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**GENDER AND MUSLIM WOMEN**

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**Abstract:** God created the human male and female; to achieve the integration of the two pillars of the reconstruction of this universe. The concept of gender is that the differences between male and female are based primarily on social rather than biological criteria, meaning that societies determine the expected roles of Adam and Eve .To date, the concept of gender can be viewed favorably, as it may help to understand the forms of discrimination against women and help the struggle to give them their legitimate rights to employ, develop and enrich their capacities more effectively to serve themselves, their families and society, away from stereotypes and narrow roles. This issue was discussed at the international meeting in the seventies of the last century to the eighties to crystallize a public issue has become widespread and dealt with the development of the possibilities of communication. But we rarely receive writings on this subject in the eyes of the Islamic religion and how to address this issue.

**Keywords:** Gender, Male and Female, Muslim Women, Socialization.

**INTRODUCTION**

Men and women are male and female in terms of sexual definition, according to

the English term sex, described the biological and physiological characteristics of each, which are clear and consistent, and cannot tamper with

them, although there have been attempts to change in this physiology for men and women. In the face of this inability to change in the creation of God, the advocates of absolute equality between men and women stood helpless against this clear, unchangeable and absurd truth. More clearly, as we have pointed out: the physiological differences between men and women cannot be denied, nor can they be tampered with, and thus stand as a big question mark before advocates of absolute equality between men and women.

Human beings are born male and female, and through learning the society makes them boys and girls, and then become men and women. When they are taught the principles of behavior, they are identified with attitudes, roles and activities appropriate to biological diversity, and how they communicate with others. This behavior gained by learning during the process of socialization forms gender identity, determines the gender roles, and the disparities between the roles of men and women according to the diversity of cultures makes gender a dynamic concept as a result of cultural dynamism. Human

does not generate a ready personality, not by female nature and not by male nature, but humans develop in their individual creations through the process of taking and giving with the social, gender and class environment.

Hence, the focus is on gender, because it illustrates the differences between men and women in terms of the social role, the cultural perspective and the job. These differences stem from religious, cultural, political and social factors. If human beings are unable to eliminate biological differences, gender differences between men and women can be removed through development programs that work to change the values and structures within society, thereby eliminating these differences.

One of the issues that gender programs try to address is the social function of men and women, on the assumption that men dominate women and exercise social and political power within the term masculine society. Women must therefore be granted political, social and economic power equal to that of men at all levels in the family.

### **Concept of Gender**

This term emerged in the 1970s, among the Western Feminist Movement that was the development of women's liberation movements in the early 20th century. The American psychologist "Robert Stoller" (1968), who worked with several cases of members of mixed sex, was the first to refer to it as a term distinct from "sex". Then came shortly after him the British sociologist Ann Oakley (1998), a writer and pioneer in the global feminist movement who used the term in the 1970s to describe the characteristics of socially defined men and women versus biologically specific characteristics. She has found that people and cultures differ greatly in their identification of masculinity and femininity, and therefore the separation of the concepts of gender varies from culture to culture.

Gender is an English word from Latin origin, meaning sex in terms of masculinity and femininity, and is used in sociology to differentiate gender on the basis of gender rather than on the basis of internal and external biological organs that distinguish the two sexes from one another. Hence, the distinction between sexes is based on gender, because it illustrates the

differences between men and women in terms of social role, cultural perspective, and function. These differences are due to factors religious, cultural, political and social, that is, differences made by humans through their long history.

The World Health Organization (WHO) defines gender as "the term used to describe the characteristics of men and women as complex social characteristics unrelated to organic differences". The adoption of the term was reflected later in the articles of international conferences and conferences of women, in particular the provisions of the CEDAW, which was adopted in 1979 and became effective in 1981, after the signing of fifty States.

The concept of gender has entered the Arab and Islamic societies with the Cairo Population Conference Document 1994, of which the term is mentioned in 51 places. For example, article 19, paragraph 19, of the text of the Declaration calls for the destruction of all forms of gender discrimination. The term did not raise the attention of anyone, because it was translated into Arabic (male / female). The concept emerged again, but more clearly in the 1995 Beijing document, where the term

"gender" was repeated 233 times. It was necessary to know and understand its meaning, to know its origin in its language, and to identify its conditions of development and semantic development. Western countries have rejected the definition of gender by (male/female) and the conflict has continued for days in the search for the true meaning of the term, with the insistence of these States on a definition that includes non-stereotypical life as social behavior, while other States have rejected any such attempt. The documents of the Rome Conference on the Establishment of the International Criminal Court, held in Rome in 1998, reveal an attempt to criminalize laws that penalize homosexuality. Western countries have stated that "every gender segregation or punishment includes a crime against humanity." The introduction of the word "gender" in the definition of crimes in English was strange in itself. The Arabic and French versions used the word "sex" and did not use the word "gender" and defined gender as "male and female". As is clear from the definition, the term "community scope" means that the gender role of both is derived from

society and can change and develop within the same society.

### **Gender and Muslim Women**

Islam raised women to a position of influence and prestige in family and society. The rights and responsibilities of women are equal to those of men, but they are not necessarily identical. This difference is understandable because men and women are different, in their physiology and psychological make-up. With this distinction in mind, there is no room for a Muslim to imaginethat women are inferior to men.

Women in Islam have an important and clear role, as Islam has honored them and raised them greatly according to the sacred texts that Muslims believe in. The Muslims believe that Islam gave women their rights and the right to inheritance, expense, kindness, etc. Islam considers women to play a role primarily as a mother, sister and wife, and that they share men's responsibilities in life. In a number of times and places, many Muslim women have emerged in the political, judicial, commercial, cultural and social spheres.

1. The divine text of the Holy Qur'an and the history of early Muslims bear witness to the fact that women are considered as vital to life as men. Islam disclaimed the idea that Eve tempted Adam to disobey God, and thus caused his downfall. The Qur'an says that they both disobeyed, and relegates the idea that women are a source of evil. In a world where women were no more than objects of sexual gratification for men, and at a time when the religious circles argued over whether women were human or not, possessing souls, Islam proclaimed: *"O mankind! We created you from a single (pair) of a male and a female."*(Qur'an 49:13).

*"O Mankind! Reverence your Guardian-Lord, Who created you from a single person, created of like nature his mate, from them scattered countless men and women. Fear Allah, through whom you demand your mutual rights and reverence the wombs (that bore you), for Allah ever watches over you."*(Qur'an 4:1).

2. The Qur'an refers to the sons of Adam in many places and to men and women together, including enjoining what is good and forbidding evil. *"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 Allah and His apostle. On them will Allah pour His mercy: for Allah is Exalted in power, Wise."* (Qur'an 9:71).

*"One Day shall you see the believing men and the believing women how their Light runs forward before them and by their right hands: (their greeting will be): "Good news for you this Day! Gardens beneath which flow rivers! To dwell therein forever! This is indeed the highest Achievement!"* (Qur'an 57: 12).

3. Women are responsible with men of God Almighty in advancing the task of fragmentation in the earth. God said in his book, *Behold your Lord said to the angels: " I will create a vicegerent on earth." They said "Will you place therein one who will make mischief therein and shed blood? Whilst we do celebrate Your praises and glorify Your holy (name)?" He said: "/ know what you do not."* (Qur'an 2:30).

4. Men and women are of the same family, and as such have similar rights and duties, and their God promises them in the Glorious Qur'an:

"Never will I waste the work of a worker among you, whether male or female, the one of you being from the other."(Qur'an 3:195).

Thus, in the Islamic tradition, a woman has an independent identity. She is a responsible being in her own right and carries the burden of her moral and spiritual obligations.

5. Women have as much right to education as men do. Almost fourteen centuries ago, Prophet Mohammad (p) declared that the pursuit of knowledge is incumbent on every Muslim, male and female. This declaration was very clear and was largely implemented by Muslims throughout history. Islam elevated the position of women in society and treated them on an equal footing with men, and in some cases, as a mother for instance, clearly gave them precedence over men. Thus when a man asked Prophet Mohammad (p): "Who is most entitled to be treated with the best companionship by me?" the Prophet (p) replied, "Your mother." The man asked, "Who is next?" The Prophet (p) said, "Your mother." Again the man asked, "Who is next?" The Prophet (p) repeated, "Your mother." The man asked for a fourth time, "Who

is next?" The Prophet (p) then replied, "Your father." ( Reported by Bukhari).

On another occasion, when a man came to the Prophet (p), and expressed the desire to join a military expedition, the Prophet (p) asked him if he had a mother. When he replied that he had, the Prophet (p) advised him, "Stay with her, for Paradise is at her feet." ( Reported by Ahmad, Basa'i and Al-Baihaqi).

6. As daughters, women have a right to just and equitable treatment from their parents. The Prophet (p) gave glad tidings to those who did not insult their daughters or favored sons over daughters. ( Reported by Ahmad).

7. A woman has the right to accept or reject marriage proposals, and her consent is a prerequisite to the validity of the marriage contract. A marriage is based on mutual peace, love and compassion. Dr. Jamal Badawi (1995), a Canadian Islamic scholar, states in his book *Gender Equity in Islam*:

"The husband is responsible for the maintenance, protection and overall leadership of the family within the framework of consultation and kindness. The mutuality and

complementarity of husband and wife does not mean 'subservience' by either party to the other. Prophet Mohammad (p) helped with household chores, although the responsibilities he bore and the issues he faced in the community were immense."

The responsibility of maintaining social and moral values lies on both men and women. Both must refrain from all deeds and gestures that might stir the passions of people other than their legitimate spouses or cause evil suspicion of their morality.

**8.** Women are entitled to freedom of expression just as men are. Among the early Muslims, women participated in public life, especially in times of emergencies. It is reported in the Qur'an and in history that women not only expressed their opinion freely but also argued and participated in serious discussions with the Prophet (p) himself as well as with other Muslim leaders. They were not shut behind iron bars or considered worthless.

**9.** Islam grants women equal rights to contract, to enterprise, to earn and possess independently. A woman's life, her property and her honor are as

sacred as those of a man. If she commits any offense, her penalty is no less or more than of a man's in a similar case. If she is wronged or harmed, she gets due compensation equal to what a man in her position would get. (Qur'an, 2:178; 4:45, 92-93)

**10.** Islam has given women a share of inheritance. Before Islam, women were not only deprived of that share, but were themselves considered as property to be inherited by men. Out of that transferable property Islam made an heir, acknowledging the inherent individuality of women. Whether the woman is a wife or mother, a sister or daughter, she receives a certain share of the deceased kin's property, a share that depends on her degree of relationship to the deceased and the number of heirs. This share is hers, and no one can take it away or disinherit her. Even if the deceased wishes to deprive her by making a will to other relations or in favor of any other cause, the Law will not allow him to do so.

**11.** Women are exempt from all financial liabilities. As a wife, a woman is entitled to demand of her prospective husband a suitable dowry that will be her own. She is entitled to complete

provision and total maintenance by the husband. She does not have to work or share with her husband the family expenses. She is free to retain, after marriage, whatever she possessed before it, and the husband has no right whatsoever to any of her belongings. As a daughter or sister she is entitled to security and provision by the father and brother respectively. That is her privilege.

**12.** If she wishes to work or be self-supporting and participate in handling the family responsibilities, she is quite free to do so, provided her integrity and honor are safeguarded. It is thus clear that the status of women in Islam is very high. Islam has granted them rights that match beautifully with their duties. What Islam has established for women is that which suits their nature, gives them full security and protects them against disgraceful circumstances and uncertain channels of life.

**13.** Women are one degree with men in honoring and praising God. God said in his book *"We have honored the children of Adam, provided them with transport on land and sea; given them for sustenance things good and pure; and conferred on them special favors above a*

*great part of Our Creation."*(Qur'an 17:70)

**14.** The sanctity of the life of women and men on one level of status and safeguarding God. God said in his book *"Never will I waste the work of a worker among you, whether male or female, the one of you being from the other."*(Qur'an 3:195)

**15.** Women in marriage are a dwelling place and a source of affection and tenderness and men have it God said in his book *"And among His Signs is that He created for you mates from among yourselves that you may well in tranquility with them and He has put love and mercy between your (hearts); verily in that are signs for those who reflect."*(Qur'an 30:21).

*"(He is) the Creator of the heavens and the earth: He has made for you pairs from among yourselves and pairs among cattle: by this means does He multiply you: there is nothing whatever like unto Him and He is the One that hears and sees (all things)."*(Qur'an 42:11).

**16.** God grants both men and women the task of breeding, acquaintance and cooperation of human breeds, and establishing the family as the first



structural unit and foundation for the establishment of human societies without distinction on the basis of sex, color or race. The good work and the achievement of good for people is the material of competition between them, which is the criterion of differentiation between them in their Lord, God said in his book, *"O mankind! We created you from a single (pair) of a male and a female and made you into nations and tribes that you may know each other. Verily the most honored of you in the sight of Allah is (one who is) the most righteous of you. And Allah has full knowledge and is well acquainted (with all things).* (Qur'an 49:13).

The issue of Muslim women is not the issue of Jewish womanas in the Torah which holds Eve responsible for tempting Adam, as we read in the Genesis, Chapter 3, Adam saying: *"The woman whom thou gavest to be with me, she gave me fruit of the tree, and I ate."*<sup>1</sup>. The wife was considered as an integral part of her husband's properties, so she shall concede on her human and material rights.

The Children of Israel used to immolate girls to please Molech. In the

Book of Jeremiah, Chapter 32, we can read: *"and their daughters to pass through the fire unto Molech which I commanded them not"*<sup>2</sup>.

According to *the English Common Law* (Encyclopedia American, 1969):

*...all real property which a wife held at the time of a marriage became a possession of her husband. He was entitled to the rent from the land and to any profit which might be made from operating the estate during the joint life of the spouses. As time passed, the English courts devised means to forbid a husband's transferring real property without the consent of his wife, but he still retained the right to manage it and to receive the money which it produced. As to a wife's personal property, the husband's power was complete. He had the right to spend it as he saw fit.*

The situation of women starts to improve by the late of nineteenth Century. "By a series of acts starting with the Married Women's Property Act in 1870, amended in 1882 and 1887, married women achieved the right to own property and to enter

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<sup>1</sup>*The Genesis*, Chapter III.

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<sup>2</sup>*The Book of Jeremiah*, Chapter III.

contracts on a par with spinsters, widows, divorcees" (Encyclopedia Britannica, 1968). As late as the Nineteenth Century an authority in ancient law, Sir Henry Maine, wrote: "No society which preserves any tincture of Christian institutions is likely to restore to married women the personal liberty conferred on them by the Middle Roman Law." (Encyclopedia Britannica, 1968).

In his essay *The Subjection of Women*, John Stuart Mill (1968) wrote:

*We are continually told that civilization and Christianity have restored to the woman her just rights. Meanwhile the wife is the actual bondservant of her husband; no less so, as far as the legal obligation goes, than slaves commonly so called.*

A few Biblical decrees may shed more light on the subject, thus providing a better basis for an impartial evaluation. In the Mosaic Law, the wife was betrothed. Explaining this concept, the Encyclopedia Biblica states: "To betroth a wife to oneself meant simply to acquire possession of her by payment of the purchase money; the betrothed is a girl for whom the

purchase money has been paid." (Encyclopedia Biblica, 1902). From the legal point of view, the consent of the girl was not necessary for the validation of her marriage. "The girl's consent is unnecessary and the need for it is nowhere suggested in the Law." (Encyclopedia Biblica, 1902).

As to the right of divorce, we read in the Encyclopedia Biblica (1902): "The woman being man's property, his right to divorce her follows as a matter of course". The right to divorce was held only by man. "In the Mosaic Law divorce was a privilege of the husband only ...." (The Encyclopedia Britannica, 11th ed).

The situation of the Christian Church until recent centuries seems to have been influenced by both the Mosaic Law and by the streams of thought that were dominant in its contemporary cultures. In their book, *Marriage East and West*, David and Vera Mace wrote (1960):

*Let no one suppose, either, that our Christian heritage is free of such slighting judgments. It would be hard to find anywhere a collection of more degrading references to the female sex than the early Church Fathers provide. Lecky, the famous*

historian, speaks of (these fierce incentives which form so conspicuous and so grotesque a portion of the writing of the Fathers . . . woman was represented as the door of hell, as the mother of all human ills. She should be ashamed at the very thought that she is a woman. She should live in continual penance on account of the curses she has brought upon the world. She should be ashamed of her dress, for it is the memorial of her fall. She should be especially ashamed of her beauty, for it is the most potent instrument of the devil). One of the most scathing of these attacks on woman is that of Tertullian: Do you know that you are each an Eve? The sentence of God on this sex of yours lives in this age: the guilt must of necessity live too. You are the devil's gateway: you are the unsealer of that forbidden tree; you are the first deserters of the divine law; you are she who persuades him whom the devil was not valiant enough to attack. You destroyed so easily God's image, man. On account of your desert - that is death - even the Son of God had to die). Not only did the church affirm the inferior status of

woman, it deprived her of legal rights she had previously enjoyed.

### **Gender Possibilities in the Arab World**

Gender and gender studies have in the past focused on advocacy for understanding women's rights in an effort to extract power from men. These studies have highlighted women as victims and descendants. And then excluded the needs of men for the health of women. They also did not care about the concerns of men. But later found a trend based on gender mainstreaming<sup>3</sup> to promote gender equality in all activities and areas such as policy development, research, advocacy and support, dialogue, legislation, allocation and allocation of resources, planning and implementation projects and programs and monitoring.

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<sup>3</sup>UN ECOSOC describes gender mainstreaming as "the process of assessing the implications for women and men of any planned action, including legislation, policies or programs, in all areas and at all levels. It is a strategy for making women's as well as men's concerns and experiences an integral dimension of the design, implementation, monitoring and evaluation of policies and programs in all political, economic and societal spheres so that women and men benefit equally and inequality is not perpetuated. The ultimate goal is to achieve gender equality". (ECOSOC Agreed Conclusions 1997/2)

We cannot fail to point out that the world's interest in the concept of gender increased during the second half of the twentieth century due to the spread of the means of communication, which led to the opening of cultures to each other, which showed differences in the social roles of both sexes in these cultures. And to form an international body to follow up this disparity between cultures and analyze the reasons for this, and then try to remedy this imbalance through the necessary procedures and amend the legislation and laws as an attempt to find the means to develop the relationship in the gender roles of the best, so that gender justice is achieved between them; to all members of society.

Femininity is not antithetical to masculinity and masculinity is not anti-femininity, both concepts are independent of each other. Both sexes can exhibit masculinity and femininity together. A man, for example, can, if he is rude and aggressive, have the same degree of care, and so does the woman. If we continue to view the sexes as opposite and contradictory, this generates the so-called "gender polarization," which in turn leads each gender into a race against the other,

which causes the opposite of each other's race and attempts to control or eliminate. It is true that if we transcend gender polarization and look at the opposite sex as different, then we will have a trend that calls for the necessity of cooperation and integration between the sexes and then the competition for the advancement of the best and not the elimination of the other. A base for gender-based treatment complete and complementary not on power and preference.

Gender perceptions of the individual are shaped from childhood during the process of socialization in various institutions ranging from the family through the school and comrades and then the media and various institutions of society. These perceptions are rooted in the mental and social perception in different stages of development until they are formed in directions and then in behavior with the opposite sex.

The language is the stimulus through which communication with others in the attitudes of social interaction. The symbols used in the language of communication express the keys that reveal the culture of society, its definition of the concepts of

masculinity and femininity, and what is associated with these concepts of roles and gender roles. The language was still a masculine language, whether in its content or in its composition or even in its symbols. This keeps the reproduction of the concept of gender going. However, there is a change in the institutional level in the systems of society, especially the educational system, and whatever happens in the relevant legislation and laws. If the language is used, it will remain a masculine language that reflects the culture and male achievements only and will not achieve the desired change.

The importance of awareness of all aspects of the concept of gender, which is concerned with women and men, is highlighted by the fact that all liberation movements that are concerned with educating women separately from men's education, separate from the social life cycle and from the historical background, are incomplete and ineffective. Who claps with one hand! Therefore, the status of women will not change except by changing the social, cultural, political, economic and educational structure of men and women together, especially that liberation is linked to women and

men, and is related to democracy, justice and human rights. We have to reduce gender discrimination, and relate to the equitable distribution of wealth and equal pay, to equal employment opportunities between the sexes and to valuing their respective roles in the development process.

Some may view the concept of gender as a danger and be completely rejected, because the distinction between the concepts of gender is related to the difference between social status. The inherited status is related to the concept of sex, while the acquired status is related to the concept of gender. And the meaning of women to recognize this difference between them and distinguish the fact of the difference that it will begin to compare their status and status of men, which threatens social stability, because women will then begin to claim equal positions and their stolen rights, which threatens the social entity of patriarchal society in general. As Parsons (1968) said in functional theory, any change from the designer of the pattern threatens the stability of the social order. Max Weber (1949), one of the leading feminists, rejected the feminist movements that demanded

change and posed a threat to the stability of the social order. If we apply this to patriarchal societies, we will find that the majority of men are supporters of this conservative theory, and they want to be seduced even though they benefit from it.

The concept of gender is not synonymous with the patriarchal system (Al-Haidari, 2003) or the birth of a man over women, but it is a broader concept, it includes all the social relations that distribute people in different places. It is acquired and inherited at the same time. The distinction between the concepts of gender is explained by the characteristics inherited and related to sex and divided into two types, male and female, and between the acquired characteristics, which are divided into two types, boy and girl, man and woman. And then through the qualities and roles, occupations and stereotyping between the sexes and the different treatment of each sex and different expectations also, shows us the concept of gender, which varies according to different cultures and is based mainly on biological differences between the sexes. So sex is like the incubator of gender components: In the sense that

sex is the basis, which in turn determines all the gender characteristics of each sex.

We do not generate and breed the concept of gender. And gender is basically nothing we have as much as what we do. It is a social concept based on biological differences that exaggerate to such an extent that they impose cultural boundaries between the sexes that do not interfere with biological differences and use them to obliterate the effect of social education.

And that these qualities do not breed with the female, but are qualities that create the female to enter and represent it to meet one female character. And therefore when the transition from the girl to the wife to the mother. These qualities then become part of the self-construction and personality of both sexes so that they appear to be natural. As Simon de Beauvoir (1988) said: "A woman does not born a woman but becomes a woman." We can also add here that a man does not breed a man but learns how to become a man and how to meet the requirements and values of manhood.

The qualities associated with masculinity are commendable because

they are human virtues in which people are measured, but women cannot be replaced by men, but they must remain subordinate to them. Women who transcend their feminine role in our present society find themselves in a difficult position, Fit for the community was said to be the sister of men, if her behavior does not suit the community, it is said that she is a male and a tomboy, and that is for young women. The first is desirable, while the second is denigrated. It is difficult for women to know the boundaries between men and women, because they vary from situation to situation by changing the situation and changing the characters that monitor the behavior and evaluate. The main burden lies in dedicating it to the educational institution because it is the basis for change, development, open mindedness and respect for the other. Feminine characteristics such as emotional characteristics, social attention, and negativity are not female characteristics of nature but are culturally acquired through the process of direct and indirect socialization during the developmental stages.

With regard to the occupations of males in the social system, they are not only different from female occupations.

But are considered to be higher within the social hierarchy. For example, a mother works at home to give us happiness. The father works all day to insure our needs. The profession template also means having careers for females and professions for males. And these professions are not aligned near each other and are located in a social hierarchy. And that the practice of each of them leads to results related to roles such as show the man a prince, and show women as a nurse. Men work and women leave work, because housework is not a job, although women are subject to domestic labor. Thus, the duties of volunteering and charity in the society and the duties of rationalizing consumption and encouraging local products have been placed on women in the society, while the duties related to political awareness, belonging and patriotism were considered male duties.

And that the social and family reality also forced women to turn to specific studies not because of the natural inclination and planted to the extent of what is the secretion of this social reality. The girl was forced to determine the field of education and determine its quality, so that it is

compatible with the prevailing social order. The impact of Arab societies on modernity and Western culture necessitates the availability of opportunities to educate girls like their brothers, and to reconcile this new situation with the culture requirements prevailing within the prevailing values and concepts. Hence, women were allowed to pursue university education but in colleges that qualified them to work in a profession that did not contradict the job they had created. Hence, the focus of girls in the literary, educational and medical colleges, in order to qualify them to work in specific jobs and suitable for the nature of the community identified them as teaching girls for example, because this is an extension of their role in raising their children as wives and mothers. As well as the profession of nursing and medicine, where these occupations were considered an extension of professions related to care and compassion and emotions. In addition to the presence of a segment of society refuses to go and view the health problems related to women at male doctors. The presence of a woman doctor contributes to the solution of

this special contract in the treatment of women.

The division of labor according to the alleged sexual differences makes females and males tend to colleges suitable for sex. For example, the society considers that the study of engineering is not compatible with the femininity of women and their biological composition forgetting what to be done by rural women from hard work in agriculture and animal husbandry to fetching water and the preparation of food ,etc., and with the introduction of modernization in the field of agriculture, and began using the methods of modern technology in agriculture, planners and political decision makers focused on preparing men and training in the use of these new methods, which led to the rapid decline in the rates of economic participation of agricultural sector.

As for the fact that females do not have the physical strength and flexibility, such as males, because of the inherent differences between them, it is easy to believe that the female is still prevented from practicing sports under the pretext of fear of her physical makeup. In early sports, which are called "small games" in sports books,



sex is not as important as it becomes. The girl does not encourage games that require hard physical effort and great strength, and therefore deny her the possibility of developing physical abilities. The males are encouraged to play games that require a hard physical effort and great strength, and thus begin to claim that boys are rushing more than girls towards competitive games. And the boys are trained on the construction games in childhood, such as construction, cubes and others, while the females are trained in role games. At this stage of development, boys learn to deal with materials, while females have social connections.

## **CONCLUSION**

This religion, which we believe in make the relationship between men and women the relationship of affection and mercy and housing, adopted the family, which is the first nucleus in the building of the individual and society, the state and the nation. If a man is a woman, women will be rewarded with a special code of their own, in which the rules and regulations are in order to preserve the dignity and humanity of women and their economic, social and legitimate rights.

This is the religion that bestowed upon women good, so make them honored, and enjoin us with kindness to the women. It was the last words of our beloved Prophet, peace and blessings of God be upon him,: "I recommend you women well".

When the process of socialization succeeds in its various institutions to teach us how to adopt the definition of the culture surrounding us to the biological and related social requirements, then both male and female classified according to the biological type will have the roles and places required of them. Here the concept of gender based on the concept of sex develops. And then penetrate the public and private life so that we become able to see the concept as a natural and normal. Achieving gender justice requires a change in socialization practices in all institutions towards gender balance. This is achieved by balancing the presence of women and men in decision-making positions, making their representation ratios at all levels equal, and adapting the curriculum and the educational process to show a balanced picture of the importance of gender roles and positions. There is no

sex that is born superior and distinct from the other, but the process of education, which is based on discrimination between them creates discrimination by sex on the other. Hence, the change in the process of socialization, the redistribution of roles between the sexes, respect for the other, and respect for their right to difference.

Therefore, women will not be liberated, their status will not change, and gender justice will be applied only when men are freed from the constraints that bind them, free from duality of discourse, and free from the traditional myths and stereotypes inherited of women.

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