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Abstract

The woman is the basic building block of which the family is composed, and an important element in the emergence of societies in addition to her distinguished social position that Islam gave her and her fairness in it. The man in all respects, whether education, work, as well as her assumption of political positions, and her role and an advanced position among the jurists, thinkers and pioneers of the modern renaissance, and despite the changes witnessed by the Arab Mashreq region since the first half of the nineteenth century, these changes reflected negatively on the situation of women. Which took out of its framework and its distance from the correct Islamic teachings, most of which were the result of backwardness and intellectual stagnation, as well as the disintegration and deterioration that afflicted the society of which women are a part and took a path contrary to Islamic law, but despite the role played by Islamic jurists and thinkers as well as the pioneers of the modern renaissance. They emphasized the necessity of reforming the general society and focusing on the emancipation of women as an essential part of it. This letter is to follow up on this topic after taking the opinions of Islamic jurists and thinkers. The importance of the message comes in shedding light on women's issues in the curricula and stances of political Islam, which is represented by the issue of veiling, education and science, as well as their political participation, especially in the pledge of allegiance (election), public office, the presidency and the judiciary because of the importance of these issues in our modern age. As the issue of women took an advanced position among the pioneers of the modern renaissance and Islamic thinkers as a result of the role that women played in forming the family and building society, and the social status she enjoyed in Islam, and that caring for her, taking care of her, and urging her to loosen restrictions was not in vain, while the cultural, social and political reality had a great impact in motivating the pioneers of the modern renaissance and Islamic thinkers, as they prepare their proposals

about the situation of women and indicate their distinguished position in the community. Although Islam emphasizes the interest in women and their equality with men, and there is clear evidence to prove this interest when it came in the Holy Qur'an and the Prophetic Sunnah through the Qur'anic verses and the honorable prophetic hadiths that showed the extent of Islam's interest in women and raising their status, especially after injustice.

And the oppression that she was subjected to in the pre-Islamic eras, but later on she had an effective participation and struggle in all religious, cultural, social and political fields at the height of the prosperity of Islamic civilization. Foreigners and security disturbances again, then women became frustrated and did not have an effective role in building a family and society, and even under the Ottoman Empire, their participation in all the fields that they enjoyed at all the aforementioned levels was absent. Especially when the Ottoman Empire collapsed, the status of women gradually began to be restored to the joints of public life, especially women in the Arab Mashreq, which is part of the revival movement witnessed by the Arab Mashreq in the nineteenth century. It became clear to us that women had a share in the thought and curricula of advocates of political Islam. Everyone agreed on the necessity of her adherence to the veil because of its importance in preserving her chastity and the safety of society, as well as their agreement to educate women even if they differed from each other in the extent of education and specialization. As for work, it went Some argued that the woman should be a shepherd in her home, and that it is not permissible to work except in extreme necessity, while others emphasized the necessity of working for women, provided that they do not mix with men and adhere to modesty and Islamic teachings.

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**Women in the Curricula and Attitudes of
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