

A Dialogue on the Role of Muslim Women in the Development of Healthy Economy in Islamic Civilization

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Abstract

A substantial theme has been encountered by all national policies and plans in the 1990s, with raising the concept of Gender and Development (GAD). This is the time to regard to cultural elements of economic system in the postmodern era as some scholars have tried to defend from green, health and pure economies. Specifically, with the development of concept and empowerment's of global implications, examination on the position of Islamic economy is required. Women due to their tasks in family, potentially have enjoyed some income sources such as; alimony, dower (*mahr*) and inheritance. In addition, they can improve their economic status by enhancement on the level of their education and career. Since today, economic and cultural dominance of the West has influenced the Muslim's life style, more than before we need to return to Islamic culture and its adaptation to today's condition. As the objective of study this paper attempts to regard the role of women in Islamic economy.

Keywords: women, economy, Islam, culture

Introduction

Today, global public policy based on gender equality has been laid as a fundamental framework for all programs. So,

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in order to provide women access to and control on resources to reshape gender relations, appropriate measures need to be taken which are signatories required by different international agreements. In this regard, according to the concept of Gender and Development (GAD) in the 1990s, all national policies and plans have been encountered an important and substantial theme, i.e. economic expansion and empowerment of women in today's society (Jalaluddin, 2008).

In the time which some scholars attempt to defend from green, health and pure economies, the cultural elements of economic system should be considered, particularly, in the postmodernism era that the traditional and local cultures recuperate and regain their value and esteem.

Giving the concept of development and empowerment's global implications, scrutinizing the women's position in Islamic laws with regard to the subject seems essential theme. Men and women are considered equal in their humanity in Islam but in similar rights not same rights, equity not equality, qualitative, not quantitative equivalence. They have commitments to their own responsibilities to act accordingly based on the tasks given and be judged in the way they perform before Allah while, their allocated tasks are not the same. Their Creator has allocated different capabilities/abilities for them and the tasks are given accordingly .

Despite of many feministic perceptions on Islamic law, some precisely controlled analyses with the focus on the role of confounding factors suggest that there is no particular relationship between Islam and the repression of women (Adida, Laitin, and Valfort 2012).

We are in the time that equality among men and women is considered as a criterion of success indication in appropriate governance. In this context, the sex issues has become a serious and considerable point which is not only restricted to some specific departments or ministries that are dealing with women, but for all actors across a range of issue-areas along with all stages in the policy process from conception all the way to

legislation to implementation and evaluation at the end (Kumari, 2013). Hence, as *Ardener* in his essay of "*Belief and the Problem of Women*" discusses about the lack of voices in women's ethnographical manuscripts and brave anthropologist (*Ardener, 1974*), it is a duty for every Muslim women to defend from Islamic laws by clarifying and answering the questions in theory and also finding solutions for real problems of sisters in Islamic countries, the traditional problems or modern problem under the penetration of capitalism and negative impacts of colonialism.

Nowadays, that postmodern emphasis on difference coincided with pressure increment from third world and other women for recognition of their own voices versus Western representations of them can provide good opportunity for this research that is aimed it as an objective. Also, in the economic issues, this is the time that as some scholars attempt to support green, health and pure economies, we regard to cultural features of economic system in Islam. Particularly, with the concept of development and empowerment's global implications, it is necessary to examine the position of Islamic laws with regard to the subject.

Family is the most fundamental building block of the society in Islam as a suitable base for growth and excellence of human. Demonstration of women's position is been looked forward to achieve as housewives and workers in this article. In fact, their economic role is according to their natural and importance and effectiveness of their roles in the family and religious practice .

Desai (2002: 309) states that she has agreement on the idea that self-surrender would be demanded by both duty and love. On the other hand, insists that the latter allows more freedom. Although duty is surrender through compulsion, in a loved based relationship, there is more equality (Rao, 2012). Today, the liberal democracies is defined by criteria -such as freedom of the press and gender equality- are taken into consideration and challenged by Muslim cultural practices,

such as the prohibition to profane of what is considered sacred and the veiling of Muslim women (Adida, Laitin, and Valfort, 2012).

Library research methodology is been used in this research. As the objective of study, this paper attempts to regard the role of women in wholesome of Islamic economy.

Background of the Study, economic role of today's women

Feministic theology has been compiled from the nineteenth century as part of the natural feminist movement outworking. In terms of education and employment in law, *Elizabeth Cady Stanton's "The Woman's Bible"* was published in 1895 and 1898, as equal rights for women were demanded .

In the 1960s and 1970s, feminist theology spread out the wider feminist movement. In fact, religion revitalization is what feminist theology as an extension of the feminist movement is looking forward. Some feminist thinkers emphasized on parallel problems within the structures of religions, when the feminist movement in secular culture started to demarginalize women by providing them the greater justice, freedom, and equity.

In recent decades, gender issue has become a fundamental of the "development" discourse (Kumari, 2013). In this regard, the view of; "Women in Development (WID)" has been expanded by American liberal feminists in the 1960s (e.g. Boserups, 1970). The focus was on strategies that would possibly diminish discrimination towards women and their disadvantaged economic position. Benefits of modernization as another concern is been considered and it is been said to be for women as well as men. The solutions to women's obstacles were generally considered as technological fixes. Typical WID projects as income-generating activities which come along with social and welfare components refined typology of WID

approaches are: welfare, gender equality, anti-poverty, efficiency, and empowerment (Moser 1989, 1993).

Despite of *their* research on gender consideration on the development agenda, it is been criticized for its oversimplification nature of women's work and roles at last. By the mid-late 1970s, the idea that women had often fared worse under modernization and the development efforts of the past decade was becoming to be brightly clear. Integration and advocacy for greater participation are the core focus point of WID. WID has also the tendency of emphasizing on women as producers and ignore or minimize their act and role productivity. So, in 1970s, due to lack of sufficient resources or power of "women's ghetto", WID had failed. Due to the reaction towards WID from theorists and activists in 1970s, another gender development approach, Women and Development (WAD) arose. As WAD's main critique, women specific activities/tasks did not consider as the experiences of women in the developing countries, although there is no bright distinction between the two approaches. Furthermore, as another core critique was that despite of women's integration into development processes, in an exploitative way they were integrated that maintained international structures of inequality (Kumari, 2013).

While, during the Second Development Decade, 1971-1980, the importance of the "full integration of women in the total development efforts," was substantially focused. The Equity approach used in order to accomplish gaining equity for women in the development process. In addition, in development approach women are considered as the active participants. Women integration in the development process in way it is way more productive is been set as the main goal. With taking to account the pressure from the American women's movement, the United Nations declared 1975 as the International Women's Year and 1975-1985 as the International Women's Decade. Thus, in both national and international level, there was a substantial stage awareness of women's

issues along with an acceptance of their demands which comes along with its legitimacy issues for policy making. Anyway, in the differentiation of WID and WAD-influenced development strategies, there is no considerable difference; at least, not as far the women were concerned. Western biases and assumptions are both reflected the labor importance invested by women in household reproduction and maintenance. In the 1980s, another attitude has established in the form of Gender and Development (GAD). Essentially, GAD emerged with roots in socialist feminism and feminist anthropology. As the basis of women's oppression, focus on the social gender relations, social construction identification of production and reproduction can be expressed (Sen and Grown, 1987).

Nonetheless, it took a more comprehensive approach by looking at the social construction of gender and its effects on the expectation of roles and tasks from both men and women. Where women were just "added on" to the development processes, it would not be an integrative approach. Re-orientation of the existing social, political and economic structures and institutions, women view as a diverse category and not a homogenous group is what this approach challenged and sought to. Gender mainstreaming that since the mid-1980s emphasized on gender equity issues in policy (Goetz, 1997) is one of the major strategies that came out of this line of thinking (Kumari, 2013).

Regarding the role of the market as a distributor to advantage women GAD is less optimistic but places equal focus on the role of the state in promoting women's emancipation.¹ Anyway, from 1990s, the impression of "GAD" on economic development and empowerment of women has become a cross cutting theme not restricted to any nation and to policies and plans worldwide . Nevertheless, there is still this thought that most projects for women still had their origins in the WID perspective (Rathgeber,1995). Some of the sharpest criticism of GAD and its precursors would claim that they reflect the preoccupations and assumptions of Western femi-

nists. "Third World" women are "homogenized" and considered as "victims" of their own culture. These critics claim that rather than the cultural foundation of gender in their own societies, their subordination is a feedback of colonial and post-colonial abuse (Sen and Grown, 1987). These critiques in relation with postmodern analyses of WID and GAD discourse as a mainstream development discourse element. Parpart and Marchand believe that : "While GAD proponents rarely challenge the goal of modernization / Westernization, some scholars still believe that the GAD perspective provides the possible (discursive) space to do so".According to a popular method gender mainstreaming consideration proposed by Rees (1998) who distinguishes between three different gender equality approaches -tinkering, tailoring and transformation Equality in the meaning of sameness such as equal treatment legislation and mechanisms is what the tinkering are refers to. The tailoring approach try to tailor initiatives to the specific requirements of men and women such as providing child care for women as equal treatment is not leading to equal outcomes. As stated in the previous two strategies, the transformation strategy would question the current status and transformation recommendation of existing structures in organizations and institutions to establish gender equality. Hence, in addition to tinkering, through the establishment of formal equality policies, and tailoring, through positive action and transformation through gender mainstreaming is decisive and mandatory addition (Rees, 1998). This routine trend of overview has enforced concepts simplification related to gender inequality which in turn has generated unrealistic expectations as the ways of social, economic and policy changes (Kumari, 2013).

It is been argued that development was the key point in women's lives effectiveness improvement, although the "Third World" delegates were concerned with development. While the women from the not developed nations concerning of mainly family unit survival, employment opportunities and legal and economic roles of women; symbolic expressions of authority,

status, and control over one's own body, discrimination against women are the concentration point and what they (developed nations women) give values to.

The strategy linked to dominant existing modernization paradigm of the 1960s and 1970s, had the concentration on only women-specific activities as well (Kumari, 2013). Moreover, often, economic development in the underdeveloped countries would refer to foundational changes that cause changes in women from earning and generating income positions or most of all, would excess the load on women, as stated by Boserup (1970). Therefore, this study attempts to pay attention to the needs and requests of Muslim women according to their beliefs and real nature of women regarding to Islamic culture and tradition. So, in the postmodernism era that Western scholars tries to respect to the cultural and traditional system of the countries, the "right" of development cooperation generation for Muslim women should be reserved for them as instruments of every single change.

Women position in Islamic economy

Equality in Islamic view

Despite of the western feministic perception, Islam ignores and denies the concept that man is honored with a higher degree for being a man and conversely, woman is inferior and shameful for being a woman (Bala, 2010) as many Islamic and non-Islamic scholars pointed this out. The Qur'an, as the final and eternal guidance of the mankind, has clearly expressed that man and woman are created from the same soul. All Islamic commentators have consensus on this perception demonstrate, Qur'an highlights equality in the creation of man and woman, not only as a theoretical statement but also a living reality (Maududi, 1976).

According to Ahmad's (1982) observation on equality in duty and reward, Islam treats women and men, equal in which people leading a pious life in accordance to God's

ordained are regarded in equal measure to obtain salvation (*Al-falah*). In this regard the finding of (Jameelah, 1973) has also exposed that the holy Qur'an has laid therefore a great stress on the spiritual equality of man and woman.

Similarly, Badawi (1975) emphasizes that both men and women in Islam, are equally obedient to God and obliged to worship Him and comply with His commands in their daily life (Bala, 2010). Both men and women ought to pray, fast, give charity, go on pilgrimage and refrain from all sins. Women and men, hand in hand, are Allah's caliphates on this earth (Qur'an: 1, 30) and thus, they are bestowed with the same tasks i.e. doing good deeds and avoiding committing evil matters (Qur'an, 9:71) (Abdul Ghani Azmi, 2014).

The role of the Women in economy of Islamic society

As of people's need and business for livelihood, Islam, which has prearranged true way of life, has stated rules of business. So, one can also aim for *al-falah* i.e. success in this worldly affairs and the Hereafter through committing personal religious tasks and business activities. In other words, Islam includes both material and spiritual perspectives which its benefits encompasses the two worlds.

In Islamic tradition, the Prophet and his wife, *Khadijah*, themselves, were business people. *Khadijah* herself is a Muslim women model in business. Several women outdoor workers are mentioned in the advent of Islam for example; *Umm al-Munzir binti Qays and Asma' binti Makhzumah bin Jandal* who have been selling old dates and perfumes in the market respectively (Abdul Ghani, 2014).

Anyway, the main reason of implementing Islamic business practices is obtaining God's blessings. Since He is the Provider, if people follow the Islamic teachings and law in doing their business, they can enjoy his *barakah* in their work and also will be rewarded in the Hereafter. So, implementing Islamic business practices is very beneficial. But in order to

obtain all these benefits, one needs to sell only halal or permissible products or services, and observe all Islamic law (Abdul Ghani, 2014).

Shuhairimi (2013) also agreed that the conditions of al-falah of Muslim business people is following the Muslims life-styles (special religious rituals), to comply *Shariah* principles in business (free from oppression, injustice and discrimination) which appreciates Islamic values in business (generosity, sincere, trustworthy, *tawadu'*(piously: Qur'an, 29:59), *tawakkal*, *siddiq* (truthful), *itqan* (hardworking), responsible, cooperative and to possess specific values as entrepreneurs (creative, innovative, motivated, capable and futuristic) (2013). Obviously, women through following all Islamic teachings in their business will enjoy the benefits too.

The Guaranty of Women Livelihood in Islamic Law

Generally, a Muslim woman is support-guaranteed in all stages of her life, as a wife, daughter, mother, or sister. Financial security is assured for women In Islamic law. They are entitled to receiving marital gifts, to keep present and future properties and income for their own security. Married women are not required to spend anything from her property and income on the household. They are nominated to the full financial support during marriage and during the waiting period (*'iddah*) in case of divorce. The woman's food, clothing and shelter are counted among the family's economic needs. The man has to manage the expenses of healthcare as well. Furthermore, good moral conduct, as encouraged in Islam, demands that a man ought to treat his wife as well as he can and do his best for her comfort and happiness (Jalaluddin, 2008). In addition, *Kausar* has argued that a woman has the right to keep her property or wealth, whether earned or inherited, and spending it as she may please (Bala, 2010). These additional advantages of women over men are somewhat balanced by the provisions of the inheritance which allows the

males, in most cases, to inherit two times more than the females. This means that the males inherit more but is responsible financially for other females such as: daughters, wives, mother, and sister, while the female (i.e., a wife) inherits less but can appropriate it all for investment and financial security without any legal obligation on spending any part of it, not even for her own sustenance (for example: food, clothing, housing, medication,..)

In fact, man has been appointed as “protector and maintainer” for two main sakes. Firstly, Allah has given a degree of superiority to men over women may be for physical, mental and/or practical reasons. This is why Men possess more political, social and financial responsibilities in Islam. The second reason for man’s superiority is that he spends from his means on the woman in his care. Although it is a general rule and exceptions always exist (Jalaluddin, 2008).

Therefore, women are not limited to do business outside of their home in Islamic law. Islam has taken away the intense responsibility of managing life needs and instead assigned men in charge of it, while women may potentially have some income sources such as; alimony, dower (*mahr*) inherited.

The role of the Women in family's economy

It is clear that in Islamic law, family is the most essential institution and community in the society as a suitable base for growth and excellence of human. According to Islamic scheme of family management, in order for women to focus on the family’s internal discipline and stability, they should be relieved from all other responsibilities and tasks, subsequently; men should take over the burden of meeting financial and outdoor activities.

Women’s status has often been seen dependent on their roles as mothers and wives, as naturally known. A consensus existed between men and women on the local gender divisions of

work: men as the providers and women as home makers (Bala, 2010). Hence, researchers need to consider their women's understanding and knowing as mothers and workers, and their perceptions of the interplay between these roles (Hagelskamp et al., 2011). Nevertheless, Muslim women are allowed to work out of home if they follow or abide to some conditions e.g. covering their modesty (Qur'an, 33:59), not to wear makeup heavily (Qur'an, 33:33), with permission from their guardians (Qur'an, 4:34) and doing jobs which are suitable for their nature i.e. physically weak (Qur'an,1:228) (Abdul Ghani, 2014). *The role of the Women in today family*

The Qur'an considers legal protections in the realms of marriage, divorce and inheritance that are considered to make a vast improvement over the situation/condition of women in pre-Islamic societies. However, through the centuries, historical circumstances have often worked to the disfavor of the Muslim woman; predominant custom of males' authority and honor over women has made it difficult for women to avail themselves of the guaranteed rights by the Qur'an. In this century a number of reforms have taken place leading to improved opportunities for education and in general to greater emancipation for women. Yet, certain patterns and understandings imposing hardship still prevail, particularly in the areas of divorce, employment, and political activities.

Therefore, mothers and workers constitute two prominent social role identity options for most women in many parts of the world. The meaning of these roles and their associations with each other varies across social and cultural contexts, and within individual.

The Role of Women as Keeping Economic Wholesome of Islamic society:

Importance of Mothering and Housekeeping

Commonly, women have been classified as "Primary mothers" to which children caring responsibility takes precedence over any form of employment (Duncan and Edwards, 1999). Lone mothers, paid work and gendered moral rationalities. Palgrave Macmillan.. They are identified as traditional homemakers or their primary mother identity is described as a rejection of a socially expected worker status. Therefore, Women self-employment has been common in this class and regarded as a strategy of managing work and family through the history (Hagelskamp et al. 2011).

Some studies, like "*Negotiating motherhood and work*", indicate that women with primary worker identities were mostly talking about experiencing work-family conflicts and experiencing guilt when their maternal responsibilities were sacrificed for their social jobs. They also appreciate criticisms in their social networks (Hagelskamp et al. 2011).

Duncan and Edwards (1999) used the term 'mother/worker integral' rationality to describe mothers who have experienced full-time employment. As Hagelskamp emphasizes, they perceived it to be their moral responsibility as mothers to cover financial needs for their children and to be role model to the importance of education and working-for-pay (Hagelskamp et al., 2011). Although, sometimes a woman may find herself in situation, like her husband's income shortage and absence of other resources, which compels her to do a job that, might lead her to a difficulty while observing Islamic conduct (Jalaluddin, 2008).

Thus, little attention has been paid to understand the meaning of work and motherhood amongst low-income women; researchers need further understanding and knowledge about variability in the role identities of women and of contextual factors that shape and maintain them (Hagelskamp et al., 2011).

There is a wide agreement that female empowerment promotes economic progress via two channels highlighted by literature .

1-A human capital channel: female education is correlated with female earnings (Schultz,1993).

2- Lower fertility rates (Breierova and Duflo, 2004) and child mortality improvement (Schultz,1993).

The factor of education channel is obviously unambiguous, implying that apart from direct benefits to educating girls, a substantial number of positive externalities to females' education exist^{ii,iii} Meanwhile, we should not disregard the Islamic education and culture's impact over wives on proper consumption, particularly today that they are considered as the main customers and providers of families' requirements.

Islam has several principles directions for controlling the issue of consumerism, Income and expenditure keeping, such as contentment (ghanaah), lack of squander and prodigality. As Qur'an states:

وَكُلُوا وَاشْرَبُوا وَلَا تُسْرِفُوا إِنَّهُ لَا يُحِبُّ الْمُسْرِفِينَ (Al Aaraf:31)

Generally, Islam has bordered the boundaries of halal (lawful and allowed) and haram (unlawful and forbidden), which ought to be observed by Muslims at all circumstance. They are permitted to only engage with halal pursuits (Jalaluddin, 2008). So, women must avoid haram career or haram consumption in the house. This issue is effective in decreasing the haram market in the country.

The virtue of "*qana'ah*" has been defined as a resting of the mind with no willing to something else that has equivalent Arabic meaning for the word 'contentment'^{iv}, means utter and limitless satisfaction and happiness.

In addition, the awareness of women on the health food and tools, without regard to advertisements, is effective on proper consumption and family's economy. Dealing with these issues in family needs her time and attention, energies and potential (Jalaluddin, 2008).

As a result, despite of the importance of financial matters are clear, women ought not to busy themselves in economic/financial activities for the sake of family system and discipline costs (Jalaluddin, 2008).

Mothers as Trainers of the Children, Culture Promoting the Accurate Consumption

In addition to the descent trend of personal and familial consumption, mothers training on the next generation's consumption's culture are significant issues.

Although, measuring matter of mothers' training on children and their influences on economic wholesome are not merely statistical, some studies conclusions illustrate female empowerment impact over expenditures rise on children's clothing (Lundberg, Pollak & Wales, 1997) and child health (Duflo, 2003). Besides, affects the expenses on alcohol and cigarettes consumption (Case and Deaton, 1998; Doss, 2006; Hoddinott and Haddad, 1995; Kennedy and Peters, 1992).

Wearing Modest Dress and its Economic effects

The Economic Influence of Muslim Women's Modestly Attention in Society

Doubtlessly, there is substantial attraction between men and women. Sexual enthusiasm would be further provoked through their free interaction and conjugate and ends up with sexual waywardness. The Economic Influence of Muslim Women's modestly attention in society, and today's age indicates ample evidences that lack of hijab observance has raised adultery and rape while ruining women's honor and dignity, which it seeks to uphold. As result, it is required for woman to observe Hijab in Islam as it's a nature demand of them (Jalaluddin, 2008).

The free intermixing prohibition of the two genders is a particular society feature of the Islamic scheme. Therefore, women ought not to pursue businesses or occupations which involve work in close proximity with men. Dignity and security of women is provided by chastity and modesty values. As they cannot be compromised, for the sake of keeping these values away from being derided or violated, Islam offers women to avoid any situations where this may occur.

According to Islamic history, Muslim women have had great outdoor services commitments, along with paying their duties to family and home, such as involving in to economic activities and events according to the situations in which they found themselves. Some circumstances demand wives financially supporting their husbands for the family (Jalaluddin, 2008). Besides, professionally expert, well-educated and skillful women are able to pursue lawful occupations, as they have full rights to do this and the society should use her service. Particularly, in circumstances when financial matters and work-family needs stay high, entering to the labor force benefits competent mothers and wives through increasing feelings of independency, self-sufficiency, social integration opportunities, and the ability to provide for and model work values to their children (Clampet-Lundquist et al., 2004).

Anyway, Islamic Hijab in addition to focusing on spiritual dimensions of human is the strongest women's tool to stabilize frequent tasks demanded by the family and society. Hijab's observation can make a link between men and women to stabilize and provide a platform to converge cultural and economic behaviors.

History of recent centuries of Islamic countries has witnessed the attempt of the western colonizers for unveiling the Muslim women from reaching to their cultural and economic aims.

Colonizers have got dominance of the society through expanding promiscuity, corruption, deviating youth and

inappropriate dressing. Privacy breaking and spreading corruption in the society causes to commitment and loyalty integrity decrement in youth and nurtures cultural, economic and political dominance to other nations.

Hijab makes security and economic development in areas controlled by instincts and their rebellion, re-economic development of the human's relationship according to spiritual growth accepted principles, community development and strengthening family units.

Recommendations for Public Policy in Islamic Economic System

As a priority principle, regarding to preserving stable family in every policy

In fact, contemporary economic system created and produced some problems. Based on the teachings of Islam, Islamic state has the commitment and responsible to create an atmosphere where all families have chance of earning their livelihood. In order to get a job, women should not be enforced to violate Islamic norms of conduct and that is the reasons why Muslims should strive to make their communities and country a true Islamic following state (Jalaluddin, 2008).

Some Islamic countries' leaders have attempted in this context. For instance, in recent decades, some Islamic countries' leaders focus on Islamic civilization that has substantially become a discussions point of the requirement to maintain industrial and economic competitiveness, whereas at the same time the need to 'develop a moral and ethical society' has been stated as another focus point. Some state institutions like National Population and Family Development Board's work on 'strengthening the family' in supporting values that preserve Islamic ideals, have well tried and tended to point to the central role and responsibilities performed by women (Adida, Laitin, and Valfort, 2012).

***Providing Part Time working fields^v for women with the re-
garding to small-scale industries***

Consideration of women being regarded as the principal homemakers is a central conflict in the official discourse in spite of widespread public debate over the employers' requirement to provide childcare services; childcare as part of women's household responsibilities for continues growth (Adida, Laitin, and Valfort, 2012).

Generally, non-formal, formal and stable business is the 3 classifications of women's involvement in business and informal business is taking the majority business categorization (Abdul Ghani, 2014).

Beyond of doubt, studies indicates that a fast growing number of activities which were carried out in the formal economy are being capsulized and subcontracted to informal workers instead and as for social benefits purposes, allowing employers to side-step labor regulations and responsibility (Nordstrom, 2010).

As the studies demonstrate, most mothers particularly mothers with low-income are worried about their childcare services/facilities/arrangements when they are absent at home or they are at work (Hagelskamp et al. 2011). So, Islamic states should provide the proper conditions for them so that they can follow Islamic life style.

Obviously, regarding the small-scale industries for not only women but also for all the family members, the family's income and welfare can be substantially enhanced and increased.

***Regarding to traditional and modest dress and disregarding
to extension of fashion in economy***

Encouraging Islamic dress observation by women, limitation make up consumption, lack of following the fashions provide the atmosphere and the environment in social

communities and cultural backgrounds as an effective role stops inappropriate relationships which ends up with economic flourish. In addition, the annual capital would be spent on purchasing the inappropriate clothes and cosmetics and unnecessary luxury which is driven in the construction industry and employment and can play an ultimate role in the development of the country which is against dominance of foreigners' fashions and economy.

Although there is no country with the claim of being free from the issue of rape, statistics and figures have proven that such incidents are more common in the non-Muslim world in comparison to the Muslim world where the majority of women observe hijab.^{vi}

Conclusion

In recent decades, the concept of GAD on women's economic development and empowerment has become public policy of all states plans in the world. This paper has attempted to examine the Muslim women's role in economic development and wholesome. Today, Muslim women attempt to integrate career with household duties because of economic condition or doing social services by using their skills and share in prosperity of their country. Women either as wives in their following the Islamic *shariah* in economic issue or as mothers in training the next generation according to Islamic *shariah* share greatly in the wholesome of Islamic economy and culture. Also, women's Islamic dresses and conducts enable them to efficiently function in the society and logically cooperate with other social, cultural, political and economic institutions and likewise against dominance of foreigners' economy. Besides, economic reform not only entails particular state-endorsed roles and responsibilities for women as workers, but also necessitates an emphasis on the family, the household and the politics of domestic labor (Adida, Laitin, and Valfort, 2012).

Anyway, we are in the time that the routine economic policy is expanding the equality as the key of progress, as the 2012 World Bank Development Report, which is dedicated to gender equality and development states:

"... patterns of progress and persistence in gender equality matter, both for development outcomes and policy making. They matter because gender equality is a core development objective in its own right."^{vii}

The expansion of public policy and academic studies in the West that arbitrage and umpire the Islamic communications and relations according to their criteria shows that there is a need for the establishment of more women research institutes and centers for gender issues firstly for surveillance for performance of Islamic lifestyle and secondly for timely responding to the questions.

Endnotes

ⁱ The differences between WID and GAD include:

GAD focuses on gender relations rather than women.

GAD views women as active rather than passive agents of development.

GAD starts from a holistic perspective, the totality of social organization, and economic and political life. (Young 1992)

ⁱⁱ Abu-Ghaida and Klasen also, emphasizes the positive role that female education plays in determining the economic growth (2004).

ⁱⁱⁱ Fortunately, most Islamic countries like other countries the rate of literary and obtaining to high education day to day is increasing, for instance; women now constitute 55% of enrolments in higher education. Nevertheless, the number of female labor force of them is rising for instance; Malaysia's female labor force participation rate for women aged 15–64 remained around 47% between 1975 and 2002, while for the same period the male rate was consistently over 80%.⁴⁹ A number of strategies is discussed in government policy documents concerning how to increase women's labor force participation. They include an emphasis on training and education programs targeted at women, the promotion of flexible working hours, and the promotion of more flexible employment opportunities such as telework and homework, and provision of workplace crèches (Adida, Laitin and Valfort 2012).

^{iv} Meaning of contentment and its difference from stinginess. Meaning of contentment: Contentment means being satisfied with one's possessions, status or situation, though they might be insignificant. (Turaihi, 1996, vol. 4, p.384)

^v For instance, ICT is viewed as key to increasing women's workplace participation in both the formal sector (for example, through better availability of information on job vacancies⁵⁴) and the informal sectors. In the informal sector the Ministry of Women, Family and Community Development and the Ministry of Science, Technology and the Environment in 2001 provided funds for the establishment of an 'eHomemakers network', an initiative aimed at connecting home workers and promoting online sales of home produced merchandise (Adida, Laitin, and Valfort, 2012).

^{vi} In this regard, figures from the US are highly alarming: 7 in 10 women who have sex before age 14, and 6 in 10 of those who have sex before age 15 report they had sex involuntarily ;

Teens 16 to 19 are 3.5 times more likely than the general population to be victims of rape, attempted rape or sexual assault ; One in two rape victims is under age 18; one in six is under age 12 ;While 9 out of 10 rape victims are women, men and boys are also victimized by this crime. In 1995, 32,130 males aged 12 and older were victims of rape, attempted rape or sexual assault. (National Crime Victimization Survey: Bureau of Justice Statistics, US. Department of Justice, 1996.)

vii World Development Report 2012, Gender Equality and Development - ISBN: 9780821388105, <https://siteresources.worldbank.org/INTWDR2012/Resources/7778105-1299699968583/7786210-1315936222006/Complete-Report.pdf>

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