

Contemporaries' Suspicions Of Feminist Interpretation "Qawamah As A Model"

Prof. Dr. Ammar abd al kareem abd almajeed ¹ , M. M. Maryam Ashour Hamed ²

^{1,2} Iraqi University - College of Arts - Department of Quranic Sciences.

Abstract

The issue of suspicions about women's issues is an old topic to be brought up, new and even renewed in its discussion, especially the topic of (guardianship), as it is one of the contemporary topics. They have, and this undoubtedly requires that equitable and non-biased pens to clarify the truth and refutation of their falsehoods and suspicions, so as not to deceive the common people.

Hence this study, tagged with (Contemporaries' Suspicions about Feminist Interpretation _ "Qawamah as a Model), and the study resulted in the shallowness of understanding and the ill perception that these skeptics and suspects hold, and the systematic failure in dealing with the topics they raise, which suggests what is beyond doubt on the Their bad intentions and the corruption of their folds, and that most of what they cling to is the call for the liberation of women from restrictions, and the return of their lost rights by crowding out men, in order to rob them of tenderness and femininity, and even to deviate from them from common sense, to dress them in the dress of Western modernity that opposes the respected principles of religion .

This scientific study also refuted all the suspicions and falsehoods raised about the guardianship because of the corrupt interpretations of the legal texts, which are far from the origins of scientific research, and the scientific methodology in dealing with issues, and what indicates the failure of the claimant of these suspicions to understand the provisions of Islam that are often related to its purposes, and therefore it is easy at that time to respond and refute them after Monitoring them, in a way that enhances a sound understanding of the provisions of Sharia and the arrows of his enemies in their faces. The God of the intent behind it is the intention of giving way.

Introduction

Praise be to God, Lord of the Worlds, and blessings and peace be upon our Prophet Muhammad and his family and companions.

And yet: It is the grace of God Almighty for this person to take into account his needs, and from that to fulfill his sexual instincts, by legislation of legal marriage and made it a close and close bond based on affection and familiarity, the Almighty said: (And from his sins that he created for you who is for you And mercy, for in that there are no signs for a people to contemplate (Al-Rum : 21). The right of a woman has never been, rather it is the exact right thing that is linked to its goals and objectives in forming an organized family according to the wise divine approach, in a manner that weaves and the nature of

the creation of men and women and in accordance with common sense.

But the enemies of Islam have not ceased all the time to spread their poison and suspicions about the rulings of Islam through their interpretations, false interpretations and whims, and this includes what is related to women, with false claims behind bad intentions, with false slogans, with the aim of removing all controls and restrictions from them to wear the clothes of Western women, which have become like a trivial commodity. buy and sell.

The study required dividing the research into an introduction, five chapters, and a conclusion, and it is proven by the sources. And as follows:

Introduction: I explained the importance and gravity of the topic, and the purpose of my choice of this topic.

The first topic: It included a statement of the terminology of the title in terms of language and legal terminology.

The second topic: It showed the nature of the Qur'anic and jurisprudential adherence to the subject of guardianship.

The third topic: It was in monitoring the suspicions raised about the stewardship of men to women.

The fourth topic: It was in refuting suspicions and responding to them.

And the fifth topic: I made it in explaining the Qur'anic miracles in making the stewardship in the hands of a man

Conclusion: It showed the most important findings of the study.

The two researchers

Prof. Dr. Ammar Abdul Karim Abdul Majeed Lect.
Maryam Ashour Hamed

The first topic: Definition of title terms

The first requirement: Defining the suspicions linguistically and idiomatically.

Language: (semi) shin, baa and haa are a single origin that indicates the similarity of a thing and its similarity in color and description.

The analogy: the proverb, and the plural is similar. And the similarity of a thing is a thing: it is similar to and suspect to me, and the two things are similar and suspect: each of them resembles its companion. And in the download: " . _

Suspicion: confusion. And suspects of things: problems. Similarities: Similarities .

Idiomatically: (What has persisted in the soul of the person who suspects the suspicion, its innovator and its embracer, from the corrupt suspicion that he has suspected of knowledge, then he does not look at the evidence, the issue or the suspicion, the view of the one who wants the truth in his knowledge or belief, and takes the correct path in reaching it, but looks at

what he thinks is evidence and knowledge. Based on what he has established in himself is of conjecture and belief, that conjecture and belief is suspicion in the truth and not the foreseeable .

The second requirement: Contemporaries or modernity:

(A wide renewal movement was active within the major religions, Judaism and Christianity, and within Islam as well, and that this movement for renewal was known in Western religious thought as modernism).

As the word modernity does not simply mean belonging to this era, but rather a special term; It means: modernity in religion, i.e. a viewpoint on religion, based on the belief that scientific progress and contemporary culture require a reinterpretation of religious teachings in the light of prevailing philosophical and scientific concepts . .

The third requirement: stewardship, linguistically and idiomatically:

Language: (Q and Q): He did an order, he performs it in a straightforward manner, and he is standing and standing .

Ahmad Mukhtar said: The strength of the command: the order of the command and its angel who performs it, and the strength of his family and the rise of his family, and he who establishes their affairs is the foundation and support of his family .

Standing on command: protecting it and taking care of it, and the man stood up to the woman: that is, he took care of her, her affairs, and sufficed her, and his family stood up, i.e., he stood up for them

idiomatically:

The linguistic meaning is not different from the idiomatic meaning of qawamah, as it means:

- A man's standing before his family is honest, polite to them, a teacher and a guide, and it is also: care, protection, guardianship, sufficiency, preservation and reform .
- It is also: a mandate under which the husband authorizes the husband to manage his wife's

affairs and do what is right for her, so it becomes clear that the husband's guardianship of his wife is a mandate for the husband, an honor for the wife, and an honor for her by making under her a custodian based on her affairs, looking into her interests, pleading with her, and giving the reasons for her happiness.

Let us mention the chosen, comprehensive definition: the man's duty to the woman, by spending on her and protecting her, preserving and caring for her, defending her, and evaluating any distortions that may occur to her in her behavior according to the Shariah path.

The second topic: Quranic and jurisprudential recitation

An initial appeal to mention legislation regarding men's rights, women's rights, and family society, and it is initially recognized that men and women are both of God's creation, and that He, Glory be to Him, does not want to oppress any of His creation, and prepares him and prepares him for a special job, and gives him the necessary preparations for the kindness of this job, and God created people as males and female; A couple on the basis of the overall rule in the construction of this universe .

It is known that every company or social life requires the presence of a chief responsible for it who bears the burdens, is prepared to bear the burdens and losses, and manages the matter of this institution in a way that leads it to the shore of security, happiness and stability, inside and outside the home, through education and learning, and enabling the exercise of experiences and skills that benefit the wife The girl in the present and the future

So the wise legislator made the stewardship of managing the affairs of the joint family and carrying out its interests under the leadership of the man, and the reason for choosing the man for this task is due to the characteristics of roughness, toughness, slow reaction, response, use of awareness and thinking before movement, broadness of mind and experience, wisdom and poise without being quickly influenced by emotions . In contrast to the woman, these characteristics make him more capable of

guardianship, and better in her field, and another reason comes to make guardianship of the man rather than the woman, in the Almighty's saying: "And with what they spent of their money." The man is the one who spends his money and earned it from the beginning of the formation of the marriage by paying the dowry, to its end with the end of the dowry. The affairs of life are provided by providing housing, clothing and food. Money comes as a result of movement and as a result of fatigue. For the one who gets tired, we say to him: You are the guardian, so assigning him to spend makes him, in turn, the priority of guardianship. Because administering the pension for the institution and those within it who are included in this guardianship and supervising the disbursement of money in it is closer to the nature of his job in it .

With regard to the authority to assign guardianship and leadership to a man; It makes women feel in the decision of themselves, no matter how high they reach the levels of intellect, knowledge, money and strength. tenderness, kindness, and meekness, so he did not bring something like this to the man, because the gain does not want these qualities, but rather needs strength, determination and intensity, and it is a difficult task for him to overdo in doing something that takes charge of their affairs

The third topic: the suspicions raised about the status of men to women.

In this topic, we will discuss some of the suspicions raised about the issue of guardianship, and how Islam detracted from the right of women in the matter of guardianship, then we will respond to that and see whether Islam really detracted from and oppressed women? Or are they fabrications made by the enemies of Islam and the claimants of women's liberation .

Women were deprived of rights and freedom in previous nations. She is oppressed and her rights are robbed of inheritance and disposition of her money, and she was bought and sold, at that time Islam was calling that women are the sisters of men, and that they are equal in rights, duties and costs, and it demands her freedom and rights from inheritance, alimony and other rights. I will address this suspicion

from several aspects, which the faint-hearted have touched upon:

1. Undermining the equality between men and women: the claimants of women's liberation claim that Islam is unfair to women and is biased towards the man, and they argue that the authority of men over women, and they claim that guardianship is oppression, domination and tyranny, detracting from equality between men and women .

It is stated in international documents that guardianship is considered a lack of equality in the balance of power within the family, and the inferiority of women, and an inferiority of the position granted to women within the family, and it considers it the main cause of violence against women. By dismantling, fragmenting, and canceling its components .

Likewise, Amna Wadud rejects the interpretation of stewardship that males deal with in their books, as being an unconditional indication of the preference of men over women. confined within the family, and the man's relationship with his wife, with its restriction on achieving preference and spending on women.

2. robbery of women's freedom : they claim that the guardianship of a man over a woman is a digestion of her freedom and that it does not agree with the principle of freedom after they have become equal in education, work and alimony .

3. Guardianship is one of the restrictions of slavery and servitude to the personality of a woman : they claim that guardianship is the remnants of slavery and servitude , an abolition of the woman's personality, a disruption of society's forces and effectiveness, and a waste of its energies .

Asma Barlas goes to extrapolate the issue of oppression that women suffer through the wrong reading of the texts, the meanings of which were formulated through gender discrimination and his alleged superiority in violation of Islam and the Qur'an. need her

As for Muhammad Shahrour, he says: What women started with the news ? Here he put an objective relationship that men have stewardship over women, and he mentioned the reason for stewardship, so by removing the cause, the effect goes away, and by changing the cause, the effect changes.

Physical strength, the Almighty said:

Financial strength, the Almighty said: “

And since he said “some of them against each other,” it means that they can be inverse by reversing the cause, that is, they can work objectively in two directions. Stewardship is objective, and this relationship is the objective relationship even between states. The strong of states have priority over the weak, and the strong and the rich have priority over the weak and the poor . The stature of a man if he is actually stronger than her .

Others may object to the guardianship of the man in the house, and their objection may be in rare and abnormal matters such as the fact that the man sometimes has less ability to earn, or less ability in managing the house, or unable to protect his wife, and there are those who refuse guardianship because they reject the family in the first place, and do not see it as a necessary institution for society

Fourth topic: Refutation of suspicions and response to them

What is indisputably sane; The family is a group that combines two genders, and then the family begins to increase, and it is a requirement of life that every group has a leader and a leader from among its members to take over the tasks of issuing decisions, supervising them and implementing them, and God Almighty tells us that the sex of men is prepared for what God Almighty has deposited What are the characteristics of this leadership? , Also, as required by the legislation, the Almighty said: People have been guided in all aspects of their lives to appoint a manager who is the one who directs them in work and divides them their roles, and is based on work affairs; Schools must have a director, and hospitals as well, large and small companies, institutions, and even at the levels of states, every country must have a

president, and this is what we see in the Prophet's Sunnah in his saying, upon him be the best, peace and blessings of God be upon him: (If there are three on a journey, let them command one of them) . The Prophet, may God's prayers and peace be upon him, had to choose the best, or the highest in rank; But the important thing is that he be responsible and have the ability to manage the affairs of the group.

The wise legislator made guardianship to manage the affairs of the family, as guardianship is a name for what is exaggerated in doing the matter. Rather, it is a legal ruling that is intended to organize the family's affairs, obligate the man to treat him well, and direct the woman to be kind and caring .

Justifications for granting a man guardianship:

God Almighty said: "In this verse, God, the Most High, shows two reasons for making the guardianship of a man:

- "With what God has preferred some of them over others " God Almighty has given each man and woman the physical, psychological and mental preparations that are commensurate with the task entrusted to them and in a manner that achieves justice and equality in distributing burdens and responsibilities. It was entrusted with several jobs appropriate to the characteristics and qualities that were created for it, as for the man, he was provided with characteristics commensurate with the task entrusted to him and which surpassed women in reason, severity, strength, roughness, and perseverance in the work of thought. Housing and clothing .
- " And with what they spent of their money " where Almighty God made men's spending on women a reason for their guardianship over them, since if a man acquires the quality of guardianship because he is in charge of his wife in terms of spending, preservation, contemplation and care, the man is the one who undertakes the dowry, alimony, and housing for his wife, and what is different from that It is

contrary to the principle , and that it is natural for him to have in return for bearing the alimony, and his exertion of the necessary effort and fatigue, and as it is said (the sheep is in debt) . Assigning guardianship to the party that does not bear those burdens, and excluding the party that bears them from them .

As for the view of those who claimed that Islam is biased towards women and is biased towards men, and that it detracts from the equality between men and women Ibn Taymiyyah says: (The virtue of sex does not necessitate the virtue of a person, for perhaps an Abyssinian is better in the sight of God than the majority of Quraysh) . This responsibility, understanding the superiority of men over women in guardianship and what the Sharia has brought is completely contradictory to the explicitness of the Book of God Almighty in many texts . : also said :

,
Ezz said from someone:

Then the statement comes, and this fact increases confirmation, as it mentions it in a specific legal way: , God Almighty has dropped the differences of masculinity and femininity, as the source of this guardianship does not represent the superiority of the same man over the same woman, but rather the source of interest preference that matches the capabilities of the man .

With regard to guardianship, there are three assumptions:

1. Either the man is the values.
2. As for the woman being the value.
3. As for the two of them being both valuable, as for the third assumption, this is excluded, because experience has proven that the presence of two bosses in the same job leads to conflict and corruption, because each will call for what suits him even if it is a disagreement with the other, which leads to the failure of life, but to permanent discord and conflict.

As for the second hypothesis, which says that guardianship is for women, I express my opinion as a researcher:

At the beginning of her guardianship of the wife may be an easy matter from a physical and intellectual point of view. Especially from pregnancy, breastfeeding, postpartum and menopause, it ends with mood swings and psychological instability, so it is far from the actual, balanced and calm view of various matters; this is regardless of the responsibilities of the house and the husband, but if the wife has a business outside the home and she is in her hand; The burden on her would have been doubled, and the weight on her would have become great, and this contradicts what was stated in the Almighty's saying: "God does not burden a soul beyond its capacity" . Make the man the person responsible for guardianship, for God Almighty has deposited in him qualities and features that make him capable of guardianship.

As for what the claimants of women's liberation have argued that guardianship is a remnant of slavery and servitude, an abolition of the woman's personality and a disruption of the forces and effectiveness of society , we show here that guardianship that the Almighty has informed about is the guardianship of management and care, not the guardianship of domination and control. I will mention here several things in response to what they claim:

1. This preference is included in the laws of instinct that God created people with, and that it is one of the laws of the Creator, the Mighty and Sublime, in order for each party to preserve its right and obligate it to its duties, and to place the man in charge of the woman, and to prepare his body, his mind and all his abilities to bear the burdens of securing the life needs of his family and assigning him to spend and pay the dowry. The reality and all the observations of life indicate that the man is closer to controlling the rational consideration of matters than to responding to the emotional. Professor Muhammad Rashid Al-Owaid stated: The woman is still looking for strength and efficiency in the man she prefers for her life , and this is confirmed by one of the experts, the doctor:

Larton Shifter , as a result of a group of studies he conducted and the experience he obtained during his work in psychoanalysis, where he says: During my work in my clinic, I met thousands of men and women and realized that women desire self-confidence and strength in men, and that women are looking for a strong, competent man And the successful are the traditional qualities that women have constantly looked for in men, but if they find kindness and sensitivity alongside the previous qualities, the matter will be bad .

Dr. August Forel says under the title: (The Sovereignty of Women): A woman cannot know happiness unless she feels respect for her husband, and unless she treats him with some glorification and honor, and she must also see her ideal in him in one respect, either in physical strength or in Courage, sacrifice and self-denial, or mental superiority, or any other good quality, and the supremacy of a woman cannot lead to domestic happiness, because this is a violation of the natural state that requires that a man dominate women with his mind, intelligence and will to dominate him with her heart and kindness

The Islamic religion did not completely abolish the guardianship of the woman, but rather made her the guardian of her husband and the affairs of her house. In all cases, the woman is entrusted with a great responsibility. The Prophet, peace and blessings be upon him, said: "All of you are shepherds and all of you are responsible for his flock. about his flock, and the woman is a shepherd in her husband's house and she is responsible for her flock, and the servant is a shepherd of his master's money and is responsible for his flock, and the man is a shepherd of his father's money and he is responsible for his flock , and you are all shepherds and all of you are responsible for his flock . Emotion, as the wisdom of God Almighty requires, that is why a woman is not charged with spending on the family, because her nature does not like toil and bear hardships in pursuit of money. And running after money, another man would come out to us in a female image , but her main task is to prepare the human race, and this requires her to devote herself

completely, because it is a very great task. □ □ □ □
□ □ □ □ .

2. When a woman performs the duties and responsibilities of marriage and motherhood without being paid, this does not mean that she is a slave, as some say; Because the man is legally obligated to spend on her in return for her family tasks , it is unfortunate that many men use the position of guardianship as a sword that is placed on the neck of the woman, as if he does not memorize from the Qur'an except the verse of guardianship, and from the hadiths except that which show the great right of the husband over his wife, and he forgets the verses And the hadiths that warn husbands against the oppression of their wives, and declare for them the prohibition of assaulting their women, whether materially or morally, and this is what made many enemies of Islam cling to such personalities to distort the image of Islam and Muslims When Islam made guardianship of the man and not of the woman, it did not want to enslave the woman and did not want that guardianship to be an instrument of domination and enslavement of her. Islam aims to find this spirit within the family and to love and understanding and to leave conflict and discord. The Holy Qur'an says: "And live with them with kindness" , and the Prophet Muhammad, may God's prayers and peace be upon him, says: (The best of you is the best of you to his family) , and he also says: So he made the balance of goodness in the man, which is the way he treats his wife, and it is a balance of truthful significance.

this is Marie Correlli , the English writer, who says: It is absurd and ignorant for the wife to try to take away the husband's authority and natural authority, because the woman, since she came to this world, has by nature become obedient to her husband and subject to him. Millions of men preserve the rights and respect of women while preserving their nationalism and their natural authority, placing them in their hearts and recognizing that women are a blessing from God, the Almighty Creator .

3. The truth intended by this is to achieve its interest, which is: to repel harm and evils from the house, and as the wife described housing, for stillness

requires comfort and reassurance, and this is present with the wife. In order for the tired and exhausted to resort to the other side, then he finds comfort and tranquility, here comes the role of the wife to be a residence for her husband, the Almighty said: "He who created you from one soul and made her husband to dwell in her" . .

Fifth topic: The Qur'anic miracle

In this verse, the miraculousness of the divine decree appears, putting each person in his place and preparing him to prepare a great family in which love and understanding prevail. They had a leader whom they could refer to in the dispute, lest each individual act against the other, and the bond of the collective unity would be broken and their system would be disrupted .

We now mention the scientific facts that were the reason for the stature of a man:

After numerous studies and discoveries organized by researchers and specialists in genetics and other biological sciences, unequal, it was found that inequality is not only in physical structural characteristics; Rather, it is the difference in the structural and mental characteristics that determine the behavior patterns of each sex in different areas , Alexas Carrell says: (The things that differentiate between a man and a woman are not determined in the special forms of their sexual organs, uterus and pregnancy, and they are also not determined in the different ways Rather, these differences are of a basic nature, and from the different types of tissues in the body of both of them, just as the woman is completely different from the man, and in the chemical substance that is secreted from the ovaries of the uterus inside her body, and those who call for equality of the gentle sex with men are ignorant of these basic differences, claiming that They must have the same type of education, responsibilities, and jobs, but in reality a woman is completely different from a man, as every cell of her body bears a female character, and thus her different organs are, and even more than that, is the state of her nervous system .

Dr. Ibrahim El-Feki says: Modern science and frequency monitoring of the human brain have proven with certainty that the thinking style of the two sexes is significantly different and even radical. The man is characterized by a sequential way of thinking, while the woman's way of thinking is a spiral way (spiral way)

By reviewing the differences that I will mention, the wisdom and justice in distinguishing the male from the female in some rulings and duties, as the results of recent studies show that the woman is less composed than the man in terms of the inner parts and in terms of weight, blood, breathing movement, heart, brain and other things, we explain them as follows:

1. Heart : The size of the female's heart is smaller and lighter than the man's by (60 g) on average. The average weight of a man's heart ranges between (250-290 g), while a woman's ranges between (149-234 g), and a man's heart rate is (72 beats) per minute. While the heart rate of a woman is more than this amount by one, so is the difference in the physical processes and secretion of hormones .
2. Blood : The number of red blood cells in males reaches (5) million per cubic milliliter of blood, and in females (4.5) million cubic milliliters.
3. Breathing and temperature : A man's lung has a capacity of 1 liter more than a female's lung, and this is why a man's lung contains more air than a woman's lung, so the man's breathing is deeper and calmer, while the woman's breathing is faster and more intense .
4. The Skull and the Brain : The opinion put forward by Harvard University President Dr. (Larry Summers) sparked a great scientific controversy, as he considered that women in general do not show as much interest as men in serious work that requires physical and intellectual effort. their brain formation , development , or adaptation to social conditions .

As well as the study of the University of Chicago in the United States in 1995, which is one of the largest

studies that created this difference between male and female, and concluded that there are real differences in the brain process between men and women, as recent scientific discoveries have shown that the female brain weighs less than the male brain, as the brain weighs The average age of the female is (44 ounces), which ranges between (1100-1300) g, while the man (49 ounces), which is equivalent to (1200-1400) g In the way of processing, information and differences in response to external stimuli

The research also confirmed strong evidence of the difference between the structure of a woman's brain and that of a man's brain, and between the processes of the interaction of hormones with the woman's brain and the processes of the interaction of hormones with the man's brain on the other hand, as this difference takes its toll from the beginning in human life.

It was also shown that the man's brain is designed to deal with visual and spatial information, while the woman's brain is designed to deal with skills that include details, and accordingly, it is not possible for a woman to replace a man in any work that is suitable for a man only, but for women with capabilities and preparations that qualify her to play a role in life of her own .

There are emotional differences, the most important of which are:

1. Women are more irritable and irritable than men.
2. Women are less emotionally stable, and quick to beg with tears and sometimes tricks.
3. Women are more afraid than men.
4. Women tend to decorate unlike men.
5. Deep down, the man finds a desire to take risks, while the woman is keen to stay away from them .

After these studies and what psychologists and anatomists have proven, it became clear that the wisdom of the Almighty Creator, which necessitated the assignment of both the male and the female to a specific task, and that those who call for equality have wronged the woman greatly, and they only want to burden her with what she cannot bear. The great

differences, and that their equality with men will lead to corruption, misery and unhappiness, as they carry women the work of men.

Conclusion

This research study resulted in a number of results, which are as follows:

1. Raising suspicions about the provisions of Sharia, especially with regard to women's issues such as guardianship, for example, harnessing the sources of visual, audio and read media, and giving them a wide area of discussion and showing them on screens, indicates a fierce attack on the constants of religion, and a strike against the most important institutions of society, which is the family, with false claims such as the liberation of women and their equality with men. to otherwise.
2. Giving the man the right of guardianship over the woman is a matter of distributing roles and tasks according to mental, psychological and physical qualifications and abilities, and in proportion to the nature of each of them.
3. Contemporaries' suspicions, in their entirety, do not depend on the scientific method in analysis and subtraction. Rather, they are calls based on whims, linking the state of the nation now with the rulings of the Sharia as if they are the reason for its backwardness and disgrace. It also discusses the rulings without linking them to its purposes and objectives of its legislation, and it takes from the abnormal interpretations a compound for it.
4. The rule of guardianship and giving it to the man is a manifestation of the legislative miraculousness because it is commensurate with the man's character and nature, not the woman . One of the doors of unhappiness and misery, family chaos, this is from one section, and from another section it is opposition and transgression against the law of God (Does he not know who he created, and He is the All-Kind, the All-Knowing) al-Mulk: 14.

It suffices me that I have made every effort to complete this research in the manner appropriate to it

in defense of my religion, elevation of the truth, and a refutation of the false suspicions of contemporaries.

References

1. Economics and Sociology - Miraculous Flashes in the Qur'an and Sunnah - Alalukah Network, Dr. Bilil Abdul Karim, date of addition 27/12/2009 AD.
2. Requiring the Straight Path to Dissent from the Companions of Hell, 1/453.
3. Contemporary Feminist Interpretation in Shariah Women's Issues - A Critical Study - Samiya Bint Mudhi Al-Anzi, Researchers for the Study of Women, Saudi Arabia - Riyadh, first edition, 1438 AH - 2017 AD).
4. Modern Interpretation, Darwaza Muhammad Ezzat, Publisher: House of Revival of Arabic Books - Cairo, Edition: 1383 AH.
5. Shaarawy's interpretation _ Al- Khawatir _ Muhammad Metwally Al-Shaarawi (died: 1418 AH), publisher: Akhbar Al-Youm Press.
6. Al-Tafsir al-Munir - On Creed, Sharia and Method - Prof. Wahba Al-Zuhaili, Publisher: Horizons of Renewed Knowledge, Tenth Edition (1430 AH - 2009 AD)
7. Women's Liberation Movements from Equality to Gender - A Critical Islamic Study - Muthanna Amin Al-Kurdistan, presented by: A. Dr.. Muhammad Emara, Dar Al-Qalam for Publishing and Distribution, Cairo, first edition (1425 AH - 2004 AD).
8. Pillars of family stability under Sharia _ guardianship and alimony as a model (comparative analytical study) _ d. Ahmad Abdul-Jalil Al-Zubaidi _ College of Sharia _ University of Damascus, Journal of the University of Economic and Legal Sciences _ Volume 28, Number One (2021 AD).
9. A Journey in Man , Issue (239), May / 2005, Grace Farah.
10. A Letter to Eve , Muhammad Rashid Al-Awaid, Dar Al-Watan, Riyadh - Fourth Edition (1418 A.H. - 1997 A.D.)

11. Sunan Abi Dawood , Abu Dawood Suleiman bin Al-Ash'ath bin Ishaq bin Bashir bin Shaddad bin Amr Al-Azdi Al-Sijistani (died: 275 AH), Investigator: Muhammad Muhyi Al-Din Abdul Hamid, publisher: Al-Asriya Library, Sidon - Beirut.
12. Sunan al-Tirmidhi , Muhammad ibn Issa ibn Surah ibn Musa ibn al-Dahhak, al-Tirmidhi, Abu Issa (died: 279 AH), investigation and commentary: Ahmed Muhammad Shakir (vol. 1, 2), Muhammad Fouad Abdel-Baqi (part 3) and Ibrahim Atwa Awad, the teacher in Al-Azhar Al-Sharif (V 4, 5), Publisher: Mustafa Al-Babi Al-Halabi Library and Press Company - Egypt, Edition: Second, 1395 AH - 1975 AD.
13. Alukah network, d. Belil Abdul Karim, date of addition, 27/12/2009 AD,
14. Suspicions about Islam , Muhammad Qutb, Dar Al-Shorouk _ Cairo.
15. Suspicions about Women in Islam , Mustafa Abul Ghaith, Abdul Hai, Daler Al-Falah for Scientific Research and Heritage Investigation, first edition (1430 AH - 2009 AD).
16. Sahih The Crown of Language and Arabic Sahih, Abu Nasr Ismail bin Hammad Al-Jawhari Al-Farabi (died: 393 AH), investigation: Ahmed Abdel Ghafour Attar, Publisher: Dar Al-Ilm for Millions - Beirut, Fourth Edition (1407 AH - 1987 AD).
17. Modernists between the allegations of renewal and the fields of Westernization , Muhammad Hamid Al-Nasser, Al-Kawthar Library, second edition, 1422 AH - 2001 AD.
18. The Return of the Hijab , Muhammad Ahmad Ismail Al-Muqaddam, Dar Taiba for Publishing and Distribution - Saudi Arabia, tenth edition (1427 A.H. - 2006 A.D.).
19. In the shadows of the Qur'an Sayyid Qutb Ibrahim Hussein al-Sharbi (died: 1385 AH), publisher: Dar al-Shorouk - Beirut - Cairo, edition: seventeen (1412 AH).
20. The Ocean Dictionary, Majd Al-Din Abu Taher Muhammad ibn Ya`qub Al-Fayrouzabadi (died: 817 AH), investigation: Heritage Investigation Office at the Al-Resala Foundation, under the supervision of: Muhammad Naim Al-Araqoussi, Publisher: Al-Resala Foundation for Printing, Publishing and Distribution, Beirut - Lebanon, the eighth edition (1426 AH). - 2005 AD).
21. Muslim Women's Issues - Suspicions and Responses - Salwa bint Muhammad Al Hammadi, Professor at the College of Education for Girls, Saudi Arabia - Makkah Al Mukarramah (1428 A.H. - 2007 A.D.).
22. Rules for Dealing with Suspicions , Abdullah Al-Suwaidi (Dr: D, T, T)
23. The guardianship of men over women in the books of interpretation - an applied analytical study on Qatari society - a master's thesis by student: Juma'a Saleh Al-Karbi, (1437 AH - 2017 AD).
24. The guardianship of men over women in the books of interpretation, Muhammad al-Muqrin, p. 51.
25. The Book and the Qur'an - Contemporary Reading - Muhammad Shahrour, Publisher: Al-Ahali for Printing and Publishing, Syria - Damascus .
26. Lisan al-Arab , Muhammad bin Makram bin Ali, Abu al-Fadl, Jamal al-Din Ibn Manzur al-Ansari al-Ruwafa'i al-Afriqi (died: 711 AH), publisher: Dar Sader - Beirut, Edition: The third (1414 AH).
27. What about the woman , Nour Al-Din Ater, Al-Yamamah for printing, publishing and distribution, Damascus - Beirut, first edition (1424 AH - 2003 AD).
28. Muslim Women and Facing the Challenges of Globalization , Suhaila Zain Al-Abidin, Publisher: Al-Akiban Library, Riyadh - Saudi Arabia, first edition (1424 AH - 2003 AD).
29. The Woman between the Lights of Islam and the Falsifications of the Missionaries , in Response to the Book of Father Mark Aziz (Women in Judaism, Christianity and the Jews), Sami Amiri, Edition (2010).

30. The luminous lamp in the strange explanation of the great , Ahmed bin Muhammad bin Ali Al-Fayoumi, then Al-Hamwi, Abu Al-Abbas (died: about 770 AH), Publisher: The Scientific Library - Beirut.
31. Scientific Miracles of the Qur'an in Man, an Interview with the Torah and the Gospels , Abd al-Wahhab al-Rawi, Dar al-Ulum for Publishing and Distribution, Amman - Jordan, first edition (1429 AH - 2008 AD).
32. A Dictionary of Contemporary Arabic Language, Dr. Ahmed Mukhtar Abdel Hamid Omar (deceased: 1424 AH), publisher: World of Books, Edition: First (1429 AH - 2008 AD).
33. A Dictionary of Language Measures, Ahmed bin Faris bin Zakaria Al-Qazwini Al-Razi, Abu Al-Hussein (died: 395 AH), Investigator: Abd al-Salam Muhammad Harun, Publisher: Dar al-Fikr (1399 AH - 1979 AD).
34. International charters and their impact on family demolition _ PhD thesis _ by student: Camelia Helmy Muhammad, Department of Islamic Studies, University of Tripoli _ Lebanon (1440 AH _ 2019 AD), first edition (1441 AH _ 2020 AD).
35. Encyclopedia of Bayan al-Islam: Response to Fabrications and Suspicions , under the supervision of a group of senior scholars, general supervision: Dalia Muhammad Ibrahim, Nahdet Misr Publishing House.
36. Kuwaiti Fiqh Encyclopedia , issued by: Ministry of Endowments and Islamic Affairs - Kuwait, Edition: (from 1404 - 1427 AH), Parts 1 - 23: Second Edition, Dar Al Salasil - Kuwait, Parts 24 - 38 : First Edition, Dar Al Safwa Press - Egypt, Parts 39-45: Second Edition, Ministry Press.
37. Al-Kahil Encyclopedia of Scientific Miracles in the Qur'an and Sunnah (2/50),
38. text from the rush of reading to the horizon of contemplation , Qutb Al-Raissouni, Ministry of Awqaf and Islamic Affairs - Kingdom of Morocco, first edition (1431 AH - 2010 AD).
39. Ishraqat Magazine _ to live in _ Muhammad Rashid Al-Owaid, on the website: http://ishrakat.com/article-desc_3876_if-women-know-what-meaning-stewardship-they-would-demonstrate-claims-for-them