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دور المرأة السياسي في الإسلام
"دراسة مقارنة"

إعداد

إيمان رمزي خميس بدران

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4- د. جمال حشاش / ممتحنا داخليا

التوقيع



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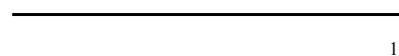
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**An-Najah National University
Faculty of Graduate Studies**

**The Woman Political Work in Islamic Institute
'Study with Comparison'**

**Prepared by
Eman Ramzi Khamis Badran**

**Supervisor
Dr. Mohamad Ali Al slabi**

*Submitted in Partial Fulfillment of the Requirements for the Degree of
Master in Feqh wa Tashree, Faculty of Graduate Studies, at An-Najah
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2006

The Woman Political Work in Islamic Institute
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Abstract

Through this extensive study about the political role of women in Islam we conclude the following:

The view of Islam about the women is coming out from the Islamic towards man in general, so there is no distinguish or difference between them.

The Islamic law estated equality. There is no specialization because the law is in tegrated and comprehensive

Through what I studied about the rules of the Islamic Political system and its view towards the women I came out with the following facts:

- 1- Man and Women are equal in the origin of their nature and religious duties except for some issues which we cant take for inference and deduction.
- 2- Policy is an essential portion of the Islamic law which contains all aspects of life and it is not true to say that there is no politics in Islam expect what is mentioned is clearly in the Islamic texts, we must say that there is no politics except what the Islamic low.

3- Most of the political fields except the post of caliphate (a ruler of the Muslim nation).

All other aspects are obligatory on all Muslims who are capable of these tasks regard less the sex be it male or female. Its Just due to the individual obility.

The abilities and qualifications are essential of Full filament of abilities and qualifications is essential for any public Job for a man or a women .

The Islamic law Just consider the individual capabilities concerning the public job.

4- As far as Islamic jurisprudence is concerned I didn't find any strong proof prevents women from holding sovereign power like judgment, (ifta and Hisba) positions. The evidences of those who prevent women from involving in the political field are weak and not evedent to that extent which prevents qualiflicated woman who are able to hold the responsibility from holding such sovereign powers just because they are women. Its not the Logic of jurisprudence and the Islamic low in dealing with difference sects of the society.

5- All political work fields are widely open legitimately for the qualified persons males or females. And now the question is which woman (female) and for which position?

The state law determines this mater, for example The head of the stale decides the ministers males and females and the elections determine the

members of the parliament men and woman, jurisprudence has nothing to do with this issues.

Thus the legislative policy is which serves the welfare of the people.

6- (Qada and Ifta) are tow public jobs classified as public duties. The first requires Knowledge in Islamic law and ability of Ijtihad. without dispute among Muslim scholars while Qada is forcing people to practice religious duties and this difference has no effect on transitive (Qiyas), because Ifta is more significant, and more common Its in fact related to the vegulations of God (Allah) which are the way to salvation in this life and the here after, and not just a passing issue who's effect ends by the death of their people.

In the Light of that its clearly illustrated that sharia'a does not prevent any sect of the society from their vight in building up the Muslim state, and involving in all the fields of life on the other hand sharia doesn't state a certain percentage for women in the political activities. Its due to the public necessity of the state and the community in relation with the capablety of each person and not the compulsory amount.

(And Allah Knows best).