

Development Theory of Women's Empowerment in Islamic Sharia Law

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Abstract

The research, entitled: "The Development Theory of Women's Empowerment in Islamic Sharia Law ", aims to show the means of human development for women through the texts of the Quran and Sunnah. It talked about the concept of human development for women, the goals of women's empowerment in legislative texts, the goals of human development in empowering women, the developmental aspect of women in the Sunnah of the Prophet, the integration of development in Islamic Sharia Law , and then the conclusion and sources.

Keywords: Development theory, women, Islamic Sharia Law

Introduction

Islam is superior to women. Allah has honored the offspring of Adam and the offspring of Adam, either males or females. He said: (We have honored the sons of Adam; 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)⁽ⁱ⁾.

Islam preceded all laws and legislations in caring for women, and gave them their proper status. He named many suras with feminine names, AL baqaraa (cow), ALNisaa women, Mariam Mary, AL momtahana the examiner, and Islam is the one who forbade female infanticide, and Allah said:) And when the girl -who was buried alive il asked for what sin she was killed⁽ⁱⁱ⁾ ,_ and the people of ignorance used to kill one of them his daughter, and feed his dog, and God saluted them, and forbade him, and punished him ⁽ⁱⁱⁱ⁾, so the Prophet, may God's prayers be upon him, and his family said: Be well with women, they have helpers who do not own anything for themselves, but you have taken him honestly God and deceived their chastity with the word of God, and from himiv, may God's prayers and God said: "The best of you is for your women and your daughters"^(v).

Our mother, Eve, was cared for by the Holy Quran. He said, "O people, fear your Lord, who created you from a single soul, and created from it a husband, and raised many men from them.")And women^(vi) Allah did not favor men over women, but made our father Adam and our mother Eve the origin of creation, who are in the responsibility of reproduction, both of which are an inherent part of society. The society is either men or women, and there can be no society without women. The Islamic Shariah carried the responsibility of coming out of the paradise, and Eve did not carry it to our mother Eve, but rather in)the fact that the Quran often attributes guilt to the Prophet of Allah Adam alone. The Lord of Adam said: They ate from it, and then he answered it for them, so he raised them, and he reprimanded him. (Despite everything, he attributed it to both of them, and disobeyed the male side, he did not discriminate

against the male side, so he did not treat the man and the female side, and he did not treat the male side, and the female side, and the male side did not like him. ^(vii) ^(viii) Paradise, and women lived in a lower degree than it, and here the role of Islam in human development shows women and the means for that, through the verses of the Holy Quran, the Sunnah of the Prophet, the words of the companions, and the prophet 's family .

Significance of the research topic and reasons for its selection:

- 1 The importance of this study stems from the great role played by women, who are half of society, yet there are those who deny their right, as if they have no value in society except for pleasure.
- 2 Religious and other literature attaches importance to women and highlights their place in society. This makes the need for their development urgent in order to play their role to the fullest and most prestigious extent.
- 3 Women have received the attention of international organizations, concluding international treaties for the development and protection of women and granting them their rights.
- 4 Attention of scholars, wise men, and imams of Islam, especially Imam Ali - may Allah be pleased with him and his satisfaction with women, their development, and their rights.

The problem of the research

In light of the interest of modern literature in women, highlighting them, and the pursuit of international and local legislation to improve the status of women in societies, and care for them, through the assumption of many positions by women, we find that the Islamic Shariah preceded all legislation and laws in caring for women not in terms of their assumption of positions as a kind of appreciation for them, but concerned with the development of women as human beings, and the means of their development, and the study came to solve the problem by answering the following main question:

What are the means of women's development in the Quran and Sunnah?

Research Methodology

In my study, I used the descriptive analytical approach, by collecting and analyzing information in order to reach objective neutral results, while using the historical approach.

The concept of human development

The first requirement: The concept of means in language and terminology:

The Concept Of Means In Language

The means are a plural language, singular means; they indicate desire and demand; they are said to be: Ask; if desired, and Al-Wasel: Al-Raghib to Allah Almighty, which is in the saying of Labid:

I see that people do not know what their matter is. Yes, every one of them has a religion to Allah and Assel^(ix).

"The means: Reaching the thing with a desire, which is more specific than the link, to guarantee the meaning of desire. Allah Almighty said: ")And seek the means to Him (), and the
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truth of the means to Allah Almighty: observing His path with knowledge and worship, and investigating the nobles of the Sharia, and the messenger: the one who desires Allah Almighty" (x xi

And the means: the proximity of the person who begged him so; if he is approached by (xii) which is what he approaches to others, and the collection of means, means, and begging and begging one; it is said: Ask someone to his Lord a means, and beg him by a means; that is: Approach him by a work (xiii)

Ibn Manzour said: "The means is the status with the king, the means, the means, and the means; if he does a work by which he approaches him, and the one who desires Allah, and pleads with him by means; if he approaches him by a work, and pleads with him in this way; he approaches him with the sanctity of Asrah, his compassion, and the means of linkage and kinship, and collects them by means" (xiv)

Through the words of the people of the language, it appears that the means have several linguistic meanings, including: "proximity, status, and degree." Thus, the means is: the reason leading to the intended.

The means by convention

Scientists in the concept of means have multiple, convergent phrases, including the following:

The method is defined as: "It is it that reaches the intended collection" (xv)

The means is defined as follows: "It is the means by which the intention is invoked" (xvi)

The Concept of Development:

The concept of development in language and terminology:

Development is a language: Development in the language is one that has grown (xvii), and the development of money and others grows, if it increases, then the meaning around which a matter has grown is height and increase (xviii), and the increase of a letter in the building results in an increase in meaning, meaning that it has grown more than it has grown.

Development by convention

Development in its idiomatic sense is defined as: "It is a process of targeted planning for those resources in society and its potential, and it is a movement of revival that restores the ability of society to regenerate itself, opens the field of creativity and extends to institutions and their administrations." (xix)

It is also defined as: "a process that we can examine as an evolving act and as the probability of certain major forces leading to certain outcomes." (xx)

The definition of the United Nations in 1955 stated that development is the process for the economic and social progress of society based on the involvement of the local community and its principle, and then in 1956 it was further defined as the processes by which the efforts of citizens and the government can be united to improve the economic, social and cultural conditions in local communities and contribute to their progress as much as possible. (xxi)

The British Colonial Office defines it as "a movement whose purpose is to improve the living conditions of society as a whole on the basis of the active participation of this community and based on the initiative of the community as much as possible, and in the event that this initiative does not appear automatically, systematic means should be used for some of them and consulted in a way that ensures an effective response to this movement."^(xxii)

The concept of women

A-Women in languages: One is a man, his feminine is a woman, and once, if they know her, they say: Women, and the Arabs in women have three languages, it is said: She is his wife and she is his woman and she is his woman. In the speech of Ali, God honored his face, when he married Fatima, may God be pleased with them: A Jew said to him, He wanted to buy clothes from him, I married a woman, He wants a full woman, as is said so that a man, that is, full in men^(xxiii), The woman in language is a female man.

Women by convention

The meaning of a woman in terminology is no different from its linguistic meaning, which is that she is a female man.

Definition of Human Development

Humans: in Language: A name that falls on people, their black and red, which is the human, the one, the plural, the masculine and the feminine, alike, and it may be praised and unanimous on Abshar, the Almighty said: Do I)believe in human beings like us () . ^(xxiv)xxv

The concept of human development has spread since the second half of the twentieth century, and was defined in the Human Development Report 1990 as "the process of expanding the choices available to people through the formation of social capital, and these choices are an expression of a higher concept due to the economist Amartya Sen, which expresses the fundamental right of individuals to these choices.

It was also defined in the Human Development Report 2016 as "the freedoms of individuals", that is, the freedom to live to the fullest potential of all individuals, not only for some of them but for all in every part of the world now and in the future.^(xxvi)

Some of them went on to define human development as: Development that means maximizing human productive potential, and in this definition, the importance of human development in economic development is clear, which led to the emergence of the term of human resources development, which means the preparation and optimal employment of the human being in order to become a productive workforce with varying degrees of skill, each according to his energies, abilities and job opportunities available to operate it.

(Hamid Ammar) defined it as: "The process that enables the human being to achieve his humanity, considering that the human being is a living being compounded in his needs related to his biological entity, and in his moral needs that follow from his past in his present and looking for his future, and he is a producer, consumer, sender, receiver, follower and creator, he realizes through his senses as he imagines his imagination, and in all this he is interactive and effective in the environmental conditions and assets surrounding him, which seek and move on its land, sky, seas and among its inhabitants.

***The development aspect of women in the Quranic perspective, goals, objectives and obstacles
The objectives of women's empowerment in legislative texts***

Empowerment is an integrated philosophy, the goal of which is to enable the elements of society to participate effectively in identifying their needs in different fields, and to meet them positively, with ownership of the factors of continuity to enable the achievement of goals, and the issue of women's empowerment and advancement is one of the first priorities of the Holy Quran^(xxvii), and the concept of empowerment of modern concepts, and means in the language: (Enable) so that people have a great position with them, and enabled the thing that made him an authority and ability, and enabled him to do so, and enabled him in the thing that made him an authority, and enabled someone to do the thing he was able to do, and he was able to support something he was able to do or win^(xxviii), and the word "empowerment" in the Holy Quran is mentioned in many verses, including the Almighty verse:) And it enabled him to (make^{Josephxxix} in the land to make him want to do what he wants to do removed^(xxx).

The Almighty said: ") We have empowered him in the land and we have come to him from everything for a reason^(xxxi), that is, to dispose of it where he wants, and to walk in it what he delivers to achieve his goals^(xxxii), and the Almighty said:" that He will establish in authority their religion - the one which He has chosen for them (33)

Empowerment in terminology

Empowerment: "It is to improve the capabilities of individuals in dealing with and influencing the institutions that manage their lives, it is about appreciation and lifting obstacles"^(xxxiii).

Ghada Ali Moussa defined it as: "A process through which women become able to organize themselves, and increase their ability to rely on themselves to affirm their right to choose independently, and control resources, to erase their dependence on the other"^(xxxiv).

Najla bint Saleh defined it as: "A set of planned and intended professional processes aimed at developing the social, economic, health and educational capabilities of a group of marginalized women in society, so that they become more able to satisfy their needs and solve the problems of their society"^(xxxv).

The Holy Quran aims at empowering women to achieve many goals, and this is what the Almighty)says: Do you think that we created you in vain and that you are irreversible^(xxxvi), the verse clarifies that the human being in general, and women in particular have a goal in life, so their presence in the universe is not absurd, but there are goals for their creation, and their presence in this life, and it is a glory to women that their creation has no goal^(xxxvii), and we conclude from this that the empowerment of women is an important part of their personality and has many goals, including:

Granting women their rights, which are legislated by God Almighty, which can be summarized as follows:

Life is shared between men and women, women are the partner of men in this life, and society consists of a male and a female, the Almighty said:) O people, we have created you from a male and a (female^(xxxviii), the woman is the sister of the man and his sister, and her life with the man in this world is a common life, so that they face the conditions of life and cooperate on what works for them, and Islam has guaranteed all the rights of women, and made them strengthened and honored from the time of birth and until she dies, she enjoys a happy

life under it, and the Holy Qur'an warned against depriving women of their rights, and this is an example, and it applies to empowering women from their rights, and the transgression of the limits of God - Almighty - in which God Almighty - said: These are the limits of God, and God obeyed and His Messenger introduces him from the rivers, and He (is immortal and Almighty^{xxxix}).

The verse shows that inheritance is a right and a limit that no one may exceed or violate (xl) as well as other women's rights other than inheritance. The verse commands all people to preserve women's rights and to deter them from violating them.

Respecting women's judgment

The Holy Qur'an is interested in thought, so there is hardly any mention of it in the Book of Allah, and this indicates anything, it indicates the honor of Islam for the mind, and all the words of thought are returned as praise and perfection to the characteristic, or as a shame to those who lack these qualities or lack them. Reason is the attribute of perfection that God has singled out for man, so he must use it for his goodness. If he does that, he gets the happiness of the darin (xli).

It is clear to every learner of Islamic Sharia Law that there is no religion of the generosity of reason, respect it, and open up horizons to it like Islam; the first aya that descended from the Quran is a call to science and reading. The Almighty said:)Read in the name of your Lord who created man from the clot. _ Read, and your Lord the Most Generous, _ who taught by pen, taught man from what he did not know (xlii).

Indeed, Islam has invited man to reflect on the signs of Allah and His creatures, but has made them among the most deserving of worship. The Almighty said:) "Indeed, in the creation of the heavens and the earth, and in the alternation of night and day, there are signs for men of understanding _ who remember Allah, standing and sitting, and on their sides, and reflect on the creation of the heavens and the earth... (xliii).

Islam also fought the inertia of the mind. And follow parents and grandparents with mind disruption.

The Almighty said:) And when they are told to follow what Allah has sent down, they say, "No, we will follow what we have learned from our fathers." And when their fathers were told, "They do not _ understand anything, nor are they guided, nor do they follow the example of those who disbelieve, like those who hear nothing but supplication, and they do not understand (xliv).

Stopping Violence and Eliminating Discrimination

In the Holy Quran, human development aims to eliminate all forms of violence and discrimination that women suffered a lot before Islam, so the killing of women is forbidden, small and large, the Almighty said: Which)sin was she killed ((). (xlvxlvi

About the names of my father's daughter, who was not a virgin - may God be pleased with her -(xlvii) She said: I saw Zayd, who is one of the days of Abraham's religion based on peace, and he was praying in the Kaaba and saying: "O people of Quraish, what is the day of Abraham's religion?" He says: "To him is Abraham's religionxlviii."

The Hadith states that infanticide is a crime of humanity that is violated with regard to women. It was one of the important issues and problems addressed by the Islamic Shariah.

Improving women's economic and political conditions

That the Islamic Sharia granted women rights that they never dreamed of, and from these political rights of women, God Almighty equalized between men and women, and He said: And they have the same)as those who do them (good ^(xlix)

The Holy Verse stated that it has rights and duties, and it can work in various fields commensurate with its moral potential, as stated in the Almighty : Do)not wish for what God has preferred to some of you over some of the men, a share of what they have earned, and for women a share of what they have earned, and ask God of His bounty, for God is aware of everything() ¹

God Almighty also said: And believers, men and women, are)friends of one another, enjoining what is right, forbidding what is wrong, and establishing prayer, and giving zakat, obeying God and His Messenger God will have mercy on them. God is All-mighty,^{(All-wise (li)}

Are the political rights to which women are entitled, whether in the legislative, judicial or other authorities, except in order to order virtue and to discourage vice?

The Sunnah of the Prophet came with what confirms the right of a woman to her political rights from this, including that he hires a woman, so he gave her the right to give security to non-Muslims. This is the mother of Hani ', the daughter of Abu Taleb: I went to the Messenger of Allah -Peace and Blessings be upon him - the year of conquest, and she said: O Messenger of Allah, my mother's son Ali, the son of Abu Taleb claimed that he killed a man who had been hired by him, so if only Ibn Habirah, the Messenger of Allah, peace and blessings of Allah be upon him, said: "We have paid whoever hire, O Mother of Hani"^(lii).

The Prophet (peace and blessings of Allah be upon him) hereby legislates for us one of the political rights of women, which is the right to grant security, political asylum or economic assistance to them.

Women's Participation in Decision-Making

Women are a basic pillar in building society, and they are the secret of their happiness or misery, with their righteousness fixes the emerging generation and their corruption corrupts. They are the mother, wife, sister,)teacher and educator. They represent half of society, and they give birth to the second half. They are the entire nation. Almighty said: Consult them (in the matter ^(liii)). The verse in it is an order for the participation of people in decision-making, and it is general in men and women.

Human development goals in empowering women

Achieving her happiness in this world and the Hereafter (liv)

One of the most important goals of human development for women is to empower them from worldly and other happiness, and happiness is: "Helping the divine things of man to achieve goodness, which is Yemen and blessing, other than mischief"^(lv).

There are many signs of happiness for women, including:

Conciliation for charity

It is the happiness of one to conciliate for good deeds, God Almighty makes it easier for the slave to do good deeds if he sees in him good intentions and good hearts, and the knowledgeable are unanimous that every good thing has its origin in God's success for the slave, and God Almighty if he meets the woman for good work, this is for his love for his servant.^(lvi)

Good manners

It is that the human being should be easy, soft-sided, free-faced, low aversion, good-worded. Ethics is a well-established body of the soul from which actions are issued easily and easily without the need for thought and vision. If the good deeds are issued from it, the body is a good creation, and if the ugly acts are issued from it, the body that is the source of that is called a bad creation.^(lvii)

On the authority of Abdullah, he said: The Messenger of Allah, peace and blessings of Allah be upon him, said: "From the happiness of one is good manners."^(lviii)

Good manners were among the signs of women's happiness, as it is good manners that women reach the good of this world and the Hereafter^(lix), and from here the Messenger -Peace & Blessings be upon him- promised the woman who hurts her neighbors that she is in the fire for her bad creation, and a promise of good morals for happiness in this world and the Hereafter, so Abu Hurayrah said: A man said: O Messenger of Allah, a man remembers from the abundance of her prayers, her fasting, and her charity, but she hurts her neighbors with her tongue, he said: "She is in the fire", he said: "O Messenger of Allah, a man remembers from the lack of her fasting, her charity, and her prayer, and that she believes in the thorns of the cat, and does not harm her neighbors with her tongue, he said:" She is in paradise "^(lx).

Satisfaction with God's Law

Satisfaction is considered from God's glorious door, the paradise of this world, and the path of happiness with certainty. He who is satisfied with the judgment of God Almighty, God fills his heart with happiness, pleasure, and satisfaction. As for those who resent and object to the judgment of God Almighty and look at others, he lives in misery that only God Almighty knows.^(lxi)

On the happiness of any son of Abu Waqqas^(lxii): The Messenger of Allah (PBUH) said: "From the happiness of the son of Adam, his satisfaction with what Allah has decreed for him, and from the misfortune of the son of Adam, he left him the majesty of Allah, and from the misfortune of the son of Adam his indignation with what Allah has decreed for him."^(lxiii)

Happiness of those who are satisfied with the spending of their Lord (Almighty), in which there is peace of mind, peace of mind, and psychological security, that is great comfort, and extreme happiness, so satisfaction with the judiciary is one of the reasons for happiness. The indignation against the judiciary is one of the causes of mischief^(lxiv).

Faith in God, and good work

Faith in God Almighty and his presence is indisputable among those with healthy hearts and innate nature. Whoever denies the existence of God Almighty needs to reflect and research the details of himself and look at the universal signs around him, he will find a lot of clear evidence and bright proofs of the existence of God Almighty.

He said), "Whoever does good deeds, whether (male or female, and is a believer, let us give him a good life^(lxv). So let us give him a happy life.

The developmental aspect of a woman in the Prophet's Sunna

In the Prophet's Hadith

Building a strong personality capable of facing difficulties, no matter how difficult or cruel, and this is evident from the story of Khabab ibn al-Art, he said: They complained to the Messenger of Allah, peace be upon him, while he is lonely in the shadow of the Kaaba, we told him: Do you not help us, do you not call on God for us? He said, "The man was among those before you digging in the ground, so he came with the saw, and he was shoved in his head with two, and he combed with iron without his flesh, and with his flesh; and Allah wished for this, until the passenger went from Sana'a to Hadramawt." No one fears except Allah, or the wolf on his sheep, but you seek^{lxvi} to hasten.

Self-Control

The Sunnah of the Prophet develops the woman, so that she becomes able to control herself, and this is what is clear from the position of the Prophet -Peace and Blessings be upon him- from the incident of disintegration, he was very restrained to himself, and control himself, so Aisha -God's satisfaction with her said: The Prophet -Peace and Blessings be upon him- said: "After, Aisha, he informed me about you so and so, and if you are innocent, God will bless you, and if you know a sin, ask God for forgiveness and repent to Him. If the servant confesses and then repents, God will repent upon him."^(lxvii)

Building an Emotionally Balanced Personality

Psychological stability reflects what women enjoy from the calmness of myself, and emotional equilibrium in the face of various life pressures, and stressful pressures^(lxviii), and this is what appears from the talk of Ataa bin Abi Rabah, he said: Ibn Abbas said to me: Shall I not show you a woman from the people of paradise? I said: Yes, he said: This black woman, she came to the Prophet (peace and blessings of Allah be upon him), and she said: I am wrestling, and I am unfolding, so pray to me, he said: "If you want patience and you have paradise, and if you want to pray to Allah that He will make you well." She said: "I am unfolding, so pray to me that I will not^{lxix} be exposed."^(lxx)

The talk reveals the psychological calm and emotional equilibrium that characterizes a woman's personality, as she spoke with the Prophet -Peace and Blessings be upon him- with all calm and emotional equilibrium, so the Prophet -Peace and Blessings be upon him- answered to psychological resilience and patience, and lack of stem, as the Sunnah of the Prophet was concerned with the development of the woman's personality, and building a personality capable of meeting challenges with satisfaction.

Building a beneficial personality for her community

On the authority of Al-Nu'man bin Bashir, he said: The Messenger of Allah, peace be upon him, said: "Like the believers in their affection, compassion, and compassion, like the body, if a member of the body fell apart in vigilance and fever^{lxxi}.

On behalf of Abu Hurayrah, the Messenger of Allah (peace and blessings of Allah be upon him) used to say: "O women of Muslim women, do not despise a neighbor to her neighbor, even though she is a sheep's horse."^{lxxii}

The development of the same woman and the building of a cooperative personality are of great benefit to the individual and society^(lxxiii).

In the statements and narrations of the people of the house of the prophet (Al-albait), peace be upon them

The people of the house took great care of the woman, and they had great sayings, including:

Ali bin Abi Talib, peace be upon him, said: "A woman does not have more than herself, so a woman is Rihana and not conquering faith^{lxxiv}."

A significant and fundamental difference between considering a woman as a basil and considering her as a conqueror is that the basil is preserved, preserved, treated with tenderness and addressed with tenderness, which has its status and presence. They cannot be abandoned by the husband, and the woman who performs housework and manages his affairs without the husband having the emotional standing, respect and care of her. It is worth noting that her service in the marital home, to which the gluttony was mourned, and considered it a jihad, has been rewarded by much of what was mentioned in the honorable texts^{lxxv}.

Al-Bayt took care to grant women their full and undiminished rights, and granted them all the human freedom that God granted them, even in the force of enmity, this lady Aisha turns against men, and enters with him in fierce wars, and when he conquers her, he approached her Hodja that fell on the ground, and he says to her: How are you, mother? She says: Fine, he says: God forgives you!! Then he equips her with all the needed boat, increase, and goods and authorizes whoever is accompanying her to leave with her, and chooses forty women from the Basra women, and their turbans as men and their weapons, then he told the leader Al-Khalid Muhammad bin Abi Bakr to prepare, Muhammad, so inform her! When it was the day she left, he came to her until he stood up for her, and the people came, so he said goodbye to her in front and walked with her for several miles! Mrs. Aisha thought that his companions were men, and she was agitated by their appearance, so she said angrily: (Ibn Abi Talib, you will see his men and his soldiers, all of whom are in me ...), and when she arrived in the city, the women threw their turbans and told her: We are women! ^{lxxvi}.

The prophet 's family has been interested in women even in wars, and from the commandments of Ali bin Abi Talib, peace be upon him, to the woman: Do not fight the people until they start you, thank God for an argument, and stop them until they start you another argument, and if you fight them, do not finish the wounded, and if you defeat them, do not follow a mastermind, and do not reveal a nakedness, and do not be represented by a murderer, and if you reach the travelers of the people, do not break a veil, and do not enter a house, and do not take from their money anything, and do not agitate a woman with harm, and if you insult your symptoms, and if you cause your princes and your righteousness, they are weak in power, soul, and minds, we were ordered to stop them and they are polytheists, and if the man was to take the woman with the baton and the newspaper, then he would take her and his heel ^{lxxvii}.

On Al-Sadiq (peace be upon him), he said: Fear God in the weak, meaning the Mamluk and women^{lxxviii}.

Fatima (peace be upon her) said to some women: "My land is my parents, your religion is Mohammedan and Ali is in the wrath of your parents-in-law, and my parents-in-law are not satisfied with the wrath of your religion. My parents-in-law are in the wrath of their land, Muhammad and Ali is rewarded with a part of a thousand parts of the hour of their obedience.

My parents-in-law are in the wrath of your parents-in-law, and your father-in-law is not able to satisfy them, because the reward of the obedience of the people of this world does not meet their wrath^{lxxix}."

This trace of Mrs. Fatima Al-Zahraa, peace be upon her - reveals the extent of the care of women by the prophet 's family , and the interest in their human development, ^{lxxx} in many aspects, the most important of which is the belief, where the association of religion takes precedence over the bond of descent, and also reveals the role of women in social reform, and the upbringing of generations, as Mrs. Fatima Al-Zahraa teaches generations how to deal with situations and juveniles, and raise them love of religion. ^{lxxxi}

Conclusion

Results

The means of human development for women in the Holy Quran are all the material or moral legitimate matters that are used to achieve a decent life for women.

The means of human development for women are of great importance for the success of their human development process, and their importance has been demonstrated by the texts of the Book and the Sunnah, and confirmed by the Sharia rules.

There are many aspects of women's development in the Prophet's Sunnah, including: building a strong personality capable of facing difficulties, no matter how difficult, how harsh, and building an emotionally balanced personality, among others.

Alulbayt took care of women's development through their words. They preserved their rights, empowered them, guaranteed their freedom and dignity, and drew attention to their dignity.

The human development of women in the Islamic Shariah is integrated and includes the ideological, intellectual, social, economic and educational aspects.

Recommendations:

- 1 Attention to women's human development.
- 2 Educate society about the rights and duties of women.
- 3 Women's human development at all levels.

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