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ANALYTICAL STUDY OF FEMINIST RIGHTS AND OPINIONS OF MUSLIM SCHOLARS OF 20TH CENTURY

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ABSTRACT

The Holy Qur'an is the holy word of God. Allah, the Exalted, has given humanity a unique excellence among His countless creatures. Allah's religion Islam has brought the message of honor, dignity and protection of rights to humanity. Before Islam, every weak section of the society was under the influence of the powerful section. The plight of women and slaves was the most vulnerable. The story of the oppression of women in this region is very long, India, Egypt, China, Arab and other countries, so that the mountains of oppression against women were broken in every nation, where the people of Arabs used to start preparing for the burial of women as soon as they were born. In any civilization of the world, he did not have economic, social, political, hereditary rights, even he did not have the right to cry. She has always lived as a submissive. No culture and religion in the world gave her the rights she deserved. Then the sun of Islam rose, which did a great favor to the woman, lifting her from the pits of lowness and raising her to the heights. The Prophet ﷺ came to this world as a mercy to the worlds and by the command of God enlightened women about their rights.

Feminism is the most important topic of the 20th century. Scholars of the East and West have written a lot on it and the Western slogan of equality between men and women has also affected the women of Muslim society. The movements related to feminism from the West have both support and disagreement regarding Islam. Most of which is because many local, cultural customs and negative prejudices have been accepted as part of Islamic education, which has led to social changes in the modern era. That's why it's a time to take the opinion of Islamic scholars of 20th century about the rights of feminism in Islam.

INTRODUCTION:

In today's era, there is confusion, intellectual anxiety and excitement about the status, place and rights of women. Each school of thought has undertaken to reform and interpret collective life by taking a specific meaning of women's rights. And thus orthodox and modernist groups are constantly clashing due to this ideological difference and are reluctant to understand. Islam determines the rights and duties of every human being. Islam reflects balance, moderation, expediency, purposefulness, evolution and perfectionism if it defines the rights of an individual. So it adds these rights to the duties of another person. Like the rights of each family, the duties of each class are also different from the other class, because the rights and duties of each individual and class are determined with respect to their personal independence, that is, their characteristics, creative distinctions and social roles. Below we present the views of Muslim thinkers regarding women.

Maulana Shibli Naumani's speech in the All India Educational Conference highlighted the individual status of women. "Islam has given women the distinction that certain members and duties in religious duties and religious possibility are included only because of women. For example, doing Sa'i between Safa-Marwah in Tawaf and Hajj is a memorial. Hadhrat Hajira (a.s.) ran in the sun, when she was running in search of water, as long as she kept looking at Hazrat Ismail (a.s.), she walked slowly and when he was out of sight, she ran restlessly. Her running was declared as the religious slogan of Muslims.¹ You say that in the Qur'an there is Surah Al-Nisa and there is no Surah al-Rijal, but there are many surahs named after the Prophets But there is Surah Maryam against them. There are two types of verses in the Holy Quran, Departments of "Mukhammat and Mutshabhat" but the Mukhammat rank higher and are called Umm al-Kitab Not the Abul Kitab. Similarly, Makkah is called "Umm al-Qura" and not Abul-Qura.² This showed how much Islam demands respect for women. During the period of Islam, women had all kinds of rights and they achieved perfection in every field. During this period, women developed in various sciences and arts. In his speech, He says about the curriculum of education for men and women: "I do not agree that there should be a separate curriculum for women and men, rather the curriculum for both should be the same."³ Maulana Shibli was a supporter of giving wide rights to women.

Allama Muhammad Iqbal's favorite pastime was reading and reciting the Qur'an. Whenever there was a conversation, his mind would be moved towards the Holy Qur'an and he would explain it by referring to the Qur'an. They refer to the Qur'an and used to call men protector the honorable women.

Iqbal makes the man responsible for the bread and sustenance of the woman, as a result of which she remains the queen of the house.

Which is also mentioned in the Quran,

”الرِّجَالُ قَوَّامُونَ عَلَى النِّسَاءِ بِمَا فَضَّلَ اللَّهُ بَعْضَهُمْ عَلَى بَعْضٍ وَبِمَا أَنْفَقُوا مِنْ أَمْوَالِهِمْ⁴

Men are caretakers of women, since Allah has made some of them excel the others, and because of the wealth they have spent.

Allama Iqbal says in Ramuz Be-Khudi that a Muslim who does not respect women is ignorant of the understanding of the Qur'an. Iqbal has expressed his thoughts on the status and importance of women and her sanctity at many places in Masnavi Asrar-i-Rumuz, Javid-Nama, Armaghan-i-Hijaz and Zarb-Kaleem. In his poetry, he exhorts women to lead a veiled life. In this context, it will not be without interest to mention that Allama Iqbal was offered an important diplomatic position in Africa by the British government with the condition that his wife would have to go to mixed gatherings. Iqbal did not accept this condition and rejected the offer.⁵ According to Iqbal, the veil is not a hindrance to a woman, she can participate in all activities while remaining veiled. Although God is a pilgrim, the shadows of His attributes are spread across the oceans. You have written a poem called "Khulwot" in support of women's veiling. The meaning of this poem is that because of the veil, a woman gets a chance to become a woman and spend her talents on her family and children and to understand the possibilities of her own self. By staying at home, a woman avoids many social evils and does the building work of home and family

روشن ہے نگہ آئینہ دل ہے مکر ہو جاتے ہیں افکار پراگندہ ابتر وہ قطرہ نیساں کبھی بنتا نہیں گوہر خلوت نہیں اب دیر و حرم میں بھی میسر ⁶	رسوا کیا اس دور کو جلوت کی ہوس نے بڑھ جاتا جب ذوق نظر اپنی حدوں سے آغوش صدف جس کے نصیبوں میں نہیں خلوت میں خودی ہوتی ہے خود گہرو لیکن
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In the status of women in the East and the West, Professor Khan writes:
 "I shudder at the thought that women should arrange their own breath death by this behavior will destroy the essence of femininity."⁷

Feminist education and Iqbal's thought:

Iqbal is convinced of separate fields of action for development, growth and education of men and women. According to them, Allah has made the physical structure of men and women different and the duties of both are also different. Therefore, according to their physical and natural needs, their education system and curriculum should also be different.⁸ It is written in Shazrat, "Education is also subject to needs like other matters. Religious education for Muslim girls is quite sufficient for our purposes. All such subjects which tend to de-feminize women should be carefully excluded from feminism."⁹ Iqbal writes in Zarb-e-Kaleem disapproving of the mixed system of education,

جس علم کی تاثیر سے زن ہوتی ہے نازن
کہتے ہیں اس علم کو اربابِ نظر موت
بیگانہ رہے دین سے اگر مدرسہ زن
ہے عشق و محبت کے لیے علم و ہنر موت¹⁰

Allama Iqbal expresses deep anxiety about women's freedom movement. In their opinion, this movement is the so-called propaganda which has been started by Europe that women are oppressed and have a lower status in the Islamic society. He has stated as follows while covering this so-called propaganda,

فساد کا ہے فرنگی معاشرت میں ظہور
کہ مرد سادہ ہے بیچارہ زن شناس نہیں¹¹

According to Allama Iqbal, the issue of women's rights is the most important. With which some other important issues such as number of wives, veil, education etc. are associated. First of all, it is necessary that women should be equipped with the ornament of education, but the matter to be considered is whether to give western education to the eastern women or to adopt some measures to maintain their eastern characteristics. Allama further says that I do not need to point out that there is absolute equality between men and women in Islam. A man is a protector of a woman and the word Qawam is a translation.

Allama Iqbal advises a woman to become a queen of state, not a show piece of the society. Allamas define the highest position in the family as the mother's caste and define the mother's caste as the first center because in their eyes the position a woman has is because of her motherhood. Due to the loss of respect for the mother in the West, gender purity has been lost. You call the Holy Qur'an the solution to all problems and advise Muslim women that Muslim women should not make Western women their idols, but their idols should be wives of prophet and Sayyida Fatima.¹²

Allama Muhammad Rasheed writes about the virtues of women that Anyone who is familiar with the history of Islam and the awakening of the Arabs through it and who is familiar with the life of the Companions who believed in the hands of the Prophet, will see that the women of this era were participating to men in every virtue and action. She used to pledge allegiance to the hands of the Prophet (peace and blessings of Allah be upon him) just like men. If the men were to go out for battle, they would take care of the wounded.¹³

Allama Ibn Baz writes about the nature and character of women and men, various experiments have proved that men and women are not inherently the same. The clear texts of the Book and the Sunnah also indicate that there is a difference in the nature and responsibilities of the two, who try to make the female gender equal to men. They behave ignorantly between the two.¹⁴ Syed Jalaluddin Umari states in his book Woman and Islam that the woman is actually the queen and manager of the house. He should not spoil his home by indulging in outside activities. Rather, she can perform many feats in history and as a woman, even in a domestic environment.¹⁵

Maulana Wahiduddin Khan, explaining the creative aspect of man and woman, writes, all the laws in Islam regarding men and women are based on the basic fact that men and women are separate beings. Creatively, the scopes of both cannot be the same, while the two genders are biologically different. So there must be a difference between the two in terms of action. This is the point of view of all heavenly religions about women. This has not been doubted in the history of the last thousand years But in the modern era, with the movement of women's freedom, for the first time in the world, it was thought that women and men are equal and both should get equal work opportunities in every field.¹⁶ In his book *Mimar-i-Insaniyat*, he writes regarding the creation of man that man is fulfilled together with woman. That is, both are part of each other and complement each other.¹⁷

Dr. Yusuf Qaradawi also describes man and woman as complementary to each other. According to him, "the first and greatest work of a woman is the training of children because no one else can perform this great work except a woman." The future of the Ummah depends on this action. He explain this further, "This does not mean that women's work outside the home is prohibited(haram) according to Sharia because no one has the authority to declare anything as haram without a properly proven and clear text of Sharia. There is a justification for the original commandment in common disposal items, it becomes (Good) mustahab (compulsory)wajib for a woman to work on the occasion of need. For example, if a woman is widowed or divorced and has no support, or sometimes the society needs her work, such as providing treatment and care to women, education and training of girls, etc.¹⁸ Dr. Qaradawi's message is realistic which balances the requirements of the Shariat and the circumstances that a woman can perform duties outside the home when necessary.

Muhammad Yusuf Islahi describes the distinguishing characteristics of Muslim women and writes, Islam establishes the belief in the heart of every woman that she is doing Jihad and the natural and physical actions and duties of a woman are not limited to this world but every action is worship in the eyes of God. The hardships she faces in the labor of giving birth to children and rearing them are in fact Jihad. All her sorrows and hardships, the worldly benefits that are sometimes obtained by the sacrifice of her beauty and beauty, sometimes she goes beyond all these things and sacrifices everything for the hope of Allah's pleasure and reward in the Hereafter.¹⁹ The moral qualities required to educate and raise children and perform their responsibilities well and to fulfill their rights are more in a woman. In this regard, Maulana writes, Allah has given these attributes and emotions to women as compared to men in His wisdom. Women have been given the basic virtues of patience, sacrifice, compassion, tenderness and love more than men. Because they need more of these attributes to fulfill the responsibilities that Allah has placed on them.²⁰

Maulana Maududi says that the responsibility of a woman's financial support rests with her husband and a woman's job is to manage the house. He has declared the woman as the queen of the house. She is the ruler of her

husband's house. He is absolved from all matters that concern outside the home. For example, Friday prayer, Jihad, participation in funerals, compulsory attendance at mosques, traveling without Muharram, is a clear and clear command of God, but in some situations it is also permissible because in some situations women have to leave the house, such as having no means of livelihood, being poor and having no one to earn. In these circumstances, Maulana Maududi says that this is expansion and departure and it should remain so.²¹ According to Maulana Maududi, although men and women are equal in various matters, the tasks assigned to them by nature are separate. It is a man's responsibility to take care of affairs. If a woman has to deal with these issues, this is an additional responsibility that a woman cannot afford. This will destroy the family system.²² Maulana Maududi writes in his book, No one can marry a woman against her consent and will. In Islam, a woman has full right to choose her husband.²³

Professor Rasheed Ahmad writes explaining the importance of marriage relationship, both men and women are the main pillars of society. Both have certain rights and certain responsibilities. The reality of a man is like the head of a family. The relationship between a man and a woman is a sibling relationship, they are forbidden to each other in the same way as siblings, but marriage is the way by which they can be partners in each other's lives, and this is the legitimate and healthy relationship. A family is founded on relationship."²⁴ That is, marriage provides such strength to the relationship that a pure family comes into existence and becomes the foundation of a strong society.

Women's right to preach:

The call to preach is the duty of the Prophet. Every prophet is a believer of God and all the prophets of Islam have been fulfilling the duty of preaching the order of the Lord. Thus it is the duty of Muslims. Muslims are "Best Ummah" and their responsibilities are also clarified in them. Allah says,

كُنْتُمْ خَيْرَ أُمَّةٍ أُخْرِجَتْ لِلنَّاسِ تَأْمُرُونَ بِالْمَعْرُوفِ وَتَنْهَوْنَ عَنِ الْمُنْكَرِ وَتُؤْمِنُونَ بِاللَّهِ²⁵

You are the best Ummah ever raised for mankind. You bid the Fair and forbid the Unfair, and you believe in Allah

In this blessed verse, Allah has ordered that the main message of preaching is to convey the truth to the people and this was among the duties of every prophet. The Prophet (PBUH) was commanded,

يَا أَيُّهَا الرَّسُولُ بَلِّغْ مَا أُنزِلَ إِلَيْكَ مِنْ رَبِّكَ وَ إِنْ لَمْ تَفْعَلْ فَمَا بَلَّغْتَ رِسَالَتَهُ²⁶

O Messenger, convey all that has been sent down to you from your Lord. If you do not, then you shall not have conveyed His message

Then he (PBUH) ordered his Companions,

”بلغوا عيني ولو آية²⁷”

Even if it is only one verse that you heard from me, convey it to me.

Then there is a frequent hadith which is about the virtue of preaching. Sayyidna Zaid bin Thabit narrates that the Messenger of Allah, may God bless him and grant him peace, said,

”نضر الله امرأً سمع منا حديثاً فبلغه حتى يبلغه كما سمعه، ضرب حامل فقه غير فقيه، ورب حامل فقه إلى من هو أفقه منه²⁸

May Allah bless the person who heard something from us and passed it on as he heard. As heard, some holders of fiqh are not jurists, and sometimes the people to whom fiqh is conveyed are more jurists than those who deliver it.

The above texts prove that the main motive of preaching is the realization of the great duty imposed on Muslims by Allah and to fulfill the great duty, both men and women have a role in the Islamic society in the era of the Prophet. Both Muslim men and women received formal education and the first school of education was the Prophet's Mosque. Where there were separate working hours for women's education and training. Women used to gather there to learn about religion and morality and play their role in preaching. The first character comes in the form of Hazrat Khadijah, when the revelation came to the Holy Prophet (peace and blessings of Allah be upon him), he came home and said

زلموني زلموني

Cover me with a blanket Cover me with a blanket
Then Hazrat Khadija tried to remove his fear and said

”كلا والله ما يخزيك الله أبداً إنك لتصل الرحم وتحمل الكل وتكسب المعدوم وتقرى الضيف وتعين على نوائب الحق²⁹

No way, by Allah! Allah will never be disgraced because he is merciful, helpful to the needy, helpful to the poor, hospitable, and upholding the truth.

Women share the responsibilities of preaching equally with men but their scope is different from that of men and in this context Maulana Muhammad Taqi Usmani also expresses his opinion and writes, If women go to Tablighi gatherings with veils, it is permissible, but in the present situation, women's participation in such gatherings is beneficial.³⁰ Maulana Ashraf Ali Thanvi describes some affairs related to the Amar al-Ma'roof and Nahi an al-Munkar of women and calling on Allah,

-Women can contribute financially to the propagation of religion.

- Those whose husbands are engaged in the work of preaching, should keep them unworried and take care of the children in a full manner.

- Can teach Quran and necessary religious education to the girls and older women in the area.
- If there is a gathering of women in a place, if they are in a family or if they are different, then a reliable book, Fazaal e amal or Bahishti Zewar, etc. can be read and recited.³¹

Mufti Azmatullah says, if I had not felt fear and dread from the mischief and temptations of the people of the age, I would have been convinced of the obligation of preaching for women in the same way as my decision is about the obligation of preaching for men." If the woman's husband is not a scholar and the woman asks her husband for information about a religious issue, but the husband does not allow it, then the jurists have made it permissible and permissible for this woman to go out to find out the religious issue.³²

Just like men, women should also perform the duties of preaching about it in the fitan society so that disbelief, superstitions and Islamic rituals can be eradicated from the society.

Feminist education and views of Muslim thinkers:

The process of exposing the future builders of any nation to education and adorning them with the jewel of education starts from the mother's lap. A mother's lap is the child's first education. In every era, the daughters of Islam not only performed each relationship with beauty, but also played the sting of their knowledge and grace. The importance of education for women, who are half of humanity, can be estimated from the fact that the Holy Prophet himself used to organize the education and training of women in his time while valuing the passion and curiosity of women and Dr. Zakir Naik narrates the tradition of Urwa bin Zubair, I have not seen anyone more knowledgeable than Hazrat Aysha about the interpretation of the Qur'an, halal and haram duties, poetry and Arab history."³³ Similarly, another example is that of Umm al-Momineen Hazrat Umm Salama, Ibn Hajar's statement about her is that thirty-two people received education from her.³⁴ Hazrat Umm al-Darda al-Kubra, companion of Prophet was also a high-ranking jurist and scholar.³⁵ Then this chain went through Sahabiyyah to Tabiyyat and later women. Islam not only recognizes the educational rights of women but also orders them to be paid.

Allama Iqbal wants to see women adorned with the jewel of education, but he is not a supporter of equal education for men and women, nor is he convinced of equality according to the Western concept. You say that it is not Islamic intention to educate women only for economic freedom, because it breaks the bond of family unity which is part of the spiritual life of mankind. Allama Iqbal says that the education of a man is the education of only one person, while the education of a woman makes the whole family educated.³⁶ Maulana Shibli Naumani says about the education of women, "Women can be educated to the extent that men can be educated. According to Maulana, the education curriculum for women and men should be of the same nature. He is in favor of

giving wide rights to women. Even domestic servants should be treated equally.³⁷

Mufti Kifytullah write, On the basis of the diversity and differences in the duties and scope of men and women, the education of some sciences is obligatory for women, the duty of some is sufficient for some, and the education of some is permissible." It is obligatory for women to acquire the necessary knowledge, the choice of acquiring the Mustahab knowledge, and the choice of acquiring the permissible knowledge is not indisputable, and there is no argument in the Holy Shari'ah to differentiate between women and men in this regard.³⁸In view of the educational importance of women, several measures were taken in the era of the Prophet (peace be upon him), Dr. Muhammad Hameedullah is a prominent figure in this regard, In your educational activities, women were given importance along with men. It is proven from history that in your blessed era, female teachers were also appointed like Male teachers. Hazrat Umm Waraqah, Hazrat Shafaa Bint Abdullah and Hazrat Aysha RA can rightfully be counted among the teachers of the era of Prophethood.³⁹

Maulana Maududi explains the scope of women's education and writes that a woman's education and training teaches her to have the best relationships. Maulana Maududi in his book "Purda" writes about the training of women's education that the best education and training of a woman is that which teaches her good household rules because the natural scope of a woman is her home and a woman should be equipped with similar training. If thereafter a Muslim woman is possessed of extraordinary ability, she should also learn other sciences and arts, but within the limits prescribed for her by the Shari'ah.⁴⁰ Maulana's speech which he delivered to a women's gathering in Lahore, he requested women and said that a woman has a permanent personality, just as men's deeds are presented before Allah, so women You have to be accountable for your actions before Allah, so protect your religion because you will be responsible for your lifestyle. Live your life according to the principles of Islam and educate your children according to the principles prescribed by Islam.⁴¹

Justice Tanzeel Rehman writes about the rights of women, "There is equality in Law with regard to women's rights in social, ethical and economic matters, Islam has given honor and respect to women folk. A woman has authority to marry person of her choice, she can purchase property on her own name and she inherits from her parents, husband and other relatives. As man has been given the authority to divorce her, she too has given power to see dissolution by Khula. Islam respect the privacy of woman folk of marriage made then any religion or civilization past and present in the world.⁴² Contemporary Dr. Mustafa Al-Saba'i, giving suggestions in favor of women's education, writes that women are half of the Muslim Ummah, for whom it is mandatory to obtain knowledge of Sharia from a higher institution, for which he gives the example of his Damascus University. It has a faculty of Shariat. He further writes that if the main thing is to speed up the movement of reform, then we have to make our female scholars and jurists aware of the moral teachings of the wives of the Messenger of Allah, peace and blessings be upon him, and the

day is not far when the Islamic society will be fully subject to the rules of Sharia and such.

Feminist status as head of state and opinion of Islamic scholar:

Dr. Mustafa Al-Saba'i says about the right of women on Khilafah, It is not right for a woman to hold the post of Khilafah because in any sphere of life, a woman being the absolute ruler in it is against Shariat.⁴³ Syed Jalaluddin Umari is not convinced of giving women the right to rule. According to him, a woman is not fit to head the state. They have made the basis of their position on the function of a woman that she cannot lead men in prayer, which is called minor Imamat, so how can she become the head of state affairs. As Imam Kabira has been said.⁴⁴ Allama further states that the right place of a woman is her home. Islam considers a strong and durable family as essential for the survival of society. The Messenger of Allah, May God bless him and grant him peace, had nominated Hazrat Abu Bakr Siddiq, who was the most qualified among the Companions, to lead the prayer during his death. Almost a majority of the Ummah agrees that a woman cannot lead men in prayer, which means that she is not eligible for the great Imamate.⁴⁵ Islam gives women the right to adopt a livelihood because if we look at the first period of Islam, many female Companions created means of employment and were the sponsors of their families, teaching, farming and trade are all permissible activities in Islam. Grants permission. Justice Aftab Hussain writes about the right of women and men to livelihood in Status of Islam, "Islam placed woman and man on the same footing in economic independence, properly rights and legal process. She might follow any legitimate profession, keep her earnings, inherit property and dispose of her belonging at will."⁴⁶

Shah Waliullah Muhaddith Dehlavi writes about the head of state:

"One of the qualifications of the head of state is that he should be a man nor a woman, because a woman's intellectual power is weak, she is useless in war and she is not able to participate in gatherings, so she cannot fulfill the responsibilities required of her."⁴⁷

CONCLUSION:

1. Women have an important position and role in the development and completion of society, and Islam has fully allowed women to participate in all kinds of social activities while maintaining Shariah etiquette.
2. According to thinkers, Allama Muhammad Iqbal is convinced of separate curriculum for women and men.
3. While according to Allama Shibli Nomani, men and women should have the same curriculum.
4. Islam declares the woman as the queen of the house and gives her the status that is worthy of her, which preserves her sanctity and sanctity.
5. There is definitely conflict in the opinions of Islamic thinkers and this conflict is due to different situations, regional customs and traditions.

6. Educated women means conscious human race. A woman's husband is the best helper in fulfilling her life goals. It has also been made clear in the Quran that believing men and believing women help each other in good deeds
7. All Islamic scholar is agreed about the women not to become a head of state due to some reasons.
8. There is a need for the Muslim Ummah to gather on one page and the customs and practices that are against Islam, which have become a part of the religion of Islam and common sense people consider it as part of the religion, and the scholars should remove it and make people follow Islam. Introduce the right spirit and do this at every level.

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