eat of the bountiful things therein as (where and when) ye will; but approach not this tree, or ye run into harm and transgression.*” (Surat : Al-Baqarah, verse 35). Women, therefore, have taken their share of the human responsibility for inhabiting the earth, since Allah created men and women to be his successors on earth. It follows that women are more responsible than men for the maintenance of human society. This shows the extent to which Islam holds women in esteem.

Women in Islam are on a par with men as to the duties they have in common, as successors to Allah, have been commanded to inhabit the earth and worship Allah during their stay on it. Men have a role to play in establishing and

maintaining human society, and women have theirs. These two roles complement each other. Thus rivalry is ruled out, and a binding obligation is instituted.

The first Qur'anic mention of the equality of women with men occurs in Surat "Al-Layl" : *"By the Night as it conceals (the light; by the Day as it appears in glory; by (the mystery of) the creation of male and female;- verily (the ends) ye strive for are diverse. So he who gives (in charity) and fears (Allah), and (in all sincerity) testifies to be the Best,- I've will indeed make smooth for him the path to Bliss, but he who is a greedy miser and thinks himself self-sufficient, and gives the lie to the Best,- We will indeed make smooth for him the Path to Misery;"* (Verses 1-9). This indicates that men and women have been equally commanded to observe religious duties that have to do with both this world and the afterlife and that men and women are equally accountable for their deeds. The man and the woman complement each other as day and night complement each other. Man and woman have certain things in common, but they are different from each other in certain other respects. It is no wonder, then, that men and women have their respective distinctive function as human beings.

To make the idea that men and women complement each other, Allah pointed out the analogy between men and women, on the one hand, and day and night, on the other. Day is different from night : day is filled with light, and night is filled with darkness; day is the time when humans work to earn their living, and night is the time when they retire, to rest and go to sleep. Day and

night have different functions within a system – the universe. Yet, there is a complementary relationship between the two. Had Allah willed night not to be there, humans would be tired working all the time and not getting any rest at all. By the same taken, had Allah willed day not to be there, we would hardly be able to earn our living. According to the Quran, “Say : *“See ye ? If Allah were to make the Night perpetual over you to the Day of Judgment, what god is there other than Allah, who can give you enlightenment ? Will ye not then hearken ? Say : See ye ? If Allah were to make the Day perpetual over you to the Day of Judgment, what god is there other than Allah, who can give you a Night in which ye can rest ? Will ye not then see ?”* (Surat : Al-Qassas, verses 71 and 72).

II. Responsibilities of Women :

a. In the Family Milieu :

Women were created to deal with human beings, who are superior to all else in the universe; while men were created to deal with all that is inferior to humans. It is true that, according to statistics, women account for 50% of the population of human communities; but they are the more influential half of human society. This is so because women are responsible for raising human offspring and providing society with those who become its future leaders. Should women do their basic duties as best they could, contemporary societies would be free from many of the economic, social, and psychological problems they have been facing. Women, in fact, have a lot to offer for the stability, security, and development of society. If the family is the constitutive cell of

society, women are the nurturers of this cell, being its nucleus and main stay. A large part of all that women do for the good of the family – by bringing up their children and by being of assistance to their husbands, fathers and brothers – is necessarily reflected on the activities and advancement of society.

Women are a source of comfort, rest, and reassurance for their husbands. This is reflected in the verse 189 of Surat Al-A'araf : “*And made his mate of like nature, in order that he might dwell with her (in love)*”. This means a man enjoys his wife's company and seeks refuge with her. It is the male who seeks refuge with the female, which is a fact that women are rarely aware of.

The Qur'an also defines the nature and conduct of women believers : “*... the righteous women are devoutly obedient, and guard (in the husband's) absence what Allah would have them guard ...*” (Surat : Al-Nissa', verse 34).

A righteous women with a true belief is always deliberately and lovingly obedient and even submissive. Allah, therefore, describes such women as (pious) and not merely (obedient). Yet, it is of their own free choice that Muslim women resign themselves.

In the family milieu, a woman is in a partnership with her husband. She is not a sexual play thing that he avails himself of as he desires. There is a mutual intimate relationship between the two. In this regard Allah says : “*They (your wives) are your garments and ye are their garments ...*” (Surat : Al-Baqarah, verse 187).

With the comfort she provides, a woman helps her husband to put up with the renewed hardship he goes through at work. In this way, she takes an active part in his work, enabling him to be efficient and productive. This has positive implications for the entire society.

Islam wants women to be aware of their naturally endowed vital function as a wife, who gives her husband comfort, warmth and affection; and as a mother, who lovingly raises her children to be well-bred-children who possess such virtues as truthfulness, courage, self-confidence, moderation, justice, self-reliance, obedience, cooperation, and productivity.

Cultivating such virtues in children at a very early age is the most effective way of producing successful individuals and establishing prosperous societies – since society is but a group of individuals.

Since these virtues constitute the moral component of an individual's personality which makes the individual conscientiously keen to abide by moral code and submissively accountable to his Creator, the Almighty has made reward and punishment commensurate with the extent to which the individual adheres to or strays from the moral code. An individual who is thus virtuous will be rewarded by being sent to Heaven while an individual who is not will be punished by being sent to Hell. The latter is the individual who has chosen to be unjust, untruthful, cowardly, etc.

However, a woman who generously gives her husband and children the affection and dedicated care they need is entitled to certain rights just as she is required to fulfil certain duties.

b. In the Social Setting :

Muslim women have expressly been commanded to take part in efforts for promoting virtue and preventing vice. According to the Qur'an, "*The Believers, men and women, are protectors, one of another : they enjoin what is just, and forbid what is evil ...*" (Surat : Al-Tawbah, verse 71). Like men, women have been charged with a mission to attend to, a mission that consists in general commandments directed at men, unless otherwise specified.

In this way, Islam has given women a social function of their own. In fact, some women have excelled men in their judiciousness, particularly as regards the promotion of virtue and the prevention of vice. Allah says : "*Let there arise out of you a band of people inviting to all that is good, enjoining what is right, and forbidding what is wrong ...*" (Surat : Al-Imran, verse 104). Allah has not entrusted this duty to all Muslims, but He has entrusted it only to those whom Allah has endowed with special gifts – who may be men or women.

One of the most honourable duties a woman may do is the study of those sections of Islamic jurisprudence that are concerned with women, because there are certain matters that women may be embarrassed to ask men about.

The real problem, then, lies in a lack of awareness of the commands and interdictions of Islam, which gives special importance to the work of a woman engaged in religious and social reform, particularly if her efforts are directed at

other women. In fact, women are in bad need of a real awareness that would enable them to know to carry out their mission as they could. Women excel men in raising the awareness of women of vital things that Islam has called for. For instance, Islam has commanded both parents to teach their children to ask their parents permission before entering their parents' room at certain times. In this connection, Allah says : *“O ye who believe ! Let those whom your right hands possess, and the (children) among you who have not come of age ask your permission (before they come to your presence), on three occasions; before morning prayer; the while ye doff your clothes for the noonday heat; and after the late-night prayer ...”* (Surat : Al-Nour, verse 58). This is intended to avoid the parents embarrassment and to avoid the children exposure to what might be unbecoming. Islam has also commanded parents to teach their children to always be truthful in their speech and in their deeds and to observe good manners when eating and drinking. The importance of setting a good example for their children to follow is emphasized in the following prophetic tradition : ⁽⁸⁾ Abdullah Ibn Omar has narrated : *The prophet visited us at home when I was a young boy. While he was there, my mother said to me “Abdullah, come here; I have something to give you.” The prophet asked, “What will you give him ?” She said, “I'll give him some dates.” The prophet then said, “If you didn't give him the dates, you would be recorded as having said a lie.”*

Of the importance of teaching children good eating habits, the prophet – on seeing a boy moving his hand about in a disorderly fashion in the dish he was eating from – said to him, ⁽⁹⁾ *“Say bismillah [in the name of Allah] and then eat with your right hand, eating only what is right in front of you.”*

The prophet also advised against discriminating between children. He point out that treating them on equal terms with one another would ultimately make them love one another. This is how the prophet put it :⁽¹⁰⁾ *“Give your children indiscriminately, and if I were to prefer one child to another, I would single out the girl.”*

Nowadays many muslim societies are suffering from disintegration and remoteness from the teachings of Islam. This comes as a natural result of a limitation in missionary activity and the spread of means of dissolution within society or through other invading means capable of influencing and isolating society from rightful teachings of Islam. This has had adverse impacts on social, intellectual and cultural life in many muslim societies, which is very evident in extremist phenomena that many societies are suffering from.

This has led to the deviation of a lot of Muslims from teachings of Islam in treating women, where unfair and fabricated traditions have prevailed among them ending with women to ignorance and near-complete isolation. Such mistaken beliefs can be overcome by referring to the texts which illustrate the practical role of women during the life of the Prophet (peace be upon him). These texts prove that the backward status of women in contemporary society is completely alien to Islam, since Islam strongly rejects all forms of social subjugation which befall women such as compelling her to marry against her will and taking away her inheritance etc... This is illustrated in verse (139) of *Surat Al-Ana'am* as Islam denies depriving women from the delights of life and licensing them only to men as reflected in Allah's saying : *“They say : “What is in the wombs of such and such cattle is specially*

reserved (for food) for our men, and forbidden to our women; but if it is still-born, then all have shares therein” (Surat : Al-An'am, verse 139).

When rightful Islamic information and thought are spread in any society and when efforts are intensified and potentials are invested, this will defeat mistaken ideas and give no chance for them to be established in people's mind. Societal problems related to women's life are very numerous and she is more competent than man in suggesting solutions to them and diagnosing the illness and prescribing the treatment. In addition, preachers should spread social awareness among women and this entails, for instance, resisting some inherited social customs such as those related to in-family marriage, girl circumcision, etc...

c. *Through Awareness :*

Woman in Islam has been given the greatest amount of freedom of thought. Islam has registered this in Surat Al-Mujadalah^(*) where a woman argues with the Prophet (P.B.U.H) about a legislative affair and this resulted in setting a legislation related to “Alzihar” (A pre-Islamic form of divorce consisting in the words of repudiation : you are to me like my mother's back). Here is what related in this connection : *“Allah has indeed heard (and accepted the statement of the woman who pleads with thee concerning her husband ...”*.

(*) See part I.

Thus woman should be fully aware of this and should not cancel her mind.

Like the man, the woman is invited to do good to her society, as Allah says : *“And do good, that ye may prosper”* (Surat : Al-Haj, verse 77). Thus, she should participate as much as she could in improving her society by means of giving advice – at the political or social level – so as to establish appropriate civilization for her society, and keep it from corruption. This can be realized by supporting positive behaviour and resisting delinquency. This is one of the forms of jihad (Islamic duty) for achieving fair and just authority. It was narrated by Tameem Aldary that the Prophet (P.B.U.H) that he said : *“Religion is advice. “We said : “for whom ?” He said : “For God, his prophet and all Muslim’s*

There are models at the beginning of Islam which illustrate woman's interest in political affairs of her society. How wonderful it was when Umm Salamah said : *“I'm with people”*^(*) where she considered the Imam's speech to people directed to both men and women and not only to men. Likewise, how faithful it was when Fatema Bint Qays said :^(*) *“Then, I went to the mosque, along with people.”* In addition, verse 195, Surat Al-A'raaf shows woman's participation in shouldering man's burdens in the Islamic missionary; immigration, being exposed to harm – doing – jihad and deserving the reward of good people and mujahideen (those taking part in wars). Muslim woman has convicted a belief contradictory with that of society and sovereignty, and faced persecution and torment, then she migrated alone for the sake of her belief. She

(*) See Chapter One.

was also characterized by having interest in and awareness of general knowledge and provided council in some political issues.

There are also some Qur'anic verses reflecting woman's participation in hardships and calamities, as Allah says : *“Those who persecute (or draw into temptation) the Believers, men and women, ...”* Surat : Al-Burouj, verse 10), and His saying : *“And those who annoy believing men and women undeservedly ...”* (Surat : Al-Ahzab, verse 58).

III. Woman's right to Education :

To command good and forbid evil, one has to be aware of what he commands and its place in legislation as well as the nature of the evil which he/she forbids and its place in relation to other disobedience and interdictions. All that can be realized by study. Therefore, Islam has commanded woman to seek knowledge in different fields in order to be able to take part in and go deeper in the problems of her society by deep thinking and reasoning. Islam has also commanded her to avoid being hesitant or weak. Islam has shown respect to woman's reason and allowed her to express that and defend her rights. Since woman accounts for one half of the society, she is responsible for populating the earth. It is doubtless that personal and social responsibility require knowledge so as to undertake such responsibilities.

Woman is responsible for everything commanded by Islam and this requires her to read in order to realize the principles of missionary, as it is indispensable for woman – according to Islam – to educate herself and increase her awareness.

Science truly is the mission of Islam, as the early verse in Qur'an commanded seeking education and knowledge of the universe created by Allah, Who sent Jibril with revelation of : ***“Proclaim ! (or Read) ! In the name of thy Lord and Cherisher, who created – Created man, out of a (mere) clot of congealed blood : Proclaim ! Ay thy Lord is most Bountiful, – He We taught (the use of) the pen, –”*** (Surat : Al-Alaq, verses 1–4).

Islam has also shown that knowledge was his first thing that Adam learnt. In this connection Allah says : ***“And He taught Adam the nature of all things ...”*** (Surat : Al-Baqarah, verse 31). Also He says : ***(Allah) Most Gracious ! It is He Who has taught the Qur'an. He has created man : He has taught him speech (and intelligence).*** (Surat : Al-Rahman, verses 1–4).

Therefore, Islam made of spreading of education for man and woman an obligation for social reform, as one of the principles of Islam is to put man and woman at equal footing regarding education. Islam commanded 1400 years ago that seeking education is a must for every muslim male or female. It has also called upon woman to get as much education as she could. Allah says : ***“Allah will raise up to (suitable) ranks (and degrees), those of you who believe and who have been granted (mystic) knowledge.”*** (Surat : Al-Mujadalah, verse 11). Thus Islam has regarded girl education as equal as boy education in investing talents and abilities in order to meet the need of the nation, and build its civilization on well-established sciences.

Science conforms with religion in all principles of lofty morals and education through the examples set by parents to their children. Allah says : *“O ye who believe ! Save yourselves and your families from a Fire whose fuel is Men and Stones ...”* (Surat : Al-Tahreem, verse 6), and He says : *“Verily never will Allah change the condition of a people until they change it themselves (with their own souls).”* (Surat : Al-Ra'ad, verse 11).

How could a woman save her family from hell without learning everything useful to her about life and afterlife, whether this takes the form of religious teachings providing her with her obligations towards Allah, or worldly teachings promoting her scientific and intellectual standard, which makes her more competent in participating in life ?.

Education is the main principle to improve woman's status, since Islamic laws are very clear and their scientific application is hindered only by ignorance of such laws. Obliteration of women illiteracy in the countryside and generalization of Islamic culture and strengthening its authority, may help in treating all inherited deposits and in restoring the full rights of women without resorting to issuing any local or international laws.

In so doing, muslim woman excels others in her means of liberating herself from the past traditions, as she has owned this legal means (education) in the name of Islam itself for 1400 years. Islamic laws are clear cut. in this respect, i.e. muslim woman differs from others who has never had any local or

world laws which can be taken as a legal means to overcome any obstacles and aspire to whatever she wants.

The education of woman is one of the components of her humanity in Islam, which is not granted by man or governments. Only Qur'an could depict Islam's care for woman and her status, as Qur'an is the Supreme judge and source of legislation. Study of such legislations within their main sources is sufficient to demonstrate that Islam is a progressive religion.

Islam was so careful about women education that it exceeded free woman education to urge education of maidservants. It has also combined the reward of educating women with that of setting them free from servitude. In this connection, the Prophet (P.B.U.H) says : *"He who has a bondmuid and educated her well and set her free and then married her, he will have double reward."* (*) This is because educated cultured woman creates a conscious education generation, whereas the ignorant woman creates a weak generation which falls as an easy prey to addiction and delinquency, as educated woman's view to life affairs is reflected on her attitude and style of educating her children. Consequently, she uses lenient strategies of education and excessive care of child's needs and interests. In this connection Aboul-A'ala Al-Maudoudy ⁽¹¹⁾ states that : "Woman is responsible for educating children and making their home life more like an oasis of security, beauty and comfort. Thus woman should adorn herself with the best styles of education in order to perform such jobs".

(*) This may also reflect Islam's encouragement for liberating bondmaids.

Islam wants woman to be scientifically and intellectually qualified, having such personal traits that enable her to perform this vital role she undertakes as a mother, a wife and as a member in society. Therefore, woman has to believe in the scientific method of thinking and in the importance of modernity on the one hand and in sticking with the principles and assets of her spiritual belief on the other hand. She, therefore, has to deal with her children in terms of the requirements of such methodology, thereby, having effective roles in various fields.

IV. In the Field of Work :

If one has learnt something, one should make use of what one has learnt. One should also be useful to one's people and one's society, as knowledge would be futile if it was of no use to its owner or others. The Prophet (B.B.U.H) says *"May Allah save us from useless knowledge"*.

Work is the only means of conveying knowledge. Islam has never commanded woman with manual work, whether at home or out, lest this would be too hard on her, and has made hard work for men, as reflected in Adam's tale when Allah said to Adam and his wife warning them against Satan : *"O Adam ! Verily this is an enemy to thee and thy wife : So let him not get you back out of the Garden, So that thou art landed in misery."* (Surat : Taha, verse 117).

The address, here, is directed to Adam and his wife. Qur'an should have said : "Both of you will suffer", however, Qur'n has expressed this highly suggestive meaning, i.e. the suffering will be undertaken by Adam only.

Nevertheless, Islam has not excluded the woman from mental work but has also expressly assigned such work to her, as expressed in Allah' saying : *“The Believers, men and women, are protectors, one of another : they enjoin what is just, and forbid what is evil ...”* (Surat : Al-Tawbah, verse 71). This may include political activity to ensure the fairness and justice of the authority. Thus, the woman may have the right to providing council, to object or to approve by means of supporting the political party or the trend whose principles are closer to realizing progress and good to the society. The woman may also practise the following rights :

- Voting for the candidate who can bear the responsibility of representing the nation, i.e. She may practise her right in voting for the most appropriate candidate.
- Nomination for political councils when she finds herself capable of representing her nation in a certain region or sector.

Need sometimes requires good women to take part in the election in order to face those reckless woman according to what occurs in Surat Al-Tawbah (verse, 71) *“Believers, men and women, are protectors, one of another ...”*, where Allah says in the same Surat, verse 67 : *“The Hypocrites, men and women, (have understanding) with each other : They enjoin evil and forbid what is just...”*. Social and political need may be greater and more important than individual need which license woman to go out to public life. Therefore, the woman should be related to work as a value, since work is man's task on earth for the purpose of reconstruction and continuity of existence. The real value of the human being is

renewed by work. Whether this work is modest or simple, big jobs are nothing but the total of a big number of small jobs. Humanity would never move forward without more effort generated from faith in work, whether intellectual or manual. No wonder, then, that (*work is worship*) as it is always the path to the best.

Consequently woman should fully invest her time by being a useful and productive component in society. She should not be content with unemployment at any stage of her life; young or old or at any social status; married, divorced or widow. Thus, if she has extra time out of her household jobs, this should be invested in any useful work; vocational or non-vocational.

Though Islamic legislation has greatly honoured woman for her important role in society by assigning her expenditure on her people before marriage and on her husband after marriage, this honourable view should be the fair view that ought to be recognized by materialistic values. Since human production has a great value, the producer of manpower (the woman) should be given honourable life and material support for what she gives to the nation. In addition, any financial supported imposed on her will be mere exhaustion and ingratitude for what she has made.

Woman's manual work, in this case, should be optional, since human being's work – even if it is trifle – is more honorable to him than sitting or asking for charity.

Most Important Motives for Woman's Work :

- **Financial need.** Either due to loss of provider or wish to help him and taking part in family income as a means of improving the standard of living or assisting a father or a brother in their lives.
- **Society's need.** The wish to reconstruct and serve society by investing talents in useful work.
- **Spending leisure time** by doing useful work.

In fact none of the men-of-Islam has ever said that women should not work, except in great leadership as it requires great responsibilities that cannot be taken by woman such as being the Imam of Muslims or the army leader, which needs firm leadership attracting the hearts of leading officers in particular and soldiers, in general.

Al-Bukhari ⁽¹²⁾ related that : “But Islam does not exaggerate woman's not going out to work as woman's going out is sometimes necessary in case when she has nobody to provide for her or if she is obliged to work when the provider is very poor or has a low income, or is sick or disabled. All these conditions have been carefully considered.”

It was customary during the age of the prophet that women care for the house, riding animals and other related jobs. She also took part in war affairs, nursing and supplying the army with food and water. This explains that

woman's work is admissable if not part of Sunnah or obligation, in case of need, indoors or outdoors. What makes work undesirable or prohibited is the misapprehension which turns work into something illegal, though it is something legal.

Women played a role in public life during the early years of Islam. The toughest of such roles was jihad (holy war). Their role in wars did not only include nursing the wounded or providing water for them but they also carried the weapon, fought their enemy, did their best and were awarded things like military medals.

Stages of woman jihad at that time could be classified into three stages :

First Stage : Pre-war stage was the stage of preparation and building an arsenal of women believers who preferred Allah and his Prophet to everything else. That included two things; immigration and homage beside other jobs done by some women such as Asmaa Bint ABi-Bakr who went to the cave (see Chapter One).

Second Stage : The battle stage that includes beating, stabbing and fighting as in the case of Umm Salim who had a dagger and Umm Emarah Alansariyah who left providing water behind and proceeded to fight beside men to protect the Prophet (P.B.U.H) in such a way that the prophet testified her doing well (see Chapter One).

Third Stage : In the post-war stage where the battle comes to an end, women did not show any apprehension, despair or objection to Allah's fate and divine decree, but they showed complete contentment, as in the case of Alansariyah as related by Albayhaky and Ibn Ishaq : “Her father and brother died as martyrs in the battle of Uhud and also her husband. She said : how is Allah's messenger (P.B.U.H) ? (asking about his health). They said : “He is safe and sound”. When she saw him, she said : “All mischieves are significant after you, Messenger of Allah.”

There are other models of women who taught their kids the principles of jihad for the sake of honorable life such as Asmaa Bint Abi Bakr who brought up her son Abdullah Ben Alzubair on the Spirit of Sacrificing and martyrdom. She cultivated this spirit inside him to die as a martyr. When he died and was crucified she used to go where his crucified corpse was (she was old and blind). She also went to the tyrant, Alhajaj Bin Youssef and whipped him with the most hurting words.

These were a few examples of muslim women in the fields of honour and jihad who should be a model to be followed by modern women, since woman is a school, once well prepared she will be of great power.

In addition, woman is on a par with man in all religious, social and economic affairs, such as faith in Allah, and maintaining the interest of society as well as respecting its limitations and laws. Woman is equal to man in maintaining Sharia (The revealed law of Islam) such as protection of religion, self, money and mind. Woman has also the right to have the right to earn her

own money and how to spend it as she has a prominent role in participating in the interest of society. This depends on her ability to offer as reflected in Allah's saying : *"... to men is allotted what they earn, and to women what they earn ..."* (Surat : Al-Nissa', verse 32), and His saying : *"From what is left by parents and those nearest related there is a share for men and a share for women, whether the property be small or large, – a determinate share ..."* (Surat Al-Nissa', verse 7).



In such respects where the address is directly equally to both man and woman are the general origin and law in Islamic legislation, as Islam wants the proper effective woman in every field she can have a role in, and not the inactive unemployed woman.

This does not mean that woman and man have become completely on a par with each other, as the following verse explains, *"And in no wise covet those things in which Allah hath bestowed His gifts more freely on some of you than on others ..."* (Surat : Al-Nissa', verse 32). Thus equality does not require denial of the laws of nature and negligence of natural differences, since creation has endowed every sex special qualities and granted each its own way and also armed each of them with whatever needs it wants.

It is doubtless that some jobs are peculiar to man and some are peculiar to woman. That is every work that might cause health or moral dangers is unsuitable for woman, and it is preferable to her to take part in the following fields, for example, in the medical field as protection of souls is one of the objectives of Sharia and the necessities of life. Woman can also have a role in

nursing children and women. This, in fact, is not an easy job in society. The woman can also have a role in public life such as the field of social service, in guiding, directing and educating housewives so as they can perform their jobs properly. This represents a very important aspect in developing the nation and raising its health, cultural and social standard. In the field of child education, woman has proved more competent than man, especially during nursery stage and the early years of the child's life.

Social life jobs are numerous and the human being perfects the ones which agree with his nature, abilities and talents. Specialization in professions and jobs is one of the best achievements done by man in this age. Specialization is mainly based on instinctive talent which man has been endowed with and practice which develops that talent. Nonetheless these specializations do not, have any relation with justice or divine merit.

When educated woman becomes fully aware of her role as designated by Islam, she would be able to participate effectively and become aware of the positions that she has to take part in or keep away from.

This principle should be followed by all women in knowing their rights and obligations. This can only be realized by culture, awareness and realization without being attracted by other systems conflicting with the nature of woman whether such jobs are violent or hard to do.

When woman attains this kind of culture, she can assume her proper status in building her society within her limits as a human being working with two powers, indoors and outdoors. When any work conflicts with her primary task, she will be wise enough to play her role in building the society. In so doing, woman would set an outstanding example based on drawing the motives of effectiveness and positiveness according to Islamic faith and its civilized experiment.

V. *In the field of Mixing :*

If Islam has obliged woman to enjoin what is right and forbid what is wrong, and allowed her to practise her right to manage her own money and sign contracts, then the practice of such jobs requires woman's participation in public lives which means woman's mixing with men in society in a way as to enable her do such jobs provided that woman and man keep to the morals of such mixing.

Moderation is, one of the general characteristics of Islam as there is no excessiveness or negligence. This means there is no open mingling or separation of woman as it used to be in backward ages.

Early muslims who had strong faith in Allah and the legislations of the new religion, were well-aware of the meaning of Allah's saying : *“Thus have We made of you an Ummat (nation) justly balanced ...”* (Surat : Al-Baqarah, verse 143). This is to be witnesses on people by establishing justice and by being intermediate in enjoying both the materialism of life and spirituality of the after life.

Men cannot do without women in life and vice versa “*one of another*”. Thus responsibilities of life are common among them. Therefore, nobody can imagine that men can live alone away from women, unless they deviate from nature and abandon life. Life is based on the cooperation of both sexes in all life affairs, “*The Believers, men and women, are protectors, one of another ...*” (Surat : Al-Tawbah, verse 71).

Societies which allow free mingling of both sexes under the false motto of freedom, are now suffering from the dangers of such open mingling. People of such societies have now touched upon the dangers of libertinism in the meetings of the two sexes. Should they now realize the rationale behind Moderation and that dangers of sexual desires lie within the realm of self-protection against deadly diseases such as AIDS and lie also within the realm of honour and lineage that have been maintained by Islamic Sharia.

Islam has decreed woman's participation in social life and woman's meetings with man but within limits, restrictions and manners in such a way that this participation would be useful to society. Thus, there is no veiledness in the sense of imprisonment or intimidation. Veiledness implies no obstacles to women's freedom, but it is a protection against exhibitionism and vice.

VI. *In the Field of Guarding Morals :*

Islam is unique in caring for the femininity of the woman against being equivalent to “seduction” leading to loss of her dignity or murdering her humanity. Woman may quite her humanity or abandon her brotherhood to man to be a mere commodity in the hands of evil people who turn her into a tempting

object to men who may enjoy her for a time and then throw her whenever and wherever they wish. This view is in line with the state of woman during the pre-Islamic age as she was one of man's possessions whom he cherished when he needed and insulted when he lost interest in her. But Islam wants her to be of honourable manners, chastity and strong.

Islamic civilization is distinguished from others in that it cares for the values of chastity and maintains lineage of kinship and stability of the family, where the woman knows her first task in society as a mother and a housewife, which helps in building the family and its continuity caring much for the children to grow up in a loving and cooperative atmosphere. Society is built up of families, since family is the basic brick in the structure of the society. Islam, therefore, cares for fortifying the family with its teachings against weakness and dissolution. In so doing, Islam has honoured woman by not leaving her case to the interpretations of inclinations and lusts, and made her relation with man one of dignified marriage and honourable family.

Islam has wanted to establish a life style in which society lives in chastity and cleanliness. Thus, it has legislated manners of getting permission even in the minute circumstances of personal privacy. Allah says : *“O ye who believe ! Let those whom your right hand possess, and the (children) among you who have not come of age ask your permission (before they come to your presence), on three occasions : before Morning prayer; the while ye doff your clothes for the noonday heat; and after the late-night prayer ...”* (Surat : Al-Nour, verse 58).

To provide protection for woman against sins and seduction, Islam commanded refined manners in entering houses and set some laws regulating it, as Allah says : *“O ye who believe ! Enter not houses other than your own, until ye have asked permission and saluted those in them ...”* (Surat : Al-Nour, verse 27).

Islam has also warned people against fault – finding as in Allah's saying : *“... every act of hearing, or of seeing or of (feeling in) the heart will be enquired into (in the Day of Reckoning).”* (Surat : Al-Isra', verse 36).

Islamic civilization is intermediate between mad occidental liberalism and human unflexibility in the Islamic east.

Islam has recognized woman's personality as western civilization has, but Islam rejects disintegration, and dissolution and moral degradation which has “accompanied woman's activity in the West. Islam has maintained the status of woman and her social personality and set rigid restrictions against vice, considering committing adultery as very close to polytheism. Islam has decreed woman's decorum and prohibited any meeting between man and woman that may end in vice, as a sign, showing respect of woman's dignity and humanity.

Islam is against using woman as a means of excitement, dissolution or cheap pleasure and thus it has commanded woman to keep her decorum, decency and manners in her meetings with man. This decorum applies to her clothes, make up walking, movements, and speech in order to give that

impression of seriousness. This is reflected in Allah's words : *“And make not a dazzling display, like that of the former Times of Ignorance ...”* (Surat : Al-Ahzab, verse 33).

This verse reflects that dissolution was one of the characteristics of Early Pre-Islamic ages and not a sign of progress as some people may believe.

VII. In Cherishing her Femininity and not Imitating Men :

Islam wants woman to know and feel that her femininity is not a defect, but is a part of human life as manhood of man because life can never go on without any of them. Therefore, woman should be careful about the perfection of her femininity which makes her a perfect woman. This entails that woman should not imitate man, since this may spoil human life and turns life into a waste land where man and woman's tasks are fully obstructed. Islam wants woman to know, feel and be content that Allah has created male and female and has given each his/her distinctive features. This dissimilarity between man and woman is a complementary element of good human life. Allah says : *“And in no wise covet those things in which Allah hath bestowed His gifts more freely on some of you than on others ...”* (Surat : Al-Nissa', verse 32). Thus, Islam wants woman to maintain this distinction as best as she can, as this emphasizes her love for her humanity that Allah has endowed her.

The innate characteristics of man and woman are stabilized and polished by practicing their respective jobs in life. Without this practice or if any of them did the other's task or part of it, he/she would acquire some features of the other. In the meantime his/her personal characteristics may contract. Then,

one's life would not be as normal as it used to be, and woman would not be a man or even stay as a woman. She would be some sort of distorted figure and a subject of conflict between the remaining parts of her nature and the newly acquired characteristics. Similarly, society will be affected by the absence of the delicate role of woman, as Allah has made of her a place for abide for the husband.

On the other hand, Islam wants woman to be fully aware of the rights given to her by Allah. As deviation from what Islam wants woman to be occurs as a result of woman's imitation of man or man's imitation of woman, deviation may also occur from exaggerating the distinction between man and woman and the negligence of the fact *that women are parts of men* as expressed by the Prophet (P.B.U.H). This deviation may rob woman from every human feature she shares with man, so that she becomes a second or third class human being thereby, wasting her dignity and stamping out her personality. Consequently, there would not be independence of woman's free will, or no participation in social or political activity. Thus, woman would look as if she were a disabled creature and not a perfect human being to whom Islam has decreed certain features to her personality and has given her established rights*.

VIII. Women Should be Trustworthy of Islam's Confidence :

Woman's rights are granted to her by Allah, however, she should do her best to be trustworthy of Islam's confidence in her, and make the best use of these rights. It is obvious that woman's rights outweigh her obligations.

(*) See Chapter One for such rights.

Islam has given woman the right to choose the man who deserves her, and warned parents against denying their daughter this right. However, the girl's freedom in marrying freely does not mean that she should not ask her parents' advice and permission especially at a certain age in her life. This is due to the fact that family's responsibility for the young lady is a social necessity. There are also family manners which govern such behaviour. The wisdom behind this is that marriage should have the consent of all the parties concerned and to ensure that woman's marriage without her parents' permission does not put her under the mercy and dictatorship of her husband.

Islam has also given women the right of Khula (divorce at the instance of the wife, who must pay a compensation) as opposed to man's right of divorce, which are both the most abominable sort of legal deeds to Allah. However, woman should not make use of this right, which might bring about serious effects on her children. She has to be patient according to Allah's words : *“Those who patiently persevere will truly receive a reward without measure !”* (Surat : Al-Zumur, verse 10). As she should regard the circumstances surrounding her and ask her people's advice and so should the man.

Islam has also given woman her independant financial property after full legal age exactly like man. Thus, she has the right to manage her own money without any guardianship and nobody can manage her money without her permission even if it is her husband or father. In addition, she is not responsible for her own expenditure as it is the husband's responsibility, yet she may

willingly give a hand in these expenditure, especially when the husband has a difficulty in fulfilling the family needs.

Woman's Voluntariness : If the husband is unable to provide for his house, this gives way to good manners and cooperation of both husband and wife. This responsibility entails that the well-off wife should provide her poor husband. Zainab, Bin Masoud's wife, is a dear example.*

Islam has also put man and woman's rights on a par within the family, as expressed in Allah' saying : *“And women shall have rights similar to the rights against them, according to what is equitable ...”* (Surat : Al-Baqarah, verse 228). Relieving conscience and power of oath are examples of that : *“And for those who launch a charge against their spouses, and have (in support) no evidence but their own, – their solitary evidence (can be received) if they bear witness four times (with an oath) by Allah that they are solemnly telling the truth ! and the fifth (oath) (should be) that they solemnly invoke the curse of Allah on themselves if they tell a lie. But it would avert the punishment from the wife, if she bears witness four times (with an oath) by Allah, that (her husband) is telling a lie.”* (Surat : Al-Nour, verse 6 – 8). Woman would be greatly rewarded by Allah if she abide by straight forwardness and obedience to her father and husband, as Allah says : *“Therefore the righteous women are devoutly obedient (to Allah), and guard in (the husband's) absence what Allah would have them guard ...”* (Surat : Al-Nissa', verse 34).

(*) See Part One for such facts.

Islam and Social Control

Islam is much more concerned with social control than all other religions. The teachings of Islam include ibadat (religious observance) and mu'amalat (social intercourse and business transactions). Religious observances concern the relationship of a Muslim to Allah, while mu'amalat concern the relationship between a Muslim and his/her fellow Muslims. Commandments that have to do with mu'amalat preserve social order by directly making sure that each individual does not exceed his limits and by directly showing what path to follow. Commandments that have to do with religious observances, on the other hand, indirectly ensure that the social system remains intact. Religious observances are aimed at instilling Islamic virtues in the individual.

A society fares well when religion is looked upon as a comprehensive social system which does not allow any of the members of the nation to deviate from it. In fact, many of the social problems the Islamic nation is facing today can be solved by adhering to the principles of Islam. Islam provides a solid ground in terms of which a state's constitution can effectively control the conduct of the members of the nation.

Allah's Commandments Should Rather be Followed

Individual's life – male or female – is governed by Islamic Sharia which also governs the society. Woman's education, work and her social and political activity have been decreed by Islam so that woman may be able to adapt with contemporary society. Allah has said : *“If ye differ in anything among yourselves, refer to it to Allah and His Apostle ...”* (Surat : Al-Nissa', verse 59).

There are other things which religion has not commanded or interdicted and so the legislator has left the people free to act towards such matters. Thus no one has the right to make his opinion about these matters a religion to be followed. It is a personal viewpoint.

Sharia-men state that the principle rule stipulates that authorization is the origin of things in order to cope with human nature by decreasing obligations. Thus, people had been commanded not to ask questions about things which were not legislated by Islam during the age of the Prophet (P.B.U.H). Allah says : *“Would ye question your Apostle as Moses was questioned of old ? ...”* (Surat : Al-Baqarah, verse 108), and as He said also : *“O ye who believe ! Ask not questions about things which, if made plain to you, may cause you trouble.”* (Surat : Al-Ma'edah, verse 104), and as the Prophet (P.B.U.H) said : *Let me whenever want to leave, since your predecessors perished because they were so inquisitive.*” (Al-Bukhary and Muslim)

It would be absolutely wrong to prohibit what Allah has permitted or to permit what Allah has prohibited, because Allah had included all things in the Quran.

God says, *“And thy lord never doth forget”*.

(Surat, Mariam, verse 64).

Hence, Allah's Sharia should be followed since it is the only way to overcome the obstacles encountering woman.

has been able to explain some of the privileges granted to women by Islam,

before which women were helpless and deprived of their rights. Under the mantle of Islam, women had grown wings with which they were able to hover in the world of humanity and principles .

The researcher hopes that she has also clarified some of the achievements of Muslim women who have thus returned Islam's favour and have been sincere to its principles and goals, which eventually testify to the wonder of Islam as well as to the wonder of the Muslim woman.

* * *

Finally, the last hypothesis, i.e. woman can achieve what Islam wants her to achieve in return for what Islam has bestowed on her, is proved to be right.

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APPENDICES

- I. List of Distinguished Islamic Religious Scholars.**
- II. Questionnaire Forms.**
- III. Tabulation of the Results of the Field Research Part II.**
- IV. Some Pictures Showing Egyptian Women's Strife to Regain their Rights .**

APPENDIX I

List of Islamic Religious Scholars

DISTINGUISHED ISLAMIC RELIGIOUS SCHOLARS

LIST OF RESPONDENTS (ARRANGED ALPHABETICALLY ACCORDING TO FIRST NAMES)

NO.	NAME & POSITION	NATIONALITY
1.	Dr. <i>Abdul-Aziz Al-Khayat</i> , Religious Consultant to the Jordanian Islamic Bank and Professor of Islamic Economics.	Jordanian
2.	Prof. Dr. <i>Abdul-Basit Balbool</i> , Prof. of Sharia', Ommul Qura University, Makkah.	Egyptian
3.	Mr. <i>Abdul-Haleem Abu Shoqquah</i> , Islamic Thinker and Author of Encyclopedia of Women's Liberation in the Reign of the Message (6 volumes).	Egyptian
4.	Prof. Dr. <i>Abdul-Hameed Ghazali</i> , Prof. of Sharia' & Head of Research Development at the International Islamic Bank, Jeddah.	Egyptian
5.	Prof. Dr. <i>Abdul-Hay Al-Faramawi</i> , Professor of Tafseer & Qura'n Science, Al-Azhar University.	Egyptian
6.	Prof. Dr. <i>Abdullah Shehatah</i> , Famous Islamic propagator and Prof. at Al-Azhar University.	Egyptian
7.	Sheikh <i>Abdullah Ibn Soliman Al-Muni'e</i> , Member of Fiqh Assembly and Member of the Supreme Court of Saudi Arabia.	Saudi
8.	Prof. Dr. <i>Abdul-Lateef Al-Farfoor</i> , President of Supreme Islamic Council and Dean of the Faculty of Islamic & Arabic Science at Damascus.	Syrian
9.	Sheikh <i>Abdul-Lateef Al-Mahmoud</i> , Religious Consultant to Al-Baraka Bank of Bahrain	Syrian

NO.	NAME & POSITION	NATIONALITY
10.	Prof. Dr. <i>Abdul Sabour Shaheen</i> , Professor of Shari'a, Faculty of Darel-Oloum, Cairo University.	Egyptian
11.	Prof. Dr. <i>Abdul-Sattar Abu Ghuddah</i> , Prof. of Shari'a at Riyadh and Kuwait Universities.	Syrian
12.	Prof. Dr. <i>Abdul-Sattar Sai'eed</i> , Prof. of Religious Studies at Ommul-Qura University.	Egyptian
13.	Prof. Dr. <i>Ahmed Haikal</i> , Ex Dean of Darul-Oloom Faculty and Ex Minister of Culture, Egypt.	Egyptian
14.	Prof. Dr. <i>Ahmed Kamal Abul-Majd</i> , distinguished Islamic thinker and Ex Minister of Information, Egypt.	Egyptian
15.	Prof. Dr. <i>Ahmed Mohammad Al-Assal</i> , Prof. of Da'wah and Vice President of the International Islamic University, Islam Abad.	Egyptian
16.	Prof. Dr. <i>Ahmed Omer Hashim</i> , Prof. of Hadeeth and Vice President of Al-Azhar University.	Egyptian
17.	Prof. Dr. <i>Ahmed Shawki Al-Fanjary</i> , Prof of Islamic Economics and Deputy Chairman of the Council of State of Egypt.	Egyptian
18.	Prof. Dr. <i>Al-Ahmadi Abul-Nour</i> , Ex Minister of Wakf and Al-Azhar Affairs, and Prof. of Sunnah at Imam Mohammad Ibn Saud University, Riyadh.	Egyptian
19.	Prof. <i>Ali-Al-Salouci</i> , Prof of Shari'a and Consultant to Qatar Islamic Bank.	Egyptian
20.	Prof. Dr. <i>Al-Sayed Rizk Al-Taweel</i> , Dean of the Faculty of Islamic and Arabic Studies, Al-Azhar University.	Egyptian
21.	Sheikh <i>Al-Sayed Sabeq</i> , Head of Graduate Studies, Faculty of Shari'a, Ommul Qura University, and Author of Fiqh Al-Sunnah.	Egyptian
22.	Mr. <i>Fahmy Haweedi</i> , Famous Islamic Thinker and writer	Egyptian

NO.	NAME & POSITION	NATIONALITY
23.	Prof. Dr. <i>Hassan Al-Shafi</i> , Ex Vice Dean of Faculty of Darul Oloom and Prof. of Da'wah, Cairo University.	Egyptian
24.	Prof. Dr. <i>Hussein Hamed Hassan</i> , Prof. of Fundamentals of Fiqh and President of the International Islamic University. Islam Abad	Egyptian
25.	Prof. Dr. <i>Ibrahim Zeid Al-Kilany</i> , Religious Consultant to the Jordanian Islamic Bank and Prof. of Shari'a.	Jordanian
26.	Supreme Imam <i>Sheikh Jadul-Haq Ali Jadul-Haq</i> , Sheikh Al-Azhar.	Egyptian
27.	Sheikh <i>Manna' Khalil Al-Quattan</i> , Director of Advanced Islamic Studies at Imam Mohammad Ibn Saud University and Ex. Principal of Higher Institute of Judiciary in Riyadh, Saudi Arabia	Saudi
28.	Sheikh <i>Mohammad Abdullah Al-Sobayyel</i> , President of Al-Haramain Al-Sharifain Affairs.	Saudi
29.	Sheikh <i>Mohammad Al-Ghazali</i> , Prominent Islamic Scholar and famous Islamic propagator.	Egyptian
30.	Prof. Dr. <i>Mohammad Ali Mahjoub</i> , Minister of Awkaf.	Egyptian
31.	Prof. Dr. <i>Mohammad Al-Rawi</i> , Prof. and Head of the Department of Quran Science at Imam Mohammad Ibn Saudi University	Saudi
32.	Prof. Dr. <i>Mohammad Syed Tantawi</i> , Prof. of Shari'a and Mufti of Egypt	Egyptian
33.	Sheikh <i>Mustafa Al-Zarquah</i> , Famous Islamic Religious Scholar.	Jordanian
34.	Prof. Dr. <i>Nazeeh Kamal Hammad</i> , Prof. of Shari'a and Islamic Studies in Canadian Universities.	Egyptian

NO.	NAME & POSITION	NATIONALITY
35.	Prof. Dr. <i>Noah Ali Soliman</i> , Supreme Judge of Jordan.	Jordanian
36.	Prof. <i>Youssef Al-Kettany</i> , Islamic Prominent Figure.	Moroccan
37.	Dr. <i>Youssef El-Quaradawi</i> , Prof. of Shari'a and Dean of the Faculty of Shari'a, Qatar University.	Egyptian
38.	Sheikhah <i>Zeinab Al-Ghazali</i> , famous Islamic Propagator.	Egyptian

APPENDIX II

QUESTIONNAIRE FORMS

A. Community of Egyptian Women.

- 1. Working, married who have young children.**
- 2. Working, married who have mature dependents.**
- 3. Working, married who have no children.**
- 4. Working, unmarried.**
- 5. Unemployed, unmarried.**
- 6. Unemployed unmarried girls (non students).**
- 7. Rural and nomadic married.**
- 8. Businessmen who employ women.**
- 9. Women Movement Leaders.**

B. 10. Islamic Religious Scholars.

**The Status of Woman in Islam
Theory & Practice**

**Ph.D., Thesis
Submitted To**

Centre for Islamic Studies - University of Wales, Lampeter

(Questionnaire)

for working married women with young children

1. State the motives that inspired you to work outside your household?

-Due to the need for money.

-To spend leisure time in something useful.

-Mere interest for work.

-Other motives

Specify:-----

2. Does your husband accept your work outside your household?

-Yes, he accepts it with willingness.

-Yes, he accepts it without willingness.

-No, he rejects it but he keeps silence with affliction.

-He has another attitude.

Specify:-----

3. Can you compromise between your work and your care to your husband and children?

Yes

No

No answer

4. If your children interest opposes your work interest, what do you prefer?

-Your children's interest.

-Your work interest.

5. What is the number of your children? What are their ages?

-Number of the children-----

-Specify their ages consecutively: , , , , , , years.

6. How your children spend their time in your absence outside your household till your return from work?

-At the club. Specify name of the club?-----

- At home under custody of a relative.

-At home playing alone.

-Another manner Specify:-----

7. How much of your time do you spend with your children during your working days?

----- hours.

8. Do you contribute with your husband in the coverage of the family's expenditure from your own income?

Yes No No answer

If the answer is yes, what is the percentage of your contribution?

Less than 50% of the income.

Almost 50% of the income.

More than 50% of the income.

All the income.

9. Who have the final decision at home if your opinion opposes your husband opinion?

- The final decision is for me.

- The final decision is for my husband.

- No answer.

10. Do you acquire private wealth and property?

Yes No No answer

If the answer is yes, do you permit your husband to share you in their management or you manage them alone?

- I permit my husband to share me in their management

- I manage them alone

- No answer.

11. Have you male colleagues at your work place?

Yes No No answer

If the answer is yes, how ^{do} they deal with you ?

As a sister.

As a competitor

Other attitude _____ . Specify _____

12. In your opinion does the society respect the working married woman?

Yes No No answer

13. Some people say: "The job links the individual with the social life." What is your opinion in this statement?

It is correct

It is correct, to some extent.

Incorrect.

Have you any comment in this respect?

Yes No

If you have any comment, please state: _____

14. Some people also say: "The profession / job improves the ethical standard of the individual, it also strengthens relations among people engaged in same profession and it develops mutual and cordial relations between them. Therefore, the profession / job creates strong tie". What is your opinion?

It is correct.

It is correct, to some extent.

Incorrect.

If it is correct, do you think that the strong ties exist among working women alone? Or between the working women and working men altogether? Or between the working women and the society as a whole?

Among the working women alone.

Between the working women and working men.

Between the working women and the society as a whole.

15. Some people say: 'Work in Islam is a social duty closely related to the ethical teachings'. What is your opinion?

It is correct.

It is correct, to some extent.

Incorrect.

16. They also say: 'Work in Islam assists in developing the character of the individual. Thus he discovers himself and overrides the problems facing him'. What is your opinion?

It is correct.

It is correct, to some extent.

Incorrect.

17. Moreover, they say: 'The professional groups shall replace, in future, the family regarding the educational functions of the family'. What is your opinion?

It is correct.

It is correct, to some extent.

Incorrect.

18. Can the woman, through her work, propagate Islam teachings and virtues?

Yes

No

No answer

If the answer is yes, how this can be done?

She may be an example.

She may be propagator.

By other means. _____ . Specify: _____

Thank you for your cooperation.

Regards.

Huda Helmi

The Status of Women in Islam

Ph.D., Thesis

Submitted to:

Centre for Islamic Studies, University of Wales, Lampeter

Questionnaire

(for working married women who have mature dependents of 20 years of age and more)

1. State the motives that inspired you to work outside your household?

-Due to the need for money.

-To spend leisure time in something useful.

-Mere interest for work.

-Other motives

Specify:-----

2. Does your husband accept your work outside your household?

-Yes, he accepts it with willingness.

-Yes, he accepts it without willingness.

-No, he rejects it but he keeps silence with affliction.

-He has another attitude.

Specify:-----

3. Can you compromise between your work and your care to your husband and dependents?

Yes

No

No answer

4. If you work interest opposes your household interest, what do you prefer?

-Your work interest.

-Your household interest.

-No answer.

5. Do you feel that you have accomplished your duties towards your children?

-Yes, to the full extent.

-Yes, to some extent.

-No, I did not.

If you have accomplished some of them and failed to accomplish the others? What are the duties that you failed to accomplish?-----

-----,

6. After your children became mature, do you think that there is something that you can offer for the society?

Yes

No

No answer

What is the activity that you feel you can do but you did not ?-----

7. How you evaluate retirement of the women whose children no longer need her care?
-Loss to the society.
-Expose her to despair.
-Rest for her
-other opinion. Specify-----

8. Do you contribute with your husband in the coverage of the family expenditure from your own income?
Yes No No answer
If the answer is yes, what is the percentage of your contribution?
Less than 50% of the income.
Almost 50% of the income.
More than 50% of the income.
All the income.

9. Who have the final decision at home if your opinion opposes your husband opinion?
- The final decision is for me.
- The final, decision is for my husband.
- No answer.

10. Do you acquire private wealth and property?
Yes No No answer
If the answer is yes, do you permit your husband to share you in their management or you manage them alone?
-I permit my husband to share me in their management
- I manage them alone
- No answer.

11. Have you male colleagues at your work place?
Yes No No answer
If the answer is yes, how they deal with you ?
As a sister.
As a competitor
Other attitude-----, Specify-----

12. In your opinion does the society respect the working married woman?
Yes No No answer

13. Some people say: "The job links the individual with the social life." What is your opinion in this statement?
It is correct
It is correct, to some extent.
Incorrect.

Have you any comment in this respect?

Yes No

If you have any comment, please state:-----

14. Some people also say:"The profession / job improves the ethical standard of the individual, it also strengthens relations among people engaged in same profession and it develops mutual and cordial relations between them. Therefore, the profession / job creates strong ties". What is your opinion?

It is correct.

It is correct, to some extent.

Incorrect.

If it is correct, do you think that the strong ties exist among working women alone? Or between the working women and working men altogether? Or between the working women and the society as a whole?

Among the working women alone.

Between the working women and working men.

Between the working women and the society as a whole.

15. Some people say:'Work in Islam is a social duty closely related to the ethical teachings'.What is your opinion?

It is correct.

It is correct, to some extent.

Incorrect.

16. They also say;' Work in Islam assists in developing the character of the individual. Thus he discovers himself and overrides the problems facing him'. What is your opinion?

It is correct .

It is correct, to some extent.

Incorrect.

17. Moreover, they say;'The professional groups shall replace , in future, the family regarding the educational functions of the family'. What is your opinion?

It is correct.

It is correct, to some extent.

Incorrect.

18. Can the woman, through her work, propagate Islam teachings and virtues?

Yes No No answer

If the answer is yes, how this can be done?

She may be an example.

She may be propagator.

By other means.----- Specify:-----

Thank you for your cooperation.

Regards.

Huda Helmi

The Status of Women in Islam

Ph.D., Thesis

Submitted to:

Centre for Islamic Studies - University of Wales, Lampeter

Questionnaire

(for working married women who have no children)

1. State the motives that inspired you to work outside your household?

-Due to the need for money.

-To spend leisure time in something useful.

-Mere interest for work.

-Other motives Specify:-----

2. Does your husband accept your work outside your household?

-Yes, he accepts it with willingness.

-Yes, he accepts it without willingness.

-No, he rejects it but he keeps silence with affliction.

-He has another attitude. Specify:-----

3. Can you compromise between your work and your care to your husband?

Yes

No

No answer

4. If your household and husband interest oppose your work interest, what do you prefer?

-Your husband interest.

-Your household interest.

-Your work interest.

-No answer.

5. Do you contribute with your husband in the coverage of the family expenditure from your own income?

Yes

No

No answer

If the answer is yes, what is the percentage of your contribution?

Less than 50% of the income.

Almost 50% of the income.

More than 50% of the income.

All the income.

6. Who have the final decision at home if your opinion opposes your husband opinion?

- The final decision is for me.

- The final, decision is for my husband.

- No answer.

7. Do you acquire private wealth and property?

Yes No No answer

If the answer is yes, do you permit your husband to share you in their management or you manage them alone?

- I permit my husband to share me in their management
- I manage them alone
- No answer.

8. Have you male colleagues at your work place?

Yes No No answer

If the answer is yes, how they deal with you ?

As a sister.

As a competitor

Other attitude-----, Specify-----

9. What does work mean for you?

-An essential need.

-To spend leisure time in something useful.

-An entertainment to avoid boring life.

-Other opinion.

Specify:-----

10. In your opinion does the society respect the working married woman?

Yes No No answer

11. Some people say: "The job links the individual with the social life." What is your opinion in this statement?

It is correct

It is correct, to some extent.

Incorrect.

Have you any comment in this respect?

Yes No

If you have any comment, please state:-----

12. Some people also say:"The profession / job improves the ethical standard of the individual, it also strengthens relations among people engaged in same profession and it develops mutual and cordial relations between them. Therefore, the profession / job creates strong tie". What is your opinion?

It is correct.

It is correct, to some extent.

Incorrect.

If it is correct, do you think that the strong ties exist among working women alone? Or between the working women and working men altogether? Or between the working women and the society as a whole?

Among the working women alone.

Between the working women and working men.

Between the working women and the society as a whole.

13. Some people say:'Work in Islam is a social duty closely related to the ethical teachings'.What is your opinion?

It is correct, to some extent. Incorrect.

14. They also say; 'Work in Islam assists in developing the character of the individual. Thus he discovers himself and overrides the problems facing him'. What is your opinion?

It is correct.

It is correct, to some extent.

Incorrect.

15. Moreover, they say; 'The professional groups shall replace, in future, the family regarding the educational functions of the family'. What is your opinion?

It is correct.

It is correct, to some extent.

Incorrect.

16. Can the woman, through her work, propagate Islam teachings and virtues?

Yes

No

No answer

If the answer is yes. how this can be done?

She may be an example.

She may be propagator.

By other means. _____ . Specify: _____

Thank you for your cooperation.

Regards.

Huda Helmi

**Status of Woman in Islam
Theory and Practice**

Ph.D., Thesis
Submitted To:

Centre for Islamic Studies, University of Wales, Lampeter

Questionnaire

(for working unmarried women)

1. State the motives that inspired you to work outside your household?

-Due to the need for money.

-To spend leisure time in something useful.

-Mere interest for work.

-Other motives Specify:-----

2. Does your guardian accept your work outside your household?

-Yes, he accepts it with willingness.

-Yes, he accepts it without willingness.

-No, he rejects it but he keeps silence with affliction.

-He has another attitude. Specify:-----

3. In your opinion does the society respect the working unmarried woman?

-Yes, too much.

- No, to some extent.

-Yes but insignificant respect.

-No it does not.

4 . Have you male colleagues at your work place?

Yes No No answer

If the answer is yes, how they deal with you ?

As a sister.

As a competitor

Other attitude----- Specify-----

5. Do you think that your work avail you the chance to select or meet your potential husband?

Yes

No

No answer

6. Do you think that women success in work represent an alternative for her marriage?

Yes

No

No answer

7. What does work mean for you?

-An essential need.

-To spend liesure time in something useful.

-An entertainment to avoid boring life.

-Other opinion.

SPECIFY:_____

8. Do you think that the working unmarried woman is more productive than the working married one?

Yes

No

No answer

9. Some people say: "The job links the individual with the social life." What is your opinion in this statement?

It is correct

It is correct, to some extent.

Incorrect.

Have you any comment in this respect?

Yes

No

If you have any comment, please state:_____

10. Some people also say:"The profession / job improves the ethical standard of the individual, it also strengthens relations among people engaged in same profession and it develops mutual and cordial relations between them. Therefore, the profession / job creates strong tie". What is your opinion?

It is correct.

It is correct, to some extent.

Incorrect.

If it is correct, do you think that the strong ties exist among working women alone? Or between the working women and working men altogether? Or between the working women and the society as a whole?

Among the working women alone.

Between the working women and working men.

Between the working women and the society as a whole.

11. Some people say:'Work in Islam is a social duty closely related to the ethical teachings'.What is your opinion?

It is correct.

It is correct, to some extent.

Incorrect.

12. They also say,' Work in Islam assists in developing the character of the individual. Thus he discovers himself and overrides the problems facing him'. What is your opinion?

It is correct .

It is correct, to some extent.

Incorrect.

13. Moreover, they say;'The professional groups shall replace , in future, the family regarding the educational functions of the family'. What is your opinion?

It is correct.

It is correct, to some extent.

Incorrect.

14. Can the woman, through her work, propagate Islam teachings and virtues?

Yes

No

No answer

If the answer is yes, how this can be done?

She may be an example.

She may be propagator.

By other means.----- Specify:-----

Thank you for your cooperation.

Regards.

Huda Helmi

**Status of Woman in Islam
Theory & Practice**

Ph.D., Thesis

Submitted To:
Centre for Islamic Studies, University of Wales, Lampeter

Questionnaire

(for unemployed married women)

1. What hinder you from work?

- My own desire.
- My husband desire.
- Our common desire.
- I did not thought of this matter.
- Other reasons.

Specify:-----

2. Does your husband income sufficient to cover your family expenditure?

- It is more than enough.
- It is somehow enough.
- It is not enough.

3. Do the household activities consume your all time?

Yes

No

No answer

if they do not consume it, how you spend your leisure time?

- Visiting relatives and friends.
- At the club.
- Shopping.
- Other activities.

Specify:-----

4. Do you acquire private wealth and property?

Yes

No

No answer

If the answer is yes, do you permit your husband to share you in their management or you manage them alone?

- I permit my husband to share me in their management
- I manage them alone
- No answer.

5. Can the woman, through her work, propagate Islam teachings and virtues?

Yes

No

No answer

If the answer is yes, how this can be done?

She may be an example.

She may be propagator.

By other means.-----,pecify:-----

-----.

Thank you for your cooperation.

Regards.

Huda Helmi

**Status of Woman in Islam
Theory & Practice**

Ph.D., Thesis
Submitted To:

Centre for Islamic Studies, University of Wales, Lampeter

Questionnaire

(for unemployed unmarried girls)
(non school, institute, university girl students)

1. Have you previously decided to work?

Yes

No

No answer

If you have decided to work , what was the obstacle that hindered you from work?

-Objection of my guardian.

-Lack of desire to work.

-Other reasons

Specify:-----

2. Does your guardian income sufficient to cover your family expenditure?

-It is more than enough.

-It is somehow enough.

-It is not enough.

3. How do you spend your leisure time?

-In the management of the household.

-Visits.

-At the club.

-Other activities.

Specify:-----

4. Are you psychologically pleased because you are idle?

-Yes, I am very much pleased.

-No, I live state of inanity.

-No, I feel boring.

Thank you for your cooperation.

Regards.
Huda Helmi

**Status of Woman in Islam
Theory & Practice**

**Ph D., Thesis
Submitted To:**

Centre for Islamic Studies, University of Wales, Lampeter

Questionnaire

(for rural and nomadic married women)

1. What was your age when you married? -----years.

2. Have you met your husband before marriage?

Yes

No

No answer

3. Is your husband a relative or stranger?

-A relative.

- Stranger.

4. How much of the time you spend with your children? -----Hours.

6. Do you work outside your household?

Yes

No

No answer

If you work outside your household, how do you work?

-Separate from my husband.

-I assist my husband in his work.

**What is the nature of the work that you do?-----

-----**

7. During the harvest season do you work side by side with men?

Yes

No

No answer

If the answer is yes, does this make your husband jealous?

Yes

No

No answer

8. Do you object what your husband say?

-He has the final decision.

-I do not object or agree.

- I often object his opinion.

**This in the follwing cases:-----

-----**

9. Did your parents left an inheritance to their children?

Yes No

If they left, did you inherited from them?

- Yes , my full share.
- Yes, but less than my share.
- I did not get my share.

If you got less than your share, what is the reason for that?-----

10. Do you have private wealth, lands or property?

Yes No

If the answer is yes, how do you spend the returns of such wealth?

- I spend it on myself.
- I spend it on my family.
- I spend it on my family and myself.

Thank you for your cooperation.

Regards,
Huda Helmi

**Status of Woman in Islam
Theory & Practice**

**Ph D., Thesis
Submitted To:**

Centre for Islamic Studies, University of Wales, Lampeter

Questionnaire

(for women movement leaders)

Considering your long participation in the women's movement, please answer the following questions:

1. What is your opinion regarding women work?

- An essential need.**
- It depends on her conditions.**

Please comment:-----

-----.

2. In your opinion, what are the jobs that do not suit women?-----

-----.

3. There are trends among the men to keep women at home? Is this attributed to:

- The need to serve the husband.**
- The need to take care of the household.**
- The need to rear the children.**
- Demonstration effect.**
- Other reasons.**

Specify:-----

-----.

4. There are some men who encourage their wives to work, what is the reason for that?

- Desire to increase family income.**
- To occupy leisure time of married women who have no children.**
- To utilize leisure time of married women whose children became mature**
- For other reasons.**

Specify:-----

-----.

5. Do you think that work avails the chance for women to promote virtue and propagate Islam teachings?

Yes

No

No answer

Please comment:-----

-----.

6. Do you think that the nomination of women for election expose her to many troubles?

Yes

No

No answer

If the answer is yes, what are these troubles?-----

-----.

How these troubles can be avoided?-----

-----.

Thank you for your cooperation.

Regards
Huda Helmi

**Status of Woman in Islam
Theory and Practice**

Ph.D., Thesis
Submitted To:

Centre For Islamic Studies, University of Wales, Lampeter

Questionnaire

(for non-probability sample of businessmen who employ women)

1. What is your opinion regarding women's work?

- It is very important.
- It is not bad.
- No need for it.

2. Do you consider women work as important factor for men unemployment?

Yes

No

No answer

Have you more comments: _____

3. How do you evaluate women production if compared with men production at your firm?

- More than men production.
- Equivalent to men production.
- Less than men production.
- Sometime equal , sometime less.

If you experience the last case, please give example: _____

4. Do women, at your firm, work with same working conditions?

Yes

No

No answer

If the answer is no , please state the differences: _____

5. Do you consider working married women less production than working unmarried women if they do the same job?

- The married women are more productive.
- Unmarried women are more productive.
- No difference between them.
- Another opinion.

Specify: _____

6. What is the percentage of the jobs occupied by women , in your firm, if compared with the jobs occupied by men?

- Top management

%.
- Middle management

%.
- Technical jobs

%.
- Clerical

%.
- Others

%.
- Specify: _____

7. What is the field of business that you prefer women to perform?

- Marketing
- Public relations.
- Administration.
- Secretary.
- Accounting.
- Other fields.
- Specify:_____

8. What are the jobs , at your firm, that do not fit women ?Please comment:_____

9. Have you kindergarten for the children of the working women at your firm?

- Yes

No

No answer

10. Do you consider high education of women a factor that hinder her marriage?

- Yes, always.
- Yes, but sometimes.
- No, it attract men to marry her.
- No comment.

11. What about the dismissal of working women from work?

- I accept it.
- I reject it.
- Not suitable for work interst.
- Another opinion.
- Specify:_____

12. What is your opinion regarding the extremist movements which demand women to stay at home and not intermingle with men? Please comment:-----

-----.

13. Some people say: "The job links the individual with the social life." What is your opinion in this statement?

- It is correct
- It is correct, to some extent.
- Incorrect.

Have you any comment in this respect?

- Yes
- No

If you have any comment, please state:-----

14. Some people also say:"The profession / job improves the ethical standard of the individual, it also strengthens relations among people engaged in same profession and it develops mutual and cordial relations between them. Therefore, the profession / job creates strong ties". What is your opinion?

- It is correct.
- It is correct, to some extent.
- Incorrect.

If it is correct, do you think that the strong ties exist among working women alone? Or between the working women and working men altogether? Or between the working women and the society as a whole?

- Among the working women alone.
- Between the working women and working men.
- Between the working women and the society as a whole.

15. Some people say:'Work in Islam is a social duty closely related to the ethical teachings'.What is your opinion?

- It is correct.
- It is correct, to some extent.
- Incorrect.

16. They also say:' Work in Islam assists in developing the character of the individual. Thus he discovers himself and overrides the problems facing him'. What is your opinion?

- It is correct .
- It is correct, to some extent.
- Incorrect.

17. Moreover, they say:'The professional groups shall replace , in future, the family regarding the educational functions of the family'. What is your opinion?

- It is correct.
- It is correct, to some extent.
- Incorrect.

18. Can the woman, through her work, propagate Islam teachings and virtues?

- | | | |
|-----|----|-----------|
| Yes | No | No answer |
|-----|----|-----------|

If the answer is yes, how this can be done?

- She may be an example.
 - She may be propagator.
 - By other means.----- Specify:-----
-
- .

Thank you for your cooperation.

Regards.
Huda Helmi

B

**In the name of the God the merciful the beneficent
Questionnaire Form
For Islamic Religious Scholars**

Allah glory be to Him stated in the holy Quran:

"And we have not been remiss in respect of ought in the book". Sura: VI.cattle-38.

Please refer to the holy Quran if possible when you answer the questions.

Q:1. What are the measures of preference between men and women as stated in the holy Quran?-----

--.

Q:2. Allah glory be to Him stated in the holy Quran :

" He granteth wisdom to whom He pleaseth; And he to whom wisdom is granted receiveth indeed a benefit overflowing ". Sura: II. heifer-265.

Is this applicable to men only or both men and women?

-Applicable to men only.

- Applicable to both men and women .

Please comment:-----

Q:3. Does Islam give the women the right to freely manage her wealth and property when she became mature and even after her marriage without permission from anyone?

Yes

No

No answer

If the answer is yes. does this reflect Islam confidence in the women proper judgment, wisdom and management and trust of her role in the society and treats her equally with men?

Yes

No

No answer

Please comment:-----

Q 4. Allah glory be to Him stated in the holy Quran:

*"Proclaim (read) in the name of Thy Lord and Cherisher who created:". Sura: XLVI,
Read -1.*

This is the first verse revealed in Islam which encourage education? Is this encouragement for men or both men and women?

-For men only.

-For both men and women.

Please comment:-----

-----.

Q:5. What is the opinion of Islam regarding woman's work outside her household?

- It is permitted.
- It is not permitted.
- It is permitted with conditions.
- It is prohibited.

Do you rely in your answer on specific verses of the holy Quran?

Yes, verse # Sura:
No, my own opinion.

Q:6. Are these works outside the household range of works and which are preferred to be performed by women rather than men?

Yes NO No answer

If the answer is yes, what are these jobs?

Does Islam, in this case, allow the woman to equip herself with the latest developments in science to gain the society confidence?

Yes No No answer

Please comment:-----

-----.

Q:7. Does Islam deem it necessary that the woman should express her consent regarding the man who wants to marry her?

- Yes , Islam deems it neccessary.
- Islam approves that.
- No, Islam does not deem it necessary.

Q 8 Has the woman the right to make a condition , in the marriage contract, that she divorces herself if her potential husband marry another woman?

- Yes, she has the right.
- No, she has no right.

Please comment:-----

-----.

Q:9. What does men's guardianship mean? -----

-----.

Is it only within the household limits or outside it?

- Within the household.
- Within and outside the household.

-No answer.

What does guardianship mean regarding unmarried girls? -----

What does it mean regarding the widow?-----

Q 10 Does Islam approve for the women intermingling with men provided that she preserves Islam teachings at the public places i.e. university whether inside or outside her country?

-Yes, Islam approves intermingling.

-No, it does not.

-It approves it with the following conditions:-----

Please comment:-----

If Islam does not approve intermingling between women and men? How she acquires latest developments in science and the fields that require intermingle i.e. feminine medicine to protect human lives? -----

Q:11. Is it possible , in some cases, to accept testimony of women?

-No, it is not accepted.

-Yes, it may be accepted in some cases.

Q:12. There are some verses in the holy Quran i.e " *We have enjoined on man kindness to his parents*" Sura: XI.VI. Aaraf-15 and " *O children of Adam we have bestowed raiment upon you to cover your shame, as well as well as to be an adornment to you*" sura: VII.Aaraf-26. and " *O mankind! we created you form a single (pair) of a male and female and made you into nations and tribes, that ye may know each other...*" Sura: XLIX, Hujrat-13 etc ...Do these verses addresses man alone or man and woman?

-They address man alone.

-They address man and woman.

-No answer.

Q:13. Allah glory be to Him stated in the holy Quran:" *And in no wise covet those things in which God Hath bestowed His gifts . More freely on some of you than on others: to men Is allotted what they earn, And to women what they earn*". Sura: IV. the women -32. Does this mean that men are gifted in some aspects and women are gifted in some others?

Yes

No

No answer

If the answer is yes, does it mean that any one of them has his own talents.

Yes

No

No answer

Please comment:-----

14. Does Islam encourage those wealthy men who have children from medically fit women to marry another woman (polygamy) or does Islam prefer one wife?

- ☐ Yes it encourages him.
- ☐ No it does not encourage him.
- ☐ Other replies.

15. If the woman does not need to work outside her household and there is nothing that hinder her from work i.e her children became mature or she is barren, Can she work to:

- ☐ To help the poor?
- ☐ To serve the society?
- ☐ No, she must not work?

16. If all women stopped from performing work outside their households, Is this conforming with Islamic teachings or far away from the proper understanding of Islamic teachings?

- ☐ It is conforming with Islamic teachings.
- ☐ It is far away from Islamic teachings.
- ☐ Lack of proper understanding of Islamic teachings.

Please comment :

.....

.....

.....

17. Are there , in the Holy Quran, verses indicating women's strong belief?

- ☐ Yes
- ☐ No
- ☐ No answer

If the reply is yes, please state examples from the holy Quran.

.....

.....

.....

Name

Signature

Date

APPENDIX III

Tabulation of the Results of the Field Research of Part II:

- A. Questionnaire of Egyptian Women.**
- B. Questionnaire of Leaders of Women's Movement.**

APPENDIX III

Tabulation of the Results of the Field Research of Part II:

- A. Questionnaire of Egyptian Women.**
- B. Questionnaire of Leaders of Women's Movement.**

A. RESULTS OF THE QUESTIONNAIRE OF EGYPTIAN WOMEN

(1) Married Working Women Who Have Small Children (Size of Sample: 30)

Q. 1. What are the motives that inspired you to work outside your household?

Table # 1:

REPLY	FREQUENCY	%
- Due to need for money	22	75.9
- To spend leisure time in something useful	6	20.7
- Mere interest for work	1	3.7
- Other motives	-	-
Total	29*	100

* One unit did not reply and was excluded.

Q. 2. To which degree your husband accepts your work outside your household?

Table # 2:

REPLY	FREQUENCY	%
He accepts it willingly	17	63
He accepts it unwillingly	7	25.9
He rejects it but keeps silent	3	11.1
He has another attitude	-	-
Total	27*	100

* Three units did not reply and were excluded.

Relation Between Motive to Work & Degree of Acceptance of Husband:

Table of Observations:

Table # 3

MOTIVE TO WORK OUTSIDE HOUSEHOLD	NEED FOR MONEY	SPENDING PLEASURE TIME	MERE INTEREST FOR WORK	OTHER MOTIVES	TOTAL
DEGREE OF ACCEPTANCE BY HUSBAND					
Accepts it willingly	12	4	1	-	17
Accepts without willingness	6	1	-	-	7
Rejects & keeps silent	2	1	-	-	7
Other attitude	2	1	-	-	3
Total	20				27

* 3 units gave no reply t Q.2., and were excluded.

Table of Expected Values:

Table # 4

MOTIVE TO WORK OUTSIDE HOUSEHOLD	NEED FOR MONEY	SPENDING PLEASURE TIME	MERE INTEREST FOR WORK	OTHER MOTIVES	TOTAL
DEGREE OF ACCEPTANCE BY HUSBAND					
Accepts it willingly	13	3	1	-	17
Accepts without willingness	5	2	-	-	7
Rejects & keeps silent	2	1	-	-	3
Other	-	-	-	-	-
Total	20	6	1	-	27

By applying K^2 method for testing hypothesis:

Non existent Hypothesis (H_0): There is no relation between woman's motive to work outside a household and the degree of her husband's acceptance for that work.

Alternative Hypothesis: (H_1) There is a relation.

$$\begin{aligned}
 \text{Counted value of } K^2 &= \frac{(1-0)^2}{1} + \frac{(7-10)^2}{7} + \frac{(1-0)^2}{1} \\
 &+ \frac{(1-0)^2}{5} + \frac{(1-2)^2}{1} + \frac{(10-11)^2}{1} + \frac{(1-3)^2}{5} \\
 &+ \frac{(5-1)^2}{5} + \frac{(1-0)^2}{1} + \frac{(1-0)^2}{1} = 0.10 + 14 \\
 &+ 1.29 + 3.2 = 18.49
 \end{aligned}$$

- By depending on %95 degree of confidence i.e. at %5 intended level (Alpha).

- Then K^2 tabulated value at degrees of freedom $(1 - 4) = 16.9$.
- Thus counted K^2 is bigger than tabulated K^2 .
- According to this result, the first (nonexistent) hypothesis (H_0) is rejected, and the alternative hypothesis (H_1) is accepted. (i.e. work of women outside their households, depends upon the acceptance of their husbands).

Q. 3. Can you copromise between your work and your care to your husband and children.

Table 5

Reply	Frequency	%
- Yes	27	96.4
- No	-	-
- No answer	1	3.6
Total	28	100

Q. 4 If your children's interestoppose your work interest, what do you prefer?

Table # 6

REPLY	FREQUENCY	%
- My children's interest	26	86.7
- My work interest	3	10
- No answer	1	3.3
Total	30	100

Q. 5: What is the number of your children?

Table # 7:

REPLY	FREQUENCY	%
- 1-3	16	53.3
- 3	12	40
- More than 3	2	16.7
Total	30	100

Q. 6: How your children spend their time in your absence outside your household till you return from work?

Table # 8.

REPLY	FREQUENCY	%
- At the club	3	10
- At home under the custody of a relative	11	36.7
- At home playing alone	11	36.7
- Another manner, specify	5	16.6
Total	30	100

Q. 7: How much of your time do you spend with your children during your working days?

Table # 9:

REPLY	FREQUENCY	%
Less than 10 hours	20	83.3
10 - 15 hours	4	16.7
More than 15 hours	-	-
There are 6 individuals who gave no reply and were excluded		
Total	24	100

Q. 8: Do you contribute with your husband in the coverage of the family expenditure from your own income?

Table # 10.

REPLY	FREQUENCY	%
- Yes	27	90
- No	3	10
- No answer	-	-
Total	30	100

* If the answer is yes, what is the percentage of your contribution?

Table # 11:

REPLY	FREQUENCY	%
Less than %50 of the income	4	14.8
Almost %50 of the income	6	6
More than %50 of the income	5	18.5
ll the income	12	44.5
Total	27	100

Q. 9: Who have the final decision at home if your opinion opposes your husband's opinion?

Table # 12:

REPLY	FREQUENCY	%
The final decision is for me	1	03.3
The final decision is for my husband	24	80.0
No answer	5	16.7
Total	30	100

Q. 10: Do you acquire private wealth and property?

Table # 13:

REPLY	FREQUENCY	%
Yes	8	26.7
No	19	63.3
No answer	3	10
Total	30	100

* If your answer is yest, do you permit your husband to share you in their management, or you manage them alone?

Table # 14:

REPLY	FREQUENCY	%
I permit my husband to share me in their management.	6	75
I manage them alone	1	12.5
No answer	1	12.5
Total	8	100

Q. 11: Have you made colleagues at your work place?

Table 15:

REPLY	FREQUENCY	%
Yes	29	96.7
No	-	-
No answer	1	3.3
Total	30	100

* If the answer is yes, how do they deal with you?

Table # 16:

REPLY	FREQUENCY	%
- As a sister	26	89.7
- As a competitor	2	6.9
- Other attitude, specify	1	3.4
Total	29	100

Q. 12: In your opinion does the society respect the working married woman?

Table # 17:

REPLY	FREQUENCY	%
- Yes	21	87.5
- No	2	8.3
- No answer	1	4.2
Total	24*	100

* 6 individuals gave no reply and were excluded

Q. 13: Some people say: The job links the individual with the social life. What is your opinion in this statement?

Table # 18:

REPLY	FREQUENCY	%
It is correct	21	
It is correct to some extent	7	
Incorrect	2	
Total	30	100

Have you any comment in this respect?

Table # 19:

REPLY	FREQUENCY	%
- Yes		
- No	30	100
If you have any comment, please state:		
Total	30	100

Q. 14: Some people also say: "The profession/job improves the ethical standard of the individual, it also strengthens relations among people engaged in same profession and it develops mutual and cordial relations between them. Therefore, the profession/job creates strong tie. What is your opinion?"

Table # 20:

REPLY	FREQUENCY	%
It is correct	14	46.7
It is correct to some extent	13	43.3
Incorrect	3	10
Total	30	100

If it is correct, do you think that the strong ties exist among working women alone? Or between the working women and working men altogether? Or between the working women and the society as a whole?

Table # 21

REPLY	FREQUENCY	%
Among the working women alone	2	14.3
Between the working women and working men	8	57.2
Between working women and the society as a whole	4	28.5
Total	14	100

Q. 15: Some people say: "Work in Islam is a social duty closely related to the ethical teachings." What is your opinion?

Table # 22

REPLY	FREQUENCY	%
It is correct	22	73.3
It is correct to some extent	5	16.7
Incorrect	3	10
Total	30	100

Q. 16: They say also. "Work in Islam assists in developing the character of the individual. Thus he discovers himself and overrides the problems facing him." What is your opinion.

Table # 23

REPLY	FREQUENCY	%
It is correct	21	70
It is correct to some extent	6	20
Incorrect	3	10
Total	30	100

Q. 17. Moreover they say, " The profession groups shall replace, in future, the family regarding educational functions of the family. What is your opinion?

Table # 24

REPLY	FREQUENCY	%
It is correct	6	20
It is correct to some extent	14	46.7
Incorrect	10	33.3
Total	30	100

Q. 18: Can the woman, through her work, propagate Islam teachings and virtues?

Table # 25

REPLY	FREQUENCY	%
Yes	28	93.4
No	1	3.3
No answer	1	3.3
Total	30	100

If the answer is yes, how this can be done?

Table # 26

REPLY	FREQUENCY	%
- She may be an example	26	92.9
- She may be propagator	2	7.1
- By other means. specify	-	-
Total	28	100

**(2) Working Married Women Who Have Mature
Dependents of 20 Years of Age and More
(Size of Sample 30)**

Q. 1. State the motives that inspired you to work outside your household?

Table #27

Reply	Frequency	%
-Due to the need for money.	22	73.3
-To spend leisure time in something useful	2	6.7
-Mere interest for work.	3	10
-Other motives	3	10
Total	30	100

Q. 2. Does your husband accept your work outside your household?

Table #28

Reply	Frequency	%
-Yes, he accepts it with willingness.	13	43.3
-Yes, he accepts it without willingness.	10	33.3
-No, he rejects it but he keeps silent with affliction.	7	23.4
-He has another attitude.	-	-
Total	30	100

Table # 29

Motive of Working Outside Household	Need for Money	Spend Leisure Time	Mere Interest for Work	Other Motives	Total
Degree of Acceptance By Husband					
Accepts willingly	11	2	-	-	13
Accepts without willingness	10	-	-	-	10
Rejects & keeps silent	1	-	3	3	7
Other attitude	-	-	-	-	-
Total	22	2	3	3	30

Table of Expected Values:

Table # 30

Motive of Working Outside Household	Need for Money	Spend Leisure Time	Mere Interest for Work	Other Motives	Total
Degree of Acceptance By Husband					
Accepts willingly	10	1	1	1	13
Accepts without willingness	7	1	1	1	10
Rejects & keeps silent	5	-	1	1	7
Other attitude	-	-	-	-	-
Total	22	2	3	3	30

By applying K2 method for testing hypothesis:

First hypothesis (H_0) (i.e. Non-existence) there is no relation between woman's motive to work outside household and the degree of her husband's acceptance for that work.

Alternative Hypothesis (H_1): There is a relation:

Counted value of $K^2 = \frac{(1 - 0)^2}{1} + \frac{(10 - 7)^2}{7} + \frac{(1 - 0)^2}{1}$
 $= \frac{(2 - 1)^2}{1} + \frac{(11 - 10)^2}{10} = \frac{(1 - 3)^2}{1} + \frac{(1 - 3)^2}{1}$
 $+ \frac{(1 - 5)^2}{5} + \frac{(1 - 0)^2}{1} + \frac{(1 - 0)^2}{1}$
 $= 0.10 + 14 + 1.29 + 3.2 = 18.49$

- By depending on %95 degree of confidence (i.e. at a %5 intended level = (Alfa).
- Then K^2 tabulated value at degrees of freedom $(1 - 4) (1 - 4) = 16.9$
- Thus counted K^2 is bigger than tabulated K^2 .
- According to this result the first hypothesis (H_0) is rejected and the alternative (H_1) is accepted (i.e. Work of women outside their households, depends upon the acceptance of their husbands).

Q. 3. Can you compromise between your work and your care to your husband and dependents?

Table #31

Reply	Frequency	%
Yes	24	80
No	3	10
No answer	3	10
Total	30	100

Q. 4. If you work interest opposes your household interest, what do you prefer?

Table # 32

Reply	Frequency	%
-My work interest.	2	7.1
-My household interest.	24	85.8
-No answer.	2	7.1
Total	28	100

* 2 units gave no answers and were excluded.

Q. 5. Do you feel that you have accomplished your duties towards your children?

Table # 33

Reply	Frequency	%
-Yes. to the full extent.	11	36.7
-Yes. to some extent.	19	63.3
-No. I did not.	-	-
Total	30	100

If you have accomplished some of them and failed to accomplish the others ?
What are the duties that you failed to accomplish? .

Table # 34

Reply	Frequency	%
More care for children		20
knowing their problems thouroughly		60
care for religious teachings and for their education.		20
Total		100

Q. 6. After your children became mature, do you think that there is something that you can offer for the society?

Table # 35

Reply	Frequency	%
Yes	23	76.7
No	2	6.7
No answer	5	16.6
Total	30	100

What is the activity that you feel you can do but you did not ? ...

Table # 35

Reply	Frequency	%
Social activities	6	12
Sports	2	4
Abtiration of illiteracy	4	8
Attending religious meetings	7	14
Embroidery and sewing		
Reading and drawing		
Total	30*	100

* there are replication in replies.

Q. 7. How do you evaluate retirement of the women whose children no longer need her care?

Table # 37

Reply	Frequency	%
-Loss to the society.	8	26.7
-Expose her to despair.	14	46.7
-Rest for her	8	26.6
Total	30	100

8. Do you contribute with your husband in the coverage of the family expenditure from your own income?

Table # 38

Reply	Frequency	%
Yes	27	90
No	3	10
No answer	-	-
Total	30	100

If the answer is yes, what is the percentage of your contribution?

Table # 39

Reply	Frequency	%
Less than 50% of the income.	5	15.5
Almost 50% of the income.	4	12.5
More than 50% of the income.	5	15.5
All the income.	18	56.5
Total	32 *	100

* 3 units gave no reply and were excluded.

9. Who have the final decision at home if your opinion opposes your husband opinion?

Table # 40

Reply	Frequency	%
- The final decision is for me.	3	10
- The final decision is for my husband.	22	73.8
- No answer.	5	16.7
Total	30	100

Q. 10. Do you acquire private wealth and property?

Table # 41

Reply	Frequency	%
Yes	15	50
No	14	46.7
No answer	1	3.3
Total	30	100

If the answer is yes, do you permit your husband to share you in their management or you manage them alone?

Table # 42

Reply	Frequency	%
-I permit my husband to share me in their management	9	60
- I manage them alone	4	26.7
- No answer.	2	13.3
Total	15	100

11. Have you male colleagues at your work place?

Table # 43

Reply	Frequency	%
Yes	26	86.7
No	4	13.3
No answer	-	-
Total	30	100

If the answer is yes, how they deal with you ?

Table # 44

Reply	Frequency	%
As a sister.	21	80.8
As a competitor	2	7.7
Other attitude	3	11.5
Total	30	100

Q. 12. In your opinion does the society respect the working married woman?

Table # 45

Reply	Frequency	%
Yes	24	80
No	2	6.7
No answer	4	13.3
Total	30	100

Q. 13. Some people say: "The job links the individual with the social life." What is your opinion in this statement?

Table # 46

Reply	Frequency	%
It is correct	20	66.7
It is correct, to some extent.	10	33.3
Incorrect.	-	-
Total	30	100

Q. 14. Some people also say: "The profession / job improves the ethical standard of the individual, it also strengthens relations among people engaged in same profession and it develops mutual and cordial relations between them. Therefore, the profession / job creates strong ties". What is your opinion?

Table # 47

Reply	Frequency	%
It is correct.	19	63.3
It is correct, to some extent.	7	23.3
Incorrect.	4	13.4
Total	30	100

If it is correct, do you think that the strong ties exist among working women alone? Or between the working women and working men altogether? Or between the working women and the society as a whole?

Table # 48

Reply	Frequency	%
Among the working women alone.	4	15.4
Between the working women and working men.	4	15.4
Between the working women and the society as a whole.	12	65.2
Total	26	100

Q. 15. Some people say: 'Work in Islam is a social duty closely related to the ethical teachings'. What is your opinion?

Table # 49

Reply	Frequency	%
It is correct.	23	76.7
It is correct, to some extent	6	20
Incorrect.	1	3.3
Total	30	100

Q. 16. They also say; 'Work in Islam assists in developing the character of the individual. Thus he discovers himself and overrides the problems facing him'. What is your opinion?

Table # 50

Reply	Frequency	%
It is correct .	24	80
It is correct, to some extent.	5	16.7
Incorrect.	1	3.3
Total	30	100

Q. 17. Moreover, they say; 'The professional groups shall replace , in future, the family regarding the educational functions of the family'. What is your opinion?

Table # 51

Reply	Frequency	%
It is correct.	3	10.3
It is correct. to some extent.	17	58.6
Incorrect.	9	31.7
Total	29 *	100

* One unit gave no reply and was excluded.

Q. 18. Can the woman, through her work, propagate Islam teachings and virtues?

Table # 52

Reply	Frequency	%
Yes	29	96.7
No	-	-
No answer	1	2.3
Total	30	100

If the answer is yes, how this can be done?

Table # 53

Reply	Frequency	%
She may be an example.	24	82.8
She may be propagator.	5	17.2
By other means	-	-
Total	29 *	100

* One unit gave no reply and was excluded.

(3) working married women who have no children)

(Size of Sample 15)

Q. 1. State the motives that inspired you to work outside your household?

Table # 53. A

REPLY	FREQUENCY	%
-Due to the need for money.	3	20
-To spend leisure time in something useful.	7	46.7
-Mere interest for work.	4	26.7
-Other motives	1	6.6
Total	15	100

2. Does your husband accept your work outside your household?

Table # 54

REPLY	FREQUENCY	%
-Yes. he accepts it with willingness.	11	73.3
-Yes. he accepts it without willingness.	1	6.7
-No. he rejects it but he keeps silent with affliction.	3	20
-He has another attitude.	-	-
Total	15	100

Relation Between Motive of Work Outside Household &
Acceptance of Husband to that work

Table of Observations:

Table # 55

Motive of Work	Need for Money	Spending Pleasure time	Mere interest in Work	Other Motives	Total
Degree of Acceptance of Husband					
Accepts Willingly	1	5	4	1	11
Accepts Unwillingly	-	1	-	-	1
Rejects but keeps silent	2	1	-	-	3
Other Motives	-	-	-	-	-
Total	3	7	4	1	15

Table of Expected Values:

Table # 56

Motive of Work	Need for Money	Spending Pleasure timee	Mere Interest in Work	Other Motives	Total
Degree of Acceptance of Husband					
Accepts Willingly	2	5	3	1	11
Accepts Unwillingly	-	1	-	-	1
Rejects but keeps silent	1	1	1	1	-
Other Motives	-	-	-	-	-
Total	3	7	4	1	15

By applying the K2 distribution to test hypotheses:

Non-existent Hypothesis (Ho): There is no relation between woman's motive work outside houchod and the acceptance of her husband.

Alternative Hypothesis (H1): There is a relation.

$$\text{Counted value of } K^2 = \frac{(1-1)^2}{1} + \frac{(0-0)^2}{0} + \frac{(1-1)^2}{0} + \frac{(3-4)^2}{1} + \frac{(5-5)^2}{3} + \frac{(2-1)^2}{5} + \frac{(0-1)^2}{2} + \frac{(1-1)^2}{1} \\ + \frac{(1-2)^2}{2} + \frac{(0-0)^2}{0} \\ = 1/2 + 1/3 + 1 + 1 = 2.83$$

- By depending on %95 degree of confidence (i.e. %5 intended level= α)
- Then K^2 tabulated value at degrees of freedom $(1-4)(1-4) = 16.9$.
- Thus counted K^2 is less than tabulated K^2 .
- This means that the non-existent hypothesis (H_0) is accepted (i.e. there is no relation between the work of women outside their households and the acceptance of their husbands of their work).

Q. 3. Can you compromise between your work and your care to your husband?

Table # 57

REPLY	FREQUENCY	%
Yes	12	92.3
No	-	-
No answer	1	7.7
Total	13 *	100

* 2 units gave no reply and were excluded.

Q. 4. If your household and husband interest oppose your work interest, what do you prefer?

Table # 58

REPLY	FREQUENCY	%
-My husband's interest.	7	46.7
-My household's interest.	7	46.7
-My work's interest.	1	6.6
-No answer.		
Total	15	100

Q. 5. Do you contribute with your husband in the coverage of the family expenditure from your own income?

Table # 59

REPLY	FREQUENCY	%
Yes	8	53.3
No	7	46.7
No answer	-	-
Total	15	100

If the answer is yes, what is the percentage of your contribution?

Table # 60

REPLY	FREQUENCY	%
Less than 50% of the income.	1	12.5
Almost 50% of the income.	1	12.5
More than 50% of the income.	2	25
All the income	4	50
Total	8	100

Q. 6. Who has the final decision at home if your opinion opposes your husband's opinion?

Table # 61

REPLY	FREQUENCY	%
- The final decision is for me.	1	6.7
- The final, decision is for my husband.	5	33.3
- No answer.	9	60
Total	15	100

Q. 7. Do you acquire private wealth and property?

Table # 62

REPLY	FREQUENCY	%
Yes	8	53.3
No	6	40
No answer	1	6.7
Total	15	100

If the answer is yes, do you permit your husband to share you in their management or you manage them alone?

Table # 63

REPLY	FREQUENCY	%
-I permit my husband to share me in their management	2	25
- I manage them alone	6	75
- No answer.	-	-
Total	8	100

Q. 8. Have you male colleagues at your work place?

Table # 64

REPLY	FREQUENCY	%
Yes	13	92.9
No	1	7.1
No answer	-	-
Total	14	100

* One unit gave no answer and was excluded.

If the answer is yes, how they deal with you ?

Table # 65

REPLY	FREQUENCY	%
As a sister	10	71.4
As a competitor	3	21.4
Other attitude	1	7.2
Total	14	100

Q. 9. What does work mean for you?

Table # 66

REPLY	FREQUENCY	%
-An essential need.	4	26.6
-To spend leisure time in something useful.	9	60.0
-An entertainment to avoid boring life.	1	6.7
-Other opinion.	1	6.7
Total	15	100

Q. 10. In your opinion does the society respect the working married woman?

Table # 67

REPLY	FREQUENCY	%
Yes	14	93.3
No	1	6.7
No answer	-	-
Total	15	100

Q. 11. Some people say: "The job links the individual with the social life." What is your opinion in this statement?

Table # 68

REPLY	FREQUENCY	%
It is correct	11	73.3
It is correct, to some extent.	3	20.0
Incorrect.	1	6.7
Total	15	100

Q. 12. Some people also say: "The profession / job improves the ethical standard of the individual, it also strengthens relations among people engaged in same profession and it develops mutual and cordial relations between them. Therefore, the profession / job creates strong ties". What is your opinion?

Table # 69

REPLY	FREQUENCY	%
It is correct.	9	60
It is correct, to some extent.	5	33.3
Incorrect.	1	6.7
Total	15	100

If it is correct, do you think that the strong ties exist among working women alone? Or between the working women and working men altogether? Or between the working women and the society as a whole?

Table # 70

REPLY	FREQUENCY	%
Among the working women alone.	1	11.1
Between the working women and working men.	2	22.2
Between the working women and the society as a whole.	6	66.7
Total	9	100

Q. 13. Some people say: "Work in Islam is a social duty closely related to the ethical teachings". What is your opinion?

Table # 71

REPLY	FREQUENCY	%
It is correct.	10	66.7
It is correct, to some extent.	4	26.7
Incorrect.	1	6.6
Total	15	100

Q. 14. They also say: 'Work in Islam assists in developing the character of the individual. Thus he discovers himself and overrides the problems facing him'. What is your opinion?

Table # 72

REPLY	FREQUENCY	%
It is correct.	8	53.3
It is correct, to some extent.	6	40
Incorrect.	1	6.7
Total	15	100

15. Moreover, they say: 'The professional groups shall replace, in future, the family regarding the educational functions of the family'. What is your opinion?

Table # 73

REPLY	FREQUENCY	%
It is correct.	5	38.5
It is correct, to some extent.	3	23
Incorrect.	5	38.5
Total	13*	100

* 2 units gave no reply and were excluded.

Q. 16. Can the woman, through her work, propagate Islam teachings and virtues?

Table # 74

REPLY	FREQUENCY	%
Yes	9	60
No	2	13.3
No answer	4	26.7
Total	15	100

If the answer is yes, how this can be done?

Table # 75

REPLY	FREQUENCY	%
She may be an example.	7	77.8
She may be propagator.	1	11.1
By other means	1	11.1
Total	9	100

(4) Working Unmarried Women
(Size of Sample 41)

Q. 1. State the motives that inspired you to work outside your household?

Table # 76

REPLY	FREQUENCY	%
-Due to the need for money.	12	29.3
-To spend leisure time in something useful.	16	39.0
-More interest for work	10	24.4
-Other motives	3	7.3
Total	41	100

* Most of them is to feel security, self recognition and family affair.

Q. 2. Does your guardian accept your work outside your household?

Table # 77

REPLY	FREQUENCY	%
-Yes, he accepts it with willingness.	35	87.5
-Yes, he accepts it without willingness.	3	7.5
-No, he rejects it but he keeps silence with affliction.	2	5
-He has another attitude.	-	-
Total	40	100

* One unit gave no reply and was excluded.

Q. 3. In your opinion does the society respect the working unmarried woman?

Table # 78

REPLY	FREQUENCY	%
-Yes, too much.	23	56.1
- No, to some extent.	13	31.7
-Yes but insignificant respect.	3	7.3
-No it does not.	2	4.9
Total	41	100

Q. 4. Have you male colleagues at your work place?

Table # 79

REPLY	FREQUENCY	%
Yes	38	92.7
No	2	4.9
No answer	1	2.4
Total	41	100

If the answer is yes, how they deal with you ?

Table # 80

REPLY	FREQUENCY	%
As a sister.	30	78.9
As a competitor	8	21.1
Other attitude	-	-
Total	38	100

Q. 5. Do you think that your work avail you the chance to select or meet your potential husband?

Table # 81

REPLY	FREQUENCY	%
Yes	21	52.5
No	14	35.0
No answer	5	12.5
Total	40	100

* One unit gave no reply and was excluded.

Q. 6. Do you think that women success in work represent an alternative for her marriage?

Table # 82

REPLY	FREQUENCY	%
Yes	21	52.5
No	14	35
No answer	5	12.5
Total	40	100

Q. 7. What does work mean for you?

Table # 83

REPLY	FREQUENCY	%
-An essential need.	18	43.9
-To spend liesure time in something useful.	20	48.8
-An entertainment to avoid boring life.	2	4.9
-Other opinion.	1	2.4
Total	41	100

Q. 8. Do you think that the working unmarried woman is more productive than the working married one?

Table # 84

REPLY	FREQUENCY	%
Yes	29	70.7
No	8	19.5
No answer	4	9.8
Total	41	100

Q. 9. Some people say: "The job links the individual with the social life." What is your opinion in this statement?

Table # 85

REPLY	FREQUENCY	%
It is correct	31	75.6
It is correct, to some extent.	8	19.5
Incorrect.	2	4.9
Total	41	100

Have you any comment in this respect?

Table # 86

REPLY	FREQUENCY	%
Yes	-	-
No	41	100
No answer	-	-
Total	41	100

Q. 10. Some people also say: "The profession / job improves the ethical standard of the individual, it also strengthens relations among people engaged in same profession and it develops mutual and cordial relations between them. Therefore, the profession / job creates strong tie". What is your opinion?

Table # 87

REPLY	FREQUENCY	%
It is correct	31	75.6
It is correct, to. some extent.	9	22
Incorrect.	1	2.4
Total		

If it is correct, do you think that the strong ties exist among working women alone? Or between the working women and working men altogether? Or between the working women and the society as a whole?

Table # 88

REPLY	FREQUENCY	%
Among the working women alone.	9	29
Between the working women and working men.	11	53.5
Between the working women and the society as a whole.	11	35.5
Total	31	100

Q. 11. Some people say: 'Work in Islam is a social duty closely related to the ethical teachings'. What is your opinion?

Table # 89

REPLY	FREQUENCY	%
It is correct.	37	90.2
It is correct. to some extent.	4	9.8
Incorrect.	-	-
Total	41	100

12. They also say: "Work in Islam assists in developing the character of the individual. Thus he discovers himself and overrides the problems facing him'. What is your opinion?

Table # 90

REPLY	FREQUENCY	%
It is correct .	14	35
It is correct. to some extent.	17	42.5
Incorrect.	9	22.5
Total	40*	100

* One unit gave no reply and was excluded.

Q. 13. Moreover, they say; 'The professional groups shall replace , in future, the family regarding the educational functions of the family'. What is your opinion?

Table # 91

REPLY	FREQUENCY	%
It is correct.	39	97.9
It is correct, to some extent.	1	2.1
Incorrect.	-	-
Total	40 *	100

* One unit gave no reply and was excluded.

Q. 14. Can the woman, through her work, propagate Islamic teachings and virtues?

Table # 92

REPLY	FREQUENCY	%
Yes	39	97.9
No	1	2.1
No answer	-	-
Total	40 *	100

* One unit gave no reply and was excluded.

If the answer is yes, how this can be done?

Table # 93

REPLY	FREQUENCY	%
She may be an example.	27	69
She may be propagator.	6	15.5
By other means.	6	15.5
Total	39	100

(5) Unemployed Married Women
(Size of Sample 121)

Q. 1. What hinder you from work?

Table # 94

Reply	Frequency	%
-My own desire.	50	41.3
-My husband desire.	31	25.6
-Our common desire.	27	22.3
-I did not thought of this matter.	11	9.1
-Other reasons.	2	1.7
Total	121	100

Q. 2. Does your husband's income sufficient to cover your family expenditure?

Table #95

Reply	Frequency	%
-It is more than enough.	76	62.8
-It is somehow enough.	36	29.8
-It is not enough.	9	7.4
Total	121	100

The relation between hindering from work and the sufficiency of husband's income.

Table of Observations:

Table #96

Hinder From Work	My Own Desire	Husband's Desire	Our Common Desire	I did not think of the matter	Other reason	Total
Sufficiency of Husband's Income						
More than enough	40	15	17	4	-	76
Somehow enough	8	14	6	5	1	34
Not enough	2	2	3	1	1	9
Total	50	31	26*	10*	2	119**

* One individual gave no reply and was excluded.
 * The total is reduced by these two no-replyees.

Table of Expected Values

Table #97

Hinder From Work	My Own Desire	Husband's Desire	Our Common Desire	I did not think of the matter	Other reason	Total
Sufficiency of Husband's Income						
More than enough	32	20	17	6	1	
Somehow enough	14	9	7	3	1	
Not enough	4	2	2	1	-	
Total	50	31	26	10	2	

By applying the K2 method for testing hypothesis:

Non-existent Hypothesis (H_0): There is no relation between hindering from work and the sufficiency of husband's income.

Alternative Hypothesis (H_1): There is a relation.

Counted K^2 value:
$$\frac{(9-14)^2}{5} + \frac{(14-8)^2}{14} + \frac{(1-0)^2}{1} + \frac{(6-4)^2}{6}$$

$$+ \frac{(20-15)^2}{20} + \frac{(32-10)^2}{30} + \frac{(2-2)^2}{2} + \frac{(4-2)^2}{2}$$

$$+ \frac{(1-1)^2}{1} + \frac{(3-5)^2}{3} + \frac{(7-6)^2}{7} + \frac{(0-1)^2}{1} + \frac{(1-1)^2}{1}$$

$$+ \frac{(2-3)^2}{2} + \frac{(1-1)^2}{1} + \frac{(0-1)^2}{1} + \frac{(2-3)^2}{2}$$

$$= \frac{64}{32} + \frac{25}{20} + \frac{4}{6} + 1 + \frac{36}{14} + \frac{25}{9} + \frac{1}{7} + \frac{4}{3} + 1 + \frac{1}{2} + 1$$

$$= 13.34$$

- The tabulated K^2 value at degrees of freedom $(3 - 1) (1 - 5)$ at %95 degrees of confidence (i.e. at %5 intended level = (Alfa).

- Then counted K^2 value is less than tabulated K^2 value.

- According to this result, the first (non-existent) hypothesis (H_0) is accepted, i.e. there is no relation between hindering from work and the sufficiency of husband's income.

Q. 3. Do the household activities consume your all time?

Table #98

Reply	Frequency	%
Yes	82	67.8
No	35	28.9
No answer	4	3.2
Total	121	100

If they do not consume it, how do you spend your leisure time?

Table #99

Reply	Frequency	%
-Visiting relatives and friends.	13	37.1
-At the club.	12	34.3
-Shopping.	7	20
-Other activities*	3	8.6
Total	35	100

Other activities are: Charitable affairs, assisting children in their study, taking care of poultry and domestic animals.

Q. 4. Do you acquire private wealth and property?

Table # 100

Reply	Frequency	%
Yes	52	43
No	65	53.7
No answer	4	3.3
Total	121	100

If the answer is yes, do you permit your husband to share you in its management or you manage it alone?

Table #101

Reply	Frequency	%
-I permit my husband to share me in their management	28	53.9
- I manage them alone	19	36.5
- No answer.	5	9.6
Total	52	100

Q. 5. Can the woman, through her work, propagate Islam teachings and virtues?

Table #102

Reply	Frequency	%
Yes	101	83.5
No	14	11.5
No answer	6	5.0
Total	121	100

If the answer is yes, how this can be done?

Table # 103

Reply	Frequency	%
She may be an example.	75	74.3
She may be propagator	24	23.7
By other means	2	2.0
Total	101	100

Other means are: By sticking to Islamic Teachings and ethical standards.

(6) Unemployed Unmarried Girls
(non school, institute, university girl students)

Size of Sample 64

Q. 1. Have you previously decided to work?

Table # 104

Reply	Frequency	%
Yes	39	60.9
No	24	37.5
No answe	1	1.6
Total	64	100

If you have decided to work , what was the obstacle that hindered you from work?

Table # 105

Reply	Frequency	%
-Objection of my guardian.	22	56.4
-Lack of desire to work.	15	12.8
-Other reasons	12	30.8
Total	39	100

Other reasons are:

Leaving school and stopping study (%16.5), health conditions (%16.5), finding no suitable job (%33), desire of parents to be married and devoting oneself to household affairs (%34).

Q. 2. Is your guardian's income sufficient to cover your family expenditure?

Table # 106

Reply	Frequency	%
-It is more than enough.	22	35.5
-It is somehow enough.	29	46.8
-It is not enough.	11	17.7
Total	62*	100

* 2 units gave no reply and were excluded.

Q. 3. How do you spend your leisure time?

Table # 107

Reply	Frequency	%
-In the management of the household.	43	67.2
-Visits.	4	6.3
-At the club.	10	15.6
- In shopping	2	3.1
-Other activities.	5	7.8
Total	64	100

Other activities are:

Reading (%20), taking care of brothers and sisters (%60) and helping neighbours (%20).

4. Are you psychologically pleased because you are idle?

Table # 108

Reply	Frequency	%
-Yes. I am very much pleased.	19	30.2
-No. I live state of inanity.	24	38.1
-No. I feel boring.	20	31.2
Total	63 *	100

* One unit gave no reply and was excluded.

(2) Rural & Nomadic Married Women**(Size of Sample 35)**

Q. 1. What was your age when you were married? -----years.

Table # 109

Reply	Frequency	%
- 14 years	3	8.5
14 - 16 years	13	37
17 - 20 years	13	37
20 +	6	17.5
Total	35	100

Q. 2. Have you met your husband before marriage?

Table # 110

Reply	Frequency	%
Yes	12	34.3
No	23	65.7
No answer	-	-
Total	35	100

Q. 3. Is your husband a relative or stranger?

Table # 111

Reply	Frequency	%
-A relative.	11	31.4
- Stranger.	24	68.6
Total	35	100

Q. 4. Did yourr parents try to know your opinion before marriage?

Table # 112

Reply	Frequency	%
Yes	16	45.7
No	19	54.3
Total	35	100

Q. 5. How much of the time you spend with your children?

Table # 113

Reply	Frequency	%
- 10 hours	10	28.5
10 - 15 hours	2	5.7
15 +	23	65.7
Total	35	100

Q. 6. Do you work outside your household?

Table # 114

Reply	Frequency	%
Yes	15	42.9
No	20	47.1
No answer	-	-
Total	35	100

If you work outside your household, how do you work?

Table # 115

Reply	Frequency	%
-Separate from my husband.	11	78.5
-I assist my husband in his work.	3	21.5
Total	14 *	100

* One unit gave no answer and was excluded.

The nature of the work which I do is:

Table # 116

Reply	Frequency	%
In the field	10	33.3
Selling vegetables and fruits	8	26.7
Selling poultry	6	20.0
Doing services at other households.	6	20.0
Total	30*	100

* There is duplications in replies.

Q. 7. During the harvest season do you work side by side with men?

Table # 117

Reply	Frequency	%
Yes	18	51.4
No	17	48.6
No answer	-	-
Total	35	100

If the answer is yes, does this make your husband jealous?

Table # 118

Reply	Frequency	%
Yes	-	-
No	18	100
No answer	-	-
Total	18	100

Q. 8. Do you object what your husband says?

Table # 119

Reply	Frequency	%
-He has the final decision.	19	54.3
-I do not object or agree.	9	25.7
- I often object his opinion.	7	20.0
Total	35	100

Q. 9. Did your parents leave an inheritance to their children?

Table # 120

Reply	Frequency	%
Yes	2	5.7
No	33	94.7
No answer	-	-
Total	18	100

Q. 10. Do you have private wealth, lands or property?

Table # 121

Reply	Frequency	%
Yes	1	2.9
No	33	97.1
No answer	-	-
Total	34	100

If the answer is yes, how do you spend the returns of such wealth?

-I spend it on my family %100.

(8). (Businessmen Who Employ Women)
(Size of Sample 25)

Q. 1. What is your opinion regarding women's work?

TABLE# 122

REPLY	FREQUENCY	%
-It is very important.	9	36
-It is not bad.	14	56
-No need for it.	2	8
Total	25	100

Q. 2. Do you consider women work as important factor for men unemployment?

TABLE #123

REPLY	FREQUENCY	%
Yes	9	36
No	15	60
No answer	1	4
Total	25	100

Have you more comments:

- There are many reasons for unemployment, men and women altogether suffer of it. the most important reason is the lack of good managerial planning (%33).
- Unemployment exists because of the failure of educational systems (%33).
- Although there is unemployment between men, there are some jobs which depend upon the nature of women, such as nursing, education to females and small children and women's medicine (% 16.5).
- Unemployment is caused by the interference of government in the management of economic activities (% 17).

Q. 3. How do you evaluate women production if compared with men production at your firm?

TABLE #124

REPLY	FREQUENCY	%
-More than men production.	2	8
-Equivalent to men production.	10	40
-Less than men production.	7	28
-Sometime equal, sometime less.	6	24
Total	25	100

If you experience the last case, please give example: This happens in the case where working conditions are the same.

Q. 4. Do women, at your firm, work with same working conditions?

TABLE #125

REPLY	FREQUENCY	%
Yes	19	76
No	6	24
No answer	-	-
Total	25	100

If the answer is no, please state the differences:

1. Women are granted some privileges by law, especially leaves for being pregnant, giving birth and care of newly born children (%50).
2. Men have the ability to exhausting labour according to their bodily strength (%50)..

Q. 5. Do you consider working married women do less production than working unmarried women if they do the same job?

TABLE #126

REPLY	FREQUENCY	%
-The married women are more productive.	19	76
-Unmarried women are more productive.	4	16
-No difference between them.	2	8
-Another opinion.		
Total	25	100

Q. 6. What is the percentage of the jobs occupied by women , in your firm, if compared with the jobs occupied by men?

TABLE #127

REPLY	FREQUENCY	%
-Top management	1 - 50	
-Middle management	2 - 50	
-Technical jobs	3 - 50	
-Clerical	1 - 7	
All are according to the nature of the firm.		

Q. 7. What is the field of business that you prefer women to perform?

TABLE #128

REPLY	FREQUENCY	%
-Marketing.	8	12
-Public relations.	14	21
-Administration.	3	5
-Secretary.	23	35
-Accounting.	8	12
-Other fields such as nursing, teaching and banking affairs.	10	
		15
Total	66*	100

* There is duplication in replies.

Q. 8. What are the jobs , at your firm, that do not fit women ?Please comment:

1. Printing, workshops and marketing.
2. Jobs that require travelling abroad.
3. Storage and warehousing.
4. Engineering manual works.
5. Trucks driving.
6. Maritime works.

These jobs require strong muscles in some cases and are rejected according to traditions in outhr cases.

Q. 9. Have you kindergarten for the children of the working women at your firm?

TABLE #129

REPLY	FREQUENCY	%
Yes	5	21.7
No	18	78.3
No answer	-	-
(Two individuals gave no reply and were excluded).		
Total	23*	100

* 2 units gave no answer and were excluded.

Q. 10. Do you consider high education of women, a factor that hinders her marriage?

TABLE #130

REPLY	FREQUENCY	%
-Yes, always.	8	32
-Yes, but sometimes.	5	20
-No, it attracts men to marry her.	17	48
-No comment.	-	-
Total	30	100

Q. 11. What about the dismissal of working women from work?

TABLE #131

REPLY	FREQUENCY	%
-I accept it.	5	20
-I reject it.	3	12
-Not suitable for work interst	15	60
-Another opinion.	2	8
Total	25	100

Other opinions are:

Some jobs suit women than men, such as nursing, education and medicine.

Q. 12. What is your opinion regarding the extremist movements which demand women to stay at home and not combine with men? Please comment:

TABLE #132

REPLY	FREQUENCY	%
1. It is alright with intermingling with men if she sticks to Islamic dress and behaviour.	10	15.5
2. These movements are not practical because it invalidates a big part of the working power.	10	15.5
3. These movements are not right, because life now-a-days requires co-operation between men and women, especially in the light of high living expenses.	8	12.5
4. The requests of these movements have no excuse since there are good conditions and climate that helps the work of woman and her combination with man, to be in a good manner.	12	19
5. The work of woman represents an economic utilization of human resources, but it must be according to official relations.	8	12.5
6. These movements are meaningless. They are reversing to worn out traditions. They ignore what woman can do, sharing with man in the course of development and civilization.	9	14
7. Woman used to play a prominent role in the beginning of Islam. There is no Islamic legislation that prevents woman from work.	7	11
Total	64*	100

* There is duplications in replies.

Q. 13. Some people say: "The job links the individual with the social life." What is your opinion in this statement?

TABLE #133

REPLY	FREQUENCY	%
It is correct	16	64
It is correct, to some extent.	9	36
Incorrect	-	-
Total	25	100

Have you any comment in this respect?

TABLE #134

REPLY	FREQUENCY	%
Yes	-	-
No	25	100
No answer	-	-
Total	25	100

Q. 14. Some people also say:"The profession / job improves the ethical standard of the individual, it also strengthens relations among people engaged in same profession and it develops mutual and cordial relations between them. Therefore, the profession / job creates strong ties". What is your opinion?

TABLE #135

REPLY	FREQUENCY	%
It is correct.	17	68
It is correct. to some extent.	7	28
Incorrect.	1	4
Total	25	100

If it is correct, do you think that the strong ties exist among working women alone? Or between the working women and working men altogether? Or between the working women and the society as a whole?

TABLE #136

REPLY	FREQUENCY	%
Among the working women alone.	4	19.1
Between the working women and working men.	4	19.1
Between the working women and the society as a whole.	13	61.8
Total	21*	100

* 3 units gave no reply and were excluded.

Q. 15. Some people say: 'Work in Islam is a social duty closely related to the ethical teachings'. What is your opinion?

TABLE #137

REPLY	FREQUENCY	%
It is correct.	24	96
It is correct. to some extent.	1	4
Incorrect.	-	-
Total	25	100

Q. 16. They also say; 'Work in Islam assists in developing the character of the individual. Thus he discovers himself and overrides the problems facing him'. What is your opinion?

TABLE #138

REPLY	FREQUENCY	%
It is correct .	24	96
It is correct. to some extent.	1	4
Incorrect.	-	-
Total	25	100

Q. 17. Moreover, they say; 'The professional groups shall replace , in future, the family regarding the educational functions of the family'. What is your opinion?

TABLE #139

REPLY	FREQUENCY	%
It is correct.	4	16
It is correct. to some extent.	8	32
Incorrect.	13	52
Total	25	100

Q. 18. Can the woman, through her work, propagate Islam teachings and virtues?

TABLE #140

REPLY	FREQUENCY	%
Yes	21	84
No	2	8
No answer	2	8
Total	25	100

If the answer is yes, how this can be done?

TABLE #141

REPLY	FREQUENCY	%
She may be an example.	20	95.2
She may be propagator.	3	4.8
By other means	-	-
Total	21	100

**(B). Questionnaire of
Women's Movement Leaders
(Size of Sample 30)**

Q. 1. What is your Opinion regarding women's work?

Table # 142

Reply	Frequency	%
- An essential need	22	73.3
- It depends on her conditions	7	23.3
- No need for it	-	-
- If necessary only	1	3.4
Total	30	100

Q. 2. In your opinion, what are the jobs that do not suit women ?

- Jobs which require a muscular effort.
- Jobs requiring travel .
- Jobs which call for staying out of household for a long period.

Q.3. There are trends among men to keep women at home. Is this attributes to ?

Table # 143

Reply	Frequency	%
The need to serve the husband	5	27.8
The need to take care of the household	5	27.8
The need to care for the children	6	33.3
Demonstration effect	-	-
Other reasons	2	11.1
Total	18	100

12 Units did not reply and were excluded .

Q.4. There are some men who encourage their wives to work, what is the reason for that?

Table # 144

Reply	Frequency	%
- Desire to increase family income	12	40
- To occupy leisure time of married women who have no children.	9	30
- To utilize leisure time of married women whose children became mature	7	23.3
- For other reasons. Such as to benefit from woman's effort in some fields of specialisation, environment services, etc.	2	6.7
Total	30	100

Q.5. Do you think that work avails the chance for women to promote virtue and propagate Islam teachings?

Table # 145

Reply	Frequency	%
Yes	27	90
No	1	3.3
No answer However this depends upon her personality, faith and her comprehension of Islamic teachings	2	6.7
Total	30	100

Q.6. Do you think that the nomination of women for election expose her to many troubles?

Table # 146

Reply	Frequency	%
Yes	28	93.4
No	1	3.3
No answer	1	3.3
Total	30	100

If the answer is yes, then what are these troubles?

- The newness of woman's experiment in political life.
- The very limited number of women who are represented in elections schedules.
- The apposition of men to women who stand as candidates for election.
- Combination in meeting men who are strangers and of different character.
- Need for big efforts in advertising , public relations campaigns, election meetings ... etc.

How to avoid these troubles ?

- Training on political work .
- Using experts in advertising and public relations campaigns.
- Establishing election centers dedicated for women only.
- Allocating a certain number of seats for women in Parliament according to female quota in the whole nuber of Egyptians.

Q.7. Some say that the job ties the individual with the social life. What is your opinion?

Table # 147

Reply	Frequency	%
This is absolutely true	25	83.3
It is nearer to be true	4	13.3
It is not true	1	3.4
Total	30	100

Q.8. Some say that the profession raises the standard of the individual , establishes sentimental relations with others, and ereates a kind of family tenacity. What is your apinion?

Table # 148

Reply	Frequency	%
This is absolutely true	22	73.3
This is nearer to be true	7	23.3
It is not true	1	3.4
Total	30	100

If the answer is yes, with whom do these relations exist ?

Table # 149

Reply	Frequency	%
Between the working women only	4	18.2
Between working women and working men	4	18.2
Between all the working community	14	63.6
Total	22	100

Comment : This depends upon the personality of the working woman .

Q.9. Also some people say that work in Islam is a social obligation and it is strongly tied with ethical standards. What is your opinion ?

Table # 150

Reply	Frequency	%
It is correct	29	96.7
Nearer to be correct	-	-
Not correct	1	3.3
Total	30	100

Comments:

- Work leads to getting in touch with several groups of the community and being in good relations to deal with others.
- Islam states that work is a sort of worshipping God.
- Work is a value and Islam considers it as a necessity and it has to be practiced in th best mannar.
- Work does not mean getting out of the household, and sometimes taking care of children is one of the important areas of work.

Q.10. They say also that work in Islam improves the personality of the worker, it urges him to develop himself and overcome obstacles facing him. What is your opinion ?

Table # 151

Reply	Frequency	%
Absolutely correct	26	86.6
Correct to some extent	2	6.7
Not correct	2	16.7
Total	30	100

Comments :

- The conformity with community creates the means to overcome obstacles.
- Work, according to its nature, strengthens the personality of the worker.
- Islam is not only worshipping God, it is a religion tied to life. It interacts with the whole community .

Q.11. Also they say that Job groups will replace the family in some of its functions in the future. What is your opinion ?

Table # 152

Reply	Frequency	%
Correct	12	40
Correct of some extent	6	20
Not correct	12	40
Total	30	100

Comments related to "not correct" :

- The family in the Islamic community still plays an essential role, therefore no other organisation can take its place.
- The conditions of our Islamic community do not permit that . The family in the structure of this community is very strong and the relations between the members of the family tie them together .
- The family in Islam is supported by God and no other external body can be like that.

Q.12. Can women , through their work, spread virtues and Islamic values between others ?

Table # 153

Reply	Frequency	%
Yes	17	94.4
NO	-	-
No answer	1	5.6
Total*	18	100

* 12 units did not give replies and were excluded.

If the answer is " yes " , then how this can be carried out ?

Table # 154

Reply	Frequency	%
By being a good example	12	70.6
By being a propagator	4	23.5
By other means	1	6.9
Total	17	100

Comments :

- Being a good example is the best way .
- A propagator can not be effective except by being a good example.

Q.13. The effort paid to leberate Egyptian woman. by i.e.Rifa'a Al-Tahtawi, Sheikh Mohammad Abdu, Quassem Amin , Malak Hefni Nassef, Huda Sha'rawi and other reformers, is it worthy appreciation by the contemporary woman?

Table # 155

Reply	Frequency	%
Yes , sure	10	83.3
They did not get their right esteemation	2	16.7
I do not like them	-	-
Total	12*	100

* 18 individual gave no reply . This might be explained by their ignorance of these refarmers

If the answer is yes, what features of appreciation do you suggest ?

Reply : by commemorate them in special events.

Q.14. What is your apinion about some comtemperory cries , that call women to put on viels and leave work to stay at home ?

Table # 156

Reply	Frequency	%
This is better for her	1	8.3
This is a turn upside down to the community	6	50
This is due ignorance of Islamic teachings	5	41.7
This is better for the community	-	-
Total	12*	100

* 18 units gave no reply and were excluded.

APPENDIX IV

**Some Pictures Showing Egyptian Women's Strife
to Regain their Rights**



women among revolutionists in the 1919 revolution. The crescent and the cross united.

The women convened at Marcus church in march 1919 and they elected the executive committee for Wafdi women under the chair-womanship of Hoda sha'rawi. They also went out in raging demonstrations in which they were exposed to bullets of the colonists. The first Egyptian woman whose life was claimed by British bullets was Shafiqah Mohamed, Fahima Riyad, A'isha Omar, Hamida Khalil and other anonymous women were also shot dead.

Patriots documented the Martyrdom of Shafiqah Mohamed in a circular entitled " Shafiqah, the first victim of Egyptian women ". Al Rafie describes the demonstration of March 16th , 1919 saying (he first quoted the text of the protest which the women submitted to the British commissioner): " The women marched in two regular lines carrying small flags. They towed the main sheets in a large procession cheering for freedom and independence and the downfall of British protection. Their procession drew the attention of the public and incited a spirit of enthusiasm and admiration. They were received everywhere by applause and cheers. Women came out to windows and balconies to cheer the demonstrators. Cairene men and women flocked to see the unprecedented parade and started to reiterate their cheers.

The demonstrators passed by consulates and commissioners of foreign countries with a view to submitting to them the protest but the British soldiers stood in the way of the peaceful march. For, when the demonstrators reached Saad Zaghlul street on their way to the " Nation's House " they were besieged and prevented from going on as the soldiers' guns were aimed at them. The situation remained status quo for about two

hours in the burning heat, yet the women still retained their persistence and will one of the women holding a flag approached a soldier and addressed him " we are not afraid of death. Shoot your gun in my boom to make in Egypt another Miss Rafil ". The soldier was embarrassed and allowed them to continue to their march. They, however, attached to the first protest another one objecting to the ill-treatment they were exposed to and submitted both to foreign. Commissioners ".

The poet Hafez Ibrahim had paid tribute to the demonstrators in poem he composed.



The Indian female delegation and its Egyptian counter part at the International women Federation conference in 1923.

Egyptian women had particularly strong relations with Indian women due to the Coinciding straggle of the peoples of both countries—Ghandi had therefore met seza Nabarawi, the women Federation delegate. While transiting port said which the British authorities prevented him from visiting, he addressed Egyptian women in a message dated December 17th 1931," I hope Egyptian women would play the same role played by their Indian sisters in the liberation move, each party in its country, because I believe that passive resistance is the women's assigned task ".



The first two ladies to remove the veil.

In 1923, the country witnessed a fresh revolutionary development while the Egyptian delegation was on its way back from the women federation conference, Hoda she'rawi and seza Nabarawi stepped forward and removed the veil and the rest of the women followed in their footsteps.

Reference: Al-Hilal Magazine
1919 : 1927

Mr. Harim Thabet an editor of Al-Hilal magazine (Karim Thabet pasha later become the press counselor of King Faruk) wrote in the magazine about Hoda Sha'rawi (Al-Hilal magazine - April 1st, 1927 - page 654) :

« I walked out of her door telling myself that the unveiling of women is far from the indecency alleged by its opposers because I saw Mrs. Hoda unveiled but she attaches to her unveiled face seriousness and respect coupled with services she renders to the nation, with charitable deeds and the introduction of new industries for the Egyptians. So each and every Egyptian indeed has the honour of seeing such a lady in a position to lead women of the nation »

(It is noticeable here that they termed the unveiling of the face while the hair and the rest of the body are still covered as "unveiling" although this appearance abides by the rightful Islamic veil (higab).