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Saudi Women's Role in Development of Society

Masters Thesis

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## **Statement**

I hereby declare that I have written this diploma thesis solely by myself and I agree with its eventual publication in print or electronic form. All sources and literature were properly cited. The work was not used to obtain different or the same degree.

Prague, June 28, 2015

Sabra Naji Alshahrani

## **Dedicate**

To my parents, husband, daughter, and sons for your support and being with me to continue and to reach my goal, I appreciate everything.

## **Abstract**

In this research, we showed and clarified the role of Saudi women in development and to demonstrate the role played by Saudi women and the status of the effectiveness of society, although it was delayed for several different reasons, including social, cultural and economic. We explained the importance and prestige that Islam gave to women and statements in the Quran and in Sunnah agree on the importance of the work and effectiveness of women in society. Also the role of women in society is affected by the customs, traditions and interpretations of the values and traditions of society. Historically, in the beginning of the formation of the first and second Saudi states, the education of women did not play a large role except for primitive education in such matters as religion, reading and writing on a small level and due to reasons including the development of a growing, busy state. But in the Third Saudi State by King Abdulaziz bin Saud and later his sons, women's education was clear goal that set up infrastructures to make decisions in their right to education and learning. The golden age of women was in the reign of King Fahd bin Abdul Aziz and King Abdullah bin Abdulaziz. Their decisions in favor of women and opening foreign studies, has in a strong development on the academic level. In the last chapter, we did interviews with Saudi women through the Internet, we chose these women based on their struggles, the difficulties they have overcome and their service to their community in their respective fields.

## **Key Words:**

*Development:* the act to developing or the process of being developed

to begin to be seen or become active

a change occurring in a place at the social, cultural and economic sectors.

*Role:* the duty or purpose of a person or group in a particular activity or area of life.

the attitude expected from a person or group which occurs in a certain place.

*Social Difficulties:* the fact or condition of being difficult of living in a companionship to others.

the issues that a person or group face and develops them, it may be social, economic, or even cultural, it may be changed by the change of the society and it corrects the culture of the society and develops it.

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# Introduction

Development was the key demand in the renaissance of the society. Evolution and growth is the mainstay of development of these communities in economic, social and cultural areas. In conservative societies such as the Islamic Arab area, there is a great tendency to focus on the role of men. Because of the customs, traditions and interpretations of the religious inferences depending on their desires. This monopolized the role of the man and the motive to think this way. Saudi Arabia was one of these countries. In this research, we will present the role of Saudi women in the development of society and prove women's effectiveness and presence in the developmental and social field service.

We will start first with the status of Muslim women in Islam, by inference from the Holy Quran and explain the verses which indicate that in order to enable the reader to understand the meaning of these verses. Also how the Sunnah, represented in a biographical statement by the Prophet, opened the gates for women to share their opinion and advice. In the event of peace, women worked as a student, teacher, science and literary expert or a physician. In the event of war, their role is giving logistical support for fighters. Then we will discuss Arab women throughout history and what was done in the communities to give them the opportunity to participate in developing it, and we will mention female Arab icons.

Then we will discuss Saudi society, what it was like and what it has become nowadays. We will also mention what happened throughout the history of Saudi Arabia that enabled women to access education served as the gate for those women to start their careers. First, we will discuss women's studies in Saudi Arabia, then we will look at the scholarship for the Arab Countries in the beginning of the seventies until the modern era. We will compare what Arab societies and Gulf countries did for the level of participation of women in social, political and other areas.

Finally, we will give few examples out of large number of distinguished Saudi women who attained a high and important social status both at the level of Saudi Arabia and internationally. The selection of female icons was based on the diversity of the areas

in which Saudi women participated in development of the society at the social level, or in medical, cultural or human rights, as well as the importance of their role in the community. Each of these women had her own path where each one began at different times and faced various difficulties which she overcome. We will make a quick highlight to their success and participation in her community in terms of the goals reached by her service to the community starting from inside her home to her career. Her success is still continuing to where she has reached to be a great role model for ambitious Saudi girls and reached the top positions internationally.

### **Methodology:**

In this research titled by Saudi Women Role in Development of the Society, the main point and goal is to clarify the levels of development in which Saudi women has achieved, whether it was on the educational level or social level or any other standard of the many uncountable standards the women overcame. For example, the economic, political, educational or cultural levels and many others with the support of the government. In the reign of King Abdullah bin Abdulaziz, may Allah have mercy on him, which is described as “The Era of Prosperity” in Saudi women’s view, women gained the opportunity to make her own decisions in Shura Council and that is considered a great success.

This research contains several questions and from those questions is what the obstacles were for the Saudi women faced to start participating in education, to start working equally with men in the eighteenth century and what the levels she had to pass were to reach her position in the current time. We can also see that women had a wide opportunity in proving her presence and ability to be successful and to cooperate with the society in a larger and clearer way. That was supervised by the kings decisions in making laws which made it easier for women to achieve in many ways and in various categories of work, as well as the levels of development women have reached. As well as opening the fields of private women charities.

Another research question is how Islam took care of women and protected her position in the family and society. Islam gave women the right to participate in various

and several activities and equalized women with men in their rights and duties. The evidences used in my research concerning this is quoted from the Holy Quran, Sunnah and also from some scholars and researchers such as Mohammed Alkaby.

Following that is the fifth chapter, which contains a list of Saudi successful women in the fields of science, technology, dentistry, engineering, journalism and other fields. The interview questions were as following:

1. Why those women chose their fields?
2. What were the obstacles they faced?
3. How those women overcame the obstacles?
4. In which way they received the support from both the public and private sector?
5. Whether the Saudi women could be successful in any field? What are their advantages and disadvantages?
6. Their view as successful women in the society of the future of Saudi women.

At the end of the research we describe Saudi women as responsible, that she is as good as the other nations' women and that she reached high levels and great successes.

## **The place of women in Islam (Hanbali):**

This chapter focuses on the attention of the Islamic religion on the position of human beings which is higher than any other creation. Human beings are the highest in their position because of their minds and ideas of thinking, using their gift from god in the available to them so they can live. This gift of mind is given to male and female human beings and there is no differentiation between them. The religious text in all religions unite to make people seek knowledge and have the right to own property and behave with that property. Sunnah came up with a detailed description to what the Holy Quran mentioned, and that is to clarify the meaning of these texts.

### **1.1 In the Holy Quran:**

The light of Islam dawned in the era which the females did not have any value in the Arabian Peninsula or in other civilizations of the time. The Roman and Greek philosophical research was mainly focused on females and described her as a type of animal. Men were disappointed if they got newborn females, and their face turned black and they disappeared from their tribes, as if it was a stain on his forehead, Almighty said:

- And when the news of the birth of a female child is brought to any of them his face becomes dark and he is filled with inward grief, he hides himself from the people because of the evil of that whereof he has been informed. Shall he keep her with dishonor or bury her in the earth? Certainly evil is their decision-

If the father gets a baby girl, he gets angry and upset. He does not want anyone to see because it is considered evidence of poverty and shame.

During the time of Ignorance (the period before Islam), people were unaware of women's virtue. Men could not do anything other than murder his female newborn and bury her. They thought they were doing the right thing however, the Quran in the following text strongly refutes it:

-And when the female (infant) buried alive (as the pagan Arabs used to do) shall be questioned for what sin was she killed? – Al Takwir, 8-9

At Judgment Day the young girls will tell the reason for their murder at the hands of their parents. This metaphor in the Quran indicates the abominable crime that was happening in the Ignorance era.

In the midst of those senseless ideas, we find that the Quran describes women as one of the two parts of humanity, as it says:

- O mankind! We have created you from male and a female and made you into nations and tribes- Al Hujurat, 13

In this verse, it is clear to us that women are an integral part of the composition of the community, and that they are an important part of the structure of humanity. Females are like males. They form the basis of society without any difference between them.

On the other hand, females are independent, similar to males without any difference between the female and the male. On the contrary to what the Book of Genesis in the Bible says, that the female is created from the rib of Adam, Almighty says:

- O mankind be dutiful to your lord who created you from a single person and from him he created his wife and from them both he created many men and women.- Al Nisa, 1

Through the link between husband and wife, they form One Soul, which is Adam and his wife, Eve. Together they started the descendants of human society. The meaning of creating them is the creation of gender, both males and females, who are identical in values. If this were not the case, life would not go on according to the verse. We can infer from these verses that both males and females are full human beings and there is no shortage of female humanity. Any difference between them from that point is based on a false idea or theory.( Mursi, 1997, 81)

Divine Providence has included mankind, which made him the best of the entire creation. When Almighty created the sun and the moon, it was not for a specific gender, but included all the children of Adam as a whole, saying:

-And indeed we have honored the children of Adam and we have carried them on land and sea and have provided them with lawful good things and have preferred them to many of those whom we have created with a marked preferment.- Al Isra, 70

In this verse, the Lord's statement honored humans. One of God's many blessings is the mind, we can identify and use to separate the good from the evil. For that, men and women are both equal in the eyes of Allah. The one who believes in Allah and the one who does good work will be rewarded and are both equal in the eyes of God. Almighty said:

-Whoever works righteousness whether male or female while he or she is a true believer of Islamic monotheism verily to him we will give a good life in this world and we shall pay them certainly a reward in proportion to the best of what they used to do.- Al Nahl, 97

In this verse, Allah mentioned the equality between men and women in the religious duties and of the good deeds. Almighty says that performing the acts of worship to the fullest and having true faith will be reflected by having a happy life and tranquility. In the judgement of the afterlife, they will both be judged by their patience and deeds.

The expression of the Quran, in the creation of women is that Allah made the sanctity of the female as sacred as male sanctity. Killing one of them is equivalent to killing all people. Almighty said:

-If anyone killed a person not in retaliation of murder or to spread mischief in land it would be as if he killed all mankind and if anyone saved a life it would be as if he saved the life of all mankind.- Al Maeda, 32

It is explicitly stated in this verse that the human spirit is to remain free from abuse in any way or by any person, whether male or female (who are equal in this matter). If a person is assaulted in any way, it is as if the person committing the abuse assaulted all humanity with all of the intensity and seriousness of the matter.

Killing women is counted as killing the whole mankind. Killing one person is the same as killing all people. Can you imagine any honor for women more than that? It

expresses the view of Islam of the two halves. One view is that souls are considered as a subject for retribution in the afterlife without regards to whether the soul is from a male or a female. Almighty said:

-And we ordained therein for them: life for life, eye for eye, nose for nose, ear for ear, tooth for tooth and wounds equal for equal.- Al Maeda, 45

In this verse, equality is clear to us between men and women, that if the murderer is proven guilty he or she will be judged. The judge does not exclude people by gender.

Allah also describes that someone who does not judge in this manner of “eye for eye, nose for nose” is unjust and He says:

- And whosoever does not judge by that which Allah has revealed such are the polytheists.- Al Maeda, 45

The referee or judge cannot refuse to implement it simply because of his penchant for one of the parties. He must reform the issue amicably and to the satisfaction of both parties.

The Prophet made the blood of Muslims in one piece. He describes conscience of everyone as one conscience and says: «Muslims commensurate blood and seeks the least discharged, they are the hand of others». Women and men share respect for each other and every member in the world.

Women and men who do not participate in the death penalty are not necessarily subject to the same rules if they participate in the collection of blood money (which some families ask instead of the death penalty). This is because the standard in the death penalty is different than the standard in blood money. Considering that the murderer has executed a victim, he may get death penalty based on the choice of the victim’s family’s opinion. The blood money is to determine the loss and physical damage suffered by the family. There is no doubt that the loss of the family by losing their father or man is greater than the loss of a female, although the sadness is the same. Therefore women’s blood money is half men’s blood money, and that is because the man is the one who takes care of the family. This does not mean there are humanity differentiation. This is only to



show the reality of the roles of both men and women and that they are not identical to each other in all areas. As for what is due to the psychological and spiritual issues when we talk about women and men, no doubt there is a clear difference between men and women from this angle. The difference is that women have passionate emotions full of kindness and balance and her spirit is humorous and sensitive.

### **1.1.1 The Terms of Rights and Duties:**

Having equality as a main principle in Islam is true without any doubt, and there is no need to bring texts proving that. The international meaning of equality is the infinite equality, on the other hand its meaning in Islam is that equality and justice don't have to be together. "Justice may occur by equality between the genders and may occur by separating them in judgements. That is the view of Islam, where it sees Islam as the origin responded by exception. Meaning that it is the majority of the judgments of human beings, and that it is not ignored except if it is highly needed. Equality and specialty are not meant for the person himself but for the others." This pushed Sheikh Ibn Othaimeen (an important icon of Islam) to say: "It is a mistake to Islam to say that it is the religion of equality, but it is the religion of justice, which is to combine the equals and separate the unequal." Islam's Sharia gave women and men rights and duties which is suitable for the nature of those gender. Islam is able to achieve what the west failed to do because it is the only religion that equalized men and women without entering them in a war between themselves. In other words, their rights are exchangeable between men and women. They are responsible, there is no work women could do to men without a work the man should do. They are equal in their souls, feelings, and minds. They are both full human beings who owns their minds and hearts, so it is not equal go have justice controlling a gender without another.

Source: <http://m.oujdacity.net/national-article-75573-ar/>

Women in Islam gained wide rights given by the books of the scholars. There are some sections we cannot refer to, but we will quote some of them. In the Quran it was revealed that women were deprived of their most basic rights, even inheritance. This money was instead passed on to others. In this atmosphere full of denying women's

rights, Allah revealed an entire Surah in the Quran, called AlNisa which is one of the longest Surah and is the fourth Surah of the Quran. It has one hundred and seventy six verses. It is a Medinan Surah and is so named because of the subject of its verses is women. Some scholars said, "It was named AlNisa Surah because it opened the remembrance of women and some of the provisions relating to them". Some statements from the Quran have addressed the issue of the division of the inheritance in a detailed and clear way. Allah says:

- There is a share for men and a share for women from what is left by parents and those nearest related whether the property be small or large (legal share).- Al Nisa, 7

In the statements of inheritance, such as this verse, the right to inheritance is equal for men and women. Each inheritance has a specific share imposed according to the kinship to the deceased and according to the number of heirs. No one can refuse to acknowledge this, according to Sharia law. However, those who disagree with the amount of inheritance have the right to resort to the law.

Thus, the ring that surrounded the case of women is broken and between them and the inheritance in the private Surah named AlNisa. In some cases, according to the AlNisa, the inheritance of the woman is equal to the man's, in other cases, it is either less or more depending on the family. Sometimes it is thought that if the inheritance is unequal, that is not fair, but that is not true. There can still be fairness based on other factors. As is clear to those who observe Islamic obligatory prayers, it depends on whether the deceased is the father or the mother. In one case, the male gets twice the inheritance of the female. In the case where the deceased is a child, then parents are treated equally. Almighty says:

- A sixth share of inheritance to each.- Al Nisa, 11

If wife (who died) left a husband and daughter, then the daughter would inherit half and the husband a quarter, the female inherits twice as much as the male, the Almighty said:

- You get a fourth of that which they leave after payment of legacies that they may have bequeathed or debts.- Al Nisa, 12

According to other forms of obligatory prayers which were explained by the scholars, the difference of inheritance was primarily in the division of properties and is collected by the relatives in terms of title and the responsibility for spending, the closest relative comes before the furthest. The family member in charge of spending inherits more than others. This system can seem unfair to people who are not knowledgeable about Islamic law. However, the Almighty said:

- For men there is a reward for what they have earned and for women there is a reward for what they have earned and ask Allah of his bounty surely Allah is ever all knower of everything.- Al Nisa, 32

Many examples demonstrate this and the most important example is where Allah announced the independence of each of the men and women in their rights and their property and their enjoyment of them. Dowry is a gift from the husband to the wife. It has an influence in the revival of the woman's personality and the survival of the marital relationship. If the man marries with a dowry that does not have a disclaimer for his pledge, he must give what he promised on his pledge, the Almighty said:

- And give to the women whom you marry their Mahr (obligatory bridal money given by the husband to his wife at the time of marriage) with a good heart.- Al Nisa, 4

Once the dowry is given to the women, if the man wants to use any of it, the woman is free to choose what to do. Almighty said:

- If they of their own good pleasure remit any part of it to you take it and enjoy it without fear of any harm.- Al Nisa, 4

The Quran condemns husbands who are abusive towards their wives in order to use the dowry. Almighty says:

- And you should not treat them with harshness that you may take away part of the Mahr you have given them unless they commit open Fahishah (illegal sexual intercourse or disobey their husbands) and live with them honorably.- Al Nisa, 19

Then Allah confirms once again that even if the husband has many debts he still cannot take the dowry. Almighty says:

-But if you intend to replace wife by another and you have given on of them a Qintar (great amount of gold) take not the least bit of it back would you take it wrongly without a right and manifest sin.- Al Nisa, 20.

### **1.1.2 Duties Placed on Women:**

The cooperation between the members of the global community is necessary for survival. If we subtract the cooperation of any member from society it will collapse. The family is a small community and is a building block for larger communities. There can only be family life through cooperation. According to the Quran, cooperation is essential to community. The Almighty said:

-And they (women) have rights (over their husbands as regards living expenses) similar.- Al Baqarah, 228

If the family is keen on religion, they take this verse as a statement that both the husband and the wife's rights and duties are committed to building a small entity in the community, a family.

The meaning of the verse, when looking at the Islamic family, shows the responsibility of women in child-rearing, which is not easy. But this cannot be done except by a mother whose heart beats with kindness and tenderness. It is claimed that the nursery can replace the mother for these jobs, but that is a mistake. However, the nursery can support her by attending to the needs of the child, especially a working mother can contribute more time to society. The methods of education do not stop at the level of attention to nutrition and literature only.

Because of the big responsibility of child rearing placed on women, there are also duties placed on men to support the women by providing for her necessities, saying:

-The mothers shall give milk to their children for two whole years (that is) for those (parents) who desire to complete the term of suckling.- Al Baqarah, 233

It also refers to the responsibility that lies on the man in terms of providing subsistence to his family by saying:

- The father of the child shall bear the cost of the mother's food and clothing on a reasonable basis.- Al Baqarah, 233

This verse clarifies that the sole responsibility for feeding and caring for children falls on women as mothers. In contrast, the father's responsibility is to provide physically for his children, his wife and to take into account the needs of this family, to the best of his ability. There was a unique interest among Arabs before Islam in protecting the dignity and safety of women. They did this by providing housing so that women shall have freedom and privacy. When women were abroad, it is stated in the AlNisa Surah that required her to wear something that covers her and ride Hawdaj (a type of chair used for women to transport in the early eras) when traveling, in order not to be seen by outsiders.

It was the women before Islam such as doctor Alshifa daughter of Amr, business woman Khadijah daughter of Khowailed and even women of a high rank as is the case with Balgees Queen of Saba, Queen Zenobia of Palmyra and Zabiba and Shamsi queens of Kedar and high positions, who come to mind when we talk about the icons. The role of women was not only in social life but also in the heart of political life. Even in the field of tribal relations women often participated in resolving the conflict between tribes or, on the contrary, inflaming differences and igniting a war, this very ignition happened in Alpsos war, which was named after Alpsos, Hind daughter of Atabah in the battle of Ohod, and Aisha daughter of Abu Bakr in the Battle of the Camel. Overall, women's political participation was from behind the curtain, which made their participation marginal at times and sometimes hidden. Those who were unknown did not get the mention of anyone, but the ones who had good luck and were known, entered the gate of history and were stated in its records.(Alkaby, 2009, 47)

Our historical sources have recorded many women who built themselves distinct success stories, or were known for their strong personality or their just mind. Zarga Yamamah had an amazing foresight, Halah cut through the veil of justice with her literature, Khadija daughter of Khuwailed had the trade equivalent to one-third of the entire Mecca trade, Filah Alanmaria was an important merchant who traded independently, Khalidah daughter of Abd Manaf and Sahr daughter of Numan were

known for their wisdom, intelligence and perfection. These Arabs were solving quarrels overnight and problems of genealogy. There is also Khawla, daughter of Alazwar the courageous knight, and veteran poet Khansa.

Overall, it can be said that the status of women was not the bad image that some are trying to paint. Women's rights were not completely encroached upon. For example, women were free to choose their husbands, also enabling her to refuse a marriage proposal. What is naming some tribes after mothers like Muzaina and Bjeelh and Bahilah, but evidence of the high position of women in that time?

Sheikh Dr. Abdulatif bin Abdulaziz Al Sheikh, the second main assistant secretary of High Scholars in Saudi Arabia previously and the previous private counsellor of the Prince of Riyadh. Dr. Abdulatif clarified that having men and women together in the ages of the Sheikhs goes with what those Sheikhs showed in their books and Fatwas of the sin pictures of having the two genders together. Their actions goes with their speeches, and Dr. Abdulatif said in his article: The nation has agreed that the Sharia was made to protect the five necessities: the religion, the soul, the mind, the generations and the money. If those necessities are lost, or one of them, the nation would collapse and generations will be putrefaction in current life and the afterlife. Many people nowadays talk about having men and women together (meaning the men who are not Mahram for women) in one place. The Sheikhs got divided in to main groups. One says that it is infinite sin, and the second group says that it is infinite permissible. That made the people curious, some of the people got very strict in the unlikely way while on the other hand some got very open in a sin way! The Sharia is so simple and helps people know the right thing from the wrong thing. It is no secret to any Muslim in our country the situation of people in the shopping malls and public places what occurs of having men and women together. This type is forced by the necessity and need, and this has happened a long time ago, it happened even before Islam. The Sharia did not forbid it at all, but gave it some conditions such as having the limits for women to not have big sins as a result.

Source: <http://www.alarabiya.net/articles/2010/05/17/108792.html>

## 1.2 In the Sunnah:

Islam surrounded women with a fence of care and attention, increased her status, bestowed honor upon her, and treated her well, whether she was a daughter, a wife or a sister. Islam invested in the humanity of the principle of distinction between men and women, and revealed the idea that had not been reported in previous religion or creed: that women and men are created out of one kind.

Islam, in this matter, did not stop only at maintaining a woman's right to live, but it wanted to treat them with benevolence. A small manifestation of the honor given to women by Islam is as The Messenger of Allah peace be upon him, said:

- The person who takes care of his daughter/sister and provides her with their needs and wants and treat them in a good way, it will be a reason to not get any punishment-  
(Narrated by Sindi and Ibn Majah, 3669)

And:

-The person who has a daughter and did not kill her (as Arabs did before Islam) or offend her and treated her equally with her brothers, it will be a reason to go to paradise.-  
(Narrated by Abu Daod, 4979)

Another of the manifestations of Islam's honor for women, is that which gave her the right to control her money and the right to own property without it being necessary to discuss with the husband. Islam treated women's financial independence quite like that of the man; she may buy and sell, rent and lease, and authorize her finances as she sees fit nobody can stop her, so out of the verse:

-If then you find sound judgment in them release their property of them.-

Another way Islam honors the wife is to give her fair rights, says the Messenger of Allah, peace be upon him:

-The perfect believers are the ones with the best behavior and the kindest with his family.

- ( Narrated by Tirmithi and Ibn Majah, 46907)

Also, the right to choose a spouse and to respect the woman's will is crucial to her power over her own life, and most crucial to her future. This has reflected the right of virgin women in choosing a husband, as the Messenger of Allah said:

- The girl has the choice of accepting or not in the marriage situation and no one can force her. - ( Narrated by Bukhary, 32)

Then, when she becomes a wife, the religion's Shara emphasizes treating women in a kind matter. The way a man treats his wife indicates the worthiness and ethics of the husband. The Prophet was peace be upon him a role model in this regard; he was very tender and kind with his family, as narrated from him.

Aisha (The prophet's wife) was asked: what did the prophet do to his family? She said: He took care and served his family, and when the prayer comes, he goes to pray. This means that the prophet as a person took care of the family and provided them with everything they needed and wanted and was an active person in the family and society. (Mohammed, Ali Alqotb and Mohammed, Omar and Ahmed Abduljawad Aldomy- Women around the Prophet (peace be upon him) - Sharif Alansari's Sons Company.2009)

It has also been said about Prophet Mohammed:

- Everyone is responsible and everyone will be asked about what they are responsible for ... the man is responsible for his family, and he will be asked about his responsibilities, and the woman is responsible for her husband's house, and she will be asked about her responsibilities. -( Narrated by Abi Jahm Baghdady, 35).

And also: -The best of you is he who is good to his family, and I am the best of you to my family. – (Narrated by Tirmithi and Ibn Majah, 46907).

-Live with them honorably if you dislike them it may be that you dislike a thing an Allah brings through it a great deal of good.- AlNisa, 19.

This is the life of the wife of Virtue becoming balance to the good things to Allah when Muslims anticipate the love of God and to his satisfaction, he said, peace be upon him:



-They are the complete believers in faith who are the best in their attitude and the kindest to their family- Narrated by Tirmithi, Abu Dawood and Ahmed, 90.

-Advise the people to treat women in a good way-( Narrated by Bukhary, 4890).

Thus, the marital relationship is a series of reciprocal rights and duties, which are based on the principle of giving and receiving. Allah commanded for the wife decent housing proportionate with the financial ability of the husband, he says:

-Lodge them (the divorced women) where you dwell- AlTalaq, 6.

Loyalty to the wife after her death was shown by the Prophet, peace be upon him. The finest example of that was, out of his loyalty to his wives, he sends them gifts and prays for them. One of the honors Islam gave to women is the elevated status given to the mother. Allah commanded that after worshiping him, Almighty said:

-Worship Allah and join none with him and do good to parents- AlNisa, 36.

Ibn Abbas said: he wants righteousness, honor them with kindness, and with the soft side, not toughen them in the answer, and neither shall narrow consideration to them, nor raise his voice to them, but will have to be between their hands like the poor in the hands of their master full of respect for them. The Prophet carried raising children as a fidelity, Allah says: - and we have joined on man to be dutiful and kind to his parents- Ahqaf, 15. Allah says:

- And your lord has decreed that you worship none but him and that you be dutiful to your parents; if one of them or both of them attain old age in your life say not to them a word of disrespect nor shout at them but address them in terms of honor- (Isra: 23-24).

Allah has ordered to worship him alone in the verses, and equates worshiping him with respect to parents. This demonstrates the importance of honoring the mother and father, and forbade the children to tell the parents any bad word, not even saying “Uff” which is the lowest rank of bad sayings. Children shall not ignore their parents nor say bad things but instead the children should speak to the parents in a gentle and kind way, and say kind things, especially to the mother. They should care for their parents in the event of old age and weakness.

- A man came to Allah's prophet and said: O Allah's prophet, who is the most deserving person for my best treatment and care and stay with their entire life? He said: Your mother, then the man said: then who? The prophet replied: Your mother, the man said: then who? The prophet replied: your mother, the man said: then who? The prophet said: Your Father. – (Narrated by Bukhary, 5626).

In the Hadeeth, we can see that The Prophet recommended the mother three times. It is the responsibility of the son to cover the mother's expenditures as long as he is able.

That is the law of Islam that has kept women's rights, privacy and preserved her dignity and prestige. This law has raised her, proven her existence, and given her mind. It honors her free will, glorifies her mind, and removes the injustice, and enhances her obedience to Allah. Her heart is pleased by the remembrance of Allah, and she is adorned by the guidance of her Creator. Islam is really and truly as said of it by Allah:

- And indeed we have honored the children of Adam and we have carried them on land and sea and have provided them with lawful good things and have preferred them to many of those of whom we have created with a marked preferment- Isra, 70.

Honoring women to themselves, is like honoring any gender. Islam came and bestowed upon her the greatest honor and made her and men alike.

As the Messenger of Allah blesses him and his family said:

-The Women are the sisters of the men – (Narrated by Bukhary, 5721).

Islam has decided to equate males and females in their humanity and in their worshiping duties of all things. Nothing is distinguished between males and females except for the nature of their structure, both psychological and functional. Quran has warned that Ignorance of the facts undercuts women and considers it a shame to get rid of her by murdering her in their childhood:

-And when the news of (the birth of) a female (child) is brought to any of them his face becomes dark and he is filled with inward grief he hides himself from the people

because of the evil of that whereof he has been informed shall he keep her with dishonor or bury her in the earth- Al Nahl 58-59.

In the face of this unjust Ignorance, the Prophet peace be upon him singled out daughters and sisters and preached about paradise granted for providing the best female care of the sisters and daughters, he said:

-Who had 3 daughters or 3 sisters, or 2 daughters or 2 sisters, and treated them well and did not pass the red lines with them, he shall go to heaven. –( Narrated by Abu Dawood, Tirmidhi and Ahmad, 48).

As mentioned in another Hadeeth, the reward for treating women well is to reach the highest heaven, where God's prophets and righteous worshipers go. The Prophet Muhammad, peace be upon him said:

-Who raised girls until they grow up, me and him at doomsday are like those (he put his two fingers together), that is, it joins the Prophet peace be upon him in paradise, as adjacent as two fingers in the hands of one of us.- Narrated by Muslim.

All this persuasion and ideas of Islam invalidates the principles held during the time of Ignorance about the derogation of the “precious happiness” (meaning women). The Prophet peace be upon him, wishes for women to be loved says:

- Do not hate girls, they are the precious happiness. – Narrated by Ahmad, 25.

Islam is opposed to preferring men over women, and heaven is promised to those who were kind to the female and protect her. Islam recommended under the auspices of the female, whether daughter or mother or wife or even a nation, to always care for their rights even in the case of slavery. In the Hadeeth, a person with three daughters gets their reward twice. Having three daughters, raising them up, educating them and supporting them was encouraged and resulted in a great reward. Ibn Majah said that Ben Amer Atabah, may Allah be pleased with him, said: I heard the Messenger of Allah, peace be upon him say:

-Who had 3 daughters and was patient with them, and fed them and got them some clothes from his income that will be a reason to not get any punishment in time of Judgement. - Narrated by Bukhary, 78.

Islam elevates the status of women, and raises her position to be equal to men in many regards. Women are commanded in the same way as men with regards to faith and obedience, and are considered on the same level as men in the time of Judgement. They have the right of expression, the right to promote virtue and prevent vice, and the right to call to Allah. They have the right to own property, buy, sell, inherit, and give charity and authorization. It is not permissible for anyone to take her money against her will. She has the right to a decent life, to not be assaulted, and to be free from injustice. She has the right to be educated, but she must learn what she needs in her religion. At the beginning of Islam, women succeeded in contributing to many areas of society. The Prophet Muhammad, peace be upon him, encouraged her and ordered her to do even more, while guiding her and pushing her towards the position that best suits her. Women have played an integral role in all areas of Prophecy and have been present with the Prophet Muhammad peace be upon him since the beginning. Khadija, daughter of Khuwaylid God bless her, was the first wife of the Prophet, peace be upon him, and was the earliest women from the immigrants to Ethiopia, and the second migration to Medina and recorded the finest stories of loyalty and patience and has been present in numerous areas.

### **1.3 The Presence of Women in Islamic Society:**

#### **1.3.1 Presence in the Economic Field and Contributions to it:**

Muslim women have been present in the economic field since the beginning. Whether she was working with her husband or alone for her family-sustaining and providing for their needs she gives to charities and contributes to the community.

The knowledge of women's role in economics comes from large correct purified texts. The diversity of women's economic activity and the plurality and breadth of its dimensions and boundaries are exemplified by the saying reported by Aisha, may Allah bless her. She reported that the Messenger of Allah, peace be upon him, entered and said:

“buy and release, the loyalty to those women.” This means they can do business and utilize whatever she may gain from her work in field of charity or in any field she wants. Several Muslim women have emerged in this example, Khadija God bless her, as well as Umm Ammar, cousin of daughter of Ka'b Ansari, who made military contributions, as well as the Prophet's wife, Zainab daughter of Jahsh, who sold and donated her handmade work, and many others. So, the society slowly recognized the rights of women in the world of commerce, and their right to dispose of their own money (either earned from work, inheritance, or gifts) in whatever way they deem fit. As time has gone on, women have continued to play a role in economic life. As long as women act in accordance with Sharia law and Islamic literature, their religious life shall not prevent her participation in economic fields. Scholars have decided that women are equal to men in the enjoyment of both types of eligibility:

Eligibility is obligatory as the consequence of the duties of a Muslim in the Islamic religion, such as Zakat money imparted once a year to the needy in the community. On the other hand, civil performance and eligibility performance enjoyment provides full financial rights as long as money is earned in a legitimate way such as selling and buying, power of attorney on behalf of a work in corporate areas, or management. BinBaz said “Having women able to work as men are able, and having women able to open their businesses as men are able, that has to be in a way that does not get danger on their religion, honor, and does not occur danger on men. Men working together without women is safer for both. Women and men may work together if necessary. For example, if the women needs someone to guide and help them and vice versa but with the limits and red lines. This is what the Prophet – peace be upon him – did, where he talked to women, guided them, and answered their questions concerning their issues as women.”

Source: <http://www.binbaz.org.sa/node/4110>

### **1.3.2 Presence in the Areas of Health and Nursing:**

Sunnah have shown the lead in this field for the Muslim woman. In the Covenant Prophet's times, she was a doctor and nurse and watched over the health and safety of the people. In conditions of both peace and war, she supervised medication for the sick and wounded and followed up with visits to them. When the Prophet, peace be upon him, went to war he brought Umm Salim and the women of the Ansar to treat the wounded. Furthermore, medicine was a chain throughout history that connected Muslim women. The most prominent Muslim Women in the field was Alshifa daughter of Abdullah Qurashiy. She was named Shifa for her ability and experience in medication. She is known for her good character, her intelligence and her knowledge in science. She was encouraged by the Prophet Muhammad, peace be upon him, to practice medicine for the treatment of sores using herbal treatments. She became an expert in it and is mentioned in the history books of medicine. (Alkaby, 2009,49)

### **1.3.3 Presence in the Field of Teaching and Learning:**

Women were highly aware of the educational aims of the Prophet and were present at the Prophet's lessons, peace be upon him, and his speeches and sermons. She learned from these sermons and turned them into action and conveyed the knowledge to other women, to her family and children for generations. Muslim women were not satisfied with this. Instead, they asked the Prophet to offer them their own councils of science and Islamic issues that were relevant to women specifically. So, she became a researcher and a student of science. Long after the sermons, she debated and discussed the various topics until she reached the correct answer. Abi Sa'eed Alkhudary, may Allah be pleased with him, said: A woman came to the Prophet, peace be upon him, and said: O Messenger of Allah! Men went with your sayings, Make for us from yourself one day to come in it you teach us the knowledge of God," he replied: "come together on such and such in place such and such" and together they selected the time and place to meet. Then the Messenger of Allah, peace be upon him, came to them and taught them the knowledge of God. Then he said "if any of you have lost three children, you are protected from eternal pain." A woman of them said: O Messenger of Allah! And two? So she repeated it twice, and then he said: (two and two and two). This is a modern indication of

what it was like for the followers who were keen on knowledge, from science to the provisions of religion and life. Additionally, it shows that it was also permissible for women to sit in the same place as the men and discuss topics of science and religion. These discussions are essentially what is now known as university.

The wives of the Prophet, peace be upon him, were a platform for science and jurisprudence in matters of religion. In the foreground was Aisha, who had a great amount of knowledge, literature, genealogy and poetry. The Prophet listened to her poetry and appreciated it. Two hundred and ninety nine of the Prophet's followers all acquired knowledge from Aisha, 67 of the followers were women. Of these 67 female followers, there are various who are known for science. Some were Asma, daughter of Abu Bakr, Juwayriyah daughter of Alharith, Asma daughter of Umayy and many others. Some women taught the famous scientists and instructed them by their own hands to be orators, about the statutes, arithmetic and religious advising, as well as about the science of language and poetry. Some of the famous scientists who have learned on the hands of women scientists are Ibn Battuta, Sheikh Taqi Allah Sobki, the scholar Ibn Hajar Alasqalani and also Imam Althahaby.

Muslim Women played a prominent role in the Islamic scientific community. They learned, taught and travelled in order to seek knowledge and students came to them to learn as well. Women's work was documented in books and they consulted in public affairs. They were not confined to the house or a captive of the profession, but they were available in every suitable area for them. They are covered by Sharia and is backed up by chastity, modesty and purity. (Alkaby, 2009 ,56)

#### **1.3.4 Women's Presence in Battles with Armies:**

Muslim Women were present in Islamic battles and were also present at immigration and they witnessed all the battles. This was proven in the hadeeth. Those who attended the battles and reported on them also confirmed that they have gained this honor. Umm 'Atiyah, a follower from the Ansar said: I battled alongside the Messenger of Allah, peace be upon him, in seven battles, I take care of their own quarters, make for them food, heal the wounded and take care of the sick. Alrabee, daughter of Mauz, God

bless her, said: We invaded with the Messenger of Allah, peace be upon him, and we served the people drinks, and took the dead and wounded to the city.

We cannot hide that war methods and strategies have changed, and there are many ways in which women have played a big role. They contributed in supporting the armies and providing the military needs through their effort, intelligence and ingenuity. If women were not well suited to a certain activity, then they should not be present in it. Nowadays, we can note that women have been involved in the most important war battles and weapons developments, sometimes to a greater extent than men. (Alkaby, 2010: 65-67).

### **1.3.5 Women's Role in the Society:**

In response to women's observations of social changes and their participation in events during times of war and peace, they have been lead to heed the call of the Prophet Muhammad, peace be upon him. They focused on the public affairs of the nation in the same way as men did. In addition to their participation in social life at all various activities, women also held posts in state facilities and public offices, such as the judiciary, accounting and price control. Alshifa, daughter of Abdullah Almakhzomi was mandated by Caliph Omar ibn al-Khattab, may Allah be pleased with him, to monitor prices and watch out for accounting fraud in prices. She is described as a judicial executive and also serves as the embodiment of the Promotion of Virtue and Prevention of Vice. Samra, daughter of Nhiek God bless them also played a similar role. The presence of women and social participation is also exemplified by Zubaida wife of Harun al-Rashid through her participation in providing water to pilgrims.( alkaby. 2009, 63

Once, Zubaida travelled with her husband, Harun al-Rashid on pilgrimage from Baghdad to Mecca. It came to her attention during the journey that the pilgrims needed water in order to not find the journey so arduous. She thought, "Why do not I move to build the project to serve the pilgrims through the course of the river by making wells of water stretching from Iraq to Mecca?" This idea was thought about by many, but only begun after Zubaida had the idea while performing Hajj. She made the decision to build the wells, gathered engineers and workers and leaders and ordered them to build wells regardless of the cost, saying:" I would do this project even if it cost me a dinar for every



fell of an axe.” She performed a thorough survey and found that she needed to make 20 wells between Baghdad to Mecca. She then ordered the digging of these wells. She spent an estimated one million and seven hundred thousand weight of gold on this project.

During the completion of the project, there was a question about how to connect the wells to each other. They constructed underground stream bringing water from one well to the other. Every well also had an underground stream of water on the right and left so that they did not run out of water. In this way, she connected all the wells in the watery course from Baghdad to Mecca. The next step was how to keep the water cool. Engineers suggested that shut one path and use some of the other holes so that the pilgrims used the water during the long road of the pilgrimage. Also those in charge of the construction tried to build a design that was not affected by floods or weather factors do not destroy the dam. This projects was named "Zubaydah’s Wells."

Indeed, the project was considered and still is among the most important historical places in the Kingdom of Saudi Arabia. Spanning from thousands of years ago to this day, they continue to have large affect. They have immortalized the history of this great woman whose only objective was to provide water to the pilgrims.

The most striking feature of this story is that her husband, Caliph Harun al-Rashid, did not discourage her from pursuing her dream. Her husband was not her biggest obstacle as is now the case for some prominent wives in various fields. He did not demolish her resolve or belittle her capabilities.

### **1.3.6 Presence of women in political matters:**

Women have participated in political campaigns and their contribution had a critical impact. One example of this strong role is Umm Salamah. Her advice saved her nation through the ages and God made a lot of good from her advice for the Muslims about the issue. Her advice was just and did not violate the Prophet Muhammad, peace be upon him, in Khudaibiya and it helped complete the writing of the Magistrate. The Prophet, after he had finished writing the Magistrate, asked his followers to make a sacrifice then shave their heads. Even after saying it three times, no one did it. So, he came to Umm Salamah told her what had happened with people. Umm Salamah said: O Prophet of Allah, would you like my opinion? Go out without saying anything and make a sacrifice. Then find someone to shave your head. Then go out to the people and let

them see you, so that you may be an example. The people followed his acts. One of the most important instances of women's contribution to politics was when Abdulrahman bin Auf consulted all people including women to choose their leader, as stated in the Qur'an (and ordered them to mutual consultation). This means that if Muslims disagreed on something, they consulted those who have a strong opinion, a sound mind, and are known for their wisdom and vision. (Alkaby, 2010: 80-81)

The Prophet Muhammad, peace be upon him said: (Religion is advice: Allah and His Messenger, Quran, Muslims leaders and then the public). They share their opinion if they do not find any clear evidence in the Qur'an and the Sunnah and in from the scholars. If they do not find this clear evidence, then the Muslim leaders contribute and those who have the knowledge to participate in the beneficial advice. The public is because some have large amounts of experiences and knowledge which can be helpful to create a strong society.

Women have such a broad influence in all facets of life that no one can doubt their importance. Only through a misinterpretation of Islam can a women's way through the door of life be blocked. Women's abilities are on the same level as those of men in areas such as creativity and innovation. However, it was not so long ago that women were new in the fields of life and it is necessary to assist women and lift them up.

## **Women in the History of Saudi Arabia**

This chapter focuses on the attention of the Islamic religion on the position of human beings which is higher than any other creation. Human beings are the highest in their position because of their minds and ideas of thinking, using their gift from god in the available to them so they can live. This gift of mind is given to male and female human beings and there is no differentiation between them. The religious text in all religions unite to make people seek knowledge and have the right to own property and behave with that property. Sunnah came up with a detailed description to what the Holy Quran mentioned, and that is to clarify the meaning of these texts. This chapter shows the historical periods of the Kingdom of Saudi Arabia in all its stages and circumstances. This chapter clarifies the importance of the Saudi women role development in the political and social level as well as in the educational level. During the Saudi women's development, they participated in teaching children the basics of writing and reading, and things that are important in the eyes of their religion. Teaching the children occurred in houses and was in limited numbers, and that is because of the issues they were living in their social situation whether individually or on the Saudi level, especially in the first and second Saudi state. After the unite of the Kingdom of Saudi Arabia (in the reign of King Abdul Aziz) and after the appearance of petrol, the situations started changing. This new version of life gave universities, and gave women the opportunity to be provided with knowledge and education, and finally to be prepared to work and participate in a large way to be fully equal with men.

### **2.1 Saudi Arabia in the Beginning of the 18th Century:**

The period for historical development for Saudi Arabia passes through a number of stages where each stage has its influential personalities and circumstances of politics, economics and security. The first Saudi State and the second Saudi State were made up of multiple leaders who were independent and sovereign, almost like emirates each with an Amir. All of them desired to expand and include other areas under sovereignty. The

Dir'iya emirate was under the rule of Muhammad bin Saud. His reign lasted nearly forty years, from the year 1726 to his death, in the year 1765.

The Emirate of Diriyah was in an important geographical position between the Ardhan Emirates. The evidence that it is in an important location is that it was attacked by the rulers of Al-Ahsa, Bani Khalid in 1720, and was able to counter it.

This emirate experienced a period of stability after the inauguration of Mohammed bin Saud who has ruled it. In the following decades, the neighborhoods of the Emirate grew, and widened onto the shores of Wadi Hanifa and became a stretch spanning from Malqa in the north, to the limits of the town of Arka, in the south. Its borders included areas of the valley, such as Alelab, and Samhah, and other areas surrounding Dir'iyya.

The town included many neighborhoods such as: Altarif, where Al Saud houses were, and Albjeery, and Blida, and Altawale, and other established forts and castles and towers on the wall, such as: Fort Alrvaya in the villages of Imran, and Fort Samhah, and northern fort of Altarif, and Fort Almoghtara and constructed in Dir'iya, palaces for Al Saud, such as Altarif Palace, the Palace of Blida, and the Palace of Alshoara. Palace Ibn Tawq in Sarihah.

After the establishment of the Saudi state, Sheikh Mohammed bin Abdul Wahab assumed the task of reforming interpretations of Islam. The princes of Dir'iya called themselves Imam, a ruling title, both political and religious. Imam Muhammad bin Saud had a son named Prince Abdul Aziz, who was born in 1720. He ruled for 38 years, between 1765 and 1803, and was assassinated in November 1803. During the reign of his father, Prince Abdul Aziz led many invasions and campaigns. He managed to conquer a town after several battles. He continued the quest of his father, to expand and conquer other towns until he reached Iraq to repel his invasions against Dir'iya.

Prince Abdul Aziz was assassinated in Altarif mosque, in Dir'iya, by a Kurdish man, who came for this purpose, from Amadiyah in Mosul. Imam Abdul Aziz bin Muhammad married the daughter of Sheikh Mohammed bin Abdul Wahab.

Saud bin Abdulaziz became Imam after his father Imam Abdul Aziz died. He received the title Great Bin Saud. He ruled for nearly 11 years, between 1803 and 1813, and he died in May 1814. In 1787, his father and Sheikh Mohammed bin Abdul Wahab obtained the allegiance of the people of Najd, saying that Great Bin Saud would be Imam when his father died. He was a prince, too, leading the campaign during the reign of his father. He had his first foray in 1767 AD, attacking the town of Alawdah with help from the Sudair Emirate. ( Alhadlol, 1982, 34)

He was succeeded by his son, Prince Abdullah bin Saud who ruled for five years starting in 1814. During his reign, the first Saudi state fell in September 9, 1818, when he surrendered his forces to those of Ibrahim Pasha. He was executed in Astana in December 1818.

### **The emergence of Sheikh Mohammed bin Abdul Wahab, and start calling the Wahhabi reform:**

Sheikh Mohammed bin Abdel Wahab, belongs to the family of Al-Musharraf, from a branch of Al Wahbah, one of the key parts of Tamim tribe. He is Muhammad bin Abdul Wahab bin Suliman bin Ali bin Ahmed bin Rashid bin Buraid bin Mohammed bin Buraid bin Musharraf. His grandfather, Suliman, a scientist of the scientists of Najd, in the 18<sup>th</sup> century. He took a judiciary role in Rawdhah Sudair. His father, Abdul Wahab, became a judge in the town of Ayeeinah, was removed, and then appointed a judge of the town Harimlae.

Sheikh Mohammed bin Abdul Wahab was born in a house of science, in the town of Ayeeinah in the year 1703. He received his early education at the hands of his father, and as a youngster memorized the Quran. He also studied the Hadith and explanation of the Quran and Hadith. Later, he went for Hajj in Mecca, then he went to Medina, then returned to the Ayeeinah.

What most distinguished Mohammed bin Abdul Wahab was his strong memory and his penchant for science. He wanted greater knowledge, so he left to Mecca, and continued to Medina, where he attended lessons. These lessons were given in the Holy Mosque by Sheikh Abdullah bin Ibrahim bin Saif Najdi. He was encouraged to read the

Hanbali Fiqh. Mohammed bin Abdul Wahab received knowledge, too, from the modern world. Sheikh Muhammad Hayat Sindi Almadany influenced Muhammad bin Abdul Wahab in calling for a renewal, and the fight against heresies in religion which lead to polytheism.

During his study of science, Sheikh Mohammed bin Abdul Wahab worked on studying the books of Sheikh Islam, Taqi al-Din Ahmad Ibn Taymiyyah (died 1327). He studied the acts of his student, Ibn Jawziyyah (died 1350). He was influenced by them, especially by the opinion of Ibn Taymiyyah in the need to return to matters of religion, to the Quran and Sunnah. He also used what was correct for the followers of the Prophet peace be upon him in regards to correct doctrine and the purification of heresies which would lead to polytheism. Sheikh Mohammed bin Abdul Wahab, permanently assimilated the views of Ibn Taymiyyah into his books and his letters.

Sheikh Mohammed bin Abdul Wahab returned to the Emirate Harimlae, in which his father was appointed as a judge. He arrived between 1731 and 1736.

When Prince of AlAhsa knew about Mohammed Bin Abdul Wahab he ordered the leader of Al-Ahsa to kill him. The attempts of Sheikh Mohammed bin Abdul Wahab failed in convincing the Prince of Harimlae that there would not be any problem from the assassination attempts. In the face of the threats from AlAhsa, Sheikh Mohammed Bin Abdul Wahab left Harimlae and went to Diriyah. Diriyah was ruled by Mohammed Bin Saud. He reached the city in the afternoon of the same day he left Harimlae in 1744. He stayed as a guest with one of this students, named Mohammed bin Suwaylim Oraini, at the top of an oasis. As a host, he feared the strength of Prince Mohammed. That was especially after people arrived to seek advice about religion, particularly Thanian and Mishari Bin Saud who were the brothers of the Prince of Diriyah. The brothers and the Prince's wife convinced the Prince to meet the Sheikh. Since the wife knew that the Sheikh was a promoter of virtue and a preventer of vice, she said: "this man came to you and he is a benefit from God to you. Honor him and help him till he reaches his goal."

Prince Mohammed bin Saud went to Sheikh Mohammed bin Abdul Wahab, and welcomed him by saying: "Feel as if my home is your home and I will support you with all my power." Sheikh said: "I promise you power and my loyalty. There is no god but

Allah, whoever believes it, and lives by this principle will be the king of this country and these people. This is the principle as espoused by the Prophets from the first to the last.”

The sources do not mention a date for their meeting but it was shortly after the arrival of Sheikh Mohammed bin Abdul Wahab to Dir'iya and Prince Mohammed bin Saud was afraid of two things, from what the Sheikh was advocating:

First: He was afraid that the Sheikh would leave and go to another place, and would also make the Prince leave. Second: He was also afraid that the Sheikh was requesting reform only to gain money from the people of Dir'iya.

Therefore, he wanted to establish a Charter in order to protect himself and his town from potential danger from the Sheikh. The Prince said to the Sheikh:

"O Sheikh, this is the religion of Allah and His Messenger, which no one doubts. Preach the gospel to the people, anyone who violates the uniformity of jihad. But I want to you to follow two conditions: First: If we have your victory, a jihad for the sake of God, and God opens for us many countries, do not leave us and replace us with others. Second: I have a law, the Dir'iya law (ie, the amount paid by the weak to the strong, to protect and defend them) and I do not want you to forbid that from us. At the time of harvest, please allow us to collect taxes. "

Sheikh replied: "Dear Prince, The first, do not be concerned. Blood for blood and demolition for demolition and the second, when God grants you new conquests, he will deliver unto you the best of the new lands.”

So, Mohammed bin Saud reconciled with his worries, and swore allegiance to Sheikh Mohammed bin Abdul Wahab in order to gain victories on the religion of Allah and His Messenger, have jihad for the sake of God, worked by the laws of Islam, and the Promotion of Virtue and Prevention of Vice.

Hussein Bin Ghannam says: "Sheikh has remained, with his goals of introduction, administration, presentation and delay, and to settle the Army. The opinion of Muhammad ibn Saud, and his son, Abdul Aziz, stayed strongly aligned with the Sheikh. When God opened Riyadh, and widened the spread of Islam, and secured new ways, everything continued going well. Additionally, the Sheikh put Abdul Aziz in charge of Muslim issues and the house money to him."( Alhadlol, 1982, 54)

Dir'iya and became a center for the dissemination of Sheikh Mohammed bin Abdul Wahab's reform. At the invitation to reform, students flocked to science and religion, and became, later, supporters of the call, and the state. Sheikh began sending issuance of his communications to the princes of the neighboring country, tribal leaders, informing them of what it calls for, about the revival of religion, and the fight against heretics. A proliferation of supporters of the call flocked to Dir'iya, overflowing the city. But God, opened the doors of the city and provided a good living and a lot of Zakat, which led to the improvement of people's living conditions.

Sheikh Mohammed bin Abdul Wahab, died in June 1792 at the age of ninety two. He had four sons, all of whom gained knowledge from their father. Their names were Hussein, Abdullah, Ali and Ibrahim. The boards and forums were opened for them to teach in Dir'iya. His son, Sheikh Hussein, assumed took the place of his father as the judge in Dir'iya in May 1809.

### **2.1.1 Other Works of Sheikh Mohammed bin Abdul Wahab:**

He wrote a short biography of the Prophet, Revealed suspicions, Foundations of Faith, The Virtues of Islam, Sayings of Seditious, Brief Re-Grown, Issues of Ignorance, owner Sahih Bukhari, a collection of modern. The Sheikh also wrote books entitled Advice for Muslims, The Book of sin, The Development of The Translations of Quran, and several messages mentioned and the transfer of some of Hussein bin Ghannam in his history.

The Ottoman Empire launched scientists to discredit what they called the Wahhabi doctrine. They described the followers of Sheikh as Balruad and Kharijites, to alienate people from them. This was not true however, and was a kind of political maliciousness. (Hathloul, 1982: 25-26)

## **2.2 Second Saudi Arabia Between 1754 and the 19th Century:**

The Saudis continued their conquests east of the country in order to extend their influence and even got control of the ports. This victory had a number of advantages:

First: to seize the Al-Saud Al-Ahsa had significant results, including:

- 1) The arrival of the border of the Saudi state to the Arabian Gulf, and the ownership of sea ports, enabled them to trade with the outside world, and opened the door to work for supporters.
- 2) They achieved a wealth of agricultural crops and food, produced by Al-Ahsa vast farms.
- 3) They were able to spread the call for reform to the Ahsa population, and gain new adherents to the call, from the Shia sect, which was sovereign there at that time.
- 4) There was an increased military and political friction between the Saudi state and its neighbors, such as the Ottoman Empire (represented by Baghdad). However, relations were strengthened between other bordering Emirates such as Qatar, Oman, Bahrain and Kuwait.
- 5) They also managed to arouse the commercial and military interest of major world powers, such as Britain and Iran.

Second: Acquiring the Hijaz:

The Hijaz was ruled by the Ottoman Empire. The Hijaz also had external Emirates that occupied the center of the area where Sheikh Mohammed bin Abdul Wahab



was spreading the call of Islam. This resulted in some tension between them and the Saudis. The main problem was that Mecca was located in the Hijaz.

The first hostile attitude, since Mecca was controlled by the Hijaz, was expressed when Masood Sharif bin Said forbade the Sheikh and his followers from performing the Hajj.

Masood Sharif bin Said's successor, his brother, Mosaed Sharif, followed the same approach. But, in 1769, Saudi Arabia battalion found a group of Hijazi, led by Sharif Mansour. When the group was brought to Dir'iyah, the most honorable Prince Muhammad bin Abdulaziz honored them and let them return to Hijaz without punishment. After that, Sharif Mansour, and with permission from the Sharif of Mecca, granted the Saudis the right of pilgrimage.

After the Sharif and scholars of Mecca were convinced by the principles of the call, it could be argued, that the relationship between Dir'iyah and the Hijaz began improving. This, however, did not last long. Sharif Ahmed was removed from power and was replaced by his nephew, Al Suroor bin Mosaed. In his reign, Dir'iyah requested permission to allow Saudi pilgrims to visit Mecca and to perform the Hajj. Suroor bin Mosaed agreed, but stipulated that a tax must be paid. The Saudis rejected this condition for pilgrimage. Two years later, in 1782, the Saudis entered Mecca as pilgrims, after they were able to convince Sharif Suroor bin Mosaed with precious gifts.

When Sharif Suroor died in 1787, he was succeeded by his brother, Ghalib Bin Mosaed bin Said. Two years later, Sharif wanted to determine his policy toward Saudi state which had achieved victories in every direction. The Sharif asked the Prince Abdul Aziz, and Sheikh Mohammed bin Abdul Wahab, to send a scholar to educate him about the principles of the call. Dir'iyah sent, once again, the scholar Abdulaziz bin Abdullah Alhasain, to Mecca with a message from Sheikh Mohammed bin Abdul Wahab. However, the debates and discussions, did not succeed in persuading the Sharif Ghalib, or scholars of Mecca about principles of the call. Unconvinced, he returned to the principles of his uncle and again prohibited Saudi pilgrims from entering Mecca. He thought having pilgrims would result in the spread of the ideas of the call, and he did not want that. Thus, the tension, became stronger between Saudis and Ashraf.

The first military campaign against the Saudi state, namely Dir'iyah, was outfitted by Sharif Ghalib in 1790, and led by his brother, Sharif Abdul Aziz bin Mosaed with the strength of ten thousand men. They went to what they called the Alser area, joined by Shammar and Mutair. They surrounded the "Bassam Palace" fort, greatly outnumbering the forces of Saudi Arabia. The campaign was unable to break into the fort even after spending four months on this case.

## 2.3 Saudi Arabia in the 19th Century:

Prince Abdul Aziz Bin Mohammed Bin Saud was assassinated at the hands of one of the Kurds in Dir'ia in 1803. His son, Saud, became the prince of the Saudi state.

When the news of the restoration of Sharif Ghalib of Mecca arrived, the Imam Saud bin Abdul Aziz built a military fortress in the valley of Fatima. Completed in 1805, the goal of the fortress was to monitor and control the movements of Sharif Ghalib. He ordered Abdulwahab Abu Nuqta, prince of Asir, Alma and Tehama, loyalists of the Saudi state, to go to Jeddah, and be commander in chief of the armies of Saudi Arabia. Sharif prepared for war. Dir'ia then sent a large force towards Mecca and surrounded it. This blocked all roads to Sharif and affected the economic situation there. Sharif Ghalib realized, they did not have the power to stand fast and was forced to make peace, and to remain in the emirate to Mecca, a follower of Dir'ia. Thus, Mecca entered under Saudi rule. In the same year, Saudi forces advanced toward the city of Medina, and they entered it. This was how the Saudis, gained control of the Hijaz.

The Saudi state began to exercise its authority in the Hijaz. For example, they issued orders to prevent the entry of battle-minded Syrians who came under the guise of making the pilgrimage, led by Abdullah Pasha Alathem in 1806.

The following are the results of adding the Hijaz to the Saudi state:

1. The Saudi state gained coastline on the west coast, which added greatly to its geographical and political wellbeing. Now the borders stretched from the Arabian Gulf to the Red Sea coast.
2. It was able to stop pilgrimage campaigns coming from some Islamic countries. The principles of Islam did not agree with such celebrations as using drums and flutes, and the leaders performing Hajj disagreed with this rule.
3. The Ottoman Empire had a strong opinion about the Saudi state after they entered Taif, Mecca, Medina, and Jeddah. Hence, the Ottoman Empire were against the Saudi state. They contacted their leaders in Syria in an attempt to eliminate the Saudi state. When the leaders of the Ottoman Empire saw that the governors of Syria could not do anything, as happened with the governors of Baghdad. Then they decided to contact Muhammad Ali Pasha, in Egypt.

It could be argued that at first, the Ottoman Empire has been keeping only a loose eye on the first Saudi state. They remained focused on the inventory of the Saudi state in the territory of Najd. But this situation completely changed after the arrival of Saudi forces in the Hejaz region. They now saw the Saudi expansion as dangerous and challenging, both religiously and politically. They had lost areas which now entered under control of the Saudi state, on the one hand. On the other hand, the Ottoman Sultan also lost control of "the Two Holy Mosques" which were an important religious center in all parts of the Muslim world. Therefore, the Ottoman Empire responded to the expansion

of the Saudi state with violence. This new phase is different from previous times in the Saudi and Ottoman conflict which had always taken place in the outskirts of Iraq.

The call for reform came by Sheikh Mohammed bin Abdul Wahab reached Almakhlav Slimani area, in the same period, it reached Yemen. But the beginning of the actual spread, was in 1800 by Ahmed bin Hussein Filqa, a resident of Sabia, and at the hands of Ben Arar Shar, Prince of Beni Shaba. Filqa met the followers of the Salafi call, during the pilgrimage season, in the year 1799. He liked the Salafi beliefs. Then he went to Dir'iya, for more knowledge and to communicate with its leaders. Prince Abdulaziz bin Mohammed appointed Filqa to spread the call in his home country of Yemen. Filqa succeeded in advocating the reform call among the population. But there appeared among local leaders opponents to this call. Soon fighting broke out between supporters and opponents, prompting the Saudi state to send reinforcements to its supporters. So the Saudi state requested the help of the Asir, led by Abdul Wahab Abu Nuqta. Sharif Hamoud was unable to withstand these forces and ask for help from the imam of Sanaa, who preferred to stay out of this conflict. In the face of this abandonment from the imam of Sanaa, Hamoud al-Sharif was forced to declare his obedience to the Saudi state, and adhere to the principles of the call. He was kept a prince in his area, linked with, administratively, the prince and the Tihama Asir, Abdul Wahab Abu Nuqta. In response to the betrayal by the Imam of Sana, Hamoud al-Sharif decided to face his troops toward the Yemeni territory. He captured them in his campaign. After this military success, he sent to Dir'iya leaders, asking them for administrative independence from the Emirate of Asir. His request was granted.(Alrasheed, 2000, 35)

This administrative separation led to a conflict between the Prince of Asir, Abu Nuqta and Amir Abu Arish, Hamoud al-Sharif. Despite the attempt of Dir'iya for reconciliation between the two, the competition continued. The administrative status of the two princes remained under Saudi influence. The Prince asked Almakhlav Slimani to help, but the situation there remained tumultuous.

In 1805, Najran was invaded by huge Saudi forces, led by Abdul Wahab Abu Nuqta, the Prince of Asir, and Fahad bin Chkban, the leader of Bisha, and Ibrahim bin Mubarak, President of Alodain, from Aldawaser. Heavy fighting took place. The troops then returned to Saudi Arabia after Abdul Wahab Abu Nuqta, had a palace built there and left some troops to quiet any economic or military resistance from the people of Najran.

In 1809, the people of Najran fought back against Asir. The Najran leaders sent representatives to Imam Saud bin Abdul Aziz, and the imam sent them back a message to explain to them the principles of the call and joining the Saudi state. Nevertheless, the region of Najran remained outside of Saudi control.

In the meantime, and for the entire duration of first and second Saudi states, there was a great interest in geographical expansion of the unification of the country. Additionally, they wanted to spread the reform call led by Sheikh Mohammed bin Abdul Wahhab in eliminating the evils that violate the principles of true Islamic religion.

Another goal was to teach people literacy and basic knowledge and to attract scientists and the educated so they could teach others religion and then science.

Women in the Hijaz region have had the fortune of social contacts because of the social diversity and the mixing of other cultures due to visitors from different countries every year for Hajj and Umrah. Diverse social contacts are also made because of trading caravans from the north and the south that pass throughout the year through centrally located Mecca and Medina. Hijazi women not only learned how to read and write, but also learned handicrafts from travelers from Java, Buhkara, and India. After the unification of the central part of the country, there was a great emphasis on connecting the community in terms of belief. The daughters of Sheikh Mohammed bin Abdul Wahhab and women from other families were keen to gain knowledge. They started having group discussion about religion and reading which served as a portal to further learning and education. Women's new presence on the path of knowledge was supported by the state and religious institutions.

Princess Gallia Buqami, a proud Bedouin Women, one of the most famous women in the history of Saudi Arabia, was able to fully repel the Ottomans from the Arabian Peninsula. She was a strong and powerful woman whose military prowess managed to give her an advantage against much stronger men. Her enemies even declared her as quite the foe and claimed she had cast a spell on them in order to have beaten such a strong army. She protected the beliefs of Islam and Mecca during the beginning of the eighteenth century against foreign occupation. She was given the title Princess (which, at that time, was equivalent to the head of the army).

Princess Gallia Buqami is likened by some historians in history to the extraordinary female French liberator, Joan of Arc. She was the seventeen-year-old girl who contributed significantly to the liberation of France from English colonization and who, as a result of this resistance, is cherished by the French for establishing the modern state of France.

## **2.4 Saudi History in the Twentieth Century:**

After a period of decline, the modern Saudi state has grown following the re-establishment of the Saudi government in Riyadh in 1902 by Abdul-Aziz Al Saud (known as Ibn Saud). In 1913 Ibn Saud took control of most of Najd and Al-Ahsa where he seized the last of the Ottoman Turks. By 1926, the Hijaz had been invaded and he proclaimed himself king of the extended area of the Arabian Peninsula. In 1932, Ibn Saud largely united the territory and in September of that year the modern Saudi state (Saudi Arabia) was established under the royal announcement.

In the nineteenth century, the British cooperation with the Saudis was limited to times when marine interests were exposed along the Arabian Gulf. This happened more when the Wahhabi movement began working to limit tribes that Britain saw as responsible for piracy. But during the First World War, Britain's empire and military concerns pushed deeper into the center of the Arabian Peninsula. Their cooperation with

Ibn Saud rose because he was an ally against the Ottoman Empire. It continued over the first half of the twentieth century with the signing of treaties in 1915 and 1927. Cooperation has further increased between the British and the Saudi state because of the military and administrative responsibilities in the British Mandate over Palestine and the UK in the new Iraq, especially on the border definitions. This contact has usually been through political agents in Bahrain, Kuwait or the British representative in Jeddah.

In 1933, the first oil concession in Saudi Arabia for a US company was awarded. Five years later, oil was discovered in Dhahran, which led to a shift in the country's wealth and its future directions. Today, according to OPEC (Organization of Petroleum Exporting Countries), Saudi Arabia has the second largest oil reserves and is the world's largest oil exporter. The beginning of this vast wealth was in 1933 when King Abdulaziz Al-Saud, established the first franchise Petroleum Exploration Company "Aramco." This company succeeded in 1938 in oil production from the well of Dammam number seven. The company sent the first shipment of it (Ras Tanura) on the back of the tanker (Dr. G Schofield) on the first of March 1939. This was a great boost for the economy and the wells continued production. The Saudi state considered the use of this income in the development of the country in areas such as infrastructure and state institutions of education, health and others.(Al-sheikh, 1992, 35)

Education flourished in the reign of King Saud due to his interest in science and his commitment to it. The Ministry of Education was created in January 1954 and he opened schools in various cities and villages, and recruited teachers from Egypt, Syria and Iraq, to teach. They sent many Saudi students on scholarships to universities in Egypt and Europe.

King Saud established the first university in the Saudi Kingdom, and in the Gulf and the Arabian Peninsula, King Saud University, which began as the Faculty of Arts in 1957. A year later, the Faculty of Science was established. In 1959, the Faculty of Commerce was established. The School of Pharmacy was established in the academic year 1960-1961, to become the fourth college at King Saud University. (Hathloul, 1982: 82).

King Saud ordered the establishment of a religious institute, and students coming from Islamic countries became the nucleus of the Islamic University which was founded in the city of Medina on 25 March, 1961. He also issued an order to establish the Petroleum and Minerals College of Dhahran on 1 September 1963 and expanded this to higher education for broader technical fields. Today, the religious institute has expanded and created other technical colleges, named as King Fahd University of Petroleum and Minerals.

Technical education began in the reign of King Saud with the establishment of the Royal Industrial Institute in Riyadh in 1959. The Vocational Training Institute, was opened in 1964. The Institute of Public Administration was established in 1963 in order to provide training and development for staff in government departments. He also

established the Ministry of Labour and Social Affairs in 1961, and its functions include, providing care for the elderly and infirm, widows and orphans. He also created, in his reign, the social security system in 1962.

During the reign of King Saud, the education of girls emerged and they took the first steps toward their education. When it was discovered that girls were to be educated like boys, there was a large objection from some segments of the society. Their main objection was the education of girls. However, some people did want education for girls. The Ministry of Education should assume responsibility for this task, perhaps establishing private schools only for girls. After a large amount of research, the Ministry decided to give girls the opportunity for education in the form of private schools run by the state. The Ministry found the independent public organization which was called Public Organization for Girls' Schools. This was headed by one of the elders, Sheikh Abdulaziz bin Nasser al-Rashid, and was supervised by the General Mufti Sheikh Mohammed bin Ibrahim Al-Sheikh.

Girls' education, officially, began in the Kingdom of Saudi Arabia in 1969. They opened schools, and established parameters institutes to accelerate the graduation of teachers.

King Saud also encouraged the development of the press. Yamamah newspaper from Riyadh, Saudi Arabia, and Alwatan newspaper from Jeddah were released. The literary movement has seen remarkable growth through the availability of means of publication, in newspapers and on the radio. Many newspapers began addressing literary and social topics. Despite the attention and development, the role of women in this area was limited and was available only to foreign women and there was a lack of Saudi women on staff at that time.

In the early part of the century, despite active female participation in the various nationalist movements against foreign rule, the newly independent states of the region did not enfranchise women. Political reforms were in the 1950's, 1960's, and 1970's however, they included the extension of voting rights to women in most Arab countries, with the notable exceptions of the Arab gulf states (including Kuwait, Saudi Arabia, and the United Arab Emirates). Voting rights for women have not translated however into female access to ruling circles. They have at best only a token presence in elected parliaments (often as holders of seats designated for women) and very little representation at the ministerial level, with the exception of the occasional appointment to head up social affairs or education ministries. Women have played active roles in various mass- based political movements in the modern period from the nationalist movement against colonial rule in Egypt and Algeria to the Sudanese communist party or the Palestinian resistance movement. Through these settings women have moved into the political arena in organizations and activities where their talents and skills are recognized and valued. (Sabbagh, 1996: 14)

## **2.5 The Achievements of King Faisal in his Reign:**

The reign of King Faisal bin Abdul Aziz witnessed much vitality and progress, compared to what had been over the sixty years that have elapsed since the unification of the country. Development proceeded in leaps and bounds and changed the face of economic, cultural and social life. King Faisal adopted, at the end of his term in office, some five-year plans to achieve the required system for development in all departments. He began first five-year plan, in 1970, and the results exceeded all expectations, despite the reservations of some economists about the viability of such a plan for implementation and sustainability.

With these developments, the Kingdom of Saudi Arabia became well known in all Arab and international forums.

### **2.5.1 In the Field of Education:**

Free education was guaranteed for all citizens of the modern Saudi state. Al-Faisal threw his full weight behind science education. He was supported by men hand-picked, carefully for this dangerous task. He worked on the expansion in the construction of schools and educational facilities, and provided textbooks free of charge. Not only that, but he granted financial aid to poor students to stop them from dropping out of school to earn a living.

Education in the reign of King Faisal took a huge leap forward. The number of students was increased, as was the number of schools which opened in every village and town. The state brought thousands of Arab teachers who served wholeheartedly and established teachers' institutes to overcome the lack of teachers.

The Ministry of Education sent scholars abroad, especially to Europe and America, to study scientific and technical disciplines, and for higher degrees. These scholarships were available to a large number of graduates who worked in state institutions, and took the path of faculty members in Saudi universities.

### **2.5.2 In the Field of Higher Education:**

King Faisal expanded the college, King Saud University, which changed its name to Riyadh University, the college had the four existing faculties at the time: Agriculture (1965), Engineering and Education (1967), and Medicine (1969).

He established the private sector, on his own initiative. In 1967, he expanded King Abdulaziz University in Jeddah where education was free of charge (the expenses come from donations, and annual government subsidy). The additions began with the Faculty of Economics and Administration, the College of Arts and Humanities, and then extended to the institutions of government in 1971, and expanded to include other colleges. Also added were the College of Education, and the College of Sharia in Makkah, and the Ministry of Education of the King Abdulaziz University in 1969.

Study began, in the College of Petroleum and Minerals in Dhahran in the academic year 1964-1965 where number of students rose highly, in the following years.

University of Imam Muhammad bin Saud was founded in Riyadh, in 1974. The departments here are interested in the Arabic language, the law, religious knowledge, science, and humanities. The university has opened branches in some cities in the Kingdom as well as institutes abroad. Bakr, Fouziah, 98.

### **2.5.3 In the Field of Education for Girls:**

Of the important things that King Faisal was keen to achieve, allowing for Saudi girls education was one of the most critical. Has faced sharp opposition to the idea of education for girls, but King Faisal, who was crown prince, strived to ensure that Saudi girls were not deprived of education.

Faisal discussed all objections, which he had heard from people, and used every argument to convince opponents that the education of girls was for the greater good. He stressed that there are many safeguards available in schools set up by the state to let the Saudi Girls learn and still maintain their religion and morals in line with the society. She could only be better prepared to serve in her future role as a wife or mother. When he addressed objectors, Faisal insisted that the state will never close the school, which was opened for girls. Objectors said, "The state opened schools to fulfill its obligations to the community, but cannot force you to send your daughters to them, and as long as there is a possibility that comes, though one girl, in any given day, to learn in this school, the school must be prepared and equipped."

King Faisal stuck to what he has said, just as the objectors have stuck to their views, but the girls' schools remained open and protected by Faisal. After a short time, the first girl attended school, then her neighbor realized it was acceptable, and then her neighbors realized it, and enrolled for education in girls' schools. Therefore, the town accepted the principle of teaching their daughters and came to see benefits of education of girls.

It also provides university education for girls, in the later stages enroll in the University of Riyadh (King Saud), and attendance at the evening studies at King Abdulaziz University in Jeddah, then the College of Education for Girls in Riyadh in 1970 followed by another in Jeddah in 1974.

### **2.5.4 In the Field of Technical Education (Vocational Training):**

King Faisal established vocational education foundations, within the Ministry of Education programs, and in cooperation with, the United Nations and the International Labour Organization. At the beginning, a rapid vocational training center was created in Riyadh in 1964 to graduate students in the period ranging from three months to nine months. The speed depends on the student's ability, the required level of worker, and the nature of the profession the student learns. The idea here was to address the shortage of



manpower in the industrial market and in the country. The government dispatched, at the same time, the missions abroad to study engineering and other technical disciplines.

He set up vocational training centers in all regions of the Kingdom, in Jeddah in 1966, and Dammam in 1967, and Buraidah in 1971. Next to these centers, he established professional preparation centers, for those between 14-17 years to learn a profession, to earn Halal money. And can, subsequently, be enrolled in vocational training centers to complete his training.(Othaimeen, 1997, 76)

## **2.6 The Economic Boom of the Era of the Reign of King Khalid:**

King Khalid ruled the country after King Faisal, who was assassinated in the twenty-fifth of March 1975 King Khalid's rule lasted from 1975 till 1982.

The reign of King Khalid is described as an era of goodness, and was supported at the time of the late King Fahd bin Abdul Aziz when he was crown prince. He launched the country in a race of development, known as the years of the boom which coincided with the implementation of the Second Five-Year Development Plan. This plan amounted to the financial requirements of about 500 billion Saudi riyals, an increase amounted to 9% for the first five-year plan, carried out during the reign of his predecessor, King Faisal. He also started in his third five-year plan, and gained sums amounting to 783 billion riyals.

The reign King Khalid saw an average growth rate in GDP of 8.4%. The non-oil sector has grown at an annual rate of approximately 16%. He control over the inflation rate to keep it under 6%.

During the reign of King Khalid, Saudi Arabia saw the implementation of large-scale projects in the areas of housing with the launch of the Real Estate Development Fund. In addition to the projects of roads, health, public education and university education, a General Organization for Technical Education and Vocational Training was created. The Council of Civil Service took over the planning and organization of civil service affairs in the ministries and governmental departments. During his reign, King Khalid published more than 17 rules and regulations regarding civil services as well as a list of service personnel and the organization of the services. King Khalid created a 5-tier system for the functions of various jobs. This system modified the salaries of some positions and created new ones. After a period of four years, a worker could get a raise (move to a new tier). The reign of King Khalid also saw the workforce dedicated to planning and development. Also, new universities, cities and hospitals were created. He also implemented the University City project at King Saud University which is unique among world universities. He also carried out a similar project for the University of Imam Muhammad bin Saud Islamic University in Riyadh. The development plans executed during King Khalid's reign resulted in an increase in income and expenditure for 7 years. In the first year, 1975, revenue was approximately 103 billion riyals while

expenditure was 82 billion. In the following year, revenues were 136 billion. In 1997, revenues fell to 131 billion riyals due to a slump in the global oil markets. Expenses during this year were 138 billion. The expenditures escalated in the following years to 196 billion, then 348 billion, then 368 billion riyals. Still expenditures amounted to less than revenues.(Alkhraif, 2010,online resource).

It is difficult to monitor all the development achievements recorded in the reign of King Khalid, but we can review the most prominent of these achievements in general. About 100 court and notaries were created in the judicial sector throughout Saudi Arabia. In public education and higher education sector, in the reign of King Khalid banner educational reforms, as indicated Second Development Plan 1975 - 1980 to the most important, namely:

Study the suitability of the overall system of the structure of secondary education, and the creation of a multi-purpose education system. The plan included the recruitment of staff from other countries which use the multi-purpose approach, and the preparation of curriculum, textbooks, and teacher training.

There was an experimental application of a system of a comprehensive secondary school in the city of Riyadh in 1975. It also began to have developed the experiment, and opened three other schools in Jeddah, Makkah, Dammam, and the opening of two colleges are in both Riyadh and Mecca 1976 and 1977.

Spending on education doubled within a span of 6 years, rising from approximately 13 million riyals in 1975/1976, up to 26 million riyals in the year 1980/1981. The number of schools increased from 6536 in 1975 to 12 619 schools in 1981, and the number of male and female students rose from 1,057,994 in 1975 to 1,682,148 in 1981. The goals of the second development plan for higher education institutions, programs and projects are deeper and wider. They also focused on: the expansion of the admission of students; the completion of academic facilities for the universities, King Saud, King Abdul Aziz, King Fahd University of Petroleum and Minerals; expediting the provision of university facilities; developing programs to expand the scientific disciplines in different universities; and developing a plan at King Saud University to complete the establishment of the Faculty of Medicine. In addition there was the introduction of new disciplines in the science of statistics and astronomy and the expansion of other scientific disciplines. The goals for King Abdul Aziz University involved: the establishment of the Faculty of Medicine and Faculty of Engineering; the preparation program for the press and media; the preparation of the European languages program; and the preparation of a program for graduate studies in some of the major study sections, including libraries for Graduate Studies and Science. The universities focused on the development of their methodology by reconsidering the curriculum in the University of Petroleum and Minerals, the establishment of the Institute for Research and Studies for the oil industry development, and the creation of programs for master's and doctoral degrees in science in some disciplines of selected study.

In the area of development of higher education, the Ministry of Higher Education was established in 1975 to undertake the implementation of the Kingdom's plans in the field of higher education. It has the following achievements: the opening of King Faisal University in 1975; the development of the College of Dentistry at King Saud University in Riyadh in 1975; and, the establishment of the Higher Institute of Social Service for Girls in Riyadh in 1976. In the same year, the Higher Institute of Islamic Call in Riyadh was opened as well as the Faculty of Theology in Riyadh, the Faculty of Social Sciences in Riyadh, the Faculty of Sharia and Arabic in Al Qassim, the Faculty of Sharia and Arabic in the south, the College of Applied Medical Sciences at the University of King Saud, the College of Education in Abha, the Faculty of Science for Girls, the Faculty of Arts for Girls in Riyadh and Dammam, and the establishment of the College of Education for Girls in each of Medina, Qassim and Abha. As the foundation stone of the city of King Saud University and the City University of Imam Muhammad bin Saud Islamic University in Riyadh has been.

Three new faculties were created: The Faculty of Arabic Language, and the College of the Holy Quran, and the Hadith College. The last two colleges are unique among the world's universities. Graduate programs were started in all disciplines, which led to the rehabilitation of qualified university professors.

Girls' education in the reign of King Khalid saw a tremendous boom, highlighting the interest of his government to lift women and girls of Saudi Arabia by opening up new areas for girls' education at all levels and sectors of education. The success of this is evident to the development of girls' education statistics in the last five years from 1975 to 1980. In 1975, the number of female students attending school at the elementary level was 223304, and in 1980 the number had risen to more than 320 thousand students. Within the same five years, the enrollment of girls in middle school rose from approximately 38 thousand to upwards of 80 thousand students. In secondary school, the number of female students more than doubled, going from 10206 in 1975 to 28957 in 1980.

With regard to technical education and vocational training, the General Organization for Technical Education and Vocational Training was established in 1980. Related tasks completed during the period of the rule of King Khalid included: the opening of the vocational training center in Al-Ahsa, vocational training center in Hail, and the Higher Institute of Finance and Commercial Sciences in Riyadh; the opening of secondary school of trading in Mecca, commercial and secondary schools in the city of Medina, and commercial and secondary schools in Taif; the opening of the vocational training center in the city of Medina, and vocational training center in the Baha, and vocational training center in the valley of Aldawaser. Also opened was the Agricultural Institute Model in Buraidah, the Higher Institute of Finance and Commercial Sciences in Jeddah, the Institute of observer technicians in Al-Ahsa, and the Institute of observer technicians in Abha. Additionally and the opening of the vocational training center in Mecca, vocational training center in Tabuk, and the vocational training center in the

combined, the vocational training center in the Shaqra, and vocational training center in Rass, and center professional preparation in Al-Ahsa. (Othaimeen, 1997: 50).

In the health sector, most prominent were the achievements of the Ministry of Health. In the reign of King Khalid, the number of hospitals increased in quantity and quality. He provided them with specialists, the latest equipment, and the latest means of disease treatment. One of the most important areas of development in the reign of King Khalid in this sector was the establishment of 29 hospitals and 681 primary care centers. King Khalid Eye Hospital was also created alongside the opening of the King Faisal Specialist Hospital, the expansion of the military hospital in Riyadh and Khamis, and the opening of new medical schools at the Universities of King Abdul Aziz and King Faisal.

The number of doctors rose from 2543 to 6649 physicians, an increase of 4106 doctors (or 166%).

It is worth mentioning here that other disciplines besides education were not available to women in Saudi Arabia. However, they were able to travel abroad and study such disciplines as technology and medicine in Egypt, Lebanon, America or other places through the travel of their working or studying husbands. This opens the path for Saudi women to make their way in higher education and in different fields other than education. Furthermore, these families open up to other cultures and have a great chance to aid in the development of the nation.

## **Social status of Saudi women**

The social status of Saudi women in this chapter clarifies to us the changes which have occurred in the Saudi community since the discovery of petrol. The differences occurred on the Saudi community, especially the Saudi family which moved from the nomad lifestyle to a developed city lifestyle. One of the important changes is the work of women and getting them provided with a private income, which helped in a direct way to open the gates for them to open their businesses. The government allowed women to have human resources and be provided with everything she needs, and may have men working with women in their businesses.

There have been many obstacles in the way of the activation of the role of women and the realization of their role in society. The most important of these are:

Social challenges brought on by the beliefs and traditions of the people.

Some of the responsibility falls on men. The overbearing nature of some men who insist on controlling the freedom of women.

Some of the responsibility falls on women. They can hinder their own progress in the fields by giving up due to too many pressures.

Some of the responsibility falls on the society and governments who do not provide a suitable and encouraging environment for the development of women's role in society. It is seen that women who enter the workforce are abandoning their religion and Islamic identity. They try to make the laws of Islam function as a barrier to women.

The audience is split in terms of participation of women in Saudi society into opponents and supporters both with varied arguments. Here we will sum up the arguments of opponents of women's work:

### **3.1 First, There is No Need for Women to Work:**

One argument says that women in Islam are not required to spend money on their husbands, brothers, fathers or sons, but the males are required to spend on women. Therefore, women should dedicate themselves to the life of marriage and motherhood in order to maintain stability and raise children and not worry about outside pursuits. Here we can see the effect of traditions and customs on the role of women. They should limit themselves to working on things directly concerning the family, such as working on their farm or helping the husband in family related things.

This opposing team also notes that the physiological health of women can be hampered by working outside the home. They see pregnancy and childbirth as reasons that women are vulnerable and need special care. It is argued that women should not be exposed to stress and that they should focus their attention on the needs of their children.

Also, there is a lack of suitable conditions for women in the workplace (such as Mixed jobs). Women are also not able to contribute fully to the requirements of jobs.

( Alaraby, 2013, 45)

### **3.2 Second, Women Working Negatively Affects the Economy:**

This argument suggests that women in the workplace serve as unnecessary competition to men. This competition has led to widespread unemployment among men in the medical and industrial fields as well as in the military: therefore, women should not work! Their work in the upbringing of generations is intangible and priceless. If we were to assume that the work of women contributed monetarily to the nation, could we really argue that that benefit outweighs the social and moral loss of the nation?

Proponents of women's work has said that Islam does not differentiate between masculinity and femininity in religious duties and morality. Whether in the field of knowledge or work, the relative strengths of men do not give them advantages over women, nor does caring nature of women subordinate them in any way. They are equal. In the holy Quran, Allah says:

-So their Lord accepted of them (their supplication and answered them), “Never will I allow to be lost the work of any of you, be he male or female. You are (members) one of another-

Intended by this is that being male of female does not matter in regard to work. Regardless of the sex, or strengths or weaknesses of the person performing the work, if the work is beneficial and causes no harm, it will be rewarded. The Prophet, peace be upon him said: “Women are the twin halves of men” which indicates that participation in work and responsibilities by men and women are of equal importance. They share equally in the performance of general duties and in the right to enjoy public rights. Women have a role that places them in equal standing both mentally and personally to men. The argument is that the participation of women in political and social work is a right guaranteed by Islamic law.

### **3.3 Changes in the Saudi Family:**

The family is a part of the social structure that is affected by changes in the community. With the big economic boom that swept Saudi society, came the ability to separate the sexes in different areas of life, there are now separate places for women and man in schools, universities, places of entertainment, worship and others.

The economic boom has led to substantial social changes in the family such as the change in housing form of clay houses to the modern concrete house. After that it was the change from simple furniture like carpet, mats, mostly of made by women, to furniture imported from various countries of the world filling houses with an average of 7 rooms.

The home began to contain many of the technological features of a modern household such as washing machines, gas machines and blenders. Fridges and ovens and other modern means reduced the time and effort that women needed to expend in the home. The oil boom of the 1970s brought almost overnight change. It was like cashing in on the winning global lottery ticket. Suddenly the Gulf States went from being among the poorest countries in the world, to finding themselves among the wealthiest. But this gift brought mixed blessings. On the one hand, the oil producers were able to build nearly everything from scratch-housing, schools, hospitals, industry, but on the other, nearly everything had to be imported from abroad. (Hijab, 1988: 117).

### **3.3.1 The Most Important Factors That Have Helped to Spread This Modern Type of Family:**

1. Migration of many young people from the desert and the countryside to work in urban areas.
2. Property began to be split up, resulting in the financial and social independence of the family members.
3. Children's education helped them to obtain work outside of the family business.
4. A higher level of income helped the children to gain increased independence from the family in terms of living alone. However, they still maintain strong social relationships with their families, in terms of exchange of visits and services.

### **3.3.2 The Most Important Aspects of the Change are as Following:**

1. Change of the size of the family:

The original family consisted of extended family all living together. Several generations lived together and worked together in agriculture. The children remain at home even after they get married.

The family has now become a nuclear family consisting of husband and wife and their children. The generations still live together, but they have decreased in number. Huge families are no longer common.

2. Decreasing functions of the family

Before the economic boom, it was the family that provided for many functions. Economic functions were overseen by the family, exchanges taken place between families instead of using an external arbitrator. Also religious, educational, job, and recreational needs were all met by the family. After the boom, there was an increase in state run institutions which served to decrease the contribution required by families. Economic functions were controlled by external economic institutions, educational

functions were carried out by schools, security functions by the police, religion by religious institutions, even entertainment is outsourced to clubs and the theater.

3. Women were able to enter the workplace, providing them an opportunity to participate in building a society more effectively:

The woman in traditional Saudi society were responsible for household chores, such as sewing, making handicrafts, household business and industry, homebuilding as well as the care of camels and cattle. However, with the discovery of oil and the spread of learning for girls, women started to contribute to new areas of work such as education, health, social services, banking, trade and business. The number of women participating in the workforce of Saudi society is still limited in comparison with other communities. There is a growing number of university graduates, but still a limited number of fields they can work in. As such, unemployment has appeared.

4. Change in the relationship between men and women

Changes that have occurred to the family on the external aspects is not limited to, but is accompanied by psychological changes in men and women's relationship. With the man's changing view of women, the relationship between the couple gained increased affection and mutual respect. The couple was more able to discuss concerns affecting the family on equal footing, sharing more equally in the decisions. Women's view of family life is changing more quickly than that of men because their role is the one that is changing. In the past, the man had absolute control of the family. Even though Saudi women have a greatly increased ability to make family decisions, they still feel that the man is the head of the household. This has led to many family problems. Women see Saudi men as being full of contradictions. He prefers women who are educated and working, but at the same time expects her to handle his wishes with respect and obedience.

5. Changes in the family relationship:

Social change has evolved the roles of spouses and the old patriarchal family has turned into the family of democracy based on equality between the parties. Internal family relationships have changed and this change can lead either to increased bonding or may even lead to disintegration.

6. Distribution of property:

In the past, property was owned collectively by the entire family. In a large family, it was the man who had the right to spend the family's fortune. But, with the advent of jobs outside the family and the migration of young people from villages to the cities, individual property got divided unevenly among the children. This resulted in lots of formally wealthy families to lose their economic position in contemporary Saudi society.

7. System for the division of labor between spouses



There is a clear division of work between Saudi women and men: women are expected to do all the household chores, while the man is expected to work outside the home to provide for all the needs of his family. Despite the entry of women into the traditionally masculine realm of work, the role of work inside the house is still considered under the sole jurisdiction of women. This does not permit men to contribute to household chores because he would be a female act. If more educated men want to contribute to household chores, they must do so outside the view of others. A feature of modern society that is helping to strengthen the view of conservative men about their role in the house is the phenomenon of foreign domestic workers. It should be noted that servants were not common in traditional Saudi society. There were some slaves in the homes of rich families, and some Yemeni boys helping with household chores. However, now after the economic boom, the phenomenon has spread to all segments of society.

#### 8. Decline in the number of domestic work hours

Women no longer have to spend the same hours of work at home since the emergence of technology such as laundry machines (whereas she used to have to do all the washing by herself), other tools that aid in the speedy completion of housework, and the existence of domestic workers.

All of these helpful factors have placed women in the position of being able to consider a variety activities in all areas. She can chose a variety of hobbies according to her desires and abilities.

### **3.4 Privacy Role of Saudi Women on a Professional Level:**

The Kingdom of Saudi Arabia has its own personal identity and distinctive social features that are unique to it. It has its own view of the system of social life and about the type of roles assigned to men and women. This singular nature of Saudi Arabia is especially important to consider in light of the sweeping changes that have taken place in the society with respect to the family system, the nature of social relations and the roles of women and men. The power of globalization lies in its ability to exert pressure on countries to adopt a universal global culture, some fusion of traditions, principles and values that make countries unique. The subject of women and related issues in Saudi Arabia has undergone many rapid changes. For example, the increased movement from rural areas into cities, increased urbanization, resulted in a change of the structure of society. Modern jobs and roles took the place of more traditional positions like farming, herding and fishing.

Women entered school and learned, and increased their standard of living. They emerged into elements of public life were they were not known before, such as: the media, becoming expats/travelling abroad, the use of various contemporary means of communication, transport and entertainment products, electric tools and various appliances. Because of this, the role of women has experienced many adjustments. The number of female university graduates rose and so did the number of women working in various jobs. Some people were for this, and some where against it. Saudi women worked

as teacher, physicians, secretaries, bankers and in other areas. Her performance has continued to rise in her work and her seriousness and productivity is very high. Women often show even higher performance than men in the labor market.

The advent the internet and modern means of communication has revolutionized the job market for women. Now women can work from the comfort of her home, allowing her the flexibility of reconciling her obligation to her family and her desire to work. It is infinitely helpful in Islamic society where it is negative for women to mingle with men. However, nowadays there is still a shortcoming of supportive measures in place to help women take active roles in the market and community. Things that might help women in the workplace are the provision of daycare facilities, appropriate work places, suitable transportation for women (to not need personal drivers), and partial work schedules, especially for mothers.

Women's work does not necessarily pose a threat to employment opportunities for men in our country. There are areas where women cannot work because of the nature of the business.

The most important thing though, is that from universities and other training facilities women have emerged with outstanding skills in many disciplines. There is no negative component as long as they are contributing to the development of Saudi Arabia. We live in a time when all nations are competing to achieve advanced positions in various fields. Success can only be achieved if the nation invests all of its resources, human, natural and financial into the race for achievements. There is no doubt that ignoring women, who form half of the society, severely limits the ability of the community to use its resources and ultimately will limit its ability to compete with other nations.

### **3.5 Saudi Women and Education:**

The state of knowledge during the era of Sheikh Mohammed bin Abdul Wahhab was weak largely due to the lack of political unity, advocacy and educational activity. Education was limited to major cities with travelling scholars and judges about the lives of public people, causing the spread of fads and myths. So it was Sheikh Mohammed bin Abdul Wahab's agreement with Imam Muhammad bin Saud in 1744 that began to develop the country politically and religiously. This agreement included creating a tutorial for the basics of religion and organizing scientific knowledge.

The demand for education was weak among Saudi parents and the majority of enrollment were not residents of the country. Most families see the education of women at home and her knowledge of housework is sufficient education. There is no need, according to them, for a women to seek work beyond that of a mother and homemaker. It is even shameful. Women's education has developed over time, but they have faced many challenges.

Because of his love for knowledge, the late King Abdul Aziz, the mercy of God, achieved a solid base built on the principles of Sharia principles and helped many men who have contributed to the spread of education by opening private schools for girls. The King helped many schools and contributed countless material assistance. He sent a letter to one of the founders of the schools:

Merciful God of Abdul Aziz bin Abdul Rahman Al-Faisal to Rev. Venerable Sheikh Abdul Zahir Abu Samah, may God protect him,

Peace and God's mercy and blessings be upon you

We have received your letter regarding the opening of your school and have taken note of what you mentioned. Before the opening of your school, you should know that it is the best thing that could happen. You are also aware of the status of people today and the growth of things that are not according to Sharia law. These people behave this way because they do not know any better, they lack the knowledge. The four leaders of Islam have worked to clarify the true teachings of Islam. They relied on the Quran and Sunnah, the teachings of our Ancestors. These leaders have the upper hand and none should oppose them unless they are Ignorant of the true religion. If these leaders find evidence for something in the Quran or the Sunnah, then it is to be taken as an absolute proof. Only those who are Ignorant of true religion would question these leaders' judgement. If the leaders do not find any evidence, then they use their knowledge and form and educated opinion about the subject. The leaders took their knowledge from the Quran and Sunnah, and from nowhere else. They were not searching for anything to go against them, but were suspicious of some imparted Hadith from the Prophet, may peace be upon him. If you wish to open this school and teach Hadith and Jurisprudence, then you should teach the Jurisprudence of Imam Ahmad ibn Hanbal while still respecting the other leaders. If you do this, we will support your opening this school. Signed 01/02/1937.

(The Sheikh \ Abdul Aziz bin Abdullah bin Hassan, glimpses of education and start in Saudi Arabia, 1992).

Thus, we conclude through this letter the Saudi government's position in favor of the dissemination of education according to the Divine Law. We also can discern their position on Saudi society and vision for education in general. Some schools have devoted a section for girls since the year 1940. However, due to the lack of demand for the education of girls the section was closed in 1951.

### **3.5.1 The Actual Start of Education for Saudi Girls:**

Actual education for women dates back to the year 1960 when the state recognized girls' right to education, after twenty years of it being available for boys. The choice was easy for the King Faisal God bless his soul, to provide this education. Because of his eagerness to confirm to the religious and social foundations of the country, he knew it was right even though it would be difficult. These schools were

supervised by a religious group of senior scholars lead by the Mufti of Saudi Arabia at the time, Sheikh Mohammed bin Ibrahim. There is a Royal text as follows:

"Praise be to God alone, it is our desire to help fulfill the desire of the true religious scholars in Saudi Arabia to open a school for girls. At the school they would study religious matters such as the Quran and matters of Jurisprudence alongside studying how to manage the home and raise children. With this schooling, we should not fear for the future of our nation or religious beliefs. To accomplish this, we have ordered the formation of a panel of senior scientists to regulate the schools and the development of programs and monitors good behavior. We leave it up to the Mufti to choose teachers for the school who are of true and sincere faith and to include them on the panel. The teachers and schools will be regulated by this committee."

The wheel is moving girls' education forward, thanks to the ongoing efforts of the State and the proof in the statistics that have been developed for girls' education over the firm desire of women. But there was a problem with the increasing spread of illiteracy. The state has realized this problem, and decided to create a program to solve the issue. The plan was to enhance the love of God and teach literacy through religious studies. There were two phases in the program:

Phase I: Students will receive a literacy certificate.

Phase II: the follow-up is to earn a primary school equivalency certificate.

The number of adult learning centers has spread since 1972. In this period there was placed an approach to combat illiteracy and adult education developed by the Ministry of Education in 1973. The General Presidency for Girls' Education has opened five centers for literacy and education of adults which are distributed to cities in the Kingdom including two centers in Riyadh and one center in Mecca and one in Jeddah and another in Dammam. In 1975, the number of such centers was 458 which contained 1425 chapters. The number of enrolled in those centers was 26721 students. In 1994 the number of centers was 1434 and the number of chapters 5821 with 69 301 students. In 1995, the number of centers had increased and reached 1578 centers and 6427 chapters, but it is noted that the number of enrolled dropped from the year that preceded it for up to 67 856 students. The number of enrolled sometimes dropped and at other times continued to rise in spite of the increasing number of centers. Later, the number of centers reached 1933 and the number of enrolled is 68 321 students.

We can track women's education in the Kingdom since their education in Quranic schools through to their education in government sponsored schools. We can see the development of their studies through all the levels she has reached through history. Thanks to the Almighty God who created for this country devout rules who are lovers of knowledge and wisdom. Through their devotion, they create citizens who are also wise and devout. The steps of women's education are as follows:

### **3.5.2 The Initial Stage of Education and Women's Participation in Development:**

We can call this the beginning of women's education in the Saudi era. Women began their education at their homes. They devoted part of their homes to be a study, wishing to learn the Quran and memorize it with the goal of teaching reading.

In the Hijaz was called this study, Sheikh or the teacher or the teacher's name, and in Jeddah, some of them call him Almutawa. Also, in the central region is also known as Al-Mutawa, as well as in the rest of the regions. And we can trace these women who have contributed to the literacy and education of girls and women. The studies in these schools and that by opening their homes to teach women who come to them in order to learn matters of religion, as well as reading and writing and the Arabic language and literature in all areas. But it is a limited and narrow in scope. Some of the women who took part were daughters Sheikh Mohammed bin Abdul Wahab and his granddaughter in the central region as well as the Koranic schools in Mecca and Jurisprudence taught by Fatima al-Baghdadi and Khayria Khoja or Umm Naim AlBukharya and many others.

Second: The second phase of education, in schools.

### **3.5.3 Girls' Education in Schools has Passed in Two Levels:**

The first phase of civil and levels of education.

It seems that the history of education in general and women's education in particular, goes hand in hand with the establishment of the state, which was in the process of initialization. King Abdul Aziz visited Mecca to meet scholars and held a meeting with them to discuss the issue of education and spread among people and expansion. It was a product of the emergence of knowledge Directorate in 1925, and make the King Abdul Aziz, God have mercy, start the main first modern educational institution in the county. That institution was the first seed of public education organization and boys' schools began to spread in a number of cities in the Kingdom.

Then the transition began to teaching women to advance themselves when they opened the first private schools in 1929. Several Quranic schools turned into schools following the curriculum of the knowledge directorate. The number of these schools before the emergence of the General Presidency for Girls' Education was 46 eligible schools. When the General Presidency for Girls' Education started, this created an increased demand for schools. The statistics provided by the General Presidency for Girls' Education say that the number of private schools from 1960-1997 had reached 1054 schools in the cities of the kingdom. The number of students enrolled was 118 660 the number of teachers 10 698.

At <http://faculty.ksu.edu.sa/souad/Pages/تعليمالمرأةفيالسعودية.aspx>

### **3.5.4 The Second Phase of Public Education:**

The Kingdom of Saudi Arabia's policy of education works strongly in accordance with the teachings of Islam and Jurisprudence. This policy came to realize the aspirations of the nation present and future. It was free of all foreign/imported policies and is based on a strong Islamic base and deep conviction. The policy focused the state's attention on women's education based on the foundations of Islam. It agreed to open schools that were in accordance with the regulations adopted by the State such as making the education of women unmixed, and directing curriculum towards Islamic goals and make free education to accessible to all people of the Kingdom.

Women's education did not stop at this point, but continued onto the path of higher education. In addition to the college opened by the General Presidency for Girls' Education, women obtained the highest certification thanks to God and thanks to the efforts of the State. God endowed rulers of the state with a love of knowledge since the era the late founder and his sons ever since the reign of King Saud and later King Faisal and King Khalid mercy of God all to the era of the King Abdullah, recently ended, and King Salman, at the present time, and the second deputy of God keeps them where the country stood at the top of the glory. All of their efforts have combined to create a system of education in general and girls' education in particular.

As a result of the care and attention girl's education had, it gave successful benefits. As an example is the creation of the General Presidency for Girls' Education. This committee was established in April, 1959 and began to exercise its duties in 1960. This happened seven years after the Institution of Knowledge became the Ministry of Knowledge. Within ten years of the emergence of the General Presidency for Girls' Education, an integrated system of education was achieved. Spanning from primary school to UNU Institute of Teacher Training, to middle school education (which began in 1962) through to secondary school and higher education.

Therefore, we can say that girls were present in the education development plan well throughout and during its constant evolution.

At the secondary level, the number of schools has reached 1207 and the number of school students 305182. Teacher Training Institutes add to that the number 192 institutes where 15280 students study.

Girls' education is not limited only to those stages, but also extended to higher education which began to spread since 1957. During this time, King Saud University made available to the girl a chance to go to university since 1960. During that time there could only be enrolled in that period four students to Faculties of Arts and Administrative Sciences.

Looking at the statistics is strong evidence on the extent of progress achieved by the girls' education in less than a half-century. The number of universities has reached a dozen university branches, including 160 college and is attended by 260 857 students and

the ratio of the number of students enrolled in 53%. The number of graduated 205 544 students to obtain a bachelor's degree, in addition to the opening of the graduate program on 26.02.1978 to grant master's degrees in 37 majors has reached a number of graduates of 7568 students in the master's stage in addition to the 1549 students in the PhD stage. The health sector, inaugurated by Institutes of Health, has spread in the cities of the Kingdom and reached 28 institutes and colleges. It is worth mentioning that the State has paid special attention to special situations concerning boys and girls care and established a caretaking role of social education in a number of cities in the Kingdom. This development was under the supervision of the Ministry of Labour and Social Affairs. The Ministry also established schools and programs for people with disabilities of all types. They also created programs of social rehabilitation for the severely disabled and senior health programs. Other institutes, such as for the blind and deaf were established in 1968.

But now we come and stand amazed in the era of the King Abdullah bin Abdul Aziz Al Saud, who was keen to see that education is evident in many of his statements:

- “Education in the Kingdom is a special example and key pillar for investment and development. Future generations are the real wealth of the nation and attention to them is a primary objective.”
- “If our beloved country enjoyed a renaissance and great educational leap represented in the seven universities, and hundreds of colleges and higher institutes and specialized institutes and schools that pervaded every city and village in the province and throughout our country” (Abdulaziz, Jeddah Press, 2008).

We can see his support for women and their education through the “King Abdullah Foreign Scholarship Program.” This has led to the development of education and women’s contribution alongside men in the improvement of Saudi Arabia and trust in God and their own leadership.

### **3.5.5 The Education for Saudi Women at the Present Time:**

Consistent with the education of women and the provisions of the Education Policy, which emphasizes the right of women to education and the State's keenness to provide all the necessary capabilities, Saudi women were able to achieve high enrollment rates compared to the period of time in which she has had the opportunity of education. Upon looking at enrolment statistics, we can see that there are 4.6 million students in public education. Female students form 48% of the total in basic education and 50.3% in secondary education. University education has surpassed the number of enrolled female students to 60%. The number of students enrolled in tertiary education graduates 56.5% (not included in this estimate of college students is military or naval aviation, which does not allow women to join them). The enrollment rate of pre-primary did not exceed 8.6% until 2000, and for the girls in the first grade was the percentage reached 78.9% and averaged 81.9%, while in high school did not exceed 66.6%.

This and other factors such as the failure to approve the education policies of compulsory until 2004 and so far has not been activated on the ground is what led to the illiteracy rate among women up in Saudi Arabia, as indicated by the development plan to 28.9% among women.

### **3.6 Jobs for Saudi Women and Their Relationship to Education Policies:**

Amendment number one says that schools must inform women of the potential jobs available to them, such as teaching, nursing and medicine. This knowledge affected women's desire to work both positively and negatively. On the one hand, as is stated in the Royal Decree number one about the establishment of women's education, there is a clear emphasis on encouraging women to become teachers since the establishment of the General Presidency for Girls' Education. As this was their primary goal, they opened a class for training teachers. In this way they were able to accommodate even women who had been educated abroad. They created colleges of education for girls and through these measures were able to achieve near complete Saudization of the educational sector (meaning jobs were occupied by Saudis, instead of foreigners).

In addition, there was a determined effort with respect to the Saudization of higher education. They offered graduate programs in the colleges of girls as well as the momentum of the faculties of general medicine and dentistry, science and medical assistance so that 40% of the heads of departments in Saudi hospitals today are from Saudi doctors! On the other hand, because of the focus of female students on specific professions (teaching in particular), there was a reduction in the job market. The flood of young professionals who have relevant education are unable to find jobs. In the time that many work channels were working to develop jobs and give people practical training in the fields, unemployment increased women's college sector. Furthermore, graduates from other universities such as King Saud University suffered from discrimination when it came to getting jobs in government offices. This is because there was a preference for graduates from women's colleges in government jobs, simply because they graduated from a women's college. This lead to problems in other areas such as computers and finance. There was widespread unemployment in these fields too. The number of jobs diminished and many channels were closed to women. Also, jobs in the private sector were not available. This problem also pertained to medical graduates.

According to the Saudi government in a policy issues in 1970, the two main objectives of education for girls were: to prepare them for roles as mothers and to perform jobs which are suitable to their nature like teaching, nursing and medicine. Jobs in these fields are extensions of women's domestic roles and utilize women's stereotypical qualities of caring, nurturing, and service to others. These jobs are also deemed culturally and religiously appropriate because they help maintain gender-segregation in the work environment. This condition applies easily to education but not the health sector. Therefore, teaching and school administration are the most widely



held occupation by Saudi women, particularly at the primary and secondary levels. In 1986, 44,653 Saudi women were employed as school- teachers and administrators by the GPGE, having replaced Egyptian and Arab women. Another 1,273 were working in the universities. According to the Civil Service Bureau, over 88% of Saudi working women, in the non-agricultural sector were employed by the GPGE and the universities (85.9% and 2.4% respectively) as compared to only 7.4% employed by the ministry of health (MOH). (Sabbagh, 1996: 74)

All of this led to a strange work market. On the one hand, the contribution of women rose to the fullest extent of the women's education and provided all the conditions and facilities appropriate to the conditions of women and in their transport. On the other hand, the labor market appeared not to be subject to the professional specifications or the customary laws of the market. For example, the laws of supply and demand or trade between businesses or the provision of training and promotion opportunities. As women in government agencies are subject to the five levels which is unrelated to the efficiency, experience or stability of the employee because government jobs are fixed. The employee is guaranteed this job until they retire. Upon retirement there are also limited opportunities for continued vocational training. Because of these benefits, these governmental jobs are highly coveted. Therefore, over time, women's contribution in this area has been limited. Women's participating in this market decreased to 5% by the end of the Fourth Plan in 1990. It has improved up to 10% in 2002 and was expected to improve to 14% by the end of the Eighth Plan in 2010. This statistical data from 2002 points out that in Saudi Arabia there are 70 more females than males of working age (25-60 years), but the number of females in the labor force is only 173 per 1000 males.

From here the fundamental relationship between educational policies and professional opportunities for women can be seen. The rules of the market and employment opportunities, training and movement between sectors can be summarized in the following:

- High educational qualifications are the main engine that allows women to enter the labor market, 51.25% of the workers are from the university, and 23.33% below the university diploma
- The Ministry of Civil Service has limited the participation of women to a large extent in the public sector bureaucracy. According to the data given by the Civil Service in 2003, 252.7 thousand women work in the public sector. Of that number 225 thousand are Saudis (89%). They are concentrated mostly in the education sector (89%) and the health sector (6.5%) and form 5.5% of other government sectors.
- The participation rate of women in the private sector reduced to (28 525) compared to non-Saudi workers in the private sector who have reached their number (95 842), which means that Saudi women did not exceed (23%), according to statistics issued by the Ministry of Labour in mid-2005.

- The eighth development plans reports women's unemployment at 21.7%, while other sources estimate it as high as 50% among university degree holders. The corresponding ratio of unemployed males with a university degree is 6.3%. This is during the time where there has been an increase in foreign workers: from no more than 6% in 1975, to 21% in 1987, through to 52% in 2003. Of these foreign workers, 7% are women.
- The core of labor market available for Saudi women in terms of supply, demand, transferring from different functional sectors, opportunities for training and advancement is not determined according to the natural movement of the market as much as determined by the cultural and social factors. As shown through the presentation of the labor market theories and the nature of the educational policies and career-oriented Saudi women and their impact on career choices available to women.

### **3.7 Women in the Reign of King Abdullah bin Abdul Aziz, May God Have Mercy on Him:**

It is not surprising in any discussion around education and cultural development, not only in Saudi Arabia, but also on the Arab level, to bring up the unique Saudi experiment which was founded by King Abdulaziz bin Abdulrahman Al-Faisal Al-Saud. While the Arab peoples suffered from poverty and ignorance, the policy of the founder King, to have a development project did not take hold until after the fact and upon further reflection. King Abdullah bin Abdulaziz's project of scholarship for students is continued today by the King Salman bin Abdulaziz, on a global level, thus imitating the footsteps of his late father.

In a time at the beginning when the Saudi state was suffering from a scarcity of material resources, King Abdulaziz ordered the establishment of a secondary school in 1936 where graduates received a scholarship to study abroad. With that, Saudi Arabia became the first Arab country to grant scholarships for students to study abroad. The first scholarship was to Egypt in 1941 with 117 students. These students will be in a great position to take leaderships roles in the country upon their return. The scholarship program has continued over the last 25 years, but experienced a huge leap forward during the era of King Abdullah bin Abdul Aziz. He sent thousands of Saudi students abroad on scholarships to attend prominent research universities. The number of scholarships granted in 2010 rose to 133 thousand students going to more than 34 countries. The number of Saudi councils from 24 in 2005 to 34 councils this year. Saudi Arabia has achieved the highest budget in the history of education by 12% of the total annual budget.

New generations of well-educated and open-minded did not partake in the scholarship program adopted by the King Abdullah bin Abdul Aziz in order to receive knowledge only, but to gain what is beyond that. The scholarship program integrates with the King Abdullah bin Abdul Aziz's Program for dialogue among religions. A scientific study published by the University of Imam emphasized that the scholarship program plays a significant role in the development of societies and helps to foster cultural openness and social change and bring about changes within Saudi society. It gives a true

picture of Islam and Muslims to other peoples through the sharing of civilization, impact and vulnerability. The study reported that 91.16% of the students surveyed said that their interactions with others were fruitful and positive. They have learned through close contact with other cultures about dialogue and understanding of others. This is the second aspect of the educational process through the scholarship program.

Table (1): statistical scholarship students in 2012

USA	69235	New Zealand	2049	Germany	945	Japan	499	Sweden, Czech Republic, Switzerland	100
Arabic	16364	Ireland	1707	France	923	Holland	326	Italy	40
Canada	13801	China	1143	Poland	744	Slovakia	77	Britain	14459
Australia	8789	Malaysia	1105	India	609	Korea, Spain, Hungary	200		
Total	149742								

On that nation's interest in higher education:

King Abdullah bin Abdulaziz gave great importance to higher education for girls, which reflects in-depth understanding and broad recognition of the importance of higher education for girls, the future mothers and supporters of men. Among the most prominent examples of this is the creation of the first university for girls after he became king of Saudi Arabia. With consideration of the whole higher education of girls and how it integrates with, interacts with, affects and is affected by various other societal systems and how it is facing its system of social, cultural, economic challenges. He worked to solve these challenges in a positive way by motivating colleges to take steps to expand the field of higher education for girls, both in undergraduate or graduate studies and create the appropriate atmosphere for students to receive an education. This led to many achievements, such as the absorption of universities of students from the girls colleges (102 colleges), from all around Saudi Arabia in 2003-2004, (263.298) students, and that number represents 75% of the students who were studying in higher education.(Alnahary,2008 ,88)

Girls' colleges output also contributed effectively to the Saudization of schools for girls in all stages of teacher in all regions of the Kingdom. The faculty members who teach in girls colleges became almost 73% Saudi. In spite of that, colleges still sought teachers in order to increase faculty members to meet the constant demand for college enrollment and to reach an average of professor-student to 1:17 in the scientific and applied studies, the 1:22 in theoretical studies. It also led to the expansion since the beginning of the 2003-2004 school year in the admission of students at the postgraduate level. This is expected to have a positive impact on increasing faculty members of

national female teaching staff at the highest level and replace teachers who are non-Saudi. The college agencies strive to achieve compatibility between their programs of study/curricula and the needs of the labor market. All the while continuing to encourage and guide students towards areas that best suit them and support the overall development plan. When the students are in departments and succeed that in turn reflects well on the college.

Table (2) Statistics of Higher Education in Saudi Arabia for the year 2000-2001

Field of Study	Female	Male	Total	Female %	Male %
Health Studies	4917	6738	11655	42.2	57.8
Engineering Studies	205	11889	12094	1.7	98.3
Education Studies	173565	34010	207575	83.6	16.4
Agricultural Studies	1471	3129	4600	32	68
Natural Sciences	11601	16849	28450	40.8	59.2
Administrative and Economic Studies	15385	14543	29928	51.4	48.6
Social Studies	5268	11574	16842	31.3	68.7
Islamic Studies	6135	21829	27964	21.9	78.1
Human Studies	14686	20988	35684	41.2	58.8
Law	0	888	888	0	100
Other	0	1708	1708	0	100
Total	233233	144155	377388	61.8	38.2

Table (3) Higher Education Statistics in Saudi Arabia for the year 2003-2004

Field of Study	Female	Male	Total	Female %	Male %
Health Studies	8634	13118	21572	39.7	60.3
Architecture and Civil Studies	190	4857	5047	3.8	96.2
Other Engineering Studies	0	8023	8471	0	100
Education Studies	173698	45628	219326	79.1	20.9
Information Technology Studies	9890	14622	24512	40.3	59.7

Industrial Production and Manufacturing	2857	0	2857	100	0
Agricultural Studies	0	1320	1320	0	100
Veterinary Medicine Studies	0	756	756	0	100
Natural Studies	25864	11845	37709	68.6	31.4
Administrative and Economic Studies	24262	28582	52844	45.9	54.1
Journalism and Media Studies	2898	12911	16809	23.1	76.9
Social Studies	9979	6623	16602	60.1	39.9
Islamic Studies	20417	40429	60846	33.6	66.4
Human Studies	42508	23151	65659	64.7	35.3
Law	0	227	227	0	100
Other	3489	1504	4993	69.9	30.1
Total	325686	213596	539282	60.4	39.6

Spending on education and all of its many facets takes a great deal of the state budget. State spending on the education sector includes higher education expenses, technical and vocational training, and building houses for faculty members and students of the university cities.

The Minister of Education has stated that the provision of the Ministry of the state budget for the fiscal year 2012/2013 amounted to 118.43 billion riyals, representing 14.2% of the budget, but the study is based on the total allocation for the education and training sector overall, not allocations of Education alone.

Table 4

The evolution of spending on education since 2004 to 2013 (billion riyals)			
Year	Education and training	Difference	Percentage of the % change
2004	63,7		
2005	70,1	6,5	10
2006	87,3	17,2	25
2007	96,7	9,4	11

2008	105,0	8,3	9
2009	122,1	17,1	16
2010	137,6	15,5	13
2011	150,0	12,4	9
2012	168,6	18,6	12
2013	204,0	35,4	21
Total	1205,1		

With regard to the year 2011 and the available statistics about it, the state has spent through the education sector about 150 billion riyals, representing 41%, of the total state spending on major sector in this year. Leased buildings took up 48% of that money.

New generations of Saudis are loaded with knowledge, culture and the spirit of openness and activeness. A policy advocated by King Abdullah since he launched a national dialogue project until the establishment of King Abdullah International Center for conversation. King Abdullah adopted women's issues in a report published by the Human Rights Commission in Saudi Arabia recently, and was submitted to King Abdullah, pointed to the support of the king to human's rights, specifically women's rights, in relation to domestic violence. The report that was sent to King Abdullah included women's right to work, mobility and access to their own documents. It has ended up to the adoption of women who became a main partner and active contributors in the cultural and civilizational attendance. The Saudi Women also became a member of the Shura Council, where King Abdullah issued a royal decree approved in January 11, 2013 to amend the articles of the Shura Council system and the formation of the Council for four-Hijra years. The participation of women members in Shura Council that consists of the head and hundred and fifty other members. The representation of women in the Shura Council is (20%) of the members. This is a historic achievement that would not have been possible in the absence of a strong will to overcome the traditions that restrict women's participation and access to rights.

The level of women's work has achieved a lot in the era of King Abdullah, and perhaps sending 43 thousand students to study abroad is a strong indicator of women's empowerment. For the first time in the history of the Kingdom, woman supervises by herself the special female educational process which has been developed by the Ministry of Education, led by a woman. By opening the door for women to work, a decision has been made; Giving women an opportunity to work in women shops that is considered in their advantage. Women are no longer mere consumers, but moved in the era of King Abdullah, to participate in production, development and leadership. Saudi women can be a main partner and an active contributor to the attendance of the cultural and civilizational of the development stage. By that, women will be present in some of the leading institutions and boards of decision making.

Women have managed to gain the trust of society in both thought and practice. Their presence in the society is now noticed, whether it is in the educational, economic or cultural field. They have become ambassadors and representatives of the government throughout the world.

## **Women's Activities in the Prosperous Reign**

After a large level of changes which have occurred in the Saudi society and in the different development fields, it was important to have women showing up in the private and public activities to share their experiences, opinions and her ability to show especially after making the steps easier for her to have access to participate in the development of the country. Here are some important activities of women. Several programs for women have been set up in the era of the King Abdullah bin Abdulaziz. These programs represent remarkable progress for the role of Saudi women. The following are some the programs King Abdullah bin Abdulaziz established:

### **4.1 Forum “Women and the Millennium”**

The city of Riyadh hosted the Forum “Women and Millennium,” on Saturday, December 17, 2005. It was organized by the United Nations Development Programme, and many Saudi academics and intellectuals participated. The aim of the conference, which was launched under the auspices of Princess Adlah daughter of Abdullah bin Abdul Aziz, was to define the Millennium Development Goals and discuss the dissemination of culture as a foundation essential for sustainable development. The forum focused on activating the role of Saudi women in the achievement of the Millennium Development Goals and overcome the obstacles they face. Through the forum, the participants created a report to be presented to the United Nations Development Programme that focused on the development of the role of Saudi women in society in the near future. The Forum discussed the contribution of women in work, education and empowerment, development, media and leadership, combating violence against women, and strengthening the role of Saudi women in their access to the Millennium Development Goals. It served as a base point for continued discussions and idea exchanges, a stable platform from which experiments can be shared. These goals to develop women’s place in society should still be in line with Arab and Islamic traditions and values. In their quest to develop this platform for sharing ideas, the participants acquired as much information as possible, included working papers from Saudi specialists. All of the information was compiled and discussed collectively.

### **4.2 Forum for Saudi Broadcasters:**

The Centre for Saudi Women in Broadcasting in Riyadh also organized, on the 16<sup>th</sup> of April 2006, the first Saudi broadcast forum entitled “media and community issues” in the Kingdom Hall of the Four Seasons Hotel. The report from this forum renewed hope in the hearts of broadcasters with regards to their roles as journalists either newspaper, on the radio, or on TV. The recommendations provided by the forum emphasized the importance and necessity of giving Saudi women a broader role in the media, and the importance of placing women journalists’ work on the internet to increase



visibility. Also focused on was the role of the State in the development of women broadcasters.

### **4.3 Women and the Economy:**

On the other side, for the first time in the history of Saudi Arabia, vocational training became available to women. For example, women could receive training in maintenance and electricity, plumbing and other work. This is a sophistication brought on by the educational thought in the UK and reflects the openness policy pursued by the state under the leadership of King Abdullah bin Abdulaziz. Because of this, women were able to pursue various ambitious, productive roles, and work in a way that showed their equality to men. In addition, the Minister of Commerce, Mr. Abdullah Zainal, made a statement after the opening of the first Forum for productive families saying literally "Our goal is to empower women in the new industrial strategy."

The recent increase of meetings, forums and workshops about women's economic work is a sign of a new phase of the development of women in Saudi society, and is reason to be optimistic. The world of business and industry is definitely not devoid of the results of Saudi women despite all the obstacles they have faced up until recently. Among these pioneers of Arabian business is Ms. Nadia Al Dosari who made her mark in the field of iron and steel, and industry that many men cannot handle.

It is worth mentioning that the latest reports recorded by the Ministry of Commerce during the past few years indicate that the number of record of women-owned businesses has increased significantly, to about 100 thousand registered businesses. Women have become partners in a number of economic activities and account for 20% of Saudi national employment, and 4% of total employment in the Kingdom (including foreigners). It is estimated that the growth of the wealth of businesswomen in Saudi Arabia has risen about 20 percent. The amount of the growth of women's wealth grew from 300 billion riyals, to about 375 billion riyals.

#### **4.3.1 Prince Sultan bin Abdul Aziz Development Fund for Women:**

The number of educated women in Saudi society grew quickly. The number of female graduates of secondary schools and universities has increased, but at the same time work opportunities for them are still rare. As a result, unemployment has become a chronic problem among women. Many of the women stay at home and become researchers for a job on a permanent basis. On the other hand, some women seek work by self-employment through the creation of their own small-scale projects. However, these women face the problem of obtaining financial support needed for them to launch their small businesses. There is no ready sources of funding to give them the help and support required.

Prince Mohammed bin Fahd bin Abdulaziz always gives support to all that concerns women's service on the grounds that women form an important category of society and her success will support significantly the development of society as a whole.

In order to provide the necessary support, Prince Mohammed bin Fahd bin Abdulaziz launched his initiative under the name "Prince Sultan bin Abdulaziz Development Fund for Women." This is an independent fund to provide financial support for new small businesses or existing projects which are initiated by Saudi women. Since the launch of the fund, support has been provided to 46 business and projects of women, and all are working successfully.

The fund continually evaluates new projects for women in order to provide the best possible support. This support allows women to better participate in the development of society. Women are able to gain more experience in broad areas such as technology, economics and charity thanks to the support they receive.

The following table shows the most important achievements of the Fund in the field of project financing for girls.

Table (5)

	2008	2009	2010	2011	2012
Funds Provided (SAR)	2940189	1609707	687714	2900000	1100000
Number of projects	17	10	4	10	5
Employment	58	95	114	152	165
Courses	5	14	24	31	17
Number of Beneficiaries	220	420	736	1230	1477

The fund aims to provide support and guidance for women to be an active factor in the national economy, to prepare the generation to possess the capabilities and skills needed to lead the industry, to overcome the obstacles that women face and to find solutions in various fields to further development.

#### **4.4 Community participation:**

The interest in supporting women's participation in civil organizations and contributions to voluntary and charitable support lies in the mutual benefit gained by all society and the nation in general. Women today serve as ministers and members of several charitable organizations, they play active roles in Quranic centers and in their neighborhoods. They contribute to planning, policy formulation and implementation of events that are often directly related to the improvement of the reality of women. Other contributions from women, such as being part of the government, businesses or volunteering, have a more indirect, but still positive impact on women's capacity for development. The number of registered charities with women serving on the committees throughout the Kingdom of Saudi Arabia is 38. Women also participate in 617 other registered charitable and private organizations. For example, women serve on the

committees of the Anti-Drug and Anti-Smoking Assemblies, as well as specialized health Societies such as those for Diabetes, Cancer, Kidney and Liver Disease and AIDS. Other organizations include those for people with disabilities such as Down syndrome, blindness, and autism.

Women also are active in the implementation of various activities and programs including: financial assistance to needy families; programs aimed at transforming welfare recipients into productive members of society through training courses and health care programs; support for young newlyweds and marriage counseling; support for the families of prisoners; care for the disabled, elderly and orphans, provide them healthcare and education; domestic violence prevention programs; they fundraise to provide support to such needy groups as orphans and disabled people; and they serve as lecturers and community advisors. (AlOnaizi, Social Activity Research).

Over time, the cultural and literary contributions of women have increased as has their participation in cultural literary clubs. Several Saudi women writers have also become well known and have reflected well on Saudi Arabia. As women's participation in literature and culture has increased, so has their abilities in planning, management and leadership developed. The State has supported women in this regard by forming the Ministry of Higher Education, which is represented by a sponsored chair specifically for women researchers in King Saud University so that she may coordinate better with the Chambers of Commerce and Industry in Saudi Arabia.

## **4.5 Saudi Women and the Media:**

Saudi female broadcasters and journalists face serious social problem in their work. They are opposed quite often by work. The journalists especially have problems as they are entering an area that leads them to mingle with men, whether by phone, or conducting interviews directly, even in the presence of Mahram it is still difficult. They also face difficulty in obtaining the correct information, especially from the religious fundamentalists who refuse to deal with female journalists. Some men disagree with a mixing of men and women, request that the journalist brings a Mahram with her, and refuse to answer any questions about their work or ministry. There are many other problems faced by women in broadcasting that can overwhelm them despite their efficiency, courage, creativity and self-confidence. (AlAqeel, 49).

In the media and broadcast reading, many competent Saudi broadcasters have emerged. One example is Muna Abu Sulayman, the first female Saudi broadcaster to appear on Arab satellite channels through the TV. As the announcer, you can feel from the very beginning that she is quiet, well-educated, loves her work and is interested in all parts of life. In addition to her great love of reading and research and all that is new, Muna Abu Sulayman is a model of focused success, based on talent and study. She is behind the famous family program "Kalam Nawaem" and is known as a professor of English Literature at King Saud University. Later, she turned to work in the field of media and is, to this day, the most famous Arab announcer.

Ms. Sultana Sudairi began writing press releases in 1960 in the Women's page in Medina Newspaper, and printed her first book in 1956 in Beirut at the age of 16. Sultana Sudairi then moved on to work in Saudi newspapers, such as the Okaz newspaper and Al-Riyadh newspaper, where she worked for two years. She then continued to Al-Jazirah newspaper, where she continued to write for a period of twenty-seven years. In addition, she also wrote for cultural magazines such as Arabia and The Kuwaiti magazines, Almajalis and Alyaqada.

The first female Saudi journalist to reach the position of Editor in Chief of a magazine (in her case, Rotana magazine) is Hala AlNasser, who is also a visual artist, author and a creative person. The first woman to obtain the title of general manager in a Saudi satellite channel was Ms. Sana Moemna. Ms. Sumaya Sheikh was a news announcer on the Ekhbaria channel. There is also the famous announcers Nadine Budair on channel MBC, who is known for her outgoing nature and her fearless candor in her writings. Manal Faisal al-Sharif is a capable journalist and is the director of the women's section of the newspaper Okaz. Journalists Maha Shalabi, Souad Zafar and Samira Madani and presenters Sarah Hammad, Dalal Aziz Dia are other examples. Journalist Mariam Al-Ghamdi has one of the longest media experiences of women in Saudi Arabia, one of the first Saudi women who appeared in the radio and television. She says that the media in Saudi Arabia sets a shining example for the surrounding areas and plays an important role in society. There is also journalist Buthaina Nasr, one of the first announcers who appeared in the Ekhbaria channel. Journalist Munira Hamdan, head of the women's section in the Ekhbaria channel, says that "Saudi women are able to broadcast societal issues on Ekhbaria channel, and raise all the issues with transparency and clarity." Journalist Nawal Bakhsh, director of the Women's administration and programs of family and society for Radio Riyadh. Ahlam Fiqiha, director of family management and children in Channel One of Saudi television, and Sawsan Al Humaidan, director of the women's section of AlSharq Alawst in Riyadh. Hawazen Badawd editor of the magazine "Rotana press" and Hidayat Darwish, editor in "The whole country" electronic newspaper. In addition to these examples, there are many other journalists, broadcasters on the satellite channels who have spent much time bettering their journalist through continuous training and learning.

In the field of sports journalism, women used to use fake names when publishing articles. However, in recent times they have begun to use their real names and have surged ahead in the field. Not only do women write articles, but some of them also appear on live television reporting sports events. Despite the difficulties Saudi women had to face in this field, they are now highly sought after journalists. Media outlets began accepting them even though it had been limited before to men. An example of women in sports is the president of the honorary committee for the Saudi club Wehda (Hessah Oan). She has been a activists for women in sports media for over 35 years and has continued to accelerate the pace of progress and development.

Beyond any doubt, women have proved their success in the fields of science and technology. These qualifications are added to by women's prowess in broadcasting and media. Women have thrived in all branches of media, almost surpassing Saudi men in their precise reporting of events. They report so concisely on all aspects of Saudi society, from women, to teenager to younger children and beyond. The short amount of time it took for Saudi women's surge to media success became the subject of global media attention. In their success, women have achieved great notoriety. But despite their great knowledge and hard work, women still occupy a lower position than men in terms of salary and company structure.

#### **4.6 In the Sciences and the Arts:**

There are a lot of creative Saudi women in the field of science and technology. One of them, the global fashion designer Zakia Abboud, is a graduate of Bachelor of Languages, holds an MA in mental health, and earned a doctorate in economics at the Vatican University in Rome, Italy. She received an honorary degree from the oldest university of the arts in the world, the Rome University of the Arts, in 2006 and received an honorary arts degree from the University of Milan for the Arts in Rome in 2007. Zakia Abboud says about herself: "I am an Arab woman to the core, I am proud by my nationality, capable of challenging the world, because in the internal candle does not known only to show the way toward a world of creativity, the finest manifestation" ... Zakia Abboud not only excelled in school, but when she was completing her studies even her talent was able to shine through. Her traditional, strict family did not prevent her from learning about human rights and participating in most school fairs. She was able to complete her studies in fashion marketing at the American University in Paris, the fashion and beauty capital of the world. She became a global artist with the release of her fashion collection "Atilet" in the city of Jeddah in Saudi Arabia. Zakia writes poetry, paints, and loves to dive into the depths of the sea, even earning her diving license. She also loves piloting small aircraft and loves the sea and travel.

She received the "Oscar golden finger" at the "Wella" festival in 2003. She got the nickname "Arabian Fashion Princess" from the Italian Fashion Room for her collection "Sea Nymph 2006." Also, she has earned the "Oscar golden sun" at the Milan Cultural Festival for her collection "Platonic Love, 2007." Zakia Abboud was nicknamed "Mermaid" and "Myth" and "Arabian Fashion Princess." She was awarded the titles of the Italian Fashion Chamber of "the Ambassador of creativity" and nicknamed "the Ambassador of beauty and elegance in Arabia" by the Association of Business Women in Jeddah. She launched and offered several fashion collections in the Kingdom of Saudi Arabia, Lebanon, Italy and France, including "Platonic Love," "Sea Nymph," and "Desert and Horse" and others since 1996. (Sinan, Maha, 68).

## **4.7 Medical Science and Research:**

In this field Dr. Khawla Alchria earned an award of scientific excellence from Harvard University. The Saudi Press and the Research Centre in Riyadh reported on this award and she managed a Saudi medical team at the King Faisal Specialist Hospital. While she was head of this group, they discovered the gene that may be responsible for the accelerated growth of cancer cells in Leukemia.

where he reported the Saudi Press Agency that d. Khawla award-winning scientific excellence of Harvard University, managed with a Saudi medical team headed by, in King Faisal Specialist Hospital and Research Centre in Riyadh Award, Gene discovery of hereditary in the cell, may be responsible for the growth and acceleration of the cancer cells in the lymph gland cancer, and the agency says that this discovery may enable the Jane (AKT) laboratory, to neutralize the cells causing growth in cancerous lymph glands.

Another example is the Arabian scientist, Dr. Hayat Sindi. She is a shining example of the great amount of creativity and skills of Saudi women. She was able, as a young scientist, to get a degree with honors from King's College in England. Soon after, despite difficulties and obstacles, she got a doctorate from the University of Cambridge in the United Kingdom. Soon she was able to develop a device capable of very precise measurements of blood sugar and other factors. This great development resulted in NASA requesting her work before she even earned her doctorate degree. However, she refused to do so because she did not want to form a strong tie to NASA.

There are plenty of examples of the ability and efficiency of Saudi women in all practical and educational spheres of life. There is Dr. Huwaida Qathami, the first consulting doctor in the first cardiac surgery in the Middle East, and the second in the world, who was elected one out of fifty famous figures in the world. There is also pilot Captain Hanadi Hindi the first captain of a Saudi plane.

## **4.8 Women's Participation in Charities Through the Government:**

At the reign of King Abdullah bin Abdulaziz, Saudi Arabia achieved the first place worldwide in supporting the countries affected negatively from natural disasters, such as hurricanes, volcanoes, poverty and wars without preferring one on another. This step gave Saudi Arabia a high reputation for what it gives without any conditions or religious specialization. When the world economy crisis (which affected the LEDC countries especially African countries) the King provided 700 million to settle those countries to make industrial businesses which will help them to overcome this crisis. By those industrial businesses the countries should avoid poverty and the citizens should get economic benefits by working. The citizens also participated in the Worldwide Food Program which is directly related to the United Nations. At that time the United Nations gave Saudi Arabia the first place in helping the poor and the people effected by the natural disasters. On the humanitarian sector, there were participations through the

charities in helping other charities whether it was Arabic or not. They also provided houses, schools and hospitals in these needy countries. Saudi women had a direct role through the official medical groups and providing the teachers and orphans with what they need through the charities. From those charities is Insan charity which follows the Islamic World Organization. Of the most important charities women participated in is the Arabic Women Organization. This organization began after the recommendation of Cairo in the first meeting of Arabic women at 2000. The organization began at 2003, and is based on three issues: making Arabic women able and support her abilities in all fields as a main character to develop the Arabic society, notifying the importance of having Arabic women as a partner and to be equal in women's role in developing themselves and developing the Arabic society, in addition to activating the effort of the cooperation between the Arabic countries. The organization has several goals to fulfil, including the cooperation of Arabic women, considering them basic for Arabic cooperation. Also informing the societies about the Arabic women issues economically, socially, culturally, judiciary or even in the media.

## **Saudi Women and Women in the Gulf:**

This chapter shows the situation of women in the Gulf and comparing them with Saudi women. The comparison will be in the percentage of working women in public and private sectors, as well as women's participation in making decisions and elections and the economic side (which she showed up in a noticeable way) as well. The comparison will also be in how the government participated in making decisions in favor of women. Some Gulf countries made decisions to make the situation easier for women, but the Kingdom of Saudi Arabia is the first to open the field for women to participate in the highest political level. In the reign of King Abdullah bin Abdulaziz women made big steps to enter the Shura council, which is the place where the decisions of the king is decided on the hands of various public group if Saudis, both women and men. Attached to this chapter is a group of successful Saudi women who have reached big positions. Their success was not easy to have, they overcame the obstacles and participated in politics, dentals, idealism, literature and journalism.

### **5.1 Gulf Women and the Economy:**

With the capitalistic transformations undergone by the Gulf region during the previous decades, came positive changes for the situation of women in the Gulf. The necessity of the participation of women in the economic and social development process. Therefore the inevitability of their presence in the labor market, is an indicator of raising the level of income for women. This, in turn, raises the household income and reduces the incidence of poverty among women, which further encourages economic growth in these countries.

In spite of the recent changes in the Gulf States, the contribution of women in the workplace came late in the Gulf countries. Female workers still represent only a small percentage of the total national labor force. The entrance of women to the labor market was affected by the prevalence of typical careers for women such as nursing, teaching and office administration. However, the Gulf Coast Countries promoted the participation of women in the labor market through their progressive policies as well as removing expats (who formed the core of the labor force). The increase of educated women has contributed to economic development and women are present in various economic sectors. They have a desire to achieve more.

The distribution of female presence in the labor force is skewed towards certain professions, the most important being medicine, teaching and engineering. In the United Arab Emirates, we find that women occupy 40% of public service positions in governmental ministries and institutions. They also hold 57% of senior management positions and 87.5% of administrative roles.



In Bahrain, women constitute 37% of the public sector. They are mostly concentrated in the Ministry of Education, making up 51% of the sector, the Ministry of Health (31%) and the Ministry of Labor and Social Affairs (60%).

In Saudi Arabia, women form 14.43% of the total labor force, but 30.12% of the public sector. Saudi women are highly represented in the education sector, forming 86.65% of the labor force, followed by healthcare (5.60%), and university professors (2%).

Kuwaiti women account for 33% of the Kuwaiti labor force, which is the highest participation rate of women in the Gulf region. Most of them work in the government sector, and women are equal with men in wages in jobs public and private sectors. It is thought that the presence of Kuwaiti women in the work force will increase even more with time.

Omani women also gained success in the Sultanate of Oman. Their contribution is limited in certain functions, however. They hold various administrative and technical and specialized jobs. There are directions to increase the effective participation of women in development efforts in the Sultanate. In the State of Qatar, female participation represents 30% of the labor market. Statistics reveal that the Qatari women's labor force is concentrated in technical and managerial occupations, education, and service occupations.

## **5.2 Gulf Women Political Participation:**

The idea that Gulf women are isolated from politics is exaggerated. Their participation varies based on educational and career level and the relationship between political roles. There is also an overlap between political and legal rights and ideas, customs and traditions. There is a relationship between the nature of political participation and the development of social and economic women.

Political involvement of women means the presence of women in the structure of decision-making and participation in parliaments and municipal councils. They are present in the structure of the upper levels of the state, which means there are ministries, national bodies or supreme councils concerned with women's affairs. There are also civil institutions concerned with women's issues in her community. Gulf States have focused on the establishment of such institutions. Governmental organizations concerned with issues and women's affairs differed from other institutions and ministries from higher councils to national committees. These countries also established national bodies to improve the care and attention and follow-up of the affairs of the family and to provide support for it in all areas so as to achieve the security and safety of the mother and the child's welfare. (The Role of Women in Development in the GCC)(see <https://www.gcc-sg.org/indexa1ad.html?action=News&Sub=ShowOne&ID=1767&T=A>) .

Perhaps the most prominent concerns of these ministries and the Supreme Councils of Women's Affairs:

1. Institution building and the participation of women in the decision-making process.
2. Building macro policies based on micro analysis.
3. Social and economic empowerment of women.
4. Legal protection for women.
5. Ensure access to education and the health of women of all regions and economic levels. We find that there are supreme bodies concerned with the affairs of the family in Qatar, Bahrain, UAE, Kuwait, and Saudi Arabia. In Oman, family affairs are confined to committees affiliated to ministries and childcare. In Kuwait, there is a Supreme Committee for the child and family which is overseen by the Council of Ministers. In 2003 Qatari women participated in municipal elections, which represented a significant shift in the exercise full political rights of candidates and elected officials. This action reflects the enlightened vision of His Highness Sheikh Hamad Bin Khalifa Al-Thani, Emir of Qatar, and his attentiveness to the requirements for future development. This vision reflects the aspiration of a civilized country's political leadership to provide an opportunity for all members of the community (men and women) to participate in building the future of their homeland. He also appointed the first woman in the country ministerial post, in April of 2003.

In the Kingdom of Bahrain, Shaikh Khalifa bin Salman, Prime Minister in May 2000 announced that membership in the Council will be available to women. The King is to appoint six female members to the Shura Council, which includes 40 members. The Supreme Council for Women also launched in Bahrain on March 8, 2005 (the national strategy for the advancement of Bahraini women) and is intended to achieve the full participation of women and enable them to fill leadership positions and decision-making positions in the public and private sectors.

( (The Role of Women in Development in the GCC)(see <https://www.gcc-sg.org/index1ad.html?action=News&Sub=ShowOne&ID=1767&T=A>) .

In Oman, His Majesty Sultan Qaboos appointed a number of women to the Council of State. No women were able to win in the Shura Council elections held in 2007, but His Majesty the Sultan appointed four women ministers. The first was the Secretary of the General Organization for artisans, the second is the Minister of Tourism, the third to the Ministry of Higher Education, and the fourth to the Ministry of Social Development. The Sultan also appointed a number of female attorneys to the ministries. In addition, a woman was appointed to the post of ambassador to the Netherlands in September 1999. A women was given the occupation of an ambassador in Germany this year.

In the State of Kuwait, Sheikh Jaber Al-Ahmad Al-Sabah has issued a decree in May of 1999 that gives Kuwaiti women the right to vote and run in parliamentary elections. Kuwaiti women hold several government positions at the upper levels of leadership. For example, a woman was appointed as Minister of Planning and Administrative Development on June 12, 2005. On June 5, 2005, two women were appointed to the membership of the Municipal council, which is composed of 16 members. Also a number of women are ambassadors, and are guided by Kuwait University.

In Saudi Arabia, the government has encouraged greater participation of women in accordance with the principles of Islamic law. King Abdullah bin Abdul Aziz has searched for to support and increase the role of women in public life. A Saudi woman was able to reach the position of Executive Director of the Population Fund of the United Nations as the first Arab woman to reach this position. Also a woman has been appointed to the rank of Assistant Deputy Minister in the field of education and teaching. Thirty Saudi women reached the Shura Council in the United Arab Emirates. The promotion of women's political participation in the first electoral process resulted in one election win by a woman in the National Electoral Council. Eight women were appointed to the National Assembly to increase the representation of women. Women also took four ministerial portfolios in the year 2008 in the Ministry of Foreign Trade, the Ministry of Social Affairs and Ministry of State. Since the structure of any country is determined by the shape and degree of political participation of women in it, it is reflected in all other laws, such as labor. The right of women in the nomination and election of citizenship and equality with men is increasing.

There was a set of laws in the Gulf Cooperation Council (GCC) that equated men with women in provision of rights and obligations. These constitutions insured that women have the right to various fields, such as owning property the right to work, healthcare and citizenship.

Loss of the constitutions of the Gulf Cooperation Council (GCC) came in general terms, and dealing with the target audience provisions (Raja not they or women) treated as not one, these constitutions equated between women and men in rights and duties, as these constitutions included in the material to ensure that women in various fields of life, right to own property, the right to work, the right to health care, and nationality, and the right of movement and the right to participate in social or cultural activities. If these constitutions guarantee the right of women, we must create awareness of these rights, which can be achieved through community-based organizations.

(The Role of Women in Development in the GCC)(see <https://www.gcc-sg.org/index1ad.html?action=News&Sub=ShowOne&ID=1767&T=A>).

Looking at the 2014 studies presented at the second meeting of the owners of Gulf business in Manama entitled "ways to increase the contribution of women entrepreneurs in the process of economic development," presented by the Deputy Secretary General of

the Fund Prince Sultan bin Abdulaziz for Women Development Hana Zuhair, one can see that Gulf women is part of the pillars of economic development witnessed by the GCC countries. She explained that women in the business sector in Saudi Arabia are still in last place compared to their counterparts in other Gulf countries. Ms. Zuhair says, "Qatari women are at the forefront of their participation in the business sector increased by 93%, followed by Kuwait 92%, then the UAE 91%, come Bahrain and Saudi Arabia rank one by 81%, and this what has been deduced from the study of the fund carried out with international experts in economic affairs. The study revealed that women's participation in the labor force in the Gulf increased during the last 10 years by 83%. This percentage is high both internationally and regionally, and is an indication of the growth of women's investments and the participation of women in many sectors. Gulf women dominate fortunes estimated at between 385 billion and 500 billion, which confirms that the economic and social changes experienced by the Gulf Cooperation Council (GCC) during the past twenty five years. These changes are supposed to be accompanied by economic growth due to development in the private and public sectors. This is especially likely considering the GCC countries have achieved an average annual increase in GDP of 4%. However, the average per capita income is declining due to the market dominance of the oil sectors. The contribution of the private sector to the GDP varies between Gulf countries and is linked to the increase in oil production as well as oil prices. Despite the high rate of GDP growth in the seventies (about 10% annually), per capita income remained low due to the high birth rate. In the eighties the growth rate dropped to less than 1% per years but rose again in the nineties to 7.2%. In the past two decades the growth rates were lower than the average growth of the global economy.

Thus, it is clear that despite the availability of investment incentives and opportunities to invest in several sectors, there are challenges and difficulties faced by women trying to establishing their presence in the field of investment requires. This problem requires a speedy solution and the presence of umbrellas to protect small women's projects. Through the Prince Sultan bin Abdulaziz Development Fund for Women, beneficiaries were able to engage in several areas, such as investing in food as well as the technical and industrial sectors. They were able to work on a comprehensive development plan for full access to their share of the investment available opportunities.

The improvement of the investment business environment can be achieved through increasing investment opportunities for women in the Gulf region. For example, ways the investment opportunities for women can be increased are: the participation of women entrepreneurs in economic decision-making and opening channels of cooperation more broadly among the women of the Gulf Cooperation Council (GCC); the inclusion of modern techniques of community development; increasing the share of women in economic development and helping them overcome obstacles and get suitable training for work; and also to hold regular meetings to view the most prominent Gulf women's business achievements and their effect on economic development and GDP rate. (Study: Percentage of Working Women in the Gulf is counted as the Least World Percentages by 27%) ( <http://www.alriyadh.com/985630>).

## **5.3 Examples of Successful Saudi Women**

In this chapter, we will introduce a number of Saudi women pioneers who have contributed significantly to the progress of Saudi women. These women have also worked as partners in advancing women's role and their participation in projects and events, both national and international. Their successes occurred on the scientific, cultural and social levels, and granted them opportunities and the ability to rise to prestigious positions in the country. Some women even became members of the Shura Council, which is a group of Saudi members to discuss the internal situation, propose amendments or add new laws in government institutions, which will then be approved by the King.

### **5.3.1 Dr.Hayat Sindi**

“I adore reading since I knew that my father did and he encouraged me explore the area of newspapers and magazines. We would work together and formulate meaning and he would help me read the books, decryption talismans, stories and novels. He helped me so much, he used to get bored of the questions that I asked him ... from reading and answers my dreams were formed and my father knew how to transform them into reality.”

“In my studies, I focused on the scientific section. On the leaving exam I scored 98% and therefore went straight to medical school. I never could get rid of the habit of sneaking into the books. When I was in my first year of medical school, I visited my relative that were in the third and fourth year, and I borrowed their books. The topic I was most interested in is the study of drugs. I felt this field supports discoveries that serve humanity. Unfortunately I was unable to find a department in my university that specializes in the particular field. Some parts of the interactions and side effects of drugs were discussed in other areas, but no one department specialized in it. It took two years of preparations and a great deal of convincing my family until I was finally able to go study medicine in London.”

#### **Difficulties encountered in life:**

She said, “I was highly determined to overcome all obstacles. I had taken my first step towards achieving my dreams and that meant failure or retreat was not an option.... I knew I could succeed but others had their doubts... They told me it was impossible, but I said that those who are blessed do not know impossible... I found out I would have to get a secondary educational degree in Britain. When it came time to register, they rejected me because of the weakness of my English. I dedicated myself to studying English between 18 and 20 hours a day. I was so afraid of failure, I could barely sleep. In the end, I managed to gain unconditional acceptance to all Universities. I decided to attend King's College.”

### **On a personal and scientific level:**

She said, “I faced many challenges while living in London. I was terribly homesick and felt alienated. I was only able to overcome this by dedicating myself to studying the Quran, memorizing it and making it spring of my heart. Expatriate women sometimes fall prey to temptations and sins. However, I believe that God is everywhere and it is in our power to control the circumstances around us.

On the scientific level, in the second year, I had a unique opportunity to establish a laboratory for Chest Diseases under the guidance of Princess Anne. We got a new drug from Germany and performed research and experiments to understand the structure and interaction of it with the human body. It was a great scientific achievement when we were able to reduce the required dose ... This accomplishment was not only critical to my work in science, but also brought a new perspective to my life.”

### **Meaningful challenge:**

She said, “As the first Saudi female to receive a scholarship, my time in Cambridge represents some large conflicts and challenges, which became evident even on the first day. I went there to get my doctorate in the field of biotechnology. In the very beginning, I was met by one of the scientists who cried ‘failure, failure, failure! Unless you give up your headscarf and look like the rest of us, I say you’ll fall apart in our society and fail miserably. There must be a separation of science and religion. Previous people from East Asia have abandoned their hijab after just a short while here!’ Although I was shocked, I’m ultimately grateful for his challenge, because it inspired me to prove by my commitment to my appearance and identity that science is very much compatible with Islam. Within the first three months, those harsh words from colleagues grew to be respectful ones. So much so that during the month of Ramadan, my colleagues abstain from eating in front of me and reschedule lunch meetings to be during when I could eat. We had won the bet with the world thanks to God.”

### **The worst obstacles:**

She said, “The toughest obstacles I ever encountered happened when I was on the brink of completing my doctoral thesis. I was 9 months from finishing when I received a letter from the deal of the university stating the need to change the research and work on a new project!! The letter carried no explanation, it simply stated that I must complete a new project in just 9 months. I could not dwell in the injustice, but could only get started once again. I worked around the clock to complete the work. In 1999, I had to spend one month in Canada working at a cancer hospital testing a versatile sensor. When I returned to London, I received a nasty shock that my scholarship had run out. I still needed 7 months to finish my thesis, so I wrote back to officials in my country explaining my predicament. Information of my troubles was published in a local newspaper. When His Royal Highness Prince Abdullah bin Abdulaziz, may God protect him, got wind of my story, it was reported that he would cover the remaining period of my studies. I cannot

even describe my happiness and gratitude for the compassion and care that was bestowed on me. This demonstrates the progress made in the march of the Saudi state towards scientific development. This great donation gives me great responsibility to prove that I am worthy of this trust. I try to live up to these expectations by focusing on patriotism and scientific achievements.”

### **The beginning of successes:**

I was the youngest student sent by the university after only four months from the start of the study to attend a scientific conference, but they did not send me to the conference for my own work ... I wondered why asked her how They replied: “Every student in the doctoral stage has the right to submit a working paper at a global conference to record in her CV. Cambridge usually sends the students in the third year or prior to leaving the student the university The university does that in order for the student to have something to present and be appreciated at an prestigious international conference”. In the first few months my university, specifically in the year 1996 I was working to invent a device to measure the impact of a type of pesticides on the brain and had achieved impressive results which led me to present at the research conference Gordon Research in Boston, which deals with sound waves. At first my research was rejected due to lack of willingness of anyone to vouch for the costs. But, I asked them, what if the organization is willing to cover the costs? People were very surprised and applauded my going to represent the university at the conference. Though I was very young, my paper was well received even among the elite adult scientists at the conference.”

“My doctoral thesis was about Advanced Studies in electromagnetic and acoustic measurement instruments. It consisted of five, very detailed parts which all related back to the greater whole.”

### **Appointments and achievements**

Hayat Sindi occupies many positions at the moment, she is a member of the Saudi Shura Council, a member of the jury of scientific talent program «Stars of Science», and the founder and director of the imagination and ingenuity Institute, She is a well-known major contributor to health care and biotechnology texts, and has been ranked by the magazine «Arabian Business» in nineteenth place in the list of the most influential people in the Arab world, and in ninth place in the list of the most influential Arab women.

Furthermore, she is a visiting scholar at Harvard University, and travels frequently between Jeddah and Boston and Cambridge in Massachusetts. This has allowed her work in the laboratory at Harvard University. She also participated with four other scientists in a documentary, with the support of the Executive Office of the US President; to promote science education among young people. In addition to the scientific activities, Dr. Sindi is involved in many activities aimed at raising awareness of science among females, especially in Saudi Arabia and the Islamic world in general. She is

concerned with the issue of the loss of great Arabic minds as it is, has been invited to participate as speaker at the Jeddah Economic Forum 2005.

In 2010, Dr. Sindi won the award of Mecca for scientific excellence, as granted by the National Geographic Foundation title «emerging explored» in 2011, as well as ranked by the magazine «Newsweek» in the list of «150 most influential woman in the world» in 2012.

On the first of October 2012, Dr.Sindi was appointed as the first Goodwill Ambassador for Science by head of UNESCO, Irina Bokova, for her efforts in promoting science education in the Middle East, especially for girls.

She was chosen by the National Science Conference in America in 2012 and 2013 as one of the best 50 scientists to promote science among young people.

### **5.3.2 Lawyer Bayan Mahmoud Ali Zahran**

She got her bachelor degree in Law at King Abdul Aziz University in Jeddah. Also she got a Fellowship for a British legal advisers, is a member of the family Symposium International Islamic Youth, an associate member of the dissemination of cultural law within the Arab countries, Saudi Arabia and in the Arab and Western. She has practiced law as a consultant in the legal institutions of civil society since 2009 to receive the license to practice officially 2014, and is a member of the Arab jurists network in Jordan. She was selected as one of the most influential women in the world 2014. She has chosen the legal profession with love and conviction and seeks to help others lift the injustice for the oppressed, especially women. She has the desire to raise awareness of women's rights and advocacy.

She had her first experience in advocacy in 2009. At first she felt intimidated to appear in court, but soon she grew with the strength from God and was able to prove the innocence of her client and win the case. She is now a very experienced and capable legal professional.

She said “The reasons why women have been weak and are subject to the injustices of society is because of their ignorance of their own rights. Her personal decisions are sometimes considered social decisions by those around her, meaning she is incapable of making her own choices. They are seen as being incapable of independence and survival without a man. Because she is considered to be weak, this makes her an easy target for social and legal injustice.

So, women find themselves weakened and with many barriers around them. However, Shara insures her rights as long as she is mature and independent. She must also take good care of her family and demonstrate her capacity to care about her knowledge and rights.”



## **The man inside the court dealing with the woman lawyer**

The need for women lawyers is generally accepted and she is generally treated with respect. There is no question of legitimacy especially when the woman adheres to Islamic law. Since there are certain things women cannot say to a male lawyer, the presence of female lawyers has become a necessity for women appearing in court. It allows female lawyers to work to defend other women.

There has been a major shift in the appointment of women in leadership positions in various areas. Areas that were previously closed to women are being opened and there is an unremitting effort for women's participation more broadly in various fields, where women received in the era an active role in community building by allowing them to assume leadership positions in the state; such as set in the Shura Council and the Deputy Minister, and different positions... The government believes in the role of women in an effective community; as they represent half of the society. In addition to that there are many things a man cannot go out as women to serve a woman like her, as they have a closer understanding of the man.

“Many laws and regulations contribute to facilitating the procedures that women need and have provided safeguards for the protection of women. What distinguishes our system is its reliance on the framework of Islam. There is no right, according to Islam, for anyone to take away a women’s property without her express permission. A woman also has the right to raise a suit if she is exposed to any harm whether physical or moral. She also has the right to education, generate contracts, make investments, own property, take out licenses, and have a national identity card. Women cannot be denied these rights and they enable her to stand on her own and contribute to society. Women’s activities in Sharia courts help facilitate better service for all.”

### **5.3.3 Dr. Salwa Al-Hazza**

Salwa Abdullah Al-Hazza, a Saudi eye doctor, Deputy Saudi Shura Council, has lived in the United States since her childhood and returned to Saudi Arabia and studied medicine in Saudi Arabia.

“I was born in the United States by virtue of the work of her father, then returned to Saudi Arabia and studied medicine at King Saud University to specialize in the Department of Ophthalmology, and then I got married and then moved to Washington to work with my husband at the Saudi Embassy and won a fellowship for three years at Johns Hopkins Hospital”

She was the first Saudi to deal with diseases blindness worldwide, the first Saudi to acquire the title of Professor of Ophthalmology, the first doctor to be on the Saudi Board for eye diseases, and the Fellowship of the Royal College in Britain.

She was selected International Woman of the Year of the Center for CVs Cambridge in Britain, and her name was included in the list of outstanding individuals in

the United States of America. Also included as among the most prominent figures of the year 1997 in Marquez's list.

### **Love the study:**

Salwa Al-Hazza tells of the study, says, "I liked the Department of Internal Medicine and Surgery. And, even though I hated the women's section and the birth, I still achieved excellence. I decided to enter the Department of Ophthalmology, the first for two reasons that the study depends on the eye and is in the outer part of the body. The second reason is because it combines sections Surgery and internal medicine."

About the influence of her work, she says: "When a family comes for an intervention in the clinic and has five children who are infected and totally blind, I see the mother and father who are supportive and excited and convinced of what God gave them as they encourage their dependents and help them on their path. I force myself to wait for them to leave so as not to cry in front of them." This is Salwa Hazza, the women that, through her experience, was able to fight illness in the most important organ of the human body, his eyes. She spread her care across the world under the banner of God and hard work.

### **The beginning of the journey:**

Dr. Salwa Abdullah Al-Hazza was born in the United States because her parents lived there. She attended primary and secondary school there and returned home to Saudi Arabia to attend college at King Saud University in Riyadh where she graduated with honors. She completed her residency at King Khalid University.

Then she got a fellowship from Saudi Arabia in the field of genetic ophthalmology in Saudi Arabia and the Arabian Gulf, which took three to four years and a fourth year in the area of the retina at the King Khaled Hospital.

She then began her work as a specialty consultant in diseases and eye surgery, then was the head of the Department of Ophthalmology and Research Center, a member of the Saudi Ophthalmological Society, a member of the High Authority Medical Specialist Hospital and member of the editorial Saudi Journal of the eyes, a Middle East representative in the liberalization of global ophthalmology journal Council of the United States. Besides membership in fifteen global association for the eyes and the deployment of more than 25 research in many international magazines, she was also the chair of the Department of Ophthalmology at King Faisal Specialist Hospital and Research Center and is still head of the department until now.

### **Her memories:**

Dr. Salwa recalls the seeds planted in her early life and says: In 1978, the family returned from America. Father finished his Master's thesis and her five sisters got a good and developed education, mastered the English language and were very ambitious. A few days later one of their relatives said to their father: "If these girls were boys. I guarantee

you that they would achieve great things. But, unfortunately, they are girls.” Now, these girls have large and influential positions and are active in women's issues, service and one of them is the famous Dr. Salwa Al-Hazza. She says: "After what I've heard that, I was disappointed. That was the first door to slam shut in our faces," but this made her determined until she almost had to fend the titles off with a stick.

## **Success and achievement**

Dr. Salwa Al-Hazza had many unprecedented medical achievements including:

The preparation and adoption of a network protocol for ill preterm infants according to the standards of the medical establishment «Johns Hopkins» America in 1993.

The purchase of the first laser diode type of «duo» to address the problem of premature infants in the Middle East in 1994.

As well as she used the embedded Ganskulovar within the vitreous «Fitrazert» AIDS treatment for the first time in the Middle East in 1997 and used phototherapy dynamic device for the first time in the Gulf region to address the «degeneration macular age-related» in 2000. 1000 retina state laser treatment was completed in the same year.

She was the official spokesperson in a special session about retinal disease and children in the joint meeting of the Eighth Conference of the Arab African Council of Ophthalmology and twelfth Emirates International Conference of Ophthalmology at the Emirates Medical Association Dubai April 18 2005. They selected doctor Salwa International Woman of the Year of the Center for CVs Cambridge in Britain, and her name was included in the list of distinctive personalities in the United States of America.

Also included in the list of Marquez fourteenth to the most prominent figures of the year 1997.

Dr. Salwa wrote several medical bulletins. The most important was DUANES that specialized in genetic eye diseases in Saudi Arabia. She also got on the Saudi Board of Ophthalmology Fellowship in the Royal College in Britain.

## **Her titles:**

Head of Department of Ophthalmology King Faisal Specialist Hospital in Riyadh

Head of the Saudi Society of Friends

Associate Professor at the prestigious American University, John Hopkins

Got a distinctive Arab Women Award from the Arab League

Granted by Forbes Global magazine title powerful Arab women, drew strength from her family, which started from scratch and has now become well-known families. She adds: "I think my strength lies in my knowledge and practice." And despite the fact

that a lot of women may not like it, she has rapidly become a symbol for many Saudi girls. This is the life story of Dr. Salwa Al-Hazza, who has managed to become a key figure. Every day we see a scientific post and every day it underscores the historical achievement and scientific success of Dr. Salwa Al-Hazza.

As a member of the Shura Council considers Salwa Al-Hazza said the king's decision about the involvement of women in the membership of the Shura Council elections. Through this work, the king, may God protect him, fulfilled his promise that women are half of the society. The fact that the king included women in the Shura Council for the first time in the history of Saudi Arabia, essentially effectuated half of the society, leading to the development of the nation not only for women, but of the Saudi family. There are many outstanding issues related to the family. Women were already valued advisors in such matter, but the king's decision gave them an opportunity to officially participate and actively influence policy related to the family. In this way, the process of solving issues of the family could be sped up. It was through this rule that society came to accept that Saudi women are able to participate in decision-making and responsibility the same as a man. Many women in the Council had a head start in giving an honorable picture of Saudi women.

With regards to the impact of the customs and traditions on the advancement of women in Saudi society, on women's progress and its message for Saudi women today, Salwa said: it is necessary to respect the customs and traditions, I am of Buraidah, customs and traditions was one of the biggest obstacles for me in my career. However, I respect the customs and traditions, but it is difficult for humans to change dramatically, but during the twenty years I was able to change the opinion of my family. I'm sure that during the next Council Shura cycle there will be obstacles, but we will not cause problems. We will stand side by side to show that we enter the Shura to represent half of the society, and not to compete with men or to satisfy Western countries.

My message for Saudi women: We are a minority like the rest of the world, tell her to treat her colleagues like a brother. If you get a position above him, treat him still as a brother, not as a competitor. You should always focus on the future, and we must hold onto Islamic law, regardless of who says to assimilate, I worked in my position for the benefit of the country. If a woman committed herself to Islamic teachings, she might be the best example. There are Saudi traditions that are completely opposed to Islam, but the Kingdom of Saudi Arabia has to be respected. A lot of times it can be an obstacle, but you must know these obstacles. It is through your own work that you will learn how to overcome them.

### **5.3.4 Dr. Nora Rashad**

Saudi Arabian doctor Nora Mohammed Ahmad Rashad earned her master's degree in the Faculty of Medicine at Cairo University. She served as a good model for Saudi women through research, scientific studies, and her writings. These included a master study on the protection of the patient in the typical solution of amputation to treat

chronic bone infection in cases of diabetes. Also, she discovered a new type of treatment to protect intestinal resection without surgical intervention usual for early intervention for interventional Legends for the degree of doctor in the therapeutic development of solutions for inflammation of the aorta.

The reason for choosing this specialization is that she saw the impact of the amputations and subsequent health and psychological effects on the patient and wanted to find other solutions. Also, she worked to discover a cure to stop the spread of the disease and to avoid amputation. She says: I will continue to search for a wider process that will contribute to the protection of patients. This is my main goal.

She was supported by her family and those close to her. In this way she was able to overcome all obstacles and surpass all difficulties. With the support of the government, she wishes to facilitate the way for Arabian girls to achieve their aspirations.

With regards to the development of Gulf women, specifically in Saudi Arabia, Dr. Nora explained that this facilitation is not only the job of the government, but the responsibility also falls on women themselves. Gulf women, particularly Saudi women, must seize the resources available to them. By these opportunities, women can come to know their full potential and find their true goals.

### **Posts provided by Dr. Nora**

She received a formal invitation by San Ibatia hospital in Italy, to attend the conference it hosts with more than 1,000 world famous doctors in the specialty of capillaries. She was involved with a lecture entitled "Early Intervention to protect the intestine from separation". It was active lecture about a medical condition and impressed all the doctors participating in the conference event. This way of treatment is scientifically unique. They followed up on the case after a month, then three months, then six months and the results were positive and the procedure succeeded 100%. As a classified lecture it got very best and it got first place for the best lecture in the Conference despite the presence of some of the brightest and most famous doctors in the world.

Nora was considered a light in the world of medicine especially at her young age of 28. That combine Vascular Surgery minute and legends interventional same efficiency. Many of the surgeries were performed in Italy, and made her testimony PhD in University of Milan in Italy, made up for discussion committee, headed by Dr. Masamomda Dr. Logie Englishmen and Dr. George Bussy and the subject of the message "therapeutic development to the problems of inflation of the aorta." She was selected as the fourth doctor in the world this year to for her success in the treatment of the aorta using carbon dioxide,

Plans for the future; to return to the kingdom after the completion of each scientific message and set up a not for profit, teaching hospital for the treatment of

vascular issues. She hoped to share her experiences for future generations and become a major research center in the field of vascular diseases.

### **5.3.5 Researcher Magda Abu-Ras:**

Assistant Professor in the Faculty of Science at King Abdulaziz University in Jeddah in the biotechnology department. She has a doctorate degree in biotechnology from the University of Surrey in England and specialized in petroleum contamination and environmental pollutants.

Head of the Middle East Office of the International Environment Organization

Consultant in Jeddah Municipality

Deputy Head of the Saudi Society of the Environment

Assistant Researcher in the desert and the sea in the NASA program

A member of the development of the role of women in the Arab Environment Program.

#### **Initiatives:**

- 1) Spread the idea of the Earth Hour initiative to advocate for lifestyle changes and a reduction in energy consumption.
- 2) The Supreme Environment Management Authority.
- 3) The establishment of the National Center for Recycling: A project to protect the environment from pollution and greenhouse gas emissions, as well as open space for the elimination of unemployment and saving public money.
- 4) National Environment Programme under the slogan “Ecology: A green flag in a green country” is the first Saudi program to gain recognition at an international level and it has earned of the most important international awards honoring the environment the MEMBERSHIP Euro-Arab in Switzerland.

Project “Ecology: A green flag in a green country”

This is a project that was started in 2006 and focuses on the need for the reduction of pollution in the environment. It discusses the nine strategies (air, electricity, water, marine environment, consumption patterns, wildlife, security and safety) and targets every segment of society.

Tools of this research are:

First: Schools: aimed at introducing new ways to pay attention to the environment and sustainability through:

- 1) Children’s intellectual development.
- 2) The establishment and development of eco-friendly schools.

Second, educate the population and improve its behavior through:

- 1) Creation of centers for studying the effect of humans on the environment.
- 2) Sustainable environmental media.
- 3) Citizenship through sustainable environmental projects and systems.

Magda Abu Ras said that "Saudi women gave themselves a leg up in the largest domestic and international universities, and emerged in the scientific, intellectual and literary academies. King Abdullah opened the way for this in his plan for starting a renaissance of this country. While advocating for women, he still took into account all the circumstances and considerations of Muslim community, its rules and postulates and traditions. He wants woman to forge their own place in the heart of the world and accomplish, shine, excel and say to the world: We are working not only for the nation, but for the entire world."

Dr. Abu Ras is very thankful for the help of Prince Turki bin Nasser, General President of Meteorology and Environment Protection, for his support of all her goals in environmental work in order to obtain a pollution-free clean environment to protect future generations and give them the opportunity to live in peace, security and safety.

### **Titles:**

In the first Saudi-Arab Leaders

The first researcher specializing in the treatment of petroleum contaminants.

Entry into the Women's Hall of Fame in the field of environment

Educator for North Africa and the Middle East at the invitation of the US Foreign Ministry in 2013

Pioneering ambassador in the field of environmental science and thought.

Leader in environmental volunteer work.

One of the top 30 most powerful and influential Saudi women in 2014

Executive Chairman of United Nations Office for the climate.

The objective of the establishment of the Saudi Society headed by Magda Abu-Ras is the formation of a liaison between the community and the State to find solutions to environmental problems and make the necessary changes to avoid disasters.

Women have received the support of the state for example, during the reign of King Abdullah, Dr. Magda said that the king has achieved a realistic understanding of the path of Saudi women, and encouraged her to work and innovate in her chosen career. He stressed that women in Islamic history have an effective contribution at home and work, and has concluded that you cannot marginalize the role of women. He also established

the largest University for Women, University of Nora and recognized the importance of women being part of the Shura Council. In addition, King Abdullah considered women worthy of running for municipal office. He based these ideas on the laws of Sharia. King Abdullah did not stop at all these advantages, but continued on to establish that women are on equal footing with men and are not marginalized in any way. They are half of the society and her role is of critical national importance. Whether as a mother, a teacher, a physician, an activist, or anything else. As long as they follow Sharia law, women are key for the growth and development of Islamic civilization.

### **5.3.6 Dr. Fatima Mohammed bin Mohsen Al-Qarni**

#### **Qualifications**

- PhD / specialization “modern Arabic literature” / College of Education - Art Departments Riyadh / grade of “excellent”, with the recommendation to print her thesis of titled: “Regions in contemporary Saudi Arabia” in 1999.

- Master / specialization “classical Arabic literature” / College of Education - Forums literary Riyadh / degree “excellent” with the recommendation to print her thesis titled: “women's poetry in an aura book of hopes” in 1992.

- Bachelor's degree / specialization “Arabic language and literature” - College of Education Tabuk / Grade “excellent” with honors 1987/1988.

- She also received an honors for her excellence in her Bachelors studies from the Tabuk award campaign in 1987/1988, under the patronage of His Royal Highness Prince Sultan bin Fahd bin Abdul Aziz, Governor of Tabuk region.

- She is concerned with various issues related to the development of performance in the areas of education and related fields.

#### **Working life**

Shura Council member from the 15<sup>th</sup> of January, 2013.

- Assistant Professor in the specialty of modern Arabic literature at Princess Nora daughter of Abdul Rahman University since 2005. In the process of promotion to the rank of Associate Professor.

- Served as Dean of the Faculty of Education in Tabuk in the department of literature in the mid-1994 to mid-1996.

- Spearheaded public activity in the College of Education, Tabuk for several years.

#### **Membership in Councils and Committees**

- A member of the General Assembly of the Al-Yamamah Press Foundation.



- Member of the editorial series Authority (messages in dialogue) at the King Abdulaziz Center for National Dialogue.
- Member of the Supreme Committee for awareness and education at the Princess Nora daughter of Abdul Rahman University.
- Member of several academic committees in the Department of Arabic Language at the Princess Nora daughter of Abdul Rahman University.
- A former member of the King Khalid Charitable Society of Tabuk.
- A former member of the Welfare of the Disabled Association in Riyadh.
- A former member of the Advisory Committee to the celebration of the cultural festival Janadria- part of a number of academic councils and charities.

## **Literature and Research**

- She can write poetry in all its types as well as articles.

Many of the poems and articles have been published in several local and Arabic publications, and translated some of them to English and German.

- She participated in many juried literary competitions and creative contests in various literary clubs and academic institutions in a variety of cultural areas.
- She participated in a number of Shura Council meetings, committees, seminars, King Abdulaziz Center for National Dialogue, many classes, literary, media and forums, and got a number of awards in distinct areas, both academic and literary.

She was a Shura Council member and a member of the general assembly of the Al-Yamamah Press Foundation and assistant professor of modern literature at Princess Nora daughter of Abdul Rahman University. She is very appreciative to the King Abdullah bin Abdul Aziz who has made it possible.

Dr. Fatima said that she revels in the opportunities granted to her by the King, sharing these feelings with her female colleagues. She argues that along with this great honor comes great responsibility. Her position is not about prestige, it is an opportunity to work hard and be philanthropic. Everyone is aware of the great amount of changes that had to take place for them to enter the Shura Council. As such, women work hard to solve issues of the entire society, not only issues related to women. Some men think that women only should talk about their own issues, but most acknowledge their importance. Women are particularly effective in problem solving in the areas of job creation and lowering unemployment rates.

Fatima al-Qarni wished everyone highly ambitious and to serve as a bridge to effectively deliver solutions to the community. They should not be concerned with regional affiliations but should focus on leadership in various sectors without discrimination.

### **5.3.7 Journalist Nawal Ahmad Mohammad Bakhsh:**

She is the supervisor of women's, children's, and family programs on Radio Riyadh.

- She was born in Mecca in 1954
- She is married and has two sons and two daughters.
- She graduated from the Tenth Primary school in Riyadh in 1963, got her teaching certificate from the Institute in Riyadh in 1966, and graduated from the First Secondary school in Riyadh in 1984 with a concentration in literature.
- At King Saud University, she studied humanities specifically, as well as social work and graduated in 1988. She also has a diploma in English Language at Cambridge University.

She said, "I joined the radio at Radio Riyadh in 1964 and was the first female broadcaster in Saudi Arabia. Then I moved to working a few years at Channel 1 of the Saudi television and was the first woman to peruse viewers through television. I specialized in women's and children's programs and branched out to programs in the social sphere, charity and women. I am a member of Association Renaissance Women Charity that was sponsored and guided by the Saudi charities to care for disabled children in Riyadh.

- Contributed in covering the events of the Janadriah festivals 1-15
- Has various posts in multiple community committees.
- She has won many medals, shields and certificates of appreciation from various institutions within and outside the Kingdom.

Nawal Bakhsh first joined Radio Riyadh at its inception in 1993 and is the first Saudi woman to appear in 1996 on television.

She was and is the first female voice to offer mass programs on the air of Radio Riyadh in 1996. She was also the first female voice radio news anchor on programs on Radio Riyadh in 1998

In 1997, Ms. Nawal Bakhsh was commissioned to head the department of women broadcasting at Radio Riyadh. Through this task she helped develop the field of radio through practical objectives and training of announcers. Because of her work, the radio became a great repository of resources for women. She worked hard to improve the role of women in the radio field and improve the radio's usefulness to family and the community. This work she saw as being in service to her country and community. Ms. Nawal supported aspiring broadcasters, both male and female, specifically in the field of radio. In 2006, she participated in the Fifth Forum of Arab Women in the Media in Jordan which had the slogan, "Arab media and communication".

Ms. Nawal Bakhsh was also keen to confer her media experience through lectures and seminars that contribute to the awareness of the importance of women's participation in the development and advancement of the society.

## Conclusion

It is important to prepare safe and appropriate work conditions for women to exercise their work. The best example of this is the experience of Saudi women in the education sector of the Kingdom. Women were able to gradually ascend to higher and higher positions in the field, all the while adhering to Islamic law and to the traditions of the country.

Since the number of Saudi women graduates have increased, they have had to diversify their goals. Saudi women aspire to explore many new and diverse fields and are now able to participate in the country's development on a larger scale. In this regard, the educational system has had to be restructured, especially the universities. The year preceding university are more generalized education, but the years spent in university serve to prepare students more specifically for productive roles in society. Education has a significant role in economic and social development. It helps to increase productivity, improve efficiency and provide a number of necessary other skills. In conclusion, if we review Saudi women's contribution to the labor force, we see that they were most prevalent in education, followed by the health sector, the Ministry of Defense, Interior and the nation guard. They serve in primarily educational and medical roles.

Anyone who studies the theory of Saudi women in the workplace can see that women have explored many jobs and also contribute effectively had home. Their ambitions do not stop there, however. Women want to open up new areas of work to more effectively invest their capabilities and potentials.

Some jobs that Saudi women can do in contrast to their current occupations are:

- Administrative work in all areas concerning women, such as courts and municipalities, and the writing of Justice, telecommunications and others.
- The establishment of Women-run factories and stores by women only (for food, and craft materials, fabric, carpets, clothing and fashion design, gold).
- Interior Design.
- The establishment of computing centers and gyms.
- Legal researcher and investigator for women and juveniles.
- Create a private sector and commercial markets for women.
- Expansion of women's libraries and research centers.
- Create private women's universities and provide job opportunities for them.

We would like to point out that there are occupations that women should not be given the opportunity to work at, such as law, hospitality or aviation. Such actions are not consistent with the teachings of our Islamic religion, nor with the nature of our society.

Some of these jobs may cause the mixing of men and women in a way that is prohibited by Islam. Islam simply does not allow women to be judges.

Thus, while the general trend suggests that it is important to expand the work available to women, it is also important to follow principle laid out by Islam and the traditions of Saudi society. This is in order to avoid the problems faced by women in other countries who are given unrestricted freedom. Women are a key factor in developing this concept of freedom, though. They worked on the type of role which they wanted to play. However, this freedom led women to play roles that are not well suited to them and are discordant with their feminine nature. Women of the West suffer from many problems due to her activity in various fields. They participate in such work as street cleaning, construction, garbage collection, which do not fit the nature of women. Because of this, women are experiencing:

- A lack of opportunities for them to fill major administrative positions: men always take those. Men are also unwilling to work under a female boss.
- The income gap between men and women is very large. This problem exists in the United States and Sweden.
- The day care centers for children of working women do not cover enough.
- Family responsibilities pose a significant burden on American women. They often have to bear the full responsibility for the family while men are disinterested in alleviating that burden. Swedish men are similar in this regard.
- The existence of a very large number of households headed by women alone without the presence of another person reduces the burden by even a small part.

The subject of the work of women is not only applicable in Saudi Arabia but also in the international community. Conferences and seminars have been held to discuss the status of women in work and the problems they face in contributing to the development of their societies. The conferences focused on linking women's development into development plans and programs pursued by the nation as a whole. Interest has increased in the evolution of women's roles in all cultural, scientific and social fields and aware has increased about increasing their efficiency and capabilities. Societies have begun to realize the importance of engaging all their members in the growth and development process.

In reality, Saudi women do not participate in the labor market. Their focus is on areas such as education, social service, and other professions deemed suitable for women by the community. It has become necessary to find appropriate solutions for the introduction of women into the Saudi labor market. It is necessary to search for suitable alternatives and discuss concrete solutions to this issue. I feel the contributions are the following:

- Call upon the religious leaders to further examine the issues of women's work as discussed in the Quran and Sunnah. This would help eliminate any ambiguity about the role of women in work.
- Increase the scientific disciplines of women in universities and colleges and to reduce the human and social disciplines not needed at the present time.
- Find the widest fields of work for women, both in public places where women have to be reviewed or in the labor market.
- Work on finding solutions to the problems of transportation. Specifically, make sure that work is near to the home to enable family life to be stable.
- Increase the benefits provided to women with regards to their children. Found nurseries that are of high quality.
- Increased pregnancy leave and status of women in line with the educational circumstances, such an increase may be an incentive for more women's contributions in the labor market.
- Create training opportunities for working women to raise their efficiency and capabilities and configured to meet the ever changing business requirements.

In conclusion, Saudi women workers strive to their utmost, with a spirit of responsibility, ambition and aspiration to prove to others that they are worthy of the work. They strive to achieve a balance between the Sharia laws of Islam, their home life, and the demands of their work. Men play an important role in the success of women. They are required to abandon traditional views about women and adapt to their new role in society. They also must share in the running of the family.

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