

Concept of Transgender and Islamic Concept of Family: From Societal Security Perspective

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Abstract

The global movement for promoting the culture of Lesbians, Gays, Bisexual, and Transgender (LGBT) n rights institutions in this regard is very pessimistic and deplorable because such unnatural and inhumane sexual relationship is against the socio-cultural values, moral ethos, and religious practices of various communities in the world especially that of Muslims. All such concepts are unfamiliar with the Islamic principles. Islam guarantees fundamental rights of every individual in the society without any discrimination and distinction. This paper is composed of: (a) Brief evaluation of international legal instruments pertaining to LGBT; and (b) Islamic teachings regarding family, sexual relationship in a society, some basic rights of Khuthā (hermaphrodite).

Key Words: *global, movement, promoting, culture, Lesbians, Gays*

Introduction

Islam is a religion of morality and believes in natural and legitimate sexual intercourse by establishing family as social institution based upon socio-cultural values, legal ethos, and religious teachings. It discourages nudity, nakedness, and indecency in all its forms. The recent new wave of movement for protection of transgender based on

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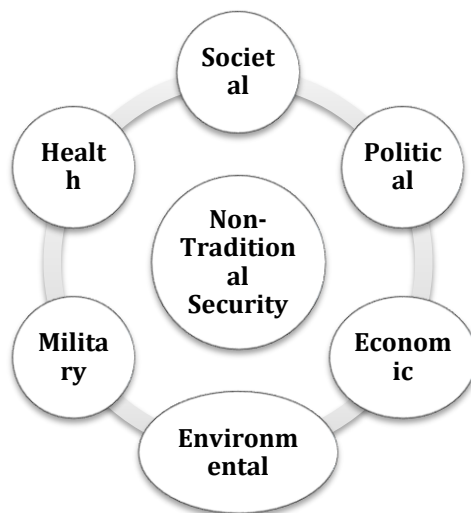
sexual orientation and gender identity which has no room in Islamic teachings and jurisprudence. The concept of transgender is absolutely alien to Islamic principles.

The international institutions like United Nations Human Rights Council passed resolutions and reports in this connection which are an utter disrespect to socio-cultural values, psychology, sentiments, and religious practices. Islam has a universal declaration of human rights where every member of the society has right to life, right to family, right to possess private property, right to adopt profession to earn legal livelihood, right to profess religion, etc without any discrimination on account of religion, sex, race, colour, or creed. Islam also guarantees the rights of *Khunsa* (hermaphrodite).

Conceptual Framework

Security has various dimensions. In broader perspective, it has two major schools of thought – Traditional and Non-Traditional.¹ Dr. Amir Ullah Khan and others state that “the former school of thought primarily revolves around military security or state security.”² Dr. Amir Ullah Khan & Dr. Syed Naeem Badshah Bukhari stated: “The latter school of thought included economic, political, societal, environmental, health and military as various sectors of security.”³

Figure-1⁴



In this piece of work, the main security sector is societal security. Societal security is the absence of threats to social values, cultural norms, and religious principles in a pluralistic society or state by protecting fundamental rights to every individual in society without any discrimination and distinction.³² The threats to societal security hinder the growth of a balanced and harmonious society due to absence of protection to socio-cultural values and religious teachings. Family is the primary basic unit of the society. Every society has its own values. The next discussion is placed in this conceptual framework.

Global Legal Instruments regarding Transgenders

The role of United Nations Organisation in protection of human rights is praiseworthy. For this reason, it has a set of principles as “Universal Declaration of Human Rights (UDH)” which also guiding principles for the national governments. This also discourages any kind of discrimination based on colour, race, sex, language, religion, property, and arbitrary interference in privacy, family, honour and reputation. Article 16 of UDH grants the right to consensual-based matrimonial relationship and family irrespective of racial, religious and nationality limitation; and it also recognises family as a natural and basic unit of a society.⁵

In addition to this, on July 14, 2011 the United Nation Human Rights Council (UNHRC) in its 17th Session adopted a Resolution on ‘Human Rights, Sexual Orientation (SO) and Gender Identity (GI)’ wherein violence and discrimination based upon SO and GI was condemned.⁶ Similarly, the UNHRC October 2, 2014, adopted another Resolution on ‘Human Rights, SO and GI’.⁷

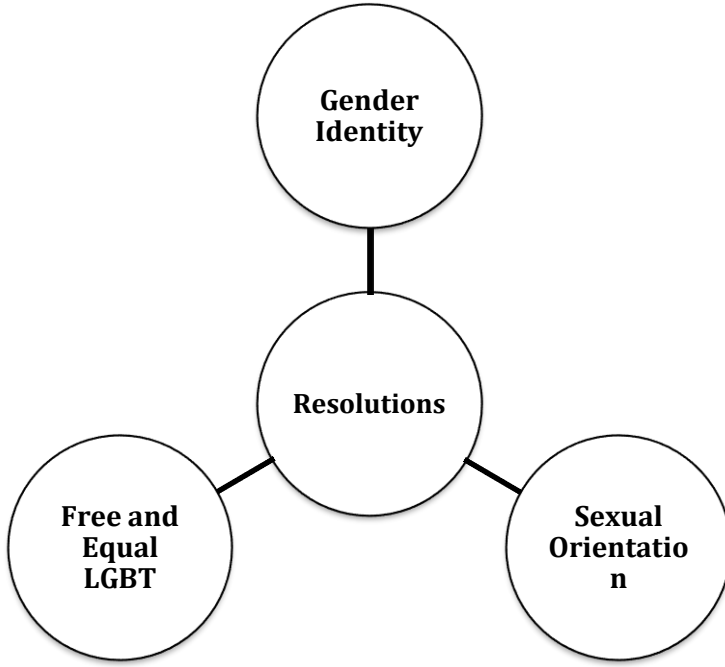
However, the most alarming movement is the promotion of a culture of Lesbians, Gay, Bisexual, Transgender (LGBT), and intersex people as manifested by the Report of UNHRC of June 1, 2015 under title “UN Human Rights Council Report: Discrimination and Violence against Individuals Based on their Sexual Orientation and Gender Identity”, with main objective to legitimise LGBT through appropriate national legislative mechanism by abolishing all those laws hindering

recognition of LGBT and intersex people; and to promote consensual same-sex relationship. It also aimed at to discourage alleged homophobic and trans-phobic hate offences by uplifting restrictions on forced medical treatment on LGBT and intersex people through legislation by protecting gender-based legal identity against any abusive treatment. In addition to it, the national governments will take civil society, LGBT and intersex people in loop to frame laws for this purpose.⁸

The UNHRC on June 30, 2016 adopted another Resolution to protect people against violence and discrimination bases on SO and GI by fighting against xenophobia, homophobia and trans-phobia through awareness by engaging academia, civil society organisations, human rights organisations, and other stakeholders. It also suggested appointing an Independent Expert.⁹ The HRC adopted another Resolution on 12 July 2019. It discussed the mandate of the Independent Expert on protection against violence and discrimination based on SO and GI.¹⁰ The United Nations Human Rights office also launched the programme of ‘Free & Equal: United Nations for LGBT Equality’.¹¹

The above resolutions are mainly focussed on sexual orientation, gender identity and LGBT and their promotion across the world irrespective of respecting the social, cultural, moral, political, and religious values. Such kind of programmes and culture may be acceptable and applicable in some societies. However, making and declaring this programme as a universal agenda will be highly deplorable and disastrous in all its manifestations.

Figure-2



Source: Dr. Amir's compilation

Islam and Transgender

The aforementioned brief analytical view of the UNHRC resolutions gives the impression that these resolution fundamentally aim at to promote LGBT culture in the societies across the world. Here it is significant to mention that the concept of transgender is based on self-perception of oneself which is primarily a psychological disorder – popularly known as ‘Gender Dysphoria’ – in human beings. In such a state of affairs, a man perceives himself as woman and vice versa as against the fact.¹² In fact, it has nothing to gender like man and woman.

Contrary to this, the concept of *Khunthā* or *Khunsa* or hermaphrodite exists in Islam; and Islamic jurisprudence protects the legitimate rights – right to life, property, inheritance, etc – like other male and female members of the society.

Imam Abu'l Husayn Ahmad quotes the simplest definition of a *Khunthā* is:¹³

إذا كان للمولود فرج وذكر فهو خنثى

[*Khunthā* is a person who possesses both sexual organs –*Zakar* (male urinary organ) and *Farj* (female urinary organ).]

According to Imam Abu'l Husayn Ahmad: "If he uses penis for urination, then he is a male; and if a person uses vulva for urination, then such person will be a female. In case of a person urinates from both; then in that case it is attributed to the one that urine comes out first from in either of the two. If it comes out of both simultaneously, then the majority is not taken into account, according to Abū Ḥanīfah, may Allah have mercy on him, but they, may Allah have mercy on them, said that it is attributed to the one of the two which has the majority of the urine discharge."¹⁴

فان كان يبول من الذكر فهو غلام، وان كان يبول من الفرج فهو أنثى ، وان كان يبول منهما والبول يسبق من أحدهما نسب الى الاسبق منهما، وان كانا في السبق سواء فلا يعتبر بلكثرة عند أبي حنيفة َّ ، وقال «ينسب الى أكثرهما بولا

It is important to mention that every man and woman has a) Primary sexual appearance; and b) Secondary sexual appearance as token of gender identity.

If a person gets puberty age and beard appears on his face and he has capability to enter into sexual relationship with a female, then he will be male.¹⁵

واذا بلغ الخنثى وخرجت له لحية أو وصل الى النساء فهو رجل

She will be a female if she has a primary sexual appearance like menstruation, pregnancy, and vulva; and secondary sexual appearance like swelling of busts and gathering of milk in breasts like normal female.¹⁶

وان ظهر له ثدى كئدى المرأة ، أو نزل له لبن فى ثدييه ، أو حاض ، أو حبلى ، أو أمكن الوصول اليه من جهة الفرج ، فهو امرأة

However, in case a person lacks both the mentioned characteristics and it is difficult to make distinction then such a person will be known as *Khunthā Mushkil* or indistinguishable hermaphrodite.¹⁷

فان لم تظهر له احدى هذه العلامات فهو خنثى مشكل

Religious Rights of *Khunthā* (Sequence in Congregational Prayer)

Islam equally protects the religious rights of *Khunthā* and allows to appear in Mosque for congregational prayers. However, keeping in view modesty, the sequence of rows is designed as follow as 'first men, then *Khunthā* and then women'.¹⁸

ومن صلى مع واحد أقامه عن يمينه، ان كانا اثنين تقدمهما، ولا يجوز للرجال أن يقتدوا بامرأة أو

صبي، ويصف الرجال ثم الصبيان ثم الخنثى ثم النساء، فان قامت امرأة الى جنب رجل مشتركان

في الصلاة واحدة فسدت صلاته

Islamic Jurisprudence and Hermaphrodites' Right To Property (Inheritance)

Imam Abu'l Husayn Ahmad regarding right of inheritance to hermaphrodite said:

"If his father dies, and leaves behind a boy and a hermaphrodite, then the property is [divided] between the two, according to Abū Ḥanīfah, may Allah have mercy on him, into three shares; two shares are for the boy and one share for the hermaphrodite; [the hermaphrodite] is a woman, according to Abū Ḥanīfah, may Allah have mercy on him, in the [case of] inheritance, unless the contrary is proven."¹⁹

Islam: A Religion of Purification

Amir Ullah Khan et al. stated: "Islam is a religion of purification. In every walk of life, it emphasises upon purified dealings. It deals with physical/bodily purification and purification of soul as well. It also designed mechanism for both aspects of purification.

Preparation for prayer through ablution is for physical purification; while prayer in itself is for soul's purification. Similarly, purification of soul from the greed of gaining material things like wealth, silver, gold, etc., and their undue accumulation through obligatory charities (like *Zakat* and *Usher*) and optional charities or *Sadaqat*. In addition to this, Islam also seeks purified sexual and matrimonial relationship based on socio-cultural and religious contract.²⁰

Islamic Concept of Universal Human Society

Islam does not believe in discrimination on ground of race, colour, creed, geography, language, and sex. It is a universal religion and believes in humanity; and considers all the human beings the children of a single Man and Woman. In other words, Islam establishes a universal human society where all fellow beings have mutual rights and duties and any encroachment on rights of any other fellow being is not only a crime but also a sin. Dr. Amir Ullah Khan and others quote the verse from the Holy Qurân: "O mankind! Be dutiful to your Lord, Who created you from a single person (Adam), and from him (Adam) He created his wife [*Hawwâ* (Eve)], and from them both He created many men and women; and fear Allâh through whom you demand (your mutual rights), and (do not cut the relations of) the wombs (kinship). Surely, Allâh is Ever an All-Watcher over you."²¹ (1:4)

Dr. M. Hameedullah stated that:

"The Prophet in his last speech on occasion of Farewell Pilgrimage categorically declared the inviolability of the rights of a man in all the three categories of person (physical security), property and honour. The Muslim penal law also declared murder, damage to body, fornication and adultery (which are all crimes against person), theft, and highway robbery (which are crimes against property) and calumny against chastity, and consumption of alcoholic drinks (constituting crimes against honour) as major punishable offences."²²

Islam and Right to Life

Islam guarantees right to life to every individual in the society irrespective of his creed, sex, race, colour, or religion in normal life. It discourages the concept of taking life of any other fellow-being in the society without any reason; and it considers killing of

one individual is like killing of the whole community and saving of the life one is like to save the community. In this regard, the Holy Quran says:²³

مَنْ أَجَلٍ ذَلِكَ كَتَبْنَا عَلَىٰ بَنِي إِسْرَائِيلَ أَنَّهُ مَنْ قَتَلَ نَفْسًا بِغَيْرِ نَفْسٍ أَوْ فَسَادٍ فِي الْأَرْضِ فَكَأَنَّمَا قَتَلَ النَّاسَ جَمِيعًا وَمَنْ أَحْيَاهَا فَكَأَنَّمَا أَحْيَا النَّاسَ جَمِيعًا وَلَقَدْ جَاءَتْهُمْ رُسُلُنَا بِالْبَيِّنَاتِ ثُمَّ إِنَّ كَثِيرًا مِّنْهُمْ بَعَدَ ذَلِكَ فِي الْأَرْضِ لَمُسْرِفُونَ-

Islam gives a comprehensive and comprehensible code of life. The foundation stone of Islam is monotheism and discourages polytheism (or association of anybody or anything with Allah). Islam gives a highest status to parents in family and asks for gentle treatment with them. In addition to this, it also prohibits the murder of children due to fear of poverty because Allah is the best Provider to all human beings. In addition to this, it also discourages and prohibits going for indecency (like shameful sins, illegal sexual intercourse, etc) whether in public or private. It also prohibits killing of any soul except according of Islamic law. The Holy Quran, in this connection, says:²⁴

قُلْ تَعَالَوْا أَتْلُ مَا حَرَّمَ رَبِّيَ عَلَيْكُمْ ۖ أَلَّا تُشْرِكُوا بِهِ شَيْئًا ۖ وَبِالْوَالِدَيْنِ إِحْسَانًا ۖ وَلَا تَقْتُلُوا أَوْلَادَكُمْ ۖ مِّنْ إِمْلَاقٍ ۖ نَّحْنُ نَرْزُقُكُمْ وَإِيَّاهُمْ ۖ وَلَا تَقْرَبُوا الْفَوَاحِشَ ۖ مَا ظَهَرَ مِنْهَا وَمَا بَطَّنَ ۖ وَلَا تَقْتُلُوا النَّفْسَ الَّتِي حَرَّمَ اللَّهُ ۖ إِلَّا بِالْحَقِّ ۚ ذَٰلِكُمْ وَصَّاكُم بِهِ لَعَلَّكُمْ تَعْقِلُونَ

Islam also guides its believers where they may cooperate with one another. It is ordained that they must cooperate in righteousness and piety and refrain to assist one another in sin and aggression. Holy Quran states:²⁵

يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَجْلُوا شَعِيرَ اللَّهِ وَلَا الشَّهْرَ الْحَرَامَ وَلَا الْهَدْيَ وَلَا الْقَلَئِدَ وَلَا أَمِينَ الْبَيْتِ الْحَرَامِ يَبْتَغُونَ فَضْلًا مِّن رَّبِّهِمْ وَرِضْوَانًا ۖ وَإِذَا حَلَلْتُمْ فَاصْطَادُوا ۖ وَلَا يَجْرِمَنَّكُمْ شَنَاٰنُ قَوْمٍ أَن صَدُّوكُمْ عَنِ الْمَسْجِدِ الْحَرَامِ أَن تَعْتَدُوا ۖ وَتَعَاوَنُوا عَلَى الْبِرِّ وَالتَّقْوَىٰ ۖ وَلَا تَعَاوَنُوا عَلَى الْإِثْمِ وَالْعُدْوَانِ ۖ وَاتَّقُوا اللَّهَ ۖ إِنَّ اللَّهَ شَدِيدُ الْعِقَابِ

In the above Quranic verse, the word 'Taqwa' is used which simply means purification of soul and this leads to nearness to Allah, the Almighty.

Islam and Family

Marriage, according to Islam, is a social, cultural, legal and religious mutual consensual bilateral contract between two opposite sexes to establish a family for the purpose of procreation. However, unlawful practices exist in different societies and various classes of a society.²⁶ Family is therefore the primary pillar of Islamic social system. Holy Quran states:²⁷

وَاللَّهُ جَعَلَ لَكُمْ مِنْ أَنْفُسِكُمْ أَزْوَاجًا وَجَعَلَ لَكُمْ مِنْ أَزْوَاجِكُمْ بَنِينَ وَحَفَدَةً وَرَزَقَكُمْ مِنَ الطَّيِّبَاتِ-
أَقْبَابِالْبَاطِلِ يُؤْمِنُونَ وَبِنِعْمَتِ اللَّهِ هُمْ يَكْفُرُونَ

On another place, it is mentioned that all human beings have been created from a single man and woman and then from them others men and women were created. In this connection, Holy Quran says:²⁸

يَا أَيُّهَا النَّاسُ اتَّقُوا رَبَّكُمُ الَّذِي خَلَقَكُمْ مِنْ نَفْسٍ وَاحِدَةٍ وَخَلَقَ مِنْهَا زَوْجَهَا وَبَثَّ مِنْهُمَا رِجَ
الْأَكْنَابِ وَالنِّسَاءَ وَاتَّقُوا اللَّهَ الَّذِي تَسَاءَلُونَ بِهِ وَالْأَرْحَامَ إِنَّ اللَّهَ كَانَ عَلَيْكُمْ رَقِيبًا

S. D. Islahi regarding importance of family says:

“The civic or social structure emerges from the companionship of a man and a woman. The social circle which comes into existence with this companionship forms the link of the social order. This social order is called family life and the laws which govern it are known as family laws. This permanent companionship of a man and a woman emerges from an open contract which is known in technical terms as “*Nikah*” or *marriage*. It is a sacred relation which is formed with the mutual consent of the two partners and through an open declaration.”²⁹

The Prophet Muhammad has given us a very wise counsel in this respect: "Do not marry only for the sake of beauty; may be the beauty becomes the cause of moral

degradation. Do not marry even for the sake of wealth; may be the wealth becomes the reason of insubordination. Marry rather on the ground of religious devotion."³⁰

Sex is the genetic, biological and psychological need of not only men but also of Jin, birds, and animals. Allah has created all creatures in couples. Allah commands in the Holy Quran: ³¹

وَمِنْ كُلِّ شَيْءٍ خَلَقْنَا زَوْجَيْنِ لَعَلَّكُمْ تَذَكَّرُونَ

Legitimate matrimonial relationship is highly valued in Islam. ³²

وَمِنْ آيَاتِهِ أَنْ خَلَقَ لَكُمْ مِنْ أَنْفُسِكُمْ أَزْوَاجًا لِتَسْكُنُوا إِلَيْهَا وَجَعَلَ بَيْنَكُمْ مَوَدَّةً وَرَحْمَةً إِنَّ فِي ذَلِكَ لَآيَاتٍ لِقَوْمٍ يَتَفَكَّرُونَ

Islam considers husband and wife as symbol of love and mercy. ³³

أَحِلَّ لَكُمْ لَيْلَةَ الصِّيَامِ الرَّفَثُ إِلَى نِسَائِكُمْ هُنَّ لِبَاسٌ لَكُمْ وَأَنْتُمْ لِبَاسٌ لَهُنَّ

Family is the source of peace and comfort. In this regard, Holy Quran says: ³⁴

وَالَّذِينَ يَقُولُونَ رَبَّنَا هَبْ لَنَا مِنْ أَزْوَاجِنَا وَذُرِّيَّاتِنَا قُرَّةَ أَعْيُنٍ وَاجْعَلْنَا لِلْمُتَّقِينَ إِمَامًا

Permitting Lawful Sexual Relationship

Islam commands lawful matrimonial relations between opposite sexes (man and woman) based upon piety. It bans same sex matrimonial sexual intercourse in any case. The below Quranic verse gives a clear admonition in this regard: ³⁵

وَأَنْكِحُوا الْأَيَامَى مِنْكُمْ وَالصَّالِحِينَ مِنْ عِبَادِكُمْ وَإِمَائِكُمْ إِنْ يَكُونُوا فُقَرَاءَ يُغْنِهِمُ اللَّهُ مِنْ فَضْلِهِ
وَاللَّهُ وَاسِعٌ عَلِيمٌ

Abu Ala Maudoodi expressed his views as:

“Adultery, fornication and unnatural sexual indulgence have been strictly prohibited for they not only vitiate the morality and impair the health of the perpetrator but also spread corruption and immorality in society, cause venereal disease, damage both public health and the morals of the coming generations, upset relations between man and man and split the very fabric of the cultural and social structure of the community. Islam seeks to eliminate, root and branch of such crimes.”³⁶

Law of Inheritance (Possession of Private Property)

Dr. M. Hameedullah sated:

“Different female relatives have obtained the right to inheritance: especially wife, daughter, mother and sister; with no distinction between the movable and immovable property and with judicious division of everything among the rightful heirs so as to avoid evil caprices. Islam prohibits the bequest of property by testament to strangers and the deprivation of the near relatives. In fact these latter do not require to be mentioned in a will; they inherit automatically.”³⁷

Islam discourages Vulgarly and Nudity

Unlawful sexual intercourse is prohibited and has been declared as obscenity and evil path.³⁸

وَلَا تَقْرُبُوا الزَّانِيَ إِنَّمَا كَانَ فَحِشَةً وَسَاءَ سَبِيلًا

For general fornication or sexual intercourse between opposite sexes (married and unmarried), Islamic jurisprudence gives detailed account of punishment which usually come under the purview of *Haad*.³⁹

الرَّانِيَةُ وَالرَّانِي فَاجْلِدُوا كُلَّ وَاحِدٍ مِّنْهُمَا مِائَةَ جَلْدَةٍ. وَلَا تَأْخُذْكُمْ بِهِمَا رَأْفَةٌ فِي دِينِ اللَّهِ إِنْ كُنْتُمْ تُؤْمِنُونَ بِاللَّهِ وَالْيَوْمِ الْآخِرِ. وَلَيْشْهَدَ عَذَابُهُمَا طَائِفَةٌ مِّنَ الْمُؤْمِنِينَ

Islam Prohibits Homosexuality

Islam bans homosexuality between men and women; and it is has been declared as transgression. Holy Quran's verse is very clear in this regard.⁴⁰

إِنَّكُمْ لَتَأْتُونَ الرِّجَالَ شَهْوَةً مِّنْ دُونِ النِّسَاءِ. بَلْ أَنْتُمْ قَوْمٌ مُّسْرِفُونَ

Islam as earlier stated is the religion of morality and modesty also discourages both male and female to look at prohibited/private parts of other like beings. In this regard, the Last Prophet Muhammad صلى الله عليه وسلم says:⁴¹

عن أبي سعيد -رضي الله عنه-: أن رسول الله -صلى الله عليه وسلم- قال: «لا ينظر الرجل إلى

عورة الرجل، ولا المرأة إلى عورة المرأة، ولا يُفْضِي الرَّجُلُ إِلَى الرَّجُلِ فِي ثَوْبٍ وَاحِدٍ، وَلَا تُفْضِي

«المرأة إلى المرأة في الثوب الواحد».

Islam absolutely negates and bans of male to male (modern concept of gays) and female to female (modern concept of lesbians) sexual relationship or intercourse and declares such relations as *Zina* or adultery. In this regard, the Last Prophet Muhammad ﷺ says:⁴²

إذا أتى الرجل الرجل فهما زانيان وإذا أتت المرأة المرأة فهما زانيتان

In addition to this, touching or beating of one female of other female fellow (for sexual lust) also comes under the definition of adultery.⁴³

سحاق النساء زنا بينهن

Allah has destroyed such transgressors with severe chastisement. A nation involved in such evil was destroyed and their land was turned upside down and they were rained with stones made of hard clay. Holy Quran in this regard says:⁴⁴

وَأَمْطَرْنَا عَلَيْهِمْ مَطَرًا. فَأَنْظُرْ كَيْفَ كَانَ عَاقِبَةُ الْمُجْرِمِينَ

On another occasion, the same punishment is repeated in the Holy Quran.⁴⁵

فَلَمَّا جَاءَ أَمْرُنَا جَعَلْنَا عَالِيَهَا سَافِلَهَا وَأَمْطَرْنَا عَلَيْهِمْ حِجَارَةً مِّن سِجِّيلٍ مَّنضُودٍ

Conclusion

The critical analysis of the aforementioned discussion gives a clear manifestation that Islam more than fourteen hundred years ago guaranteed the rights of each member in a society by adopting a judicious and balanced approach towards allocation of rights and duties. Islam considers family as a basic unit of society without which the growth of society is unimaginable. Islam protects the rights of *Khunsa* in a society. It also shuts all possible of doors on adultery; and the concept of homosexuality or same sex matrimonial relationship is absolutely abominable and major sin. The global movement for promotion of concept of lesbians, gays, bisexuality, and transgender is very alarming because it promotes not only unnatural sexual relationship but also threatens the socio-cultural values of many communities especially of Muslims. The global community must show respect to socio-cultural norms and religious principles of Muslims. The policy makers in Human Rights Council and other agencies of United Nations must also take into account Islamic teachings so as to promote a harmonious

¹ Amir Ullah Khan & Dr. Zafar Nawaz Jaspal, The Philosophical Foundation of The Realist Security Paradigm. *The Dialogue*, Vol. VIII, No. 4, October-December 2013, 399

² Dr. Amir Ullah Khan & et al. "Understanding the Concept of Cultural Security: An Holistic Approach", *Elementary Education Online*, 19 (3), 2020, 2653.

³ Dr. Amir Ullah Khan, & Dr. Syed Naeem Badshah Bukhari “Health Security Threats of VBDs in KP, and Islamic Concept of Cleanliness: Case Study of Dengue and Zika Viruses”, *Al-Azhaar*, 1 (2), July-December, 2017, 2. See also Amir Ullah Khan, Hifazat Ullah, Muhammad Imran, Muhammad Yaseen, Farzana Iqbal, & Sheraz Ahmad. “Islamic Concept of Global Human Health Security and Zoonosis: A Case Study of Corona and Hanta Viruses”, *PAJEE*, 18 (10), 2021, 2163. Cited hereafter as Amir Ullah Khan, & et al. “Islamic Concept of Global Human Health Security and Zoonosis...”

⁴ Ibid.

³² Ole Waever, Barry Buzan, M. Kelstrup, and P. Lemaitre, et al. “*Identity, Migration and the New Security Agenda in Europe*”, London: Pinter Publisher Ltd, 1993, 23.

⁵ See for details *Universal Declaration of Human Rights*. Accessed on

<https://www.un.org/sites/un2.un.org/files/2021/03/udhr.pdf>

⁶ See for details *United Nations Human Rights Council Resolution, 2011. A/HRC/RES/17/19*. Accessible on

[https://documents-dds-](https://documents-dds-ny.un.org/doc/UNDOC/GEN/G11/148/76/PDF/G1114876.pdf?OpenElement)

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⁷ See for details *United Nations Human Rights Council Resolution, 2011. A/HRC/RES/27/19*. Accessible on

[https://documents-dds-](https://documents-dds-ny.un.org/doc/UNDOC/GEN/G14/177/32/PDF/G1417732.pdf?OpenElement)

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⁸ See for details *UN Human Rights Council Report: Discrimination and Violence against Individuals Based on their Sexual Orientation and Gender Identity* Accessed on

https://www.ohchr.org/sites/default/files/A_HRC_29_23_One_pager_en.pdf

⁹ See for details *A/HRC/RES/32/2*.

[https://documents-dds-](https://documents-dds-ny.un.org/doc/UNDOC/GEN/G16/154/15/PDF/G1615415.pdf?OpenElement)

[ny.un.org/doc/UNDOC/GEN/G16/154/15/PDF/G1615415.pdf?OpenElement](https://documents-dds-ny.un.org/doc/UNDOC/GEN/G16/154/15/PDF/G1615415.pdf?OpenElement)

¹⁰ “Mandate of the Independent Expert on protection against violence and discrimination based on sexual orientation and gender identity”. The Human Rights Council Resolution (A/HRC/RES/41/18), 12 July 2019

[https://documents-dds-](https://documents-dds-ny.un.org/doc/UNDOC/GEN/G19/221/62/PDF/G1922162.pdf?OpenElement)

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¹¹ *United Nations Free & Equal: United Nations for LGBT Equality*. United Nations Human Rights Office of the Higher Commissioner. Accessed on

<https://www.unfe.org/wp-content/uploads/2017/05/UNFE-Transgender.pdf>

¹² See for details Marta R. Bizic, “Gender Dysphoria: Bioethical Aspects of Medical Treatment”, *Hindawi BioMed Research International*, Vol. 2018, 1-6. For further study see Marc-Antoine Crocq, “How gender dysphoria and incongruence became medical diagnoses – a historical review”, *Dialogues in Clinical Neuroscience*, 23:1, 44-51

¹³ [Imam Abu'l Husayn Ahmad Ibn Muhammad Ibn Ahmad Ibn Ja'far Ibn Hamdan al Baghdadi](#), *The Mukhtasar Al-Quduri: A Manual of Islamic Law According to the Hanafi School*, London: Ta-Ha Pub,isher Ltd, 2010. See “Kitab-Ul-Khunsa” in Maulana Muhammad Haneef Gangooohi, *Maadin-al-Haqaiq* (Sharah Urdu) of Kanza-Ud-Daqaiq (Vol. 2), (Karachi: Darul Ashaat, 2003), 384-5. See also for details “Kitab-Ul-Khunsa” in Maulana Naseebullah Bin Al-Haj Abdus Samad, *Tasheel-Ul-Haqaiq* (Sharah Urdu) of Kanza-Ud-Daqaiq (Vol. 2), (Quetta: Maktabatul Arshad, 2012), 658-60

¹⁴ Ibid.

¹⁵ Ibid.

¹⁶ Ibid.

¹⁷ Ibid.

¹⁸ Ibid.

- ¹⁹ Quddori, 308. See also for further details Mohi Uddin, Inheritance of Hermaphrodite (Khuntha) under the Muslim Law: An Overview”, *Beijing Law Review*, 2017, 8, 226-237
- ²⁰ Amir Ullah Khan, & et al. “Islamic Concept of Global Human Health Security and Zoonosis...2174-7768. See also ‘Kitabut Taharat’ in *Sahih Muslim* Trans: by Alama Waheeduz Zaman (Lahore: Khalid Ihsan Publisher, 2004), 355
- ²¹ Verse No. 1, *Al-Mâ’ida المائدة* (The Table Spread) (V), *Al-Qurân*. See Amir Ullah Khan, Hifazat Ullah, Muhammad Imran, Muhammad Yaseen, Farzana Iqbal, & Sheraz Ahmad. “Islamic Concept of Global Human Health Security and Zoonosis: A Case Study of Corona and Hanta Viruses”, *PAJEE*, 18(10), 2021, 2170
- ²² Dr. M. Hameedullah, *Introduction to Islam*, 102
- ²³ *Holy Quran*, Surah Al-Maidah: 34
- ²⁴ *Holy Quran*, Surah Al-Anam: 151
- ²⁵ *Holy Quran*, Surah Al-Mâidah:2
- ²⁶ Ibid. 165. For more see details Holy Traditions No. 3398-3567 of The Book of Marriage (16) is consisted of 24 Chapters; in *Sahi Muslim* (Arabic-English), Vol. 4, 15-89
- ²⁷ *Al-Quran*, 16:72
- ²⁸ *Al-Quran*, 4:1
- ²⁹ S. D. Islahi, *Islam At A Glance*. Lahore: Islamic Publication Limited, 1981, 110
- ³⁰ Dr. M. Hameedullah, *Introduction To Islam*. Beirut: Mataabeeul Maktab Islami, 1970, 160. See Ibn Majah, No. 1859
- ³¹ *Al-Quran*, 51:49. See also Amir Ullah Khan, Hifazat Ullah, Muhammad Imran, Muhammad Yaseen, Farzana Iqbal, & Sheraz Ahmad. “Islamic Concept of Global Human Health Security and Zoonosis: A Case Study of Corona and Hanta Viruses”, *PalArch’s Journal of Archaeology of Egypt/ Egyptology*, 18(10), 2021, 2170
- ³² Ibid. 160 . See *Al-Quran*, 3:21.
- ³³ *Al-Quran*, 2:187
- ³⁴ *Al-Quran*, 25: 74
- ³⁵ *Al-Quran*, 24:32
- ³⁶ Syed Abul Alaa Maudoodi, *Towards Understanding Islam*, 92
- ³⁷ Dr. M. hameedullah, *Introduction To Islam*. Beirut: Mataabeeul Maktab Islami, 1970, 163. See also *Al-Quran* 4:7-12 & 4:176.
- ³⁸ *Al-Quran*, 17:32
- ³⁹ *Al-Quran*, 24:2. See for more details Book 17 ((Kitabul Hudud), *Sahi Muslim*. See also Dr. Etim E. Okon, “Hudud Punishments in Islamic Criminal Law”, *European Scientific Journal*, 10 (14), May 2014, 227-238
- ⁴⁰ *Al-Quran*, 7:81
- ⁴¹ Al-Imam Al-Hafiz Abi Bakar Ahmad Bin Hussain Bin Bahqi, *Al-Jamee-ul- Shaabul Iman*, (Vol. 7), Riyadh: Maktaba Rushad, 2003, 322
- ⁴² Ibid., 324
- ⁴³ Ibid., 326-27
- ⁴⁴ *Al-Quran*, 7:84
- ⁴⁵ *Al-Quran*, 11:82