

A Comparative Study of the Islamic and Western Conceptions of Gender

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Abstract

Though modernity revealed female's humanly characteristic (hidden part), but it eclipsed well-known fundamental characteristics of being female (revealed part). Modernity argued to be human, female must become a male as much as it possible. As a result, the modern female is a human being but with all the mannish characteristics. New thoughts are so subdued by commonalities of male and female by neglecting "the truth of femininity" that female and women's rights were forgotten and by ignoring female's identity, challenged the security of her. Usually, women who are able to have a role in male-dominated society will not achieve all their social femininity identity and try to adapt themselves to mannish social roles and functions. But it costs female because male considered them as a threat and resist to change female's behavior. Considering these facts, Islam evaluated gender identity beyond the biological characteristics of each of the two sexes. Accordingly, the concentration of Islam will be on qualitative equality far more than quantity equality in the concept of gender.

Key words: Human, Women's rights, Feminism, Concept of gender, Modernity

INTRODUCTION

Women activists in the West in defending women against the patriarchy challenged the perspective of Sex-gender. According to their belief, biological physiological differences between male and female in patriarchal-based approach will be basic social differences and consequently, putting female in lower social roles and eventually causes of discrimination and inequality between men and women.

Patriarchal is known by the mean for power and universal authority (geographically and historically) and it is said that within patriarchy, male dominance and the subjugation of women is achieved through socialization and maintained with symbolic methods. So, patriarchy must be based on culture. This system, as a system of power, well embedded in the minds and doesn't need to

visibly express the claim because it's appearing "naturally". (Millet, 1972: p34)

In the most solutions in women's movement, they ask the harsh legal road and accessing to Legislative and executive authorities as one of the most important solutions to women's problems, While the motivation is not sufficient to establish rights in all areas if the law is not softened by the value system. Accordingly, since the mid-eighties, anthropologists have gradually been separated from the public movement of feminist and begin to shape the kind of anthropology of gender, which today has become the main approach in the field. In this approach, such as before the attempt is to say that "femininity" is not the basic way to being close to human societies' concept and more effort on studies the principle of "relationship" contrasts and harmony between sex and gender identity. Furthermore, the other important issue is the relationship between gender identity with other cultural identities that are constantly in the modern world and it adds density. So, anthropologists questioned the approach that speaks about "femininity" or "mannish" as the same type and homogeneity much more than before and this identity will have to comply with the cultural identities around them which led to the creation of different kinds of cultural "particularism".

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THE BASIS OF GENDER MONOTHEISTIC PERSPECTIVE

In religious theology, God is the manifestation of truth, the absolute and timeless. Origins of male - female in the world is rooted from God. The first contrast begins here, at the level of an essence of God, in His absolute and being infinite, because he is not limited by any constraints extent.

By definition, is not infinite, no limits and that's what creates all the places and all the potentials. The integrity of all facilities, dormant in the manifestation. So, all the universe of infinite developing and publishing in God's way. But the infinite cannot be without absolute. Speaking of the Absolute and the infinite that speaking without both is unthinkable.

With bipolar absolute to the absolute and the infinite, is the first dualism. Active and passive principles that form the basis of creation. High opposed to absolute, eternal pattern of masculinity and femininity (Lings, 2006: p122). The effect in this conflict is that it clears the highest parade in the basis of human dignity.

On the prospects of the Semitic religions, each human has created in the "form" of God, their souls should be like the mirrors that reflect of God's light. It means, highest conflict of the world or the greater world is reflected in the human's souls or a lower world. Humans (Male and females) also reflects two aspects of God: Absoluteness and infinity; these two aspects of God, as humans are all in the mix.

In exigency approach which speaks about Masculinity of the "categorical imperative", while the femininity showed "the infinite" and because of Deprivation there is a danger of catch and the cruelty while in the femininity there is a danger of Dissolution and Unlimited withdrawal (Schuon, 1995: p145).

Considering masculine and feminine principles within the framework of Islam cosmological can be clarified the purpose of Religious laws that determines the role of women and men in different civilizations. All the time that Qur'an present souls as the concept of oneness refers to Duality and dichotomy in creation: "And of all things We created two mates" (Alzariah 49), According to the Muslim perspective, God separated Heavens and the earth and this was the first pair (Anbiya, 30) The phrase "heaven and earth" is repeated two times in the Qur'an. The concept of Fundamental duality is so important that the Quran says the creation of the heavens and the earth are much greater than a creation of humans (Ghafir, 57). This is because of Sky and earth respectively, introduces

the principles of active and passive that all manifestations, including humans, have originated from them.

From the perspective of monotheistic religions, separation of heaven and earth in the greater world or universe equivalent in the smaller world or human soul and the creation of Adam and Eve is from a single soul. Two preliminary souls that came from a single soul were the first human pair and whatever is in the heavens and the earth were created, in a way, reflects off the duality of these two.

Studying this process made it clear that the duality of creation does not imply that men should be inherently and exclusively "active" and women in the same way "passive". Women and men both active and passive elements within their own. All people should activate their vertical dimension and put their efforts through God way with worship and good deeds. They need to calm their horizontal dimension by accepting God's will and by accepting God's will in the shared destinies and put their souls in the same way.

In 35th ayah of Ahzab surah of Qur'an, the Qur'an addresses humanity as human beings, that means humankind. And puts him as a man and a woman through his responsibility for social rights and duties and recognizes for both sexes that they are rooted in God. No man is really a man, and no woman is not a woman unless to faithful of the human task that it is God's will. Accordingly, in the first place the main function of a female to do spiritual work, as for the male in the same situation. The second function of the expected from Lord Spread life through God's grace. Female grants the secondary function through mercy that inherent in her by actively bringing mother's role for her children. Just as Mother Earth who is rich in mercy, Create the life and feeds with the mercy and bounty, also female raises children with Mercy Devotional.

FEMINISM LIBERATING CLAIMS

Draws Social structure that is based on a religious legislation, responsibilities, and rights of women and men in relation to God and within communities. In contrast, the modern feminist movement seeks to ensure that the rights and privileges for women, so they missed lots of responsibilities.

The purpose of the modern feminist movement is the fight against social oppression of women, social, economic and political equality that introduced by men. Feminist movement principles do not concern the fear and love of God and seek salvation. Feminism as a movement of religious legislation ignores secular perspective. Why

claiming that this legislation, individuality, and freedom to restrict the duties of men and women toward God, more than the collection emphasizes individual rights.

Feminism can be looked at two approaches and gives us and accordingly, a more accurate picture of the drawing. One of these approaches is described in terms of the orientation of all feminist issues such as threads or subjects which make women the targeted of her as real case and available. These two approaches (normative and descriptive) is the source of huge change in dealing with the women identity. Although, feminism advocates women's identity and normative aspects with emphasis on the analysis of the current situation of women in this area struggle with them.

It is a descriptive approach to women compared with men from a legal perspective and dignity. And the normative approach to the requirements and have equal rights, respect and dignity will be discussed. (Bordo, 2001: p97) Therefore, the claim that women and men should have equal rights and respect, and the normative claim that women do not have equal rights, is a descriptive claim. For example, feminists are considered differed in what injustice or inequality or what kind of injustice to women of damage. As Susan James in a descriptive overview explains feminism: Feminism rests on the belief that women compared to men, the oppressed and the deprived and the oppressed illegal and unfair (Harding, 1980: p112). In terms of feminism, Norms can be defined that women deserve rights, respect, and equality. Feminist merely expressed a commitment to the principle of justice and equality for women but also involved for social change, political, cultural, social justice.

Including movements of pragmatic feminism of the seventies onwards were seen postmodern feminists have stressed the differences between humans believe that the beliefs of universal and superhuman or suggest superior, not only unacceptable but founder the new system will be against women. According to the group, not the soul, but marriage and motherhood are imposed categories of a tie on is the let to their slavery. Due to go under the domination of women, there are behaviors among girls and boys from birth, makes a difference.

Their theory of "men and women with new definitions" offer the similarity of men and women believe in family and social environment. Postmodern feminist's effects of many discourses, the theoretical, stories, and narratives that are part of them by the mass media as the definition of gender reproduced, point out and say that these stories and anecdotes identification and the definition of gender roles. So that even the definition of gender identity is a function of socio-political power relations (Jones, 1996: p92).

Feminists argue the existence of the separation of species "For me" and "in me" that Sartre, under the influence of Heidegger. Man, because of self-consciousness, these two aspects is; existence for himself refers to the aspect of self that upon standing and watching, while the entity on its own, referring to the aspect of self that under the television, fixed and objectified and expressed as awareness is located. These two aspects of a dialectical relationship because no aspect being monitored, watched and watched Gary Gray not be realized under the supervision of their knowledge and makes no sense. This dialectical relationship intrapersonal, emergence as well as the self and the other each of these requires others as well as its negation. Own, without the other, makes no sense, yet crucial, and other peripherals.

Beauvoir argues that the culture of human society, Masculinity included "existence" and femininity "entity". Thus, masculinity with characteristics such as fluidity, independence, meet the new conditions, while the rest of attributes of femininity, affiliation and status have been associated with a duplicate at home. In this differentiation, cultural and social conditions have an important role, but According to de Beauvoir, the physical condition of separated, and women bodies are more prepared to inertia, dependency and acclimate certain conditions and repetitive in the house because women carrying fetuses, breastfeeding and raising children. While the men, leaving the body of the child and fluid characteristics, to meet the needs of the family and, therefore, faced with uncertain conditions of work have felt ready (Ibid: p98).

Mary Daly in "Beyond God the Father", based on existential theology, under the influence of Paul Tillich and Martin Buber, took another important step. Daly believes that the paternal and masculine image of God that Cynical an image, this image provides a platform for male-dominated culture nowadays. Plus, God as a transcendent being who cannot communicate with him also an unacceptable picture (Daly, 1973: p32).

Favorable relationship with God is "I-Thou" as it has been raising by Buber. In this connection, the man connects with the Lord as a person and alive and communicate effectively. Of course, to Dali's God isn't Christ or even higher, but the flow is active and full of life. According to Dolly, to break the idol along with the paternal image of God, women have internalized the image of themselves as "other" out of them. It's the image in the image of God somehow correlated. It's "I", not only between a man and God but also must be established between human beings. The rise of the relationship between human beings, the situation of women and men eliminates "I-it" as a means to communicate with him as an object.

Another kind of existential theology, appeared in liberation theology and feminist were attracted to it. James Cowen used this approach for the first time for black's liberation theology in his book "Black Theology and Black Power" then used in women. People like Lettie Russell and Rosemary router have employed the principles of this views of women.

Russell by applying women's liberation theology, interpretation Bible concepts in a way revolutionary and emancipatory way. For example, "redemption" doesn't mean leaving the world but also involves overcoming suffering and discrimination in the world. Also "sin" to be interpreted that means anti-liberation. Oppression and discrimination, in this sense, is the sin. Because of the oppression and discrimination, through dehumanization of human beings and consider them as objects or "other, so is sin involves dehumanization. Following teachings of the Bible to stand against evil and sin, in the sense that human life and significant barriers be eliminated. Women, among those who have been subjected to such oppression and discrimination and should be given to the principles of liberation theology, obstacles overcome humanity and its life (Mitchell, 1377: 54).

PARADOXICAL WISDOM OF THE FEMININE IN WEST THOUGHT

In the nineteenth century, the argument about the mental disability of women than men was based on inherent differences and obstacle to the opening of job opportunities and training for women. It was thought that women are naturally weaker than men and their reactions Based on immediate emotion, the physical characteristics of them. This is also true for other minority groups. These groups, such as racial or ethnic minorities have been considered weaker due to physical differences.

However, feminists trying to look at gender relations in the society intellectual, and use the verbal discourse as a sign of the male dominance of think rationally. According to theming the conversation between men and women, always men who speak initiative to have the upper hand. Men talk of conflict and competition so that makes women talk slower and less about home and family (Londis, 1972: p112). According to research in the UK, men explained to women that appear wiser human being and women using gestures and poses as a confirmation words and told them to come back. Men allow themselves to stop women from talking and women are less likely to protest this action, but this action rarely occurs from women (Zimerman, 1975: p 48). Women questioned more in conversation in their ideas with questioning you could continue the conversation although

men jus questioned to have the answer. Women used the pronoun "us" and "you "than men and with coherent strategy put the other party of conversation in the group. It is observed that men stop talking the same sex in their conversations strategy would observe more challenges and discussion. Some words are ignored, and try to control it and thus bring result and usually, this results in a sentence and it becomes clear. But when men speak to women, talking to reflect the distribution of power in the distribution of power in society, male dominance and female power down mode hand. Explaining such behavior should have been brought up in a society in which are found (Lloyd, 2002: 102).

So, women and men in the conversation are different and this difference is about the area of culture not the field of linguistics and in the fact that cultural expectations of men and women in the community, determines the appropriate gender behavior and speech and dignity of persons and their class status. Philosophically, the corporeal beings are composed of matter and form. The strength of the material aspects of the case, the actuality of artifacts and it is not related to any of the artifacts of the matter, Because the material is common and can be of any object of another.

People of wisdom, male and female of the aspects of a material object rather than the form of its aspects Signs that a man and a woman and not matter Is that male and female is not limited to man but also in animals and plants. If there is a perfection for animals it is not related to feminism or masculinity and any animal has self-actualization that the perfection is related to that. Male and female of the animal may affect physical strength but it is ineffective to the true perfection. And parity is existing in down order and lower fertilizer.

The male and female are not true to nature of human. In addition to the fact that humanity to his soul and the soul of the universe is God's holy will and add formalities thing to be attributed to God. The soul is out of feminist and masculinity (Fazlallah, 1405 AH 33).

The Holy Quran also says the man dies, his soul Divine Being all makes and receives If the human body is lost, the whole truth, will be reserved. This shows that the body is not the same nature or nature and it is the instrument of it. So that the sum of bestiality and spokesmen all areas of human nature and the human nature and the wonder of human nature and body parts is not part of it. So sometimes referred to the spirit and the body as composed of non-rider.

Adaptability of Rationality and Gender

One of the characteristics of human reason and human reason were invited. Hence the Quran, the man is Eason

otherwise he will be the worst of beasts in the evil of the cattle is against God, the deaf, the dumb, who are not wise (Al-Anfal, 20).

Wisdom in the Quran and the religion is what man understands it right and it works. So, without understanding, is not wise as the sighted world, but no proper action is not wise. Imam Sadiq (AS) said: "The mind is what the servant of the merciful and the gain of his paradise" (Kleini, 1988: 11). So, the man who does not worship God or not to take action that will earn paradise not wits interest. Indeed, wisdom, determination, and determination. This means that if a person determined and was convinced by the argument of the theoretical and practical sense of power was granted to the determination, is wise.

On this basis, the Quran emphasize the human dignity of women and men row him and said: "He is a good servant, male or female, and he is a believer. Let him give him a good life, and he will pay them for their good wages." (An-Nahl, 97).

In this verse, as a general rule, the result of deeds along with faith in the world has the same pure life will be rewarded the realization of a society associated with peace and security, prosperity, peace and away from the chaos and pain and suffering and the other according to their best deeds.

This verse clearly tells the truth and had doubts those who in the past or present in the human personality of a woman or lower than the official authorities to respect human male, make them silent announced Islamic logic to the humanity world unlike narrow-minded notion that Islam is not a religion but as a man who cares human gives value to women.

RESTORE POWER OF WOMEN IN GENDER ATTRACTIONS

In the West, the feminist project often involves the removal of the conceptual dichotomy Such as culture, nature, transcendent inner, generally minor, body, mind, intellect, sense of public and private, with regard to the continuity of higher value terms with masculinity and femininity with terms less valuable. In fact, this duality of cultural degradation of the image of women in the final structure of the relevant facts.

Finally, some feminist philosophers have argued that often preventing women from practicing philosophical perspectives has led to experiments in which male dominance and occupations which busy characteristically find. For example, the new Western philosophy, commitment to the

centrality of values such as self-determination, equality, and individuality that man is essentially reappears separated from "other".

Although feminist ethics single approach, but it's very different approaches to the ethical life contains. Female approach to ethics with an emphasis on personal relationships and the ethics of care, effort underscores the value of human relationships. Motherly approach the special relationship between mothers and their children as a model of moral engagement. Approaches lesbians instead of duty on "choice" focus and seeks to define the conditions are situations where lesbians can grow and eventually approach a certain feminist ethics, the basic task of transformation of systems and structures on the rule of men and the hands of women in public and private spheres insist based.

Women-oriented approach to the ethics of the eighteenth and nineteenth centuries, the works of people like Mary Wollstonecraft, John Stuart Mill, Harriet Taylor and returns. Women growing approach to morality is that traditional female traits such as caring, compassion, kindness, charity and education, the moral of the traditional male characteristics like rationality, justice and reason are not less important. The Carl Gilligan (American psychologist and philosopher) said for any reason women tend to speak in a tone of care, not the tone of justice. In his famous and influential "different voice," it argued that moral reasoning in men and women totally different forms it takes.

Despite this scientific approach is based on the psychology of men and women, feminists believe by exaggerating female sexual power, sexual attraction is based on certain ethical the nature of human weakness as a woman who, according to them, in the light of patriarchal rule faded, promote.

However, in recent times sexual attractiveness, physical aspects have but during pre-existing attitudes toward the body, the philosophical and religious aspects. For example, in Plato or the Greek idea of the superiority of mind over body is visible and look at the hierarchy of the mind and body are always top of mind and body knows.

But in the wake of developments in the West and the front view of the mind, body sensations, the most important traditional teachings about women's the duty of the woman to please a man. For example, Rosso nor the ultimate tool for women's honor and explicitly brought in Emile the entire training for women should pay attention to men. They must satisfy men, for them to be useful, men have loved to have and to respect them, teach them in childhood, when they grow up after them, relaxing their existence and

make life pleasant for them. It is the duty of women of all ages and the baby should be trained in this field (Rousseau, 1970: 221).

The first and second wave feminists opposed such a perspective and even beauty contests as “herds Show” called. They believed that women use cosmetics, natural hair cosmetics, answering the call of capitalism this approach has allowed companies producing cosmetics and beauty industry have some harmful but after a while the aesthetics of radical feminism was replaced by the liberal feminist aesthetics the participation of women in the beauty industry as an expression of power is competitive and believed that with this type of femininity can be a sense of power.

The body post-modern era fashion industry was a dynamic theme and multinationals make huge profits by manipulating the designs found and the beauty (adjustable between privacy and nudity) that did not exist in primitive societies, was introduced and attracted people towards physical care, self-assembly and beautify and enormous profits for the multinationals.

In this era of technology, the body's natural functions such as reproduction are assumed and the field of aesthetic plastic surgery due to rising. While the Internet by creating false desires and the virtual face is direct and objective.

The modern era saw the materialization of the body. Body to issue new sciences such as biochemistry and genetics turned out to be metaphysical mode and find the secular aspects. Western man's attitude to sex and body changes and the gender gap is typical of the pattern. The change marriage laws in many countries, sexuality outside of marriage is considered to be the norm and even the legal status of children resulting from extramarital affairs to be like others. While Western attention to personal hygiene and medical progress compounded, and pay attention to their care.

Thus, if the body was in the past, today Show and when humanity lives in Community of all people, whether at the micro level and macro level capitalist interests must be fulfilled. The ultra-modern in the world of diversity if a fundamental value is a postmodern consumption, comply, giving them attention.

Consumerism has taken over politics in the postmodern era and contrary to the spirit of the body and the mind priority and even the Bible.

However, according to feminists, female bodybuilding able to challenge the power of social and political abilities of patriarchy but this fact should not be ignored that regardless

of the potential that nature has given women the deposit, it is all talented women have their understanding and use of natural resources and can easily like the flames of love in the hearts of men and in the twinkling of an eye they bring in their catch. Thus, although the desirability of a nature lover and women, but the exploitation of these blessings to the education and training needs, as the modern era ever witnessed women with intellectual and cultural deflection and sensuality sex for economic profit is (Motahari, 1996, p. 9). Women thought West was a historical juncture has led to the mistaken belief that can be used with the beauty of the female sex, the fire lasting love in the hearts of male brought and it gave continuity to the length of a lifetime.

But public opinion against Western women sex, love never to be able to stay in the hearts of men brought abyss; it must be said that Exhibitionism, true love is the sacrifice. According to Kant says Wendy Shlit: Sexual love, her lover only as an object looks appetizing. As soon as her lover was captured and it was quiet relish the other is discarded. It sucked that lemon is like throwing away (Shlit, 2005)

Contrary to feminist thought and witness history, shame, modesty and chastity of women as moral rules and laws instinctive women through a flaming fire of love in the hearts of men and their dignity to worship raise (Durant, 1994: 614).

THE LEGITIMACY OF QUANTITATIVE RATHER THAN QUALITATIVE RIGHTS

In the West since the seventeenth century onwards took shape with the scientific and philosophical movements on social issues and the human rights movement. Writers and thinkers of the seventeenth and eighteenth centuries scattered the ideas about natural rights and human innate and immutable strange persistence among the people. Jean-Jacques Rousseau, Voltaire, and Montesquieu from this category are thinkers and writers. The basic principle that this group was concern about that human being and the natural order of creation and nature meet a series of rights and freedoms. These rights and freedoms cannot be denied by any individual or group in any way or any person or ethnic name. The results of their intellectual and social movement revealed. First in England (1668) and then in America (1776) and later in France for revolution happened and regime change and spread to other locations sign of the Declaration of expression and gradually.

The main common basis in order to revive the feminist perspective on women's rights was the issue of men's and women's similarities and differences. They see the excesses of injustice in the gender division of labor and

the separation of male and female Areas because of the exclusion of women from all areas of the development.

Since the exclusion of women from education, providing social role and work of sex and gender wage for women was documented, Feminists have prompted about words sex and gender to carry out a serious review by “being a woman”. The aim of this review is limited to the concept of “being a woman”.

Feminists claim that precisely because of the nature of the woman forged between the two concepts of gender (Sex) and Sex (Gender) distinguished and while gender differences are natural roots, the origins of gender differences in culture, not in the nature of their search. They believe should not be assumed that gender followed sex emerges. In other words, not everyone is female. Women naturally play a role, but this role is a figment of male-dominated culture.

The abolition of gender roles is considered in the division of labor, one of the goals of feminism. They believed that, in fact, the gender division of labor based on gender arises the division of labor, productive work to the men lay and homework and child-rearing are done by women (Alas and, 2003: p. 24).

The pioneers of this movement claimed without providing freedom and equality of women with men talk of freedom and human rights are meaningless. Although feminism was successful in recognition of the fact that women are oppressed because of being a woman, but taking the right path went badly wrong. We have to say yes, some days (women) claim they do not have to be women and that many of them shouting is enough. Because the man when that person is, in fact, a woman, is a tedious task (Grant, 2002: 86).

THE ROLE OF GENDER IN ISLAMIC TEACHINGS

In Islamic teachings, human dignity is drawn that human being's assessment criteria for men and women alike. Because the origin of values and virtues, soul, and spirit of man is not his body, and soul does not differ in men and women.

In many verses presented of knowledge and ignorance, belief and unbelief, dignity and humility, happiness and misery, virtue and vice, right and wrong, truth and falsehood, virtue and lasciviousness, obedience and disobedience, subjugation and rebellion, absenteeism and lack of absence, integrity and betrayal of values and anti-

values as issues and none of the attributes are neither male nor female. In other words, if the scientific and practical issues that criterion is worth there was no mention of male and female, it also certainly will not be the spirit as well as male and female.

In fact, all human beings have with different aspects. If the legislator in regulatory authorities to consider all disputes, it is going to be something impractical and impossible and If he wants, regardless of any moral difference, contrary to the principles of legislation is realistic and based on the interests and corruption. This is because legal regulations, credit is not devoted; So that genetic differences and differences due to differences in materials and corruption is the root of the difference in rights and duties and that the sentence “Analogically necessary”, that is, if the rules and social obligations, Observing the rules, can be achieved the well-being of individuals and society and because the happiness of the individual and society is more favorable, So wisdom is to have rules and rights and obligations in accordance with the facts and based on real interests and corruptions refers to both male and female.

“The origin of the differences between men and women, “is differences in body characteristics and the physical nature of each of them, which according to the Qur’an and to problem-solving realism is reflected in the Quran. This fundamental principle is not impossible, the origin of all, problems and differences and at the same time accept the necessities ignore that possibility.

The physical grace of creation is a necessity of the origin of physical competence and power of the individual and human life. But it should be noted that it summarized physical deserve to be in the “size and physical strength,”. In this regard, the flesh of men, for example, has more power, Productivity is also broader women's bodies. Or if the body is more resistant men, Women are more delicate and beautiful object. So, grace and competence and reproductive health, women and men, is dependent on the fields and fields the object of the opportunity, prosperity and productivity of the day, and if men body resistance constitutes more and stronger action and generate enthusiasm and motivation is higher, Women's bodies also produce the birth of humanity and deserve the best.

Whatever facts are available about the recent situation of Women do not have anything to do with nature and inherent merit, they are not the retardation caused by the nature and amount of merit, but also the stripping of their will and their disruption stems from repression.

What is remarkable is that quantity than quality, it is certain that Islam developmental rights it is for women and men

and never points and would not give legal for men than for women. Islam also observes the principle of the basic equality of men and women Islam is not opposed to equal rights for men and women, who matched their rights against (Motahari, 1996: p. 15). Men and women sharing in their dignity and human dignity in any way but also a lot of rules and regulations to regulate relations between individuals are established. Men and women are equal in public rights and human rights. Legal rules and regulations will not be as always "man qua man" status but also a lot of rules and regulations to regulate relations between individuals are established. Men and women are equal in public rights and human rights. However, due to differences undeniable and irreversible decline (except with femininity or masculinity identity transformation) No division of labor and allocation of tasks and functions should be staggered. Apart from the similarity is equal. Equality and similarity, not uniformity. Islam never points and preferred legal and value for men compared with women not care Due to the concomitant right and duty may be due to assignments more which is also based on the talents of different men and women, the men left, sometimes more authority also reserves is (Taheri, 2003: 79-80).

Which require the knowledge, authority is granted to all people and does not have sex.

Thus, God's attitude to women, acknowledging the natural differences between the sexes, justice, and the continuation of human life and the fulfillment of mutual obligations expression of the essence of humanity in the shadows, is possible.

CONCLUSION

The rise of feminism is the product of Renaissance and its prevalence in the field of contemporary Western thought, a symbol of gender rights that is in conflict with the realities of the natural and scientific data. Feminism in all branches and images, nothing but create conflict between the sexes and the crisis of the human understanding. Feminists ignore the roles and functions of women and men trying to create a similar artificial and sometimes subjugation of women by men.

Feminism defended of their femininity in Western societies, in general, denies any difference between men and women. And with the aim of gaining equal rights for women called for moving toward a society of one sex. The meaning of a sexual society is a society that a set of roles and tasks are preferred and respect for both sexes. By all members of society regardless of sex and age differences. In Western feminist goals is preferable that traditionally by men have

consumed and roles such as providing financial support and taking political positions and executive respect and passion, and matters relating to social relationships, housework, child-rearing, work, hobby and spiritual refreshment, it is worthless or even despised. Both men and women have been forced to fit in the same mold, a mold that may form part of the work prior to the men and women of other binding constraints helm, dry and is mandatory.

But today, according to the research, gender identity formed beyond the biological situation in terms of gender roles.

Muslim men and women retain an independent identity from cradle to grave. It is an independent legal personality of the trade and ownership. Marriage legal personality, property rights, even if the woman does not affect a person commits a civil offense, punishable by less or more penalty is not a man. If an error is made about him or annoys him seem like men are entitled to compensation.

In the value system of Islam, the human female has all the tools for spiritual development and devotion to its peak, yet the potential for becoming the mother as a whole. In this system, out of the house does not necessarily mean getting to human development, therefore, not be considered as an entry into the community for women, it is considered permissible.

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