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AN ANALYTICAL STUDY OF EDUCATIONAL RIGHTS OF WOMEN IN ISLAM

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ABSTRACT

Rights refer to the benefits and demands enjoyed by mankind from which they cannot be deprived. In case of deprivation, they can be recovered by legal action because the creator and owner of this universe had entrusted the human being with their basic rights at the time of their birth. Undoubtedly, these rights are granted by nature but when we turn the pages of history, the developed or undeveloped civilizations of the world religions have always violated the rights of women. Woman, who is half of this universe and the guardian of generations and it has always been a victim of social oppression. The system of relationships in this universe is based on the union of man and woman. The system of life offered by Islamic Shariat is based on equality between men and women. Islam does not believe in any discrimination between men and women, but requires that men and women fulfill their rights and duties in a good manner. Islam advocates justice in rights. In the religion of Islam, woman has been declared as the main pillar of the society. Women's rights have not been reduced in any way, just like men's rights are women's rights. Whether these rights are related to education or any other aspect of life. Islam provides complete guidance for men and

women in all these aspects. Islam is the only religion which gave women all the rights fourteen hundred years ago for which women are fighting today. Before Islam and after Islam, the non-Muslim woman was not given the status she deserved. With the emergence of Islam, Islam gave women their economic, social, educational, legal, inheritance and all other rights which were suspended by all the nations of the world.

INTRODUCTION:

The journey of Islam did not begin with darkness or ignorance but with the light of knowledge. After creating Hazrat Adam, the first thing that the Creator of the universe blessed him with was the knowledge of objects, and it is because of this knowledge that man claims to be superior to all creatures. It is an undisputed fact that education is not only a means of attaining all external and internal perfections of a human being but it is also a basic and necessary component to be called a human being. Islam is the only religion which not only declared knowledge as a duty on humans but also made the fulfillment of this duty a responsibility of the society. A person devoid of precious knowledge is dead walking on earth. The Arabic poet of Egypt has described it in his own words,

”الناس صنفان موتى وحياتهم
والا خرون ببطن الارض احياء¹”

There are two types of people who are dead in life.
And others are still alive after going underground

The Qur'an is a collection of commands for man and the commandment is the motivation to acquire knowledge. There is no distinction between men and women in the pursuit of knowledge.

خَلَقَ الْإِنْسَانَ عَلَّمَهُ الْبَيَانَ²

He has created man. He has taught him (how) to express himself

As if the word human includes both men and women, the special style of narration in the Qur'an and Hadith usually has this style that the rulings are being described about men but women are also included. In the hadith, the Prophet (peace be upon him) has declared knowledge as a duty on Muslims,

”طلب العلم فريضة على كل مسلم³”

Acquiring knowledge is obligatory on every Muslim

Declaring this hadith as good, Imam Sakhawi says,

”فدالحق بعض المصنفين بأخر هذا الحديث ”ومسلمة ويس لهاذ كر فى شىء من طرفه و ان كان معناها صحيحا⁴”

Many authors have also added the word, Muslimah, at the end of this hadith. Although this word does not appear in any tradition, women are included in the meaning of this hadith

The revelation of the first revelation the opening verses of Surah Al-Alak in which man is attracted towards the acquisition of knowledge.

أَقْرَأْ بِاسْمِ رَبِّكَ الَّذِي خَلَقَ الْإِنْسَانَ مِنْ عَلَقٍ اقْرَأْ وَرَبُّكَ الْأَكْرَمُ الَّذِي عَلَّمَ بِالْقَلَمِ عَلَّمَ الْإِنْسَانَ مَا لَمْ يَعْلَمْ⁵

Read with the name of your Lord who created (everything). He created man from a clot of Blood. Read, and your Lord is the most gracious, who imparted knowledge by means Of the pen. He taught man what he did not know.

Education is the right of every man and woman but it is a duty on us as Muslims. Both men and women share this duty equally. From Islamic instructions and Khairul Qur'an we know that no other opinion can be held on the necessity of education for Muslim women. In an Islamic society, it is not at all appropriate for a person to give a girl a lower status than a boy and neglect her education and training. Islam even encourages the education of female slaves.

Prophet says,

”الرجل تكون له الاسة فيعلمها فيحسن تعليمها ويودبها فيحسن ادبها ثم يعتقها فيتزوجها فله اجران⁶

If a person has a slave girl then he should educate her and it should be a good education and teach him the manners of assembly and these are good manners. Then if he frees her and marries her, there is a double reward for that person.

That is, the double reward means first to teach this slave the manners of life, then to marry her, to raise her status. Islam gives a reward, rather a double reward, to adorning even the handmaids with the jewel of education. There is another hadith about the double reward that Sayyidna Abu Musa Ash'ari states that the Prophet, peace and blessings be upon him, said,

”ثلاثة لهم اجران: رجل من اهل الكتاب، امن بنبيه وامن بمحمد ﷺ والعبد المملوك ادى حق الله وحق مواليه ورجل كانت عنده امه فادبها فاحسن تاديبها، و علمها فاحسن تعليمها، ثم اعتقها فتزوجها فله اجران⁷

Three types of people will receive a double reward: A person who was among the People of the Book believed in his Prophet and accepted Islam and also believed in the Holy Prophet. A slave who fulfills the rights of Allah and also of his master. And the third person is the one who trained his servant and trained him best. He educated her and gave her the best education and then freed her and took her in marriage, for him is a double reward.

Education is not just the name of reading and teaching but it is a process through which a nation gains self-awareness. It is the education and training of the new generation which gives it the consciousness of the ways of living and awakens in it a sense of the aims and duties of life. Education is a mental, physical and moral training and its aim is to produce highly cultured men and women who can not only train future generations but also perform their duties well. . The first education of a child is the mother's lap. If a mother is blessed with knowledge, then she will also beautify her children with the same art. Imam al-Ghazali mentions this hadith in his outstanding book Ihya ul Uloom,

"Among the people, the closest to Prophethood are the people of knowledge and the people of Jihad. The people of knowledge because they told the people the things that the Messenger brought and the people of Jihad because they fought with their swords on the law brought by the Prophets.⁸

According to the Holy Qur'an, the purpose of spreading Islam is its publication and propagation and the establishment of a healthy social system, which was taught by the Qur'an and whose prophets have been prophets in all ages. Quran says,

”هُوَ الَّذِي بَعَثَ فِي الْأُمِّيِّينَ رَسُولًا مِنْهُمْ يَتْلُو عَلَيْهِمْ آيَاتِهِ وَيُزَكِّيهِمْ وَيُعَلِّمُهُمُ الْكِتَابَ وَالْحِكْمَةَ وَإِنْ كَانُوا مِنْ قَبْلُ لَفِي ضَلَالٍ مُبِينٍ⁹

He is the One who raised amidst the unlettered people a messenger from among themselves who recites to them. His verses, and purifies them, and teaches them the Book and the wisdom, while they were earlier in open error. One of the tasks of the prophets sent by Allah is to convey the book revealed by Allah to the people and the second is to present an example to the people by following these teachings. That is why there are two major sources of human systematic life, one is the Qur'an and the other is the Sunnah of the Messenger of Allah, may Allah bless him and grant him peace and we know the Sunnah from the Qur'an, frequent hadiths and the actions of the Companions, may Allah be pleased with them, and we pray,

” رَبِّ زِدْنِي عِلْمًا¹⁰”

My Lord, improve me in knowledge

Knowledge is said to be the legacy of the Prophets and what are the ranks of those who acquire knowledge become clear in the light of this blessed hadith. It is narrated from Hazrat Abi Darda that,

”وعن أبي الدرداء، قال: سمعت رسول الله ﷺ، يقول من سلك طريقا يبتغي فيه علما سهل الله له طريقا إلى الجنة، وإن الملائكة لتضع أجنحتها لطالب العلم رضا بما يصنع، وإن العالم ليستغفر له من في السموات ومن في الأرض حتى الحيتان في الماء، وفضل العالم على العابد كفضل القمر على سائر الكواكب، وإن العلماء ورثة الأنبياء وإن الأنبياء لم يورثوا دينارا ولا درهما وإنما ورثوا العلم، فمن أخذه أخذ بحظ وافر¹¹

It is narrated from Hazrat Abu Darda RA that I heard the Messenger of Allah, peace and blessings be upon him, saying, "Whoever follows a path in search of knowledge, then Allah guides him to the path of Paradise." Indeed, the angels spread their wings under the student's feet for the pleasure of the student. Everything in the sky and the earth, even the fishes in the water, seek forgiveness for the scholar. The superiority of the scholar over the worshiper is like the superiority of the moon of the fourteenth night over all the stars. Indeed, the scholars are the heirs of the Prophets. The scholars did not leave dirhams and dinars as an inheritance, but they left a legacy of knowledge, so whoever acquired this (inherited knowledge) received a large share of (the prophetic legacy).

Equipping Muslim women with Islamic education:

Scholars have described the education of a man as the education of an individual, while the education of a woman is the education of the whole family. An educated woman can train her children very well. The Prophet ﷺ says,

”خيركم من تعلم القرآن وعلمه¹²”

The best among you is the one who learns the Qur'an and teaches it to others.

Some times were set for the education of women in the Prophet's House, during these times they used to learn from the Holy Prophet. He (peace be upon him) describes the virtues of acquiring knowledge that

”لان تغدو فتعلم آية من كتاب الله، خير لك من ان تصلى الف ركعة¹³”

You are going to teach someone a verse of the Book of Allah is better for you than performing a hundred rak'ats, and you are going to teach someone a chapter of knowledge, whether it is followed or not, is better than performing a thousand rak'ats for you is better.

Women's education is a virtue:

The Holy Prophet (peace and blessings of Allah be upon him) called the education and upbringing of women as a source of excellence. He encouraged mankind to adorn their children with the jewel of education,

”من عال ثلاث بنات فاد بهن و زوجهن واحسن الميهن فله الجنة،¹⁴”

A person who raised three daughters, gave them good education and married them, treated them well, then he will have Paradise.

In the same way, Prophet Muhammad (pbuh) said about a daughter,

”من كانت له البنت فادبها فأحسن ادبها، وعلها فأحسن تعليمها، وأوسع عليها من نعم الله استى اسبغ عليه، كانت له منعة و شرة من النار،¹⁵”

Whoever has a daughter, he teaches her fine and good literature, equips her with good education and bestows on her the bounties that Allah has bestowed on her in abundance. So for him that daughter will become a hindrance from the fire of hell.

An order to educate the family:

The Prophet (peace and blessings of Allah be upon him) used to order his companions to arrange good education for their families.

”اتيت النبي ﷺ في نفر من قولي، فاقمنا عنده عشرين ليلة، وكان رحيمًا رقيقًا، فلما رأى شرفنا إلى اهلينا، قال: ارجعوا فكو تو افيهم، و علموهم وصلوا، فاذا حضرت الصلاة فليؤذن لكم احدكم وليؤمكم اكبركم¹⁶”

I came to the Prophet with my people. We stayed with him for twenty nights. He was very kind and gentle hearted. When the Prophet (peace and blessings of Allah be upon him) felt the sadness of our family and friends, he said: Go to your homes and stay there. Teach them and lead them in prayer and when the time for prayer comes, let one of you call the call to prayer and the greatest of you should lead it.

Rasulullah ﷺ used to organize education and training for his family. The Prophet ﷺ paid special attention to the education and training of the wives of the Prophet ﷺ because they are the mothers of the believers. According to Dr. Hameedullah, one of the aspects of the number of wives of the Prophet was that women could take advantage of their own affairs. Islam allows more than one wife. So, in this context, what kind of relationship should the husband have with the wives and the wives with each other?¹⁷

Quran says,

”وَاذْكُرْنَ مَا يُتْلَىٰ فِي بُيُوتِكُنَّ مِنْ آيَاتِ اللَّهِ وَالْحِكْمَةِ إِنَّ اللَّهَ كَانَ لَطِيفًا خَبِيرًا¹⁸”

And be mindful of Allah’s verses and the wisdom that is recited in your homes. Surely, Allah is All-Kind, All Aware

In the context of the commentary of this verse, Maulana Maududi writes that two meanings of the word "اذْكُرْنَ" can be explained, 1st, "remember" and 2nd "Explain". The first meaning of the meaning is that O wives of the Prophet (peace be upon him)! You should never forget that from your house the whole world is taught the verses of God and wisdom, so do not be negligent in your duties. In another sense, O wives of the Messenger! Share what you hear and see with others. By staying with the Holy Prophet (peace and blessings of Allah be upon him) you will come to know many commands and instructions which people will not be able to know about from any other source than you.¹⁹ Mufti Muhammad Shafi in Maarif al-Qur'an also takes two meanings from " اذْكُرْنَ ". The first is to remember things and act on them, and the second is to convey the teachings given to the wives of the Messenger of Allah, peace and blessings be upon him.²⁰ Among the duties of Prophets Wives was to convey to others what they had learned from the Prophet (peace and blessings of Allah be upon him) in their homes.

The rooms of the Prophets wives were adjacent to the Prophet's Mosque. In this way, the mothers of the believers used to listen to the sermons and sermons in the Prophet's Mosque in their rooms. Sometimes they used to observe and participate in discussions in the assembly when necessary. Hazrat Umm Salama RA used to hear the mention of Hauz Kausar from people but she did not hear it directly from the Holy Prophet and one day during the sermon, Hazrat Umm Salma RA heard that issue directly from the Prophet SAW.²¹ It is narrated from Hazrat Abu Musa Ash'ari that the Prophet (peace be upon him) gave the good news to Abu Musa and Hazrat Bilal at the place of Jaarana. He washed the blessed face with this water with both his hands and put the water from his mouth in it, then he said, drink it both of you and pour it on your face and neck and take the good news. They did just that. Hazrat

Umm Salma called out that save something for your mother too. He saved some of it for Hazrat Umm Salma.²²

The scholarly position of the Women Companions:

Women Companions used to adorn ordinary people with education. Hazrat Aysha had the highest academic position among the companions. Her knowledge, grace and insight have also been recognized by the scholars of this era. Hazrat Aysha's nephew Urwa bin Zubair said,

”لقد صحبت عائشة فما رايت احدا قط كان اعلم باية انزلت ولا بفريضة ولا بسنة ولا بشعر ولا اروى له من ايام العرب ولا بنسب ولا بكذا وبكذا ولا بقضاء ولا طب متها²³

I stayed in the company of Hazrat Aysha. I have never seen anyone who knows more about the revelation of verses, duties, Sunnah and poetry, Arab history and genealogies of tribes, and judgments of cases, even medicine than her.

He says that I said Aunt Jan! How did you learn medicine? He said that whenever I or any other person was sick, the cure would be given. In this way, people would share the cure with each other and I would remember it. Imam Zahri (may Allah have mercy on him) says,

”لو جمع الناس كلهم ثم علم ازواج النبي ﷺ لكانت عائشة اوسعهم علماً²⁴

If the knowledge of all people is collected and then the knowledge of the wives of the Prophet (peace and blessings of Allah be upon him) is also added to it, Hazrat Aysha's knowledge will be more extensive.

Atta bin Abi Rabah says,

”كانت عائشة افقه الناس واعلم الناس واحسن الناس راياً العمّة²⁵

Hazrat Aysha was the greatest jurist among the people, the most knowledgeable and the most opinionated about the people.

Hazrat Aysha was also an expert in the knowledge of calculation and the Companions used to come to her many times to ask many problems related to inheritance because the Holy wives are not like ordinary women but they are the mothers of the Ummah.

”يُنِسَاءَ النَّبِيِّ لَسْتُنَّ كَأَحَدٍ مِّنَ النِّسَاءِ²⁶

O wives of the prophet, you are not like any other women

This is the glory of the mothers of the believers. In view of this distinction, the Prophet (PBUH) also paid special attention to their education and training, and Hazrat Ayesha (RA) has been associated with the Prophet (PBUH) since she was very young, due to which her eloquence were at the highest level. His

disciple ``Aru bin Zubair (RA) says about the extensive knowledge of Hazrat Aysha (RA),

”مارأيت احداً افصح من عائشة²⁷”

I have never seen anyone more jurisprudent than Aysha.

Hazrat Ayesha was the owner of strong discipline of mind and her narrations were accepted. Ibn Hayyan says about her,

”كانت من اعلم الناس بحديث عائشة²⁸”

Hazrat Aysha was the most knowledgeable of narations,

. The four caliphs used to consult you on various issues and you used to guide them. Imam Dhahbi says,

”لا اعلم فى امّة محمد ﷺ والا فى النساء مطلقاً امرأة اعلم منها²⁹”

I am not aware of any woman in the ummah of the Messenger of Allah (peace and blessings of Allah be upon him) who has more knowledge than her in absolutely all matters.

Umm al-Mu'minin Hazrat Umm Salma also had a high academic position. He also narrated many hadiths directly from the Messenger of Allah, peace be upon him, and more than thirty-five companions and followers (including both men and women) narrated hadiths from her.³⁰

The number of her narrations are three hundred and seventy eight. Among them, there are thirteen narrations in both Bukhari and Muslim. Apart from them, three are found in Bukhari and thirteen in Muslim.³¹ Hazrat Umm Salma RA also had a special place in jurisprudence. Imam Dhahbi says:

”كانت تعد من فقهاء الصحابة³²”

She was counted among the jurists among the Companions. Hafiz Ibn Hajar says about Umm Salamah,

”كانت ام سلمة موصوفة بالجمال البادع والعقل البالغ والراى الصائب³³”

Umm Salma was very beautiful as well as having strong intellect and correct opinion.

It is known about Hazrat Khula bint Hakeem that:
"She was a good and virtuous woman."³⁴

Hazrat Umar bin Abdul Aziz narrates a tradition from him,

”زعمت المرأة الصالحة خولت بنت حكيم³⁵”

Khula bint Hakim, who was a righteous woman, has narrated.

Hazrat Umm Warqa Abdullah collected the Quran. Another tradition says that she was reciting the Qur'an. Rasulallah sallallahu alayhi wasallam said that she should lead his family and also appointed a muezzin for them.³⁶ Rasulallah sallallahu alayhi wasallam gave Hazrat Ali a handmaid named Raita. It is mentioned in the traditions that Hazrat Ali (RA) taught him a little of the Holy Qur'an.

One of the Companions Hazrat Shafa bint Adawiya was an educated woman. Prophet said to her that Just as you have taught Hafsa how to treat "ghala" (abscess), teach her how to write.³⁷

There were also women among the time of tabeen who held their place in knowledge and grace,

”ام الدراء البيحمية³⁸”

Hazrat Abu Darda had two wives. The surname of both was Umm al-Darda. Among them, the older ones were Sahabi. And the name of the younger Tabiyyah, the name of the elder was Khaira, and the name of the younger was Al-Haihamiyyah. Umm Dardaa was raised by Abu Dardaa. She used to come and go to the mosque with Abu Dardaa and used to stand in the rows of men for prayer and sit in the circles of the reciters. When she grew up, Hazrat Dardaa RA said that you should join the ranks of women.³⁹ Intelligence and will power of decision was a gift from God.⁴⁰ Imam Nawī says that I have found everyone to agree on the jurisprudence and understanding of Umm Darda.

”واتفقوا على و صفها بالفقة والعقل والفهم والجلالة⁴¹”

People have agreed on his greatness in jurisprudence and understanding. Imam Nawī further says,

”روى عنها خلائق من اكابر التابعين⁴²”

A large number of great scholars from Tabeyeen have narrated from him. Imam Dhahbi has mentioned her in these words,

”كانت فقيهة عالمة عابدة مليحة جميلة واسعة العلم واقرة العقل⁴³”

She was a jurist, scholar, worshiper, beautiful, with wide knowledge and great intellect.

If you look at the public level, it comes to the situation of Umm Ja'far, daughter of Caliph Mansur and wife of Harun al-Rashid, that there were a hundred concubines in her palace, all of whom were Hafiz-e-Qur'an. It was necessary for each of them to recite three parts of the Qur'an daily. The sound of reciting the Qur'an came from his palace like the sound of bees coming from a honeycomb.⁴⁴ In the period in which the concubines will be Hafiz-e-

Qur'an, it can be estimated that the other women of this period will occupy the position of knowledge and grace. After the era of the Prophet (peace be upon him), great attention was paid to the education and training of women. Hazrat Umar Farooq had issued this decree in all parts of his kingdom.

”علموا نسا وكم سورة النور⁴⁵”

Be sure to teach your women Surah Al-Noor as it contains numerous issues and rulings of domestic life and social life.

Islam has always been a supporter of women's education. From the above statements, it is clear that from the time of the Prophet to the time of the Tabieen, efforts were made to acquire knowledge for women. That is, education is the right of a woman and this is the order of Islam. but in the West, there are no examples of women's education in the past but the slogan of women's education was raised two centuries ago which was raised by Napoleon, "Give me educated mothers, I will give you a developed nation." Then this slogan proved to be a revolutionary slogan in favor of women and the equality went on setting different levels of male weight and discrimination against men started and the influence of western ideas on Muslim women also started and a contradictory era began. The mixed system of education left a very bad impact on the society. Due to which moral evils have been born in the society, while the religion of Islam, which starts its invitation with "Iqra" and encourages to acquire knowledge. Allah Ta'ala made the prophets teachers and sent them as messengers. Prophet says,

”انما بعثت معلما⁴⁶”

I have been sent as a teacher.

CONCLUSION

Shariah wants to equip a woman with knowledge and all these facilities so that her intellectual evolution can be nurtured in the best way and she can educate and train the future generations in such a way that they can play their role in the Islamic society in a good way. Through education, a nation conveys its cultural, civilizational and intellectual heritage to future generations. If a woman is educated, she will prove to be an excellent mother and will reflect the proper upbringing of her children. Education is a woman's right, she cannot be deprived of this right. Nowadays, there is a dire need for Muslim women to be given academic and jurisprudential training and then their role should be brought to the public scene so that they give fatwas based on their knowledge and understand the internal problems of women. Guide them in the light of Islam. History is replete with examples of women seeking guidance from teachers.

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