

## PROFESSIONAL WOMEN WITHIN MUSLIM SOCIETIES: AN APPROACH OF ISLAMIC MODE OF FEMINISM

Dr. Muhammad Ahammad ul Haque\*  
Muhammad Aqib\*\*

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### ABSTRACT

In Islam, women are financially secured regarding to earning responsibility and men are liable for this duty. Beyond this general declaration of Islam, there is an Islamic domain which offers women to work as a professional. A number of professional women within Muslim societies earn money due to different causes. Several studies highlight that professional females are facing numerous challenges like harassment, gender biasness, time shortage and burden of secondary responsibilities. The most of the challenges are caused by the impact of Western feminism on Muslim societies. The majority of these professional women are especially impressed by Western feminism. Western feminism has its materialistic impact on Muslim women which make them confused about their actual responsibilities. Another group of professional women within Muslim societies are compelled to earn money by some financial restrains which identify that a few Muslim women are being deprived some of their rights. There are also a number of women within Muslim societies who are part of professionalism because of Islamic motivation. This study argues that the concept of Western feminism is not applicable on Muslim societies. This study claims that Islam does not set financial responsibility for women, but they are motivated to become professional within a certain domain. This study aims to highlight Islamic domain for professional women within Muslim societies which is secured for them from challenges. Further, this study seeks the solutions of challenges though the perceptive of Islamic mode of Feminism. Islamic mode of Feminism calls for Islamic rights of women within Muslim societies.

**KEYWORDS:** Professional women, Feminism, Muslim societies, Responsibilities, Challenges

### INTRODUCTION

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\* Chairperson: Department of Business Administration, Sir Syed University of Engineering and Technology, Karachi [drammadulhaq@ssuet.edu.pk](mailto:drammadulhaq@ssuet.edu.pk)

\*\* Research Assistant, Member: Distract Bar Association Sheikhpura

Allah creates us from both, man and woman<sup>1</sup>. Woman is human being and equal gender to man. Woman is created for man, and man is created for woman<sup>2</sup>. She has her life, needs, feelings, emotions and status just like man. Woman has been often considered a degrade object though out the history of mankind. For example, woman was suppressed gender in Europe until 19<sup>th</sup> century. As a result, movements occurred, under the title of 'feminism', to get a human status by gaining rights for woman and gave freedom to her from domestic suppression. But, suppression of woman in Europe was not a new case in the world. Before Islam, the condition of woman was miserable to an unimaginable extent. Quran gives an example of it that when someone was informed that a girl took birth in his house then his face became dark due to sadness<sup>3</sup>. Islam ameliorated the status of female as a human being which is first movement of feminism ever in the world.

Islam is a complete code of life and the last divine sacred religion to guide the humanity in every walk of life<sup>4</sup>. Islam has legal authority to secure social and economic rights of female which up gradate the status of female in every relation in the world where female rights of female are deprived. 'Islamic mode of feminism' is close to law of nature because Islam is the religion which is coherent to law of nature<sup>5</sup>. Any prohibited act by Islam is harmful for mankind naturally. So, the allowances and limitations of Islamic mode of feminism are based on nature.

In Islam, women are financially secured regarding to earning responsibility and men are liable for this duty. Beyond this general declaration of Islam, there is an Islamic domain which offers women to work as a professional. A number of professional women within Muslim societies earn money due to different causes. There are also many women within Muslim societies who are part of professionalism because of Islamic motivation. According to World Bank survey (2017) shows that 23% of Egyptian, 19% of Iranian, 22.4 % of Pakistani, 16% of Saudi Arabian, 24 % of Indian\* females are part of working force. The statistics show that less than 25% of total females, within the given countries, participate in professional work field.

Several studies highlight that professional females within Muslim societies are facing numerous challenges. In Pakistan, 22% of women are reported to participate in professional field. By a special report published by Dawn, 61% working females said their employers did not coerce them to keep quiet, but 35% were told to remain silent by their colleagues and bosses.

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\* India is taken as Muslim society because Muslim community has its status of second majority in population and overall cultural and legal atmosphere of country effects Muslim community, and there are a number of states in which Muslim community contribute as first majority.

The absence of sufficient time, social and cultural norms, gender bias, as well as burden of extra responsibilities are the challenges for working women.

The most of the challenges are caused by the impact of Western feminism on Muslim societies. The majority of these professional women are especially impressed by Western feminism. Western feminism has its materialistic impact on Muslim women which make them confused about their actual responsibilities. Another group of professional women within Muslim societies are compelled to earn money by some financial restrains which identify that a few Muslim women are being deprived some of their financial rights which are secured by Islam.

Mankind is looking for a permanent solution for the social problems as a utopian state while socialism, communism, capitalism and democracy have their systems but have not permanent satisfactory solutions. There occurred movements of feminism on the basis of different types of philosophies to get freedom from religious limitations with the slogan of equality among genders and demanded liberation of every type. Islam has its logical and rational bases of laws with a span of history spread over centuries presenting practical examples of effectiveness of Islam. It can face the challenges of modern era and secularism, due to its legal flexibility of *ijtihad*.

This study argues that philosophy of Western feminism is not coherent with Muslim societies on the basis of many reasons. This study claims that Islam does not set financial responsibility for women, but they are motivated to become professional within a certain domain. This study aims to highlight Islamic domain for professional women within Muslim societies which is secured for them from challenges. Further, this study seeks the solutions of challenges though the perceptive of Islamic mode of Feminism. Islamic mode of Feminism calls for Islamic rights of women within Muslim societies.

#### **FRAMEWORK OF ISLAMIC MODE OF FEMINISM**

‘Islamic mode of Feminism’ is aimed to study the issues of females as being dealt through Feminism in the guidance of Islamic values. Feminism is the movement or a series<sup>†</sup> of movements regarding to get rights for females.

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<sup>†</sup> Feminism adopted a number of philosophies, waves and movements with respect to time and place. So, French feminism is different from American and American is different from Indian and there is variation like this according to culture, law and social values.

“Feminism”, as a term, was coined<sup>‡</sup> in 1880s. This term was used in English in the first decade of 20<sup>th</sup> century. Then, it appeared in America in 1910; and moved to Egypt in early 1920s as *nisa'iyat*<sup>§</sup>.

The term ‘Islamic Feminism’ appeared in 1990s in various Muslim countries. In Iran, there was Women journal, *Zanan*, founded by Shahla Sherkat<sup>\*\*</sup> in 1992 became the advocate of Islamic Feminism. Mai Yamani (Saudi Arabian) set this term in her book, *Feminism and Islam*, in 1996. Nilufer Gole (Turkish Scholar) used this term in “The Forbidden Modern” within new emerging feminist paradigm in Turkey. Shamima Shaikh (South African) activist used this term in her lectures and writings in 1990s.

There are few studies which describe ‘Islamic mode of Feminism’ on the basis of authentic interpretation of Islamic guidance provided through the Quran and Sunnah.

### **Western Feminism and its effect on Muslim Societies**

By having a brief introduction and an overview of historical development of Western feminism, it seems that Western feminism was aimed, in its initial stage, to make free from the bars of domestic suppression; but, in its current stage, female is a victim of whole society through harassment, assault and rape. Western feminism cast its effects, positive as well as negative, on Muslims societies. Philosophies, logic and demands of Western feminism identify the contradictions with Islamic Principles; due to these contradictions, it is not applicable on Muslim societies and Islamic state.

Western feminism has been occurred by many political, literary and economic movements which is divided into four waves. Western feminism has adopted its different goals, based on different philosophies, in every wave. In the 18<sup>th</sup> century, Jean-Jacques Rousseau’s philosophy of ‘Enlightenment’ gave birth to the concepts of ‘the equality of genders’ and ‘freedom of thought’. Mary Wollstonecraft, the fore-mother of feminist movement, was influenced by Rousseau’s philosophy<sup>6</sup> and advocated ‘the moral and social equality among sexes’ and her ideas shaped the concept of ‘suffragettes’<sup>7</sup>. The major focus of feminism until the early 20<sup>th</sup> century was on property rights, voting rights and social reforms. Western females

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<sup>‡</sup> Hubertine Auclert, a French critic and activist, used this term first time in *La Citoyenne*, her journal, and criticized male domination in society and claimed for women’s right.

<sup>§</sup> Arabic of Feminism

<sup>\*\*</sup> Shahla Sherkat is one of the persons who started movement for the rights of female in Iran. She is Persian feminism writer and journalist. She founded a monthly Persian magazine for the rights of females.

became part of labour force in the last 19<sup>th</sup> century<sup>††</sup> but both World Wars created an unprecedented gap for females in working field due to inflation and reduction in male labour as a result of massive killing<sup>8</sup>. Before 1960, there was also found a great number of females, in Europe, who considered household and domestic works as their primary duty and do not seek for employment, but the second wave of feminism (1960s-1980s) discussed every aspect of female life including family, workplace, sexuality, reproductive rights, domestic violence and marital rape<sup>9</sup>.

Western feminism has cast its impact on Muslim societies. Qasim Amin (1865-1908) is known as the first-feminist in the Arab world. He has produced Arabic version of Western feminism by writing books<sup>‡‡</sup> in Arabic and criticised on seclusion, veiling, lack of modern qualification among Muslim women and early marriage<sup>10</sup>. The Egyptian Feminist Union (EFU) 1923 was also founded by Hoda Shaarawy. She decided to unveil her face after the death of her husband; and coming back from Rome to Egypt after attending 9<sup>th</sup> Conference of International Alliance of Women (1923), she unveiled herself in public very first time to make woman movement greater. The gathering followed her and unveiled their faces.

Third wave feminism (1990-2012) redefined feminism as ‘to change the traditional concept of sexuality and explore the women’s feelings about it<sup>11</sup>’, and mainly focused on ‘violence on women’. Organisations like V Day<sup>§§</sup> became part of this wave. In this wave, US Supreme Court’s vote in the favour of partial birth abortion ban was criticised as restriction on freedom of women<sup>12</sup> although all Western feminists did not agree on abortion and declared it the exploitation of female and child<sup>13</sup>. In third wave feminism, feminists could not have mutual consent regarding erotica, pornography, prostitution, sadomasochism and lesbian practices, and there occurred ‘Feminist Sex Wars’<sup>14</sup>. Delhi Gang Rape 2012 is one of the major factors to set feminism into fourth wave all across the globe to raise voice through media (social, electronic and print) against growing rate of assault, harassment and rape. According to the ruling of Supreme Court of India, adultery is not more crime in all across the country<sup>15</sup>.

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†† In 1859, ‘Society for Promoting the Employment of Women’ has been established which promote employment among females and train them. [Gordon, Peter; Doughan, David (2001). "*Society for Promoting the Employment of Women*". Dictionary of British Women's Organisations, 1825–1960. London & Portland, Or.: Woburn Press. pp. 129–30. ISBN 0-7130-0223-9]

‡‡ 1899 المرأة الجديدة, 1901 تحرير المرأة

§§ ‘V Day’ is celebrated on 14 February. ‘V’ stands for three concepts.

*Dawn* published a report<sup>16</sup> in 2015 about the growing rate of abortion in Pakistan. It mentioned that annual abortion rate in Pakistan doubled in 10 years. Although, abortion is a serious crime in Pakistan according to the sections, 338, 338-a, 338-b, 338-c, of Pakistan Penal Code. The reasons of rising rate of abortion as a criminal act in Islamic Republic of Pakistan should be evaluated.

It seems that the slogan of abortion freedom opened a huge gate in India. *The Times of India* published in December 2017 that abortion rate was 1.6 crore per year in India, 81% of total abortions took place at homes by taking medicines<sup>17</sup>. In this alarming situation, Western feminism is unable to control 'sex-selective abortion'. Between the years of 1991 to 2001, the female-male ratio of the population of India fell from 94.5 girls per 100 boys to 92.7 girls per 100 boys<sup>18</sup>.

### **ISLAMIC RIGHTS OF FEMALE**

Property rights, freedom of speech, demand for rights, freedom for business, rights in domestic life, independence for marriage, right of divorce are secured by Islam. The concepts of birth control and abortion are criticized<sup>\*\*\*</sup> while Western concepts of Sexual Freedom (adultery) and homosexuality are illegal in Islam. Islamic mode of feminism has its own authentic teachings based on logical reasoning regarding to every given issue.

Islam gives an honourable status to woman in every relation. There are some obligations in Islam for every Muslim which is merely in the honour of great women. Running between *Al Safa* and *Al Marwa* during the performance of *Hajj* and *Ta'waf* is the monument of the running of Hazrat Hajara in search of water for her son. It has been set one of the obligations of Hajj by Islam<sup>19</sup>. *An-Nisa* and *Maryam* are chapters in Quran which add glory in the status and value of female. All these instances show the dignity and reverence of females provided by the Islam.

Female as a wife has been secured by Islam and there are a number of their rights have been mentioned which are duties of husband to provide her. Male and female both have equal rights on each other<sup>20</sup>. A broadening concept of Islamic teachings is that it gives equal rights to male and female both to marry where they want<sup>21</sup>. Both are declared depended on and equal to each other by using the metaphor of Clothes. A comparison has been drawn among family and state to give an adorned duty of each gender that the head of the family is male<sup>22 23</sup> who has to execute matters by the

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<sup>\*\*\*</sup> Birth control and abortion both are allowed in some conditions. Mufti Muhammad Taqi Usmani's book, *Zabat e Wiladat k aqli aur Sahrai Dalail, (Logical and Religious Arguments about Birth Control)*, has a detailed discussion on it.

consultation<sup>24</sup> of his wife the basic responsibility of a woman is to protect the house and she'll be asked about her duty in Hereafter<sup>25</sup>. Making an equilibrium, wife is custodian to husband's earnings and allowed to fulfil her needs by using from the property of her man<sup>26</sup> but a man is prohibited to spend her earning without her permission even in case of poverty. Once Hazrat Zenib denied to give her camel to Holy Prophet PBUH for Hazrat Safiya. At this point Holy Prophet PBUH did not compelled her to give it. Camel was Hazrat Zenib's possession and she had entire authority of it<sup>27</sup>. Male is not allowed to take anything from the personal belongings of female without her consent except parents<sup>28</sup>. After the death of her husband, she has her right to get a portion from the property of her husband. If female do not want to live anymore with her husband then she has a right to sue in court to get divorce from her husband<sup>29</sup>.

Islam gives freedom of speech and freedom to demand her right. She has right to describe her point of view and can demand justice and accountability. Once Second caliph, Umer Ibn Khatab, fixed the price of *Mahr* for a girl then a female criticized his act by saying that Quran has given right of the bride to fix the value of her *Mahr*<sup>30</sup>.

Muslim woman is free to express her ideas and notions. When Umhat ul Momineen complained that people sent gifts to Holy Prophet PBUH at the house of Hazrat Ayesha then at the complained Hazrat Ayesha replied in the presence of Holy Prophet PBUH at His silence on this complained<sup>31</sup>.

Before Islam, birth of daughter was a taboo thing. When a Person heard about the birth of daughter then he used to feel humiliated. But Islam secures not only secures Educational rights of female but also points out the responsible person to pay her right. Hence, educational rights of daughter are the duties of her father. The confirmation of Paradise has been given by Rasool Allah SAWW to father at the cost of the security of the guidance and welfare with kindness to daughters<sup>32</sup>. Daughter has her right to get her share from the property of her father. Hence, Islam has secured the inheritance right of female.

The personal domestic life has been secured as Quran described the prohibition of the entrance in the house of other person without the permission of the owner<sup>33</sup>.

The law has been established by the final discourse of Holy Prophet PBUH that no one is allowed to take anything from the property of anyone else. Killing of non-Muslims females and children have been barred and declared illegal during war<sup>34</sup>.

According to Islam, female is not liable to financial duty while father and brother are liable to accomplish her financial needs before marriage, and

husband and her children is liable to accomplish her financial needs after marriage and if she has not husband and children alive then this responsibility owes, according to her portion in heritage, to her grandchildren<sup>35</sup>.

### **DOMAIN FOR PROFESSIONAL MUSLIM FEMALE**

Islamic mode of Feminism advocates stability in house and society and it has to maintain love and care among husband and wife. Working woman should take permission by her husband because her fundamental responsibility is to sever and obey her husband. On a female, the first and foremost right is of her Husband and she should stop from work for her husband<sup>36</sup>.

A female should not fast (*nafli*) without the permission of her spouse when he stays with her<sup>37 38</sup> because it she should care about physical needs of the husband<sup>39</sup>.

Islamic mode of Feminism advocates hijab because it is symbol of feminism in Islam. Hijab is the best way for females to save themselves from evils of the society and to sustain their chastity and piousness. It secures women from assault and Harassment. Hijab is obligatory for Muslim females to go outside from house. Females are liable to keep their eyes down, guard their private parts and put their headcovers on their chest and not to adorn themselves for men except *mahram* and women like themselves. Dressing of a working female must be simple and complete without any decoration and attraction and walk and deal in a decent manner<sup>40 41 42</sup> and strictly prohibited to use perfume out the house because it allures to other men<sup>43</sup>.

The job of female must be safe where men should not be allowed to work there. Islam has prohibited the mixing of male and female who are not *mahram* or spouses. It is prohibited for both male and female to have job at a place where both genders work together<sup>44 45</sup>.

4. For job or trade, often travelling becomes essential so a female ought to travel with *Mahram*. A Muslim female should not travel alone without her Mahram for one day and one night<sup>46</sup> or maximum for three days<sup>47</sup>.

Mufti Muhammad Sahfi writes in the explanation of the verse (13:13) “stay in your houses and do not show yourselves like the female of ignorance era” that this verse does not create a barrier for the needy females to go to outside of their houses for social, financial, or religious requirements but according to teachings of Islam<sup>48</sup>.

It impossible to manage the affairs of any state without the participation of female in professional field. Islamic Law (*Sharia*) demands from whole *Umma* (Muslim Nation) to deal all affairs of every sphere of life according to the principles of Islam. Female is equal gender along with its needs and



requirements and there is a huge gap, according to Islamic teachings, for the jobs of females to accomplish the needs and requirements of females safely. As reports mentioned that majority of women face harassment, rape and assault out of the house in their professional field. The participation of women in professional field is essential and integral, and it has become also essential to develop separate departments for their security. *Harem* was governmental department in Ottoman Empire who helped in administrative affairs of state, and this department was run only by women<sup>49 50</sup>. The analytical study of this precedent can provide a basic structure to develop separate departments for females.

Allama Ibn e Hammam Hanfi suggests the most appropriate jobs for female that charity institutions, welfare, utility and the departments of orphans are best for their job due to sensitivity and sentimentality in her nature<sup>51</sup>. Ibn e Hammam's suggestion can be extended to medical departments, educational departments, executive and security institutions.

Contribution of Hazrat Aysha, wife of Holy Prophet PBUH, as a skilled administrator and scholar of *Hadith* and jurisprudence is a landmark in contribution of female in Islamic history and teachings<sup>52</sup>. She is one of the best educators and orator.

Dr Mohammed Akram Nadwi's *Al-Muhaddithat: The Women Scholars in Islam (40 Volumes)* is the great work which presents the biographies of thousands of female scholars who were the part of *Hadith* tradition. In this huge book, he describes the women who taught Quran and *Hadith* and wrote *fatwa* in Islamic teaching institutions. He has also described the social respect of female scholars being a public authority as a norm<sup>53 54</sup>.

As it has been described that many great female scholars, in Islamic history, who have specialization in Quran, Hadith and Fiqh but there are also golden names who had worked in other fields of education like Labana of Cordoba and Sutaaita Al-Mahamli. Both were the women who had given basic principles of Mathematics which gave birth to calculations and arithmetic. Sutaaita Al-Mahamli was praised by many great historians like Ibn al-Khateeb, Ibn Al-Jaozi and Ibn Katheer<sup>55</sup>. Labana became the secretary of Khalif al-Hakem II<sup>56</sup>.

Rufayda al-Aslamiyyah is famous as a first nurse, social worker and organizer in the world. She was one of the companions of Rasool Allah SAWW who participated in the Battle of *Badr* and she took care and nursed the wounded soldiers. Her father, Saad Al-Aslami, was physician and she had got this talent by him<sup>57 58</sup>. It is described by Umm-e-Attiya that She joined Rasool Allah (ﷺ) in seven battles, stayed in men's camp, cooked food for them, treated and nursed the injured persons<sup>59</sup>. Daughter of Holy Prophet

PBUH also joined the battles to sever and nurse injured persons<sup>60</sup>. Şerafeddin Sabuncuoğlu's *Cerrahiyyetu'l-Haniyye*<sup>†††</sup> gives a detailed description about the expertise of female regarding to surgery and tells about female practitioners<sup>61</sup>. There is a huge gap for females to adopt medical departments as nurses, doctors and surgeons. This is also a field specific profession for females because it is not allowed for women to uncover herself in front of *Na-Mehrum*.

Quran describes a secret relation between the piousness of woman with the earning. The respected and pious earnings are attached to the good deeds of females and by obeying the Allah and His Prophet PBUH<sup>62</sup>. On the other hand, women are ordered to pay zakat<sup>63</sup> which highlight that they are allowed to have their possessions and incomes. Islam has blessed female with a portion of property by inheritance about which she is totally free to invest in any *halal* Business. The circulation of money is encouraged by Islam. Plenty of examples encourage a female to take part in trade, farming, state executive, education. Quran orders that spread to earth to earn after offering the Friday prayer<sup>64</sup> and making this order as the name of chapter, Imam Al Bukhari has presentenced the story of the trade of a female. Sahl bin Sa`d narrated the story of a female who sow, cooked and sold *Silq* (a vegetable). The narrator and other men used to eat *Silq* and greet her every Friday after prayer and wait for next Friday<sup>65</sup>. Trade by female is encouraged in Islam. A female, *Qailah Umm Bani Anmar*, was guided regarding to dealing in trade at her description of trade methodology in price settlement by the saying of Holy Prophet that her methodology is not correct and she should state only one price what she wanted either it was given or not<sup>66</sup>. Hazarat Asma bint e Abi Bakr used to take seeds of dates on her head from almost two miles away and grand these for her horse<sup>67</sup>.

Natural duty of women should be analysed within Islamic Perceptive. The analysis guides that a woman is just like an institution. It is the one of the obligations of female to get knowledge<sup>68</sup>. In this way she will be able to make civilized and educated her children. The responsibility of this department is not only to bring forth child but also to teach civilization<sup>69</sup>. In this way, every individual of nation becomes a health part of it. Islam also guides woman about her responsibility to bring forth, nurture, and educate children. This great responsibility is specific for her because other gender is disable to perform this duty. So, it seems as a crucial Islamic right of woman

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††† Şerafeddin Sabuncuoğlu was a medieval specialist surgeon who had written one of the historical landmark book on surgery, *Cerrahiyyet'u'l Haniye* (Imperial Surgery).

that she must be educated and trained to perform her this basic responsibility. she should be educated about her practices and cautions during pregnancy period for the best health of baby. Pregnancy is sensitive stage for both mother and baby. A female should be trained and educated to control her anger, manage her diet and especially deal her listening and speaking carefully during pregnancy. All these things have its serious links with the future life of baby. Mother's womb is taken as the very first institution. After the birth, the infant stage (dependency stage) is considered the most basic and important for physical and personality development. Personality disorders are caused by management and issues of primary care in dependency stage<sup>70</sup>. Biological needs and social needs of child is a specific essential subject to learn for a mother to save health of her children. For this purpose, there is a need of a change in syllabus and to establish special training institutes for them which will also produce a huge gap for females to work as trainers, teachers, administrators and doctors.

### SUGGESTIONS

1. Muslim women should be educated to defend their Islamic rights.
2. There should be a critical analysis of Western Feminism through the Islamic Perspective to highlight the contradictions and agreements.
3. Islamic mode of Feminism should be redefined on the bases of authentic principles of Islam.
4. There is need of special training for female through media and education to make them able to protect their Islamic ideology from the bad effects of Western feminism.
5. Islamic Scholars should have their attention to provide a theoretical and legal framework, within the context of Islamic principles, to re-establish the syllabus for females according to their primary and secondary duties.

The validity and effectivity of women protection laws should be checked and revised according to the current situation.

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<sup>2</sup> ( هُنَّ لِبَاسٌ لَكُمْ وَأَنْتُمْ لِبَاسٌ لَهُنَّ ) Al Quran 2:187 (They are clothing for you and you are clothing for them.)

<sup>3</sup> Al Quran 16:58

<sup>4</sup> [الْيَوْمَ أَكْمَلْتُ لَكُمْ دِينَكُمْ وَأَتِمَمْتُ وَعْدِي لَكُمْ الْإِسْلَامَ دِينًا] Al Quran 5:3 (today, your religion has been made perfect form for you and completed My blessings on you and Islam is approved for you as religion by Me)

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- <sup>20</sup> (وَلَهُنَّ مِثْلُ الَّذِي عَلَيْهِنَّ بِالْمَعْرُوفِ ) *Al Quran* 2:228 ( and the spouses have same rights to the duties upon them, according to reasonable norms:.)
- <sup>21</sup> (الحديث كَانَتْ حَوْلَهُ بِنْتُ حَكِيمٍ مِنَ اللَّائِي وَهَبْنَ أَنْفُسَهُنَّ لِلنَّبِيِّ ) Shaiḥ al Bukhari, Book: *Wedlock, Marriage (Nikaah)*, Chapter: *Is it allowed for a lady to give herself to marry with someone?* Hadith No. 5113 (Khaaulaa-bint-Haakim was a women one of those who gave themselves to Rasool Ullah SAWW to marry. `Ayesha described, "A female should not feel shame in order to present herself to marry a man?" But at the revelation of the verse: You may put off anyone from them who offer herself freely, (33.51) " `Ayesha said, 'O Rasool Ullah (ﷺ)! It is not noticed by me, but, that your Allah hastens to please you.)
- <sup>22</sup> (الرِّجَالُ قَوَّامُونَ عَلَى النِّسَاءِ بِمَا فَضَّلَ اللَّهُ بَعْضَهُمْ عَلَى بَعْضٍ وَبِمَا أَنْفَقُوا مِنْ أَمْوَالِهِمْ ) *Al Quran* 4:34 ( Men are head over females because Allah had give status to one on the other and because they spend from their money)

[The word *رَاقِم* in Arabic is used for a person who is responsible to run a system so that's why it is translated as "head". ( Mufti Muhammad Sahfi, *Tafseer Al Muarif ul Quran* Vol. 2, P. 395.)]

<sup>23</sup> (الْحَدِيثُ كُلُّكُمْ رَاعٍ وَمَسْئُولٌ عَنْ رَعِيَّتِهِ) Sahih al Bukhari, *Book: Loans, Payment of Loans, Freezing of Property, Bankruptcy*, Chapter: *Slave as a guardian of his master's property*, Hadith No. 2409 (All of you is a custodian and accountable for the belongings in your custody. A leader is the custodian of his people and accountable for their lives; man is the custodian of his house and its people and accountable for his family; wife is the custodian of her spouse's house and accountable for the house, and an assistant or slave is the custodian for his owner's possession and accountable.)

<sup>24</sup> (عَنْ تَرَاضٍ مِّنْهُمَا وَتَشَاوُرٍ) *Al Quran* 2:233 (by mutual agreement of both of them and discussion)

<sup>25</sup> (كُلُّكُمْ رَاعٍ، وَكُلُّكُمْ مَسْئُولٌ عَنْ رَعِيَّتِهِ الْحَدِيثُ) Sahih al Bukhari, *Book: Wedlock, Marriage (Nikaah)*, Chapter: *wife is custodian of her spouse's house*, Hadith No. 5200 (Rasool Ullah (ﷺ) said, all of you is a custodian and accountable for the belongings in your custody. A leader is the custodian of his people and accountable for their lives; wife is the custodian of her spouse's house and children, and so all of you is a custodian and accountable for the belongings in your custody)

<sup>26</sup> (الْحَدِيثُ وَمَا أَنْفَقْتُ مِنْ نَفَقَةٍ عَنْ غَيْرِ أَمْرِهِ فَإِنَّهُ يُؤَدِّي إِلَيْهِ شَطْرَهُ) Sahih al-Bukhari, *Book: Wedlock, Marriage (Nikaah)*, Chapter: *A female has not to give permission to anyone for entering the home but with her spouse's consent*, Hadith No. 5195 (if she donates his money (for charity) without asking to him, she will achieve a half from the award.)

<sup>27</sup> Muhamad Ayoob Muneer, *Dor e Jadeed main Musalmaan aurt ka kirdar*, Page 314, Published by: Ferooz Sons Limited, Lahore, 1994

<sup>28</sup> Doctor Hafiz Muhammad Sani, *Mohsin e Insaniyat aur Insani Haqooq*, Page 10 Published by: Dar ul Ishaat Urdu Bazar Karachi 1999.

<sup>29</sup> Sahih Al Bukhari, *Book: Divorce*, Chapter: *Al-Khul'* and how a divorce is given according to it, Hadith No. 5273

<sup>30</sup> Muhammad Shahad ud Din Nadvi, *Islam main ilm ka Muqam o Murtabh*, Page 114 Published by Majlis Nashriyat e Islam Karachi.

<sup>31</sup> Sahih al Bukhari, *Book: Gifts*, Chapter: *Choosing the gift to give*, Hadith No. 2581 (Narrated `Urwa from `Ayesha: spouses of Rasool Allah (ﷺ) were in two parties. One party had of Hazrat Ayesha, Hafsa, Safiyya and Sauda; and the second party had Um Salama and the other spouses of Rasool Allah (ﷺ). Companions of Rasool Allah SAWW were aware that Rasool Ullah (ﷺ) liked `Ayesha, so, if a person had a surprise and wanted to present it to Rasool Ullah (ﷺ), he used to wait till Rasool Ullah (ﷺ) come to `Ayesha's home and then gave his surprise to Rasool Ullah (ﷺ) in Ayesha's house. Um Salama's Party has mutual consent and take the issue and took decision that Um Salama should appeal to Rasool SAWW (ﷺ) to ask people to give surprise to him in other spouses' houses where he stayed. Umm Salama said Rasool Allah (ﷺ) all story what other wives had their consent, but Rasool Ullah PBUH had not respond. Other wives knew Umm Salama what she discussed. She told them, "Rasool Allah SAWW had not respond anything." They told to discuss again this thing to him. She discussed again with him during meeting on her turn, he said nothing again. When those wives tried to know, she told that he had said nothing again. They said to her, "Discuss this thing with him until you get a respond." In the next meeting on her

day, she discussed again. He told her, "About Ayesha, do not tease me, like Allah Inspirations stays away from me at the other's beds but it comes when I'm with Ayesha." After knowing it, Umm Salama seek forgiveness to Allah for annoying Rasool Allah SAWW." Then Umm Salama's group told the daughter of Rasool Ullah (ﷺ), Fatima, to request to him that "there should be an equality among your other wives and Abu Bakr's daughter." Then Fatima delivered the request to him. Rasool Allah (ﷺ) asked, "O my daughter! Don't you love whom I love?" She went back and explained them the whole situation. They were refused when they again said her to say again. Then Zainab bint Jahsh was sent by them to Holy Prophet PBUH who used strict terms, "It is the request of your other wives that there should be equality among them and Ibn Abu Quhafa's daughter." On this instance, she made louder her voice and accused `Ayesha very badly so Rasool Allah (ﷺ) saw at `Ayesha to reply. Ayesha replied to Zainaab until Zainad became silent. Rasool Allah (ﷺ) looked at `Ayesha and claimed, "Ayesha is Abu Bakr's daughter."<sup>32</sup>

Sahih al-Bukhari, Book: *Good Manners and Form (Al-Adab)*, Chapter: *To be merciful to children and embrace them*, Hadith No. 5995 (Those who are responsible for these daughters and deal them as generous person, these daughters will protect them from fire (from hell).<sup>33</sup>

*Al Quran* 24:28 (فَإِنْ لَمْ تَجِدُوا فِيهَا أَحَدًا فَلَا تَدْخُلُوهَا حَتَّىٰ يُؤْذَنَ لَكُمْ )<sup>33</sup> (And if you do not find anyone therein, do not enter them until permission has been given you.)<sup>34</sup> Sahih al-Bukhari, Book: *To fight for the will of Allah (Jihad)*, Chapter: *Killing the women in the war*, Hadith No. 3015 (Allah's Prophet PBUH found a female body who was killed during Ghazwa, so Allah's Prophet PBUH stopped from the killing of children and female. )

<sup>35</sup> Fatawa Al Hindiya, Publisher Maktabh Rashidiya Queta, Vol. 1 P. 565-566، الفتاوى الهندية،

كوتيه، مكتبه رشيدية، بدون تاريخ، ج1، ص565، 566

<sup>36</sup> ابن نجيم، زين الدين بن ابراهيم بن محمد، المصري: البحر الرائق على كتر الدقائق كوتيه -، مكتبه رشيدية، ج4، ص190 [و قيد خروج القابلة والغاسلة باذن الزوج و فسر الغاسلة بمن تغسل الموتى و تنبغى ان للزوج ان يمنع القابلة و الغاسلة من الخروج لان في الخروج اضرا را به و هى محبوبسة لحقه ق حقه مقدم على فرض الكفاية بخلاف الحج الفرض لان حقه لا يقدم على فرض العين ]

<sup>37</sup> Sahih al Bukhari, Book: *Wedlock, Marriage (Nikaah)*, Chapter: *A wife is not allowed to have fast except with her spouse's consent* , Hadith No. 5192 (Rasool Allah (ﷺ) said, "A wife is not allowed to fast (nafli) but with the consent of her spouse when he is with her at home. )

<sup>38</sup> Sahih al Bukhari, Book: *Wedlock, Marriage (Nikaah)* , Chapter: *Female is not allowed to give permission any person to enter in the house but only with her spouse's consent*. Hadith No. 5195 (Rasool Ullah (ﷺ) said, "There is not permission for a woman to fast (Nawafil) agast the consent of her husband when her husband stays with her at abode; and she has not to give permission to any person for entering in his home without his permission".)

<sup>39</sup> Sahih al Bukhari, Book: *Wedlock, Marriage (Nikaah)* , Chapter: *If a female leaves her spouse's bed*, Hadith No. 5194 (The Holy Messenger (ﷺ) said, "When wife stays the night away from spouse's bed (has not intimacy when he has consent), then she is cursed by the angels till she returns to her spouse's bed.)

<sup>40</sup> (وَقُلْ لِلْمُؤْمِنَاتِ يَغْضُضْنَ مِنْ أَبْصَارِهِنَّ الْآيَةَ) *Al Quran 24:31* (And say to females who believe to cut down of their perception and protect their secret organs and not present their beauty but that which is [necessarily] shown thereof and to use their headcovers over their breast and do not show their beauty but only to their spouses, fathers, spouses' fathers, sons, spouses' sons, siblings, siblings' sons, sisters' sons, females, that which their right hands possess, or those men who are attendants and have no sexual attraction, or young child who does not have yet awareness about personal aspects of females. And do not stamp their feel which they reveal their adornment. And return to Allah for repentance, O people who have believe, be optimistic that you may succeed.)

<sup>41</sup> (أَنَّه قَالَ نِسَاءً كَاسِيَاتٍ عَارِيَاتٍ مَا لِأَلْتِ مُمِيَلَاتٍ الْحَرِيثِ) Muwatta Malik, Book: *Dress*, Hadith No. 1661 (Abu Hurayra said, " The Females who seem naked after hide themselves under clothes, walk on a sinful way and take other people to go on a sinful way, and these females will not get the Garden even feel its order.")

<sup>42</sup> (يَا أَيُّهَا النَّاسُ انْهَوَا نِسَاءَكُمْ عَنْ لُبْسِ الزَّيْنَةِ وَالتَّبَخُّرِ فِي الْمَسْجِدِ الْحَرَامِ) Sunan Ibn Majah, Book: *Book of Tribulations*, Chapter: *The tribulation of women* , Hadith no. 4001 ( "Once Rasool Allah (ﷺ) was present in masjid, female belongs to Muzainah (tribe) came while she was showing her clothes in masjid. Rasool Allah (ﷺ) said: 'O Muslims, inform Muslim females do not use beautifications and do not walk with pride in masjid, Children of Israel had not been a accursed till their females use beautifications and showed themselves with proud at the abode of worship.'")

<sup>43</sup> (أَيْمًا امْرَأَةً اسْتَعْطَرَتْ فَمَرَّتْ عَلَى قَوْمٍ لِيَجِدُوا مِنْ رِيحِهَا فَوَيْ زَانِيَةً) Sunan an-Nasa'i Book: *The Book of Adornment* , Chapter: *types of Perfume which are liked (Makruh) for females*, Hadith No. 5126 ( "The Messenger of Allah [SAW] said: 'A female who uses scant then walk enough near the others that others may feel the scant so such female is adulteress.'")

<sup>44</sup> (أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ نَهَى أَنْ يَمْشِيَ - يَعْنِي الرَّجُلَ - بَيْنَ الْمَرْأَتَيْنِ) Sunnan Aabi Daawud, Book: *Ordinary Behavior ( Al-Adeb)*, Chapter: *Women walking with men in the street*, Hadith no. 5273 (Rasool Ullah (ﷺ) constrain male that he should not walk between two females.)

<sup>45</sup> Molana Yousf Ludhynavi, *Ap k Masil ur Un ka Hal*, Published by: Maktabh Ludhyanvi 1997, Vol. 8, Page 85-86

<sup>46</sup> (لَا يَجُزُّ لِمَرْأَةٍ تُؤْمِنُ بِاللَّهِ وَالْيَوْمِ الْآخِرِ أَنْ تُسَافِرَ مَسِيرَةَ يَوْمٍ وَلَيْلَةٍ لَيْسَ مَعَهَا حُرْمَةٌ) Sahih al Bukhari, Book: *Shortening the Prayers (At-Taqseer)*, Chapter: *The limit of travel which gives permission to offer a short prayer?*, Hadith no. 1088 (The Prophet PBUH said, "A female is not allowed, who has faith in Allah and Hereafter, to have journey for one day- night but only along Mahram.")

<sup>47</sup> (لَا يَجُزُّ لِمَرْأَةٍ تُؤْمِنُ بِاللَّهِ وَالْيَوْمِ الْآخِرِ أَنْ تُسَافِرَ سَفَرًا الْحَرَامِ) Sahih Muslim, *The Book of Pilgrimage*, Chapter: *Journey of a female along a Mahram to perform Hajj and other projects*, Hadith no. 1169 ( It is not allowed for a female who believe in Allah and the Hereafter to undertake travel of three days or more, but she can go with her father, or her offspring, or her spouse, or her sibling, or any other Mahram.)

<sup>48</sup> Mufti Muhammad Shafi, *Maarif Ul Quran*, Publisher Maariful Ul Quran Karachi, 1983. Vol. 1. P. 133, 134, 135

<sup>49</sup> Caroline Finkel, *Osman's Dream: The History of the Ottoman Empire*. Hardcover: 704 pages. New York: Basic Books, 2006.

- <sup>50</sup> Leslie P. Peirce, *The Imperial Harem: Women and Sovereignty in the Ottoman Empire* (Studies in Middle Eastern History), Oxford University Press, 1993.
- <sup>51</sup> Muhamad Ayoob Muneer, *Dor e Jadeed main Musalmaan aurt ka kirdar*, Page 250, Published by: Ferooz Sons Limited, Lahore, 1994
- <sup>52</sup> Montgomery Watt, "*A'isha Bint Abī Bakr*", Encyclopedia of Islam, Brill, vol. 1, p. 307
- <sup>53</sup> Nadwi, Mohammad Akram, *Al-Muhaddithat: The Women Scholars in Islam*, Oxford: Interface Publications, 2007.
- <sup>54</sup> POWER, C. (FEB. 25, 2007) *A Secret History*. Retrieved from <https://www.nytimes.com>
- <sup>55</sup> Ali ibn al-Jawzi, *Al-muntazam fi 'l-tarikh*, Haydarabad: Da'irat al-ma'arif al-uthmaniya, 1359, vol. 14, pp. 161-202
- <sup>56</sup> Samuel P. Scott, *The History of the Moorish Empire in Europe*, Philadelphia & London: J.B. Lippincott Company, 1904, vol. 3, p.447
- <sup>57</sup> R. Jan, "*Rufaida Al-Asalmiy, The first Muslim nurse*", Image: The Journal of Nursing Scholarship, 1996 28(3), 267-268;
- <sup>58</sup> G. Hussein Rassool, "*The Crescent and Islam: Healing, Nursing and the Spiritual Dimension. Some Considerations towards an Understanding of the Islamic Perspectives on Caring*", Journal of Advanced Nursing, 2000, 32 (6), 1476-84
- <sup>59</sup> (أُمُّ عَطِيَّةُ الْأَنْصَارِيَّةُ، قَالَتْ غَزَوْتُ مَعَ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ سَبْعَ غَزَوَاتٍ الْهَرِيثِ) Sahih Muslim Book: *Jihad and Expeditions*, Chapter: *Females to take part in military expeditions get reward but not they do not a regular portion; And killing children of the enemy are prohibited*, Hadith no. 1812g (Umm 'Atiyya, the Ansarite, has narrated that I participated with Rasool Allah (ﷺ) in seven wars. I used to stay in the camp of males, cooked food for them, treated the wounds and took care the ill people.)
- <sup>60</sup> (فَاطِمَةُ - عَلِيَّهَا السَّلَامُ - بِنْتُ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ تَغْسِلُهُ وَعَلِيٌّ يَسْتَكْبُ الْمَاءَ الْهَرِيثِ) Sahih al Bukhari, Book: *Wars which was leaded by Rasool Allah PBUH (Al-Maghaazi)*, Chapter: *Wounds on the holy prophet's (PBUH) body in Uhud*, Hadith no. 4075 ("By Allah, I'm aware about the person who cleaned Rasool Allah's (ﷺ) injuries and who helped to clean the injures with water. And what was used for his treatment. " Sahl added, "Rasool Allah's (ﷺ) daughter, Fatimah, cleaned the injuries, and her husband Ali helped to clean the injuries by pouring water. And the ashes of mat were made to fill the wound to stop the blood from the injuries.")
- <sup>61</sup> G. Bademci Gulsah, "*First illustrations of female "Neurosurgeons" in the fifteenth century by Serefeddin Sabuncuoglu, Neurocirugia*, April 2006, vol. 17, no. 2, pp. 162-165.  
Link [http://scielo.isciii.es/scielo.php?script=sci\\_arttext&pid=S1130-14732006000200012&lng=e&nrm=iso&tlng=e](http://scielo.isciii.es/scielo.php?script=sci_arttext&pid=S1130-14732006000200012&lng=e&nrm=iso&tlng=e)
- <sup>62</sup> (وَمَنْ يَفْعَلْ مِنْكُمْ اللَّهُ وَرَسُولِهِ وَتَعْمَلْ صَالِحًا نُورْتَهَا أَجْرَهَا مَرَّتَيْنِ وَأَعْتَدْنَا لَهَا رِزْقًا كَرِيمًا) *Al Quran 33:31* (And the person among you who obeys Allah with full devotion and His Rasool SAWW and does righteousness – She will be rewarded twice by Us; and We have made ready for her sacred belongings.)
- <sup>63</sup> (وَأَقِمْنَ الصَّلَاةَ وَآتِينَ الزَّكَاةَ وَأَطِعْنَ اللَّهَ وَرَسُولَهُ) *Al Quran 33:33* (And offer prayers and pay zakat and obey Allah and His Rasool PBUH)
- <sup>64</sup> (فَإِذَا فُضِّبَتِ الصَّلَاةُ فَانْتَشِرُوا فِي الْأَرْضِ وَابْتَغُوا مِنْ فَضْلِ) *Al Quran 62:10* (And after offering the prayer, spread on the earth and search from the grace of Allah (belongings, food and money))



(قَالَ كَانَتْ فِيْنَا امْرَأَةٌ تَجْعَلُ عَلَى أَرْبَعَاءٍ فِي مَرْزَعَةٍ لَهَا سِلْقًا، فَكَانَتْ إِذَا كَانَ يَوْمُ جُمُعَةٍ تَنْزِعُ أَصُولَ السِّلْقِ الْحَدِيثِ) <sup>65</sup>  
 Sahih al Bukhari, Book: *Friday Prayer*, Chapter: *After offering the Salat , Spread across earth, and search the Blessing of Allah*, Hadith No. 983. (There was a female who was farming and cultivated Silq (a vegetable) on the boundaries in her farm. On Fridays, she cultivated the Silq and set its roots in a pot. Then she cooked it to sell. Silq was taken instead of meat. When we Offered the Jumma prayer, She was greeted by us and we would offered cooked Silq by her, due to that food, we looked forward for next Friday.)

(قَيْلَةُ أُمِّ بَنِي أَنْمَارٍ، قَالَتْ أَتَيْتُ رَسُولَ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - فِي بَعْضِ عُمَرِهِ عِنْدَ الْمَرْوَةِ الْحَدِيثِ) <sup>66</sup>  
 Sunan Ibn e Maaajah, Book: *The Chapters on Business Transactions*, Hadith no. 2204 ("I came to Rasool Ullah (ﷺ), which he was on his 'Umrah at Marwah and asked: 'O Rasool Ullah PBUH, I'm a female who is trader. To buy something, I proclaim a price which is less than what I want to pay then I increases it step by step until I get the amount what I want to pay. And when I have to sell anything then I proclaim a price which is more than I want to get, then I decreases it until I get the amount what I want to take.' Rasool Ullah (ﷺ) told her: 'Do not do so O Qailah. If you have to buy anything that claim the amount what you state you want, whether you buy that thing or not. And if you want to sell anything then claim the amount what you want, whether you get that price or not.'")

<sup>67</sup> Sahih al-Bukhari, Book: *Wedlock, Marriage (Nikaah)*, Chapter: *Al-Ghaira* (i.e. honour, prestige or self-respect) Hadith no. 5224

( طَلَبُ الْعِلْمِ فَرِيضَةٌ عَلَى كُلِّ مُسْلِمٍ ) Sunan Ibn Majah, *The Book of the Sunnah*, Hadith No. 224 ( to get knowledge is the obligation on every Muslim)

<sup>69</sup> (يَخْلُقُكُمْ فِي بُطُونِ أُمَّهَاتِكُمْ) *Al Quran* 39:6 (He makes you in your mother's belly)

<sup>70</sup> Gisèle Apter, Anne E Sved Williams: *Borderline personality disordered mothers*, *Australian Journal for General Practitioners*, Vol. 47, Pages 200—203, April 2018.