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The Qur'anic rooting of women's right to freedom: Objective study

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Abstract---Praise be to God. We praise Him, seek His help and seek His forgiveness, and seek refuge in Him from the evils of ourselves and the evils of our actions, and prayers and peace be upon the Messenger of the entire nation, the Seal of the Prophets, Muhammad and his pure family. Women's issues have been since ancient times and are still a focus of disputes about opinions, and attracted by the passions in the cultural, social and even religious systems. This is a result of the arbitration of customs and traditions in some societies, and among these issues is the issue of women's enjoyment of the right to freedom. He raised the status of women high, made her a place in the family and society, and granted women in society freedoms that do not go beyond the Islamic entity, and this is understood by everyone who studies Islamic thought. The Holy Qur'an presented a lot of women's affairs and their rights, and among the rights approved by the Holy Qur'an for women is their right to freedom, and included under the concept of this right other rights that are almost inseparable from it. The preface was a statement of the meaning of freedom, the first topic was about women's freedom to think about Islam, the second topic was about women's freedom to express their opinion, and the third topic dealt with women's freedom of belief.

Keywords---Qur'anic rooting, women's right freedom, objective study.

Introduction

A study in the concept of freedom

It was stated in the language dictionaries that freedom from the act freed, so it is said: I freed the slave if I freed him, and the free is the opposite of the slave, and the plural are free, and the free is the opposite of the nation and the plural is free.

And liberation is liberation, so liberating the neck is liberating it. God Almighty said on the lips of Imran's wife: "I have vowed to you what is in my womb a liberator". (I have dedicated what is in my womb entirely to Your service.) This meaning means liberation from the bondage of guardianship, so the child enters into the guardianship of God to worship and serve Him, i.e.: serves in churches and places designated for worshiping Him, the Highest. And free came in the sense of pure and pure, so it is said a free man, that is: he was freed from mixing or freed from slavery, and free clay that does not contain sand.

We note that the linguistic meanings of the term freedom have a degree of similarity, as they share the meaning of getting rid of restriction, deficiency, sensory defect, or moral defect, which is carried by the opposite meaning, so freedom in the light of what was mentioned is the lack of restriction that the corresponding description requires, for pureness corresponds to defective, the free person is matched by the slave, and the honor is matched by the baseness, and so on. In the idiomatic sense, it was said that freedom is of two types: the first of which is the one who was not subjected to the rule of captivity, and the second kind is the one who is not possessed by reprehensible forces and is keen on worldly possessions.

It is noticeable that the word "freedom" is not used in the Holy Qur'an with this expression, but rather words derived from its meaning, including the Almighty's saying: And the Almighty's saying, (is to free a believing slave.) and in the Almighty's saying. I have dedicated what is in my womb entirely to Your service.) Freedom in the light of the Qur'anic texts has the highest and deepest concept. That a person choose what suits him, and improve this choice in accordance with the free will of faith that came from the heart's purity of slavery to other than the Almighty, and this is what made the human soul free from the shackles of idolatry. other than you, and God has made you free). It is worth pointing out what women lived in the pre-Islamic era, and ignorance here does not mean cultural or material backwardness, but rather what is meant by this label is the distance from the teachings of religion and the values of heaven, and this period was called this label; In order to distinguish between it and the Islamic era and its light.

The status of women and their conditions varied in the pre-Islamic era, the majority of them lived the life of the nation for the man, whether he was the father or the husband, so her life was a dependency on him, for them she was not created for herself, but was created for them. Lending for the sake of service, as it was considered part of the inheritance, so the husband's son has the right to inherit it as he inherits his father, so he marries her without a dowry , and for his sake the noble verse was revealed: (Do not marry women whom your fathers married, except for what has already taken place in the past), for the woman was considered part of her husband's inheritance, and the children or brothers of the deceased inherited the marriage from her after the death of the deceased as they inherited his wealth , rather the guardian was given the right to dispose of her by killing for fear of shame, and this act was forbidden, or he killed her in times of famine, and it was mentioned The prohibition is also in it, for destitution is poverty and destitution , and in return for all that, the woman had nothing but to obey and carry out orders. What contrasts with this situation is that some few

women enjoy a prestige in their society, and this is limited to some tribes without others, and the number of women of rank varies in the same tribe, as they had a high status and this prestige was on an individual level that did not exceed a few women. They were better off compared to the rest, so she was not killed or borrowed, and she had the right to inherit from her guardian and she had the right to occupy the money she owned with the permission of her guardian, except that she was under the guardianship of the man and his valuation, so she does not enjoy absolute freedom. It varied before Islam, either to go down in resentment to the bottom, or to rise in prestige and dignity; Because she is the daughter of this feared president or this beloved son. After the light of Islam emerged, and the Noble Qur'an was revealed, it carried out its educational function, equalizing people and calling for the liberation of the human soul from slavery, so people's lives began to be organized and many of the prevailing customs among the Arabs were abolished, and caused a remarkable revolution in Arab society at the time, and this stage was classified The first stage in which women tasted the meaning of freedom after being deprived of it for long periods of time, so women entered into a new stage in the Islamic era, as God Almighty honored her with verses indicating that women are partners with men in a caliphate.

The caliph is the one who took the place of those who preceded him, and they succeeded their father Adam. Under Islam, the woman became her full cause in herself, her emotions and her morals, and she became opposite of men in some features, and she had jobs in public life, as well as the jobs of her private life. And the violation of the texts of the Qur'an, so he put them in their appropriate place and made it clear that they are equal with men in some rights and share with him the practical life, and he recognized her humanity that was stolen, so he guaranteed her general rights that she shares with men in many aspects and others that are specific to her, just as Islam has exonerated women from being An element of evil as it was attributed to her in the pre-Islamic era according to their common ideas in their time, so Qur'anic texts came that freed women from the burden of sin that the previous peoples carried her, and other Qur'anic texts in which it is mentioned that there were great men next to great women, despite God's reference to my wife. Noah and Lot (peace be upon both of them) on the grounds that they were not righteous, God Almighty referred to the wife of Pharaoh, and she was a great woman who was afflicted by an immoral man, so God Almighty said: In addition to what God mentioned about the story of Mary, whom He chose over the women of the worlds. This is the news from God with the dignity and status it has with Him. This understanding and innovation brought by the system was the difference between the stage of women's contempt, humiliation, servitude and considering them a tool and a commodity, and between the stage of her humanization, that is, the recognition that she is a human being and the release of her mind and thinking while possessing her freedom, and that the right to freedom includes other rights established for women in the Qur'anic texts.

The first topic: the freedom of women to think

The word "thinking" is mentioned in the language dictionaries from "think, to think", and it means the practice of mental activity, and it also means the work of the mind to reach a conclusion. Thinking is from the nature of man that God created him with, and Islam did not cover it with its right and did not allow it to suppress it. Rather, it urged it, so it demanded Muslims to believe in God through thinking, not by disrupting and abolishing this thinking. The Almighty said: (give thought to the creation of the heavens and the earth) The commentators are unanimously agreed that the verse is in remembrance and contemplation. Thinking about the creation of the heavens and the earth reminds them that all of this is mortal and that they will be resurrected for reckoning. The verse calls on man to reflect on the power of God Almighty; To consider from this reflection, and to reflect on the rulings in the heavens and the earth that indicate the greatness and power of the Creator. To create something like this except that there is nothing like it.

It is no secret that Islam has made thinking an Islamic duty, so whoever contemplates the Noble Qur'an will find verses that command contemplation and prudence in souls and horizons in various places to reach knowledge of what he thinks about, including the Almighty's saying: (Say, "Each works according to his manner, but your Lord is most knowing of who is best guided in way) The commentators reported that the noble verse indicates that everyone works on his own way and according to his nature and his intellectual habit that he composed and is guided by it to the true knowledge. Ibn Zayd (*): means on his religion, and it was reported on the authority of Al-Hasan (*) and Qatadah: it means on his intention. On the authority of al-Far' (**): according to his method and his creed. And they quoted others in its meaning that everyone works on what is more problematic for him, and the first words they have to be correct is in his belief, and the noble verse arranges the actions of man according to what agrees with his thinking and what suits him, and he has him as a queen. And the Almighty said in another verse: (Do they not contemplate within themselves)

The commentators unanimously agreed that the verse is one of the verses that call for actions of the mind and contemplation of the power of God. Islam did not place restrictions in front of the movement of sound thought that seeks the truth, and raises doubt as a prelude to reaching certainty. Behind the whims and desires, just as the people of any age were not obligated to the diligence of the people of a previous era that motivated them to choose what they chose. On the basis of the foregoing, the freedom of thought is one of the freedoms that Islam guarantees to man and grants him the mental ability to visualize what is going on around him, then judge him according to his experiences and experiences. God Almighty says in confirmation of this: (The Most Merciful, Taught the Qur'an, created man, taught him eloquence.)

God Almighty reminds man here of the blessing that He bestowed upon him, and He taught him what he was not aware of, so He taught him the statement, which is what distinguishes him from the rest of the animals. I admire the blessings that God bestowed on man. And the woman in this field has a share in her capacity as a human being. From the above, she has the right to the actions of the mind and

to think about the affairs of religious and worldly life, and that is because the Almighty released thinking about the matter of the universe without singling out, and it was reported from Omar Ibn Al-Khattab that he said: (By God, we were in the pre-Islamic era what For women a matter until God revealed to them what He sent down, and He divided for them what He divided (, and the conclusion is that Islam has opened the door wide to freedom of thought and given women their share of this right, so it is established in Islam for her the freedom of thinking and the actions of the mind including what is right in order to reach what the mind seeks of knowledge.

The second topic: women's freedom of expression

Expression Whoever expresses expresses is expressive, and the expression is a statement about another that indicates the same meaning , and freedom of expression is intended for a person to be free to form his opinion based on his personal thinking without following him or imitating anyone or fearing anyone and that he has complete freedom of thought And the works of his mind, and consequently, announcing this opinion in the manner he deems appropriate, and it also expresses the ability of a person to announce the ideas that circulate in his mind, and about his various convictions that he reached with his mind and believes that they are in his interest and the interest of other individuals regarding a specific matter. Thus, it is considered one of the basic human rights, as it is an essential, responsible and responsible part of society.

Among the Qur'anic evidence of the stability of this right is what was mentioned in the Almighty's saying: (and whose affair is [determined by] consultation among themselves). The commentators mentioned that the shura is intimacy with the group and a probe of intellects, and it leads to the right path. This is because they negotiated in words and expressed their direction until the truth appeared to them. The verse means that the people of intellect and thought are the ones who are not alone in a matter until they consult others, and each of them expressed his opinion. Reasoning by extracting the correctness of opinion by reviewing the minds.

Women had a share of freedom of expression, with the freedom and opportunities that the Noble Prophet (peace and blessings of Allaah be upon him) afforded them to express their opinions and what their souls stirred with without blame or river, but rather with welcome and generosity exemplified by the Almighty's saying: (Certainly has Allāh heard the speech of the one who argues [i.e., pleads] with you, [O Muḥammad], concerning her husband and directs her complaint to Allāh. And Allāh hears your dialogue; indeed) Dialogue means reviewing in speech, and a woman's argument with the Messenger (peace and blessings of Allaah be upon him) means speaking by referring to him in the matter of her husband, and the Messenger (peace and blessings of Allaah be upon him) listening to her.

The third topic: Women's freedom of belief

The contract means the combination of two things, towards the contract of sale, which is the covenant. If he pledges it and agrees on it, then he is a belief, and so-and-so made a contract, i.e.: covenant with him and trust with him, and belief is

the reassurance of hearts on something, and the source is belief, so it is said in my belief, i.e. in my opinion, and belief: is definitive belief in something that a group of people believe in, and the belief A singular group of beliefs is what is meant to believe in a thing in a way that does not accept any doubt with its owner, such as a religious belief.

Aqedah and belief has two meanings: one is the well-known one, which is a firm mental judgment that accepts skepticism, and the second is not well-known, which is a preponderant mental judgment. The pagan Arab before Islam did not have a good fortune in matters of religion and belief, as he was unaware of the spiritual motives and the ills of these rulings and beliefs. He does not go to think beyond nature, but rather benefits from everything that is easy to obtain for him, so moving from God to God and from religion to religion was common among the Arabs, and it happened between individuals and happened between tribes, as the entire tribe refused a religion to choose another religion, and this is one of the sources of confusion And confusion in belief and in religious thinking, and for the sake of manifestations of weakness of emotion among Arab pagans, that they were not on a comprehensive matter of their beliefs - if we exclude Hajj - and their idols do not have any actors that dominate their beliefs, but their paganism was naive and does not exceed the tradition of the fathers , as in His Almighty saying: (Rather, they say, "Indeed, we found our fathers upon a religion, and we are in their footsteps [rightly] guided)

As for under the Islamic religion, there were Qur'anic texts that are among the signs and clues to the legitimacy of this right, among them are the verses of God's will in the difference of human beings. willed, He would have made you one nation [united in religion], but [He intended] to test you in what he has given you) Considering that they are on the same level of readiness to legislate for them a single Sharia, so that they believe in it. And the Almighty's saying: (And if your Lord had willed, He could have made mankind one community; but they will not cease to differ) in the verse is news about the Creator's ability that, if He willed, to make people follow one religion, by turning them to Islam.

And there are verses that were represented by mentioning the functions of the messengers and prophets indicating that if anyone had the right to compel others to religion, the messengers and messengers would have been the first to do so, to strip them of personal or doctrinal desires, and that this was done with explicit Qur'anic texts that show the authority of the messenger to coerce people to Changing their belief, but we find that the functions of the prophets are limited to preaching, warning, calling and elucidating, in addition to witnessing to the nation, reminding and preaching to others that God assigned to His Messengers, and denied them agency over humans and control, and to confirm what we have presented we mention a number of verses in this regard for example Not limited to, including His saying: (to warn a people to whom no warner had come before you that they might be reminded) and His saying: (And this Qur'an was revealed to me that I may warn you thereby and whomever it reaches) When God Almighty sent the Prophet Muhammad (peace be upon him) he made it clear that he was a warner to the people warning them of punishment, and that his nation should praise God and praise Him, for what He singled out for them of this bounty by reminding and warning. Because each of them does not contradict the other, but

it definitely contradicts the issue of coercion. The foregoing are references to the prohibition of compulsion in religion and belief. However, there are clear verses regarding this purpose. The Almighty said: (There shall be no compulsion in [acceptance of] the religion. The right course has become distinct from the wrong) The commentators on the meaning of the noble verse transmitted on the authority of Ibn Abbas that it was revealed about some of the sons of the Ansar and they were Jews, when it was intended to force them to convert to Islam. They prevented him and the Almighty's saying: There is no compulsion in what is a religion. Because belief in it is from the actions of the hearts. As for what is compelled to him to show the two testimonies, it is not a religion, and what is meant by religion is belief and religion, and what is meant here is Islam. It produced a religious ruling denying compulsion to believe, and it is a legislative ruling, so they unanimously agreed that there is no evidence for the interpretation of the verse other than the apparent meaning, as it means that no one has the right to compel one's religion and belief, and its significance is in the inclusion of the explicit negation in the negation tool (no) and that the verse is justified by the fact that religion Islam is clear, i.e.: righteousness is distinguished from error in this religion.

God said in another text:

(Would you compel the people in order that they become believers)

When looking at the interpretations mentioned in the noble verse, we find that it refers to one authentic ruling, which is the freedom to embrace the belief and the prohibition of coercion on religion, despite the disagreement of the interpreters in generalizing and singling out the discourse. The verse informs that if God had willed that they would believe you that you are my Messenger, O Muhammad, and that what you came with from calling them to monotheism and devotion to slavery is a right, the Almighty would have done it; Because nothing is superior to his ability, but he does not will that, so no one will follow you, O Muhammad, except those who wills to believe you from the proofs, not by forcing him, even if you are keen on that.

While another group of exegetes went to the view that the discourse is specific and intended to be general, as it is news from God Almighty that there is no power to compel anyone to believe, so no one believes except for the one for whom happiness has preceded, and that God Almighty has made it clear that no one is coerced into religion with His power over it. He has wisdom in it, so no one can compel them to believe, no one should strive to compel and compel them to believe. He denies that anyone has the ability to do that other than him, and that he does not accept belief in this description. And the Almighty said in another verse: (But if Allāh had willed, they would not have associated. And we have not appointed you over them as a guardian, nor are you a manager over them.)

Most of the commentators are unanimous in saying that the noble verse is general and it is related to one fact, which is that the Almighty mentioned to him the will and the ability to make people free from polytheism, but the state of coercion contradicts the mandate; Because if he is not obeyed and disobeyed, then the argument is against him, for if God Almighty forced people to believe and

forfeited the right to choose that was given to him, then everyone would be equal in proximity and dignity, and it was necessary to invalidate the invitation, and the dispute between the ranks would rise, the verse states that the power and will of God is absolute, and that no one Save the polytheists from God's torment, and no one has the right to evaluate people's affairs in their interests.

While another group of exegetes went to specifying the speech as directed to the Messenger (peace and blessings of Allah be upon him), without disagreement with them in the meaning and the ruling. Preventing them from polytheism and presenting the Messengers as warnings to them, you are not, O Muhammad, preserving them for what they did, and I am not in charge of their sustenance. What were mentioned above are clear verses in the determination of freedom of belief, and there are also verses that tell about the continuity of this doctrinal ruling, so the Almighty said, quoting Noah: (He said, "O my people, you have considered: if I should be upon clear evidence from my Lord while He has given me mercy from Himself but it has been made unapparent to you, should we force it upon you while you are averse to it)

The verse confirms that freedom of belief without compulsion in religion is not limited to the time of the Messenger (peace be upon him) and beyond. Rather, it is found in the previous heavenly laws and among the previous prophets. The verse is among the verses that prohibit compulsion in religion, and that is one of the religious rulings legislated in the Law of Noah (peace be upon him). And it remains on its account until today without copies, and it narrates from the Prophet Noah (peace be upon him) when he said to his people: This is a proof and a miracle, an argument that testifies to the validity of prophecy, it is the path of true knowledge, so do we compel you to the evidence with the knowledge that you hate it? And they explained that in the verse there is a denial of compulsion and compulsion, so it is not correct to accept religion with hatred after the establishment of the evidence and the completion of knowledge and knowledge. And also from the verses that prove the right of belief and not to be forced into religion is what came in the Almighty's saying: "For you is your religion, and for me is my religion."

The verse confirms the right of non-compulsion in belief and the denial of polytheism between religions, i.e.: Your religion belongs to you, and I do not attack it, a religious guardian belongs to me. To you is the recompense of your religion, and for you are my deed, and that this verse is like the verses in which the meaning of the threat is in the Almighty's saying: This verse agrees with the foregoing regarding the independence of religions, and this is what indicates that the Holy Street has emphasized the freedom of belief that no one has authority over anyone to expel him from his belief and what he believes in. The Prophet (peace be upon him) emphasized the freedom of belief when he announced the city's constitution, which was issued after Ford emigrated to it from one of the articles of the declaration: "The Jews have their religion and the Muslims have theirs."

On the basis of the foregoing, it can be said that the belief is represented in the person being free to embrace whatever he wants without being subject to any compulsion by any means, with the necessity of basing this belief on evidence and

proofs. Since freedom of belief is a human right, then it is a common right between a man and a woman, and therefore we conclude that the Muslim woman has a share in this right, and she has a guarantee of not being attacked by anyone with the guarantee of good choice, and the distinction between right and wrong resulting from deep conviction and firm thought. Of which.

Conclusion

Through the foregoing in the research, we conclude that women have enjoyed great honor and high honor under the Islamic religion, as it raised their status and their dignity. She attained a prestige that she had not attained in any previous denomination, religion or law, so Islam guarantees women with care and guarantees her rights in many legal texts from the Holy Qur'an that enable her to live freely and independently, and to achieve what is good and beneficial for her. After completing the research and delving into the problems that it was built upon, a set of results emerged that can be summarized in the following points:

1. The Islamic Sharia sought to rid the woman of being humiliated as she was before Islam, so the Qur'anic texts guaranteed her humanity and honor like her male counterpart.
2. The Holy Qur'an freed the woman from the view that prevailed in the past by being a trap for Satan and bringing poverty and evil.
3. The Holy Qur'an acknowledged that women have the freedom to make the mind work by thinking, and it did not place restrictions on them in the way of the movement of their sound thought that seeks the truth.
4. The Noble Qur'an made women the freedom to express their opinion, thus making them have a wider scope in discussions and express their opinion in them with full satisfaction and freedom and without pressure or coercion.
5. The Noble Qur'an made for women the freedom of belief resulting from a firm thought and a deep conviction of it.

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