

Exploring Muslim Women Pioneers Who Contributed to the Glory of Islamic Civilization from the Advent of Islam to the End of the 13th Century AH (19th Century CE)

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"Although the Arabs took their lamps from Greek lanterns, they soon became a glowing flame that illuminated the people of the earth" William Olsen in Hamidan (1996, p. 14).

Abstract

The West's view of Muslim women is not devoid of attitudes that relegate them to a kind of inferiority, as enslaved and humiliated, whose main task is to reproduce, educate, cook, wash and so on. In fact, the word "harem" is almost never far from these epithets. Therefore, this article aims to dust off the glorious history of Muslim women as contributors, alongside their male counterparts, in building the edifice of the glorious Islamic civilisation throughout the ages. It also aims to help erase the stereotypical image of Muslim women. Through historical, social and intellectual approach, and focusing on a review of the sources adopted by researchers on the subject, whether Muslim, Orientalist or Western, we recall their contributions in all fields of public life, including political, cultural, scientific, medical, teaching, construction, writing and others. As these previous studies rarely addressed the issue in all its aspects, as many of them were limited to certain areas, this research, although not exhaustive, aims to be as comprehensive as possible in all the areas in which Muslim women have excelled. The finding shows that this later had an independent personality and financial status, and never needed the Charter of Women's Rights, which was drafted in the twentieth century. Other sources have not yet been investigated. It is hoped that further research will be carried out in the future.

Keywords: Women, Pioneers, Civilisation, Islam, Past Eras.

INTRODUCTION

The perception of Islam by others, it must be admitted, has always been different, from the beginning of Islam to the present day. Often out of fear, jealousy, disdain or simple rejection of the other, the Christian Church and certain Western writers, thinkers, philosophers, historians, orientalist, linguists, philologists, sociologists, politicians and artists have never ceased to paint a black picture of Islam and Muslim civilisation. Terme (2016) has focused on this negative perception of Islam among the French elite for the period from 1830 to 1914. Gazagnadou & Cheikh-Moussa (1993) considered that a large proportion of the writings devoted to the study of Islam contained errors "ranging from ignorance and pseudo-erudition to total malice". The media, of course, pick up on these flaws and work immediately to bring them to the attention of the general readership.

One of the most discussed aspects of this negative perception is the status and condition of Muslim women. The Muslim society has always been described as a society in which the women are submissive to the men. However, the historical facts and the evidence prove that these claims are false and put them to rest. Historical, literary and scientific sources indicate that the Islamic world

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has witnessed the emergence of over a hundred of famous female figures as rulers, writers, poets, scientists, doctors, etc.

Al-Saeed (1985) states: *"The European belief that Muslim women are nothing more than cattle in the hands of their male masters is far from the truth. Women have actively participated in the life of the tribe and the nation. Many women have been warriors, poets, literary figures, doctors, participated in national councils, and have sometimes been the guiding force behind the throne."* (p. 65-66).

The History of Islam witnessed many periods of prosperity in which Muslim women reached the pinnacle of political, social, cultural and scientific life. Initially, women's role was limited to calling for jihad, taking part in battles, healing the wounded in the back rows, and taking an interest in the sciences of Sharia. Then, women shared the burdens of political power and state affairs with men or were used by kings and rulers as advisers, whether they were their husbands or not, and their opinions were taken into account when they spoke on public matters. For the first time in Islamic history, their names were mentioned in Friday sermons in mosques. The Tarajimas mention Ghazia Khatun (As-sham), Dhaifa Khatun (As-sham) and Shajarat al-Durr (Egypt) among them. Moreover, some of them ascended to the pulpits of teaching and jurisprudence, were accepted by the general public and were professors of prominent Muslim scholars, as attested by the testimony of these scholars themselves.

The advent of Islam brought about a transformation in the status of women. They were no longer confined to the private domain of the harem, but instead assumed a prominent position within society. They exhibited an independent personality, a strong will, a balanced presence, and a voice defending the truth. Men listened to them and took their opinion and advice, a stark contrast to the situation during the jahiliyyah period, when they were largely ignored. The evidence and testimonies on this subject are voluminous.

As example, the female companion of the Prophet (SAW), Khawla bint Tha'labah (may Allah be pleased with her) intervened with the Commander of the Faithful, Umar ibn al-Khattab (may Allah be pleased with him), to remind him of Allah's blessings and to counsel him on the importance of piety and adherence to Allah's law in the realm of political governance (Hamami, 1993, p. 457).

This study aims to provide a theoretical framework for the participation of Muslim women in the development of Islamic civilisation through the ages. It seeks to clarify and highlight their visibility, status and self-representation in the context of Islamic society through their sponsorship and intervention in various vital areas of human life, including politics, religion, medicine, science, literature, art, architecture, teaching, authorship, philanthropy and others. It will also include an inventory of some of the names of women who left their mark in these fields and became famous in the horizons of the Islamic world until the 19th century.

Historical, social and intellectual research is used in this study. It draws on a variety of traditional and contemporary sources and aims to cover all periods of Islamic civilisation and all regions of the Islamic world as comprehensively as possible or acceptable.

The findings are compiled from a number of sources. Thus, the methodology of the study involved a comprehensive review of available archival, library and internet references, both old and new, in order to unearth, examine and compare prominent female names in the Islamic world to ensure their authenticity and frequency. The structure of this research involved categorising and grouping the findings into different fields defined in eight categories: Politics and Governance;

Medicine; Jurisprudence and Justice; Science, Literature and the Arts; Teaching; Authorship; Building and Construction; and Worship, Righteousness and Asceticism.

We have extended this study to include Muslim women who actively contributed to the enrichment of Islamic heritage and civilisation of the highest order in the Indian subcontinent, but not elsewhere until the 19th century, in languages other than Arabic, such as Punjabi, Urdu, Sindhi, Turkish and especially Persian. The same extension was made for Muslim women in the Maghreb and sub-Saharan Africa. And for good reason, the other countries, especially in the Arab world (Egypt, Syria, Lebanon, Iraq), experienced a renaissance from the 19th century onwards and thus saw the emergence of several women on the political, scientific and social scene, which this study cannot cover and which could instead be the subject of a book.

RESULTS AND DISCUSSION

Results

Muslim Historians Documenting the Contributions of Women to Islamic Civilization

A number of ancient Muslim translators and historians have been interested in the subject of women who have distinguished themselves for their contribution to Islamic civilisation. These include, but are not limited to, the following authors.

Ibn Saâd (168-230 AH / 784-845 CE) dedicated a book to listing the illustrious names of eminent Muslims, whether from the Companions or the followers. Of the eleven parts devoted to each level, the last part is devoted to women and the twelfth part is devoted to indexes (Ibn Saâd, 2001).

Al-Khatib al-Baghdadi (392-463 AH / 1002-1071 CE) also contributed to the historical aspect with his largest, most important and best known book, in which he compiled a summary of the translation of the scholars of Baghdad and its visiting scholars and prominent men until the middle of the fifth century AH (Al-Khatib Al-Baghdadi, 2001).

Ibn Asakir (499-571 AH / 1105-1176 CE) followed his example and wrote a huge book (80 vol.) in the style of al-Khatib al-Baghdadi's book, in which he compiled a number of biographies of notables and narrators and their tales of all those who lived in, were near or passed through the city of Damascus, and translated a large number of figures in the history of Islam from its emergence until before he died (Ibn Asakir, 2012).

Al-Samâani (506-562 AH / 1113-1166 CE) also devoted biographies at the end of his book to a number of his female sheikhs (69 Muslim scholars) in the sixth century AH, indicating the role they played at the time as scholars, teachers, supporters of and interested in science. It should be noted that other women's names are missing from the copy of the manuscript studied (Al-Samâani, 1975). He also introduced another list, this time in alphabetical order, of some of his sheikhs in another book reserved for the men and women of his sheikhs (Al-Samâani, 1996).

Al-Salami (704-774 AH/1305-1372 AD) listed the biographies of a large number of both men and women of knowledge and learning in many countries of the Islamic Levant during the eighth century AH. He used the date of their death to categorise them (Al-Salami, 1982).

Ibn Al-Athir (555-630 AH / 1160-1132 CE) an alphabetical biography of the Prophet Muhammad (SAW) and 7,554 of his companions. In this book, he took the works of his predecessors and tried to reconcile them, complement them, and fill in the gaps (Ibn Al-Athir, 2012b).

Al-Nawawi (631-676 AH / 1230-1277 CE) wrote a book on language, translation and the language of jurisprudence. It is a book that discusses vocabulary, linguistic topics and biographies in six works, one of which is his own and five for other scholars. He arranged the book alphabetically and divided it into two parts: the first on names and the second on languages. In the section on names, he devoted eight chapters to men and seven to women (Al-Nawawi, 1996).

Shams Ad-Din Ad-Dhahabi (673-748 AH / 1274-1348 CE) dedicated a book to his male and female teachers, organizing it alphabetically and devoting the last part to nicknames. The biographies of the female teachers reached 104 (Ad-Dhahabi, 1990). Ibn Hajar Al-Asqalani (773-852 AH / 1372-1449 CE) wrote three works in this field. The first, a summary of *Al-Kamal fi Asma al-Rijal*, included statements of the Imams and ended with a section on Muslim women (Ibn Hajar, 2014). The second, developed over 40 years, categorized the *Sahabah* and concluded with biographies of the Prophet's female companions (Ibn Hajar, 1995). The third focused on notable figures of the 8th century AH, including women scholars and *muhaddiths* (Ibn Hajar, 1993). Al-Sakhawi (831-902 AH / 1428-1497 CE) recorded 11,699 biographies, with the twelfth part dedicated to women (Al-Sakhawi, 1992). These works devote limited space to women, often at the end; Roded (1994) estimates about 21 percent. In contrast, Kahhala (1959) and Al-Tunji (2001) produced entire books on women's contributions. Bewley (2004) also published a biographical dictionary of Muslim women, and Nadwi (2007) compiled a 40-volume dictionary of female hadith scholars and students.

Other authors have also published books and articles on women pioneers, but some of them in a specific field or particular region (Al-Saeed, 1985; Mernissi, 1993; Roded, 1994; Yusuf, 2000; Vivante, 2001; Jumâh, 2001; Abou-Bakr & Al-Saadi, 2004; Abou Malik, 2004; Schimmel, 2004, 2016; Sher Banu, 2009; Aliah, 2016; Khan, 2016; Abbas, 2017; Salih, 2017; Lebbady & El Hilali, 2020; Al-Hassani, 2020; El-Shorbagy, 2020).

Challenging Western Perceptions: The Historical Role of Muslim Women in Positions of Power

There is a great deal of discourse in the Western world concerning the oppression of women in the Muslim world, with a pervasive sentiment that the Muslim world is inherently hostile to women and actively prevents them from attaining positions of power. However, a review of historical and contemporary sources reveals that the Islamic world has witnessed numerous instances of Arab and Muslim women occupying positions of authority in various countries, including the rule of entire empires (Table 1).

Governance, policy advice and state affairs

Lebbady and El Hilali (2020) paused at a prominent feminist figure in the history of Morocco. The article concerns the most renowned Amazigh malika (queen), Zaynab al-Nafzaouiya, the wife of Abu Bakr bin Umar and subsequently Yusuf bin Tashfin, the two Almoravid leaders in the 11th century. She occupies a pivotal position in both the cultural and the political spheres of the Almoravid Empire, which extended from modern-day Senegal to al-Andalus (Muslim Spain). This Moroccan empire is regarded as the largest in history to have been witnessed in North Africa. Her political and diplomatic abilities enabled her to serve as a valuable advisor to her first husband and a competent co-ruler for her second. Not surprisingly, historical sources have spoken at length about her wisdom and judgement (An-Nasiri, 1954; Ibn Khaldun, 1981; Ibn Al-Athir, 2012a). Zainab

al-Nafzawiya's role models in the different eras of Islamic civilisation are many, and Table 1 lists some of them.

Table 1. Leading Muslim women in governance, fighting, political consulting, state affairs, business management and hand worker

Name	Country	Birth date	Death date	Position, tasks or acts
Khadija bint Khuwaylid, the first wife of the Prophet	Al-Hejaz (S.A.K)	556 or 619 CE	3 AH / 619 CE	Business woman
Nusaybah bint Kaâb Al-Ansariyah, known as Umm Ammarah	Al-Hejaz (S.A.K)	--	13 AH / 635 CE	The first woman to fight in defence of Islam. She participates at the battles of Uhud, Hunain, Yamamah and the Treaty of Hdaybia.
Khawla bint al-Azwar	Al-Hejaz (S.A.K)	--	17 AH / 639 CE	A Muslim fighter who participated in several battles during the reign of the Rashidun caliphs
Zubaidah bint Jaâfar ibn al-Mansur, the wife of Harun Al-Rashid	Iraq	--	216 AH / 831 CE	She was influential during the reigns of her husband and his two sons, Al-Amin and Al-Mamoun
Sitt al-Mulk, the sister of the caliph Al-Hakim bi-Amr Allah	Egypt	359 AH / 970 CE	413 AH / 1023 CE	Ruler and caliph (regent) of the Fatimids (1021-1023 CE)
Asma bint Shihab al-Sulayhiyya, the spouse of Ali al-Sulayhi	Yemen	11th century	480 AH / 1087 CE	The queen and co-ruler of Yemen (477-517 AH / 1047-1087 CE)
Turkan Khatun wife of Malik-Shah I	Persia	444 AH / 1053 CE	486 AH / 1094 CE	Regent of the Seljuk Empire (484-486 AH / 1092-1094 CE)
Arwa al-Sulayhia bint Ahmad Al-Sulayhi (Bilqis the Younger)	Yemen	439 AH / 1048 CE	532 AH / 1138 CE	The first Queen in Islam for 40 years
Alam, Umm Fatik ibn Mansur ibn Fatik ibn Jiash ibn Najah, nicknamed the Free Queen	Yemen	--	545 AH / 1150 CE	Queen of Al-Najah State
Fatima bint Muhammad ibn Ahmad al-Samargandi	As-Sham	--	581 AH / 1185 CE	Personal counselor of the king Nur ad-Din Maḥmud Zengi
Terken Khatun spouse of Alaâ al-Din Tekish	Persia	--	630 AH / 1233 CE	Great Queen of the Khawarazmian Empire (596-616 AH / 1200-1220 CE)
Dayfa Khatun bint al-malik al-Adil Sayf ad-Din Abu-Bakr Ahmed ibn Najm ad-Din Ayyub	As-Sham	581 AH / 1185 CE	640 AH / 1242 CE	Regent of Aleppo (633-640 AH / 1236-1242)
Raziyyat-ud-Dunya wa ud-Din bint Al-Sultan Shams ud-Din Iluttmish Khan	India	601 AH / 1205 CE	637 AH / 1240 CE	The first woman Ruler of the Delhi Sultanate (1236-1240 CE) and the only woman ever to sit on the throne.
Ghazia Khatun bint al-malik al-Adil Sayf ad-Din Abu-Bakr Ahmed ibn Najm ad-Din Ayyub	As-Sham	--	656 AH / 1258 CE	She saved the monarchy for her son, King Al-Mansur Muhammad of Hama, until he grew up, and handed it over to him before she died.
Shajarat al-Durr, the wife of Al-Malik As-Salih Ayyub	Egypt	--	655 AH / 1257 CE	<ul style="list-style-type: none"> - She became the Sultanah of Egypt on 648 AH / 1250 CE for 80 days, marking the end of the Ayyubid reign and the start of the Mamluk era - She captured Louis IX, the then King of France, during the Eighth Crusade and was later released after paying a ransom.
Aisha bint Muhammad ibn Muslim Al-Harraniya	As-Sham	647 AH / 1249 CE	736 AH / 1336 CE	Tailor
Aziza bint Ibrahim Al-saksawiyah Ar-ragragiyah	Morocco	--	--	In 754 AD, she prevented the shedding of Muslim blood by mediating a reconciliation between Faris ibn Mimoun, the minister of the Marinid Sultan Abu Inan, and Abdullah Al-Saksawi, a supporter of the Marinid Emir Abu Al-Fadl, following a power struggle.
Khadija bint Al-Sultan Abul Fath Jalaaluddin Omar ibn Salahuddin (Bengali)	Sultanate of the Maldives	--	782 AH / 1380 CE	The Sultanah of the Maldives (748-782 / 1347-1380)
Tindu bint Hussain bin Owais	Iraq	--	822 AH / 1418 CE	Queen of the Mongol Jallarid dynasty (814-822 AH / 1411-1419)

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Fatima bint al-Hassan bin Zaydi imam Al-Nasir Muhammad Salah al-Din, nicknamed Sharifa Fatima	Yemen	--	860 AH / 1456 CE	Arab and Muslim Ruler in Yemen
Aisan Daulat Begum, the grandmother of the first Mughal emperor, Babur	India	--	911 AH / 1505 CE	Regent and advisor of her grandson
Amina of Zaria also known as "the warrior queen"	Nigeria	940 AH / 1533 CE	1019 AH / 1610 CE	Queen of Zaria
Chand Bibi, the daughter of Hussain Nizam Shah I	India	957 AH / 1550 CE	1008 AH / 1599 CE	Regent of Bijapur Sultanate & Ahmednagar Sultanate
Nur Ilah of Kadah known as the Queen of the Faith	Malaysia Indonesia	--	781 AH / 1380 CE	The Sultanah of Kedah and Pasai
Tajul Alam Safiatuddin Syah, the daughter of Iskandar Muda	Indonesia Malaysia Singapore	--	1086 AH / 1675 CE	The Sultanah of Aceh Dar Al-Salam (1051-1086 / 1641-1675 CE)
Nur Alam Naqiatuddin Syah, the daughter of Hussain Syah	Indonesia Malaysia Singapore	--	1089 AH / 1678 CE	The Sultanah of Aceh Dar Al-Salam (1086-1089 AH / 1675-1678 CE)
Inayat Zakiatuddin Syah, the daughter of Sultan Muhammad Syah	Indonesia Malaysia Singapore	--	1099 AH / 1688 CE	The Sultanah of Aceh Dar Al-Salam (1089-1099 AH / 1678-1688 CE)
Kamalat Zainatuddin Syah	Indonesia Malaysia Singapore	--	1111 AH / 1699 CE	The Sultanah of Aceh Dar Al-Salam (1099-1111 AH / 1688-1699)
Fatima Othmanah bint Muhammad bin Othman, the wife of Hussein Bey II (Governor of Tunisia)	Tunisia	--	1242 AH / 1826 CE	She assisted her husband in discharging the responsibilities of governance. Furthermore, when Queen Caroline, wife of George IV of England, visited Tunisia, Fatima Othmanah released all Christian prisoners without charge.
Nur Jahan (Mihr un-Nisâ), spouse of Jahângîr	Inde	985 AH / 1577 CE	1055 AH / 1645 CE	Regent of the Moghol Empire in India (1031-1037 AH / 1622-1628 CE)
Khaththa bint Bakkar Al-Mghafri (wife of the Sultan Moulay Ismail)	Morocco	1079 AH / 1668 CE	1167 AH / 1754 CE	- Palace Chancellor - Diplomatic role in confirming the peace and trade agreement signed in Meknes between Morocco and England in 1133 AH / 1721 CE
Habbous Al-Arsalanyah, the daughter of Al-Amir Bashir bin Qasim al-Arsalani	Lebanon	1182 AH / 1768 CE	1238 AH / 1822 CE	She ruled the Choueifat Emirate after her husband's death until one of her sons was old enough to become emir.

Source: By Author

Medicine, nursing and midwifery

As with female rulers, Islamic history has seen the emergence of women, who were renowned for their knowledge and practice in the fields of medicine, nursing and midwifery alongside their male counterparts, some even learning from the expertise of some of the women who lived alongside them. Some of these women are listed in Table 2.

Table 2. Muslim women pioneers in medicine, nursing and midwifery

Name	Country	Period	Speciality
Fatima bint Muhammad, the daughter of the Prophet	Al-Hejaz (S.A.K)	Prophet's era & Rashid Caliphs	Nursing
Aisha bint Abi Bakr al-Siddiq, the spouse of the Prophet	Al-Hejaz (S.A.K)	Prophet's era & Rashid Caliphs	Nursing, psychological illnesses, preparing medications & ruqya sharîyah (Healing invocation)
Hafsa bint Umar ibn al-Khattab, the spouse of the Prophet	Al-Hejaz (S.A.K)	Prophet's era & Rashid Caliphs	Nursing & ruqya sharîyah
Umm Salamah Hind bint Abi Umayya, the spouse of the Prophet	Al-Hejaz (S.A.K)	Prophet's era & Rashid Caliphs	Nursing & preparing medications

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Maymunah bint al-Harith al-Hilaliyyah, the spouse of the Prophet	Al-Hejaz (S.A.K)	Prophet's era & Rashid Caliphs	Nursing & ruqya shari'iah
Umm Ruman Zaynab bint Amir, the spouse of Abi Bakr al-Siddiq	Al-Hejaz (S.A.K)	Prophet's era & Rashid Caliphs	Nursing, cosmetic treatment & ruqya shari'iah
Asma bint Umais (spouse of Jaâfar ibn Abi Talib, Abu Bakr, and Ali ibn Abi Talib)	Al-Hejaz (S.A.K)	Prophet's era & Rashid Caliphs	Nursing & ruqya shari'iah
Umm Sulaym bint Milhan al-Rumayṣāâ, the mother of Anas ibn Malik)	Al-Hejaz (S.A.K)	Prophet's era & Rashid Caliphs	Nursing
Hamnah bint Jahsh	Al-Hejaz (S.A.K)	Prophet's era & Rashid Caliphs	Nursing
Rufayda al-Aslamia	Al-Hejaz (S.A.K)	Prophet's era & Rashid Caliphs	War Surgery
Al-Rabia bint Muawith al-Ansariyah	Al-Hejaz (S.A.K)	Prophet's era & Rashid Caliphs	War Surgery
Umaima bint Qais al-Ghafariya	Al-Hejaz (S.A.K)	Prophet's era & Rashid Caliphs	War Surgery
Al-Shifaâ bint Abdullah Al-Qurashiya	Al-Hejaz (S.A.K)	Prophet's era & Rashid Caliphs	Dermatology & ruqya shar'yiah
Salma Umm Rafi	Al-Hejaz (S.A.K)	Prophet's era & Rashid Caliphs	Nursing & Midwifery
Mu'adha al-Ghafariya	Al-Hejaz (S.A.K)	Prophet's era & Rashid Caliphs	War Surgery
Kaîba bint Saâd Al-Aslamia	Al-Hejaz (S.A.K)	Prophet's era & Rashid Caliphs	War Surgery
Laila al-Ghafariya	Al-Hejaz (S.A.K)	Prophet's era & Rashid Caliphs	War Surgery
Umm Alaa Ansariya	Al-Hejaz (S.A.K)	Prophet's era & Rashid Caliphs	Nursing
Umm Atiyah al-Ansariyah	Al-Hejaz (S.A.K)	Prophet's era & Rashid Caliphs	Ophthalmology & surgery
Umm al-Mundhir Salma bint Qais al-Ansariyah	Al-Hejaz (S.A.K)	Prophet's era & Rashid Caliphs	Nutritionist
Hafsa bint Sirin	Iraq	Rashid Caliphs & Umayyad	Nursing
Zaynab al-Awadiya	as-Sham (Syria)	Umayyad and Abbassid	Nursing, ophthalmology & surgery
Farida Al-Kubra	Al-Hejaz + as-Sham	Umayyad and Abbassid	Midwifery & Genecology
Kharqa Al-Amiriya	Al-Hejaz	Umayyad and Abbassid	Ophthalmology
Sallamah al-Kiss	Al-Hejaz + as-Sham	Umayyad and Abbassid	Midwifery & Genecology
Hababah	Iraq	Umayyad and Abbassid	Genecology
Moutayem al-Hishamia	Iraq	Umayyad and Abbassid	Genecology
Rahas	Iraq	Umayyad and Abbassid	Genecology
Mahbouba	Iraq	Umayyad and Abbassid	Genecology
Fadl al-Yamamiah	Iraq	Umayyad and Abbassid	Genecology
Bent Dehn Al-lawz Al-dumashqia	as-Sham	Umayyad and Abbassid	General medicine
Umm Assiya	Egypt	Tulunid dynasty	Midwifery & Genecology
Sitt al-Sham Fatima Khatun bint Najm ad-Din Ayyub (sister of Salah ad-Din al-Ayyubi)	as-Sham	Ayyubid dynasty	Pharmacology
Umm Ahmed	Egypt	Mamluk dynasty	Pharmacology
The daughter of Abu Marwan Abdul Malik Ibn Zuhr (the granddaughter of Ibn Zuhr) and her daughter	Andalusia	Almohad Caliphate	Genecology
The daughter of Abu Bakr ibn Abu Marwan Abdul Malik Ibn Zuhr (the grandson of Ibn Zuhr) and her daughter	Andalusia	Almohad Caliphate	Genecology
Umm al-Hassan bint al-Qadi al-Tanjali	Andalusia	Taifas Kingdoms	General medicine
Rihana, the maid of the doctor Abu Abdullah al-Kanani	Andalusia	Taifas Kingdoms	Physiology and Anatomy

Source: By Author

Al-fikh, justice and al-iftaâ

Another area in which many women have been active since the beginning of Islam is that of al-fikh, justice and al-iftaâ. Siddiqui (1993) mentioned that Ashifa bint Abdullah, one of the Prophet's female companions, was the first Muslim woman chosen by Caliph Umar ibn Al-Khattab as a market inspector and manager. Some names worth mentioning in this context (Table 3).

Table 3. Muslim women jurists (faqihats), juges and muftiahs

Name	Country	Period	Speciality
Aisha bint Abi Bakr Al-Siddiq (spouse of the Prophet)	Al-Hejaz (K.S.A.)	Prophet's era & Rashid Caliphs	Jurist and Hadith narrator
Umm al-darda Khayra bint Abi Hadrad Al-Aslami	Al-Hejaz (K.S.A.)	Prophet's era & Rashid Caliphs	Jurist and Hadith narrator
Zainab bint Abi Salma Al-Makhzoumiya	Al-Hejaz (K.S.A.)	Prophet's era & Rashid Caliphs	Jurist and Hadith narrator
Amrah bint Abdul Rahman Al-Ansariyah	Al-Hejaz (K.S.A.)	Prophet's era & Rashid Caliphs	Jurist and Hadith narrator
Umm Al darda As-Sughra Hojaimah bint Hayyi Al-Wasabiya	as-Sham	Rashid Caliphs & Umayyad	Jurist and Hadith narrator
Hafsa bint Sirin	Iraq	Rashid Caliphs & Umayyad	Jurist and Hadith narrator
Umm Al-Fadl bint Muhammad ibn Muhammad ibn Abu Bakr	Egypt	Mamluk dynasty	Jurist
Umm Hani bint Nur al-Din Abul Hassan Ali Al-Horinia	Egypt	Mamluk dynasty	Jurist
Umm Issa bint Ibrahim bint Ishaq Al-Harbi	Iraq	Abbassid	Jurist & Hadith transmitter
Fatima bint Ahmed Al-Rifai Al-Kabir	Iraq	Abbassid	Jurist & Hadith transmitter
Fatima bint al-Hasan ibn Ali Ad-Daqqaq, the spouse of Abu Al-Qasim Al-Qushayri	Iran	Abbassid	Jurist & Hadith transmitter
Thumal Qahramanah	Iraq	Abbassid	The first Muslim woman to serve as a judge in Islamic history

Source: By Author

Science, poetry and art

As in the previous fields, science, literature and the arts have been characterised by the emergence of a number of Muslim women who have contributed to the scientific, literary and artistic renaissance of Muslim civilisation. A good example is Al-Ijliyyah bint al-Ijliyyi known as Mariam al-Asturlabiyya, who made astrolabes, an astronomical instrument, in the 10th century, during the era of the first Emir of Aleppo, Sayf al-Dawla Al Hamadani. In 1990, Henry E. Holt discovered the main belt asteroid 7060 Al-Ijliya at Palomar Observatory. In honour of this Muslim woman scientist, the asteroid was named in her name. On 14 November 2016, the citation was published (M.P.C. 102252). Valhalla, a character in the 2015 award-winning book Binti and the Netflix series Vikings, was clearly inspired by the personage of Al-Ijliya. She was also named an extraordinary woman of the Islamic Golden Age by 1001 Inventions (Wikipedia).

Muslim women also worked in the field of copying and parchment making, including ink, paper, leather, reading, questioning and correcting. In Andalusia, the historian Abd Al-Wahed Al-Morakoshi (d. 647 AH / 1249 AD) reports in "Al-muâjab fi talkhisi akhbar al-Maghrib" from the Andalusian historian Ahmad ibn Said ibn Abi Al-Fayyad (d. 459 AH / 1068 AD) that there were one hundred and seventy women on the eastern side of Cordoba alone, all of whom wrote Qur'ans in the Kufic script (Ould Ahmed, 2019). Some of the women who work in these fields are shown in Table 4 below.

Table 4. Muslim women scientists, poets, copyists and artists

Name	Country	Period	Speciality
Aisha bint Talha ibn Ubayd Allah	Al-Hejaz (K.S.A.)	Prophet's era & Rashid Caliphs	Astronomy and astrology
Layla bint Abullah ibn Shaddad ibn Kaâb al-Akhyaliyya	Al-Hejaz (K.S.A.)	Umayyad	Poetry
Wallada bint al-Mustakfi, the daughter of the Umayyad Caliph Muhammad III of Cordoba	Andalusia	Umayyad	Poetry
Lubna bint Abdelmawla Al-Qortobia	Andalusia	Umayyad	Mathematic
Fatima bint Muhammad al-Fihriya al-Qurashiyya known as Umm al-Banin	Morocco	Idrissid dynasty	Mathematic
Maryam bint Muhammad al-Fihriya al-Qurashiyya, the sister of Umm al-Banin	Morocco	Idrissid dynasty	Mathematic
Umm al-Wahid Sutayta bint al-Hussein al-Mahamali	Iraq	Abbassid	Mathematic
Fatima bint Al-Hassan bin Ali Al-akrâa nicknamed Oum Al-fadl Al-Khattatah	Iraq	Abbassid	Calligraphy
Warqaa bint Yintan Al-Fassia	Andalusia, Morocco	Almoravid	Copyist
Fatima bint ibn al-Muthanna	Andalusia	Almohad	Musician (tambourine)
Fatimah Al-Majritiya, the daughter of the astronomer Maslama al-Majriti	Andalusia	Caliphate of Cordoba	Mathematic & astronomy (Calculations with astrolabe)
Lubana of Cordoba	Andalusia	Caliphate of Cordoba	Mathematic
Ôuliya bint Ali ibn Nafiâ known as Zaryab	Iraq & Andalusia	Abbassid & Ummayad dynasty in Andalusia	Musician
Hamdounah bint Ali ibn Nafiâ known as Zaryab	Iraq & Andalusia	Abbassid & Ummayad dynasty in Andalusia	Musician
Dahmaâ bint Yahya ibn al-Murtaḍa	Yemen	Rasulid dynasty	Astronomy, astrology and chemistry
Fatima bint Abdul Qadir bint Muhammad bint Othman, known as Bint Qoraimizan	As-Sham	Abbassid	Calligraphy
Zaynab Al Shahda	Iraq	Abbassid	Calligraphy
Fadl al-Qaysi al-Yamamiah or Faḍl al-Shaîirah	Iraq	Abbassid	Poetry
Maryam al-Shilbiya bint Abi Yaqub al-Fusuli	Andalusia	Abbassid	Poetry
Fakhr-un-Nisa Shuhdah Umm Muhammad al-Baghdadiyyah	Iraq	Abbassid	Calligraphy
Nazhun al-Gharnatiyah bint al-Qulaîi	Iraq	Abbassid	Calligraphy
Mahriya bint Al-hassan bin Ghalboun Al-Aghlabiyah	Tunisia	Al-Aghlabiyah State (Banu al-Aghlab)	Calligraphy
Warda Nicolas Yusuf Al-Turk	Lebanon	Ottoman Empire	Poesy & Calligraphy
Sahifa Banu	India	Mughal Empire	Painter
Ruqaya Banu	India	Mughal Empire	Painter
Khurshid Banu	India	Mughal Empire	Painter
Maryam bint Abdullah al-Hawary Al-Zinyani	Tunisia	Umayyad	Chemistry

Source: By Author**Teaching**

The Islamic civilisation also witnessed the brilliance of female professors (sheikhahs) who were the teachers of a number of famous male scholars. *"A survey of the texts reveals that most of the important compilers of ahadith from the earliest period received many of them from women teachers, as the immediate authorities. Ibn Hajar studied from 53 women; As-Sakhawi had ijazas from 68 women and As-Suyuti studied from 33 women, a quarter of his shuyukh"* (Aliyah, 2016). In alphabetical order, Al Rehab (2014) also counted a total of 42 female teachers of Al-Suyuti.

There were also more than eighty women among the sheikhs of Al-Hafiz Ibn Asakir, according to his book Al-Tanwiyh. Ismat Ad-din Muûnisa Al-Ayyubiya, the daughter of Saladin's

brother King Al-Adil, Shamiya Al-Tamimiya, and Zainab, the daughter of the travelling historian Abdul Latif Al-Baghdadi, author of the book "Al-Ifada wa al-Iqbal", were among the female shaykhs of Abu Hayyan Al-Tawhidi (Al-Sheehawy, 2014).

As for Jalal al-Din al-Suyuti, he concluded his book "Boghiato al-Woâti fi tabakati al-loghawiyina wa an-nouhati" (In order to be aware of the layers of linguists and grammarians) that he read to virtuous women scholars, including: Um-Hanî bint Nur Al-Din Abi Al-Hasan Ali Al-Huriyiniya, Hajar bint Muhammad Sharaf Al-din ibn Muhammad ibn Abi Bakr, Umm Al-Fadl bint Muhammad Al-Maqdisi, Nashwan bint Al-Gamal Abdullah ibn Al-Alaa, Kamalia bint Al-Najm Muhammad ibn Abi Al-Khair ibn Fahd, Amato Al-Khaliq bint Az-Zain Abdul Latif ibn Sadaqa ibn Awad Al-Oqba, Fatima bint Ali Al-Fustatiyya, Amato Al-Aziz bint Muhammad, Khadija bint Ali ibn Al-Mulaqin and others (Al-Sheehawy, 2014). Table 5 lists some of the women teachers throughout the ages.

Table 5. Muslim women professors (shaykhahs)

Name	Country	Period	Disciples
Aisha bint Abi Bakr al-Siddiq, the spouse of the Prophet	Al-Hejaz (K.S.A.)	Prophet's era & Rashid Caliphs	Abd Allah ibn Abbas ibn Abd Al-Muttalib Abd Allah ibn Omar ibn Al-Khattab Abd Allah ibn Al-Zubayr ibn Al-Awwam Orwa ibn Al-Zubayr ibn Al-Awwam
Aisha bint Saâd bin Abi Waqqas	Al-Hejaz (K.S.A.)	Prophet's era, Rashid Caliphs & Umayyad	Imam Malik ibn Anas
Umrah bint Abdulrahman ibn Saad ibn Zurara ibn Adas al-Najjariya al-Ansariya	Al-Hejaz (K.S.A.)	Rashid Caliphs & Umayyad	- Abu Bakr ibn Hazm - Al-Qasim ibn Muhammad ibn Abi Bakr - Ibn Shihab az-Zuhri
As-Sayyidah Nafisah bint Al-Hasan ibn Zayd ibn Al-Hasan ibn Ali ibn Abi Talib	Al-Hejaz (K.S.A.) & Egypt	Rashid Caliphs, Umayyad & Abbassid	Imam Shaffi
Umm al-Darda as-Sughra	As-sham	Umayyad	The Caliph Abdul Malik ibn Marwan
Hakima Damascus	As-sham	Umayyad & Abbassid	Rabia al-Adawiyya
Rabia al-Adawiyya	Iraq	Umayyad & Abbassid	Sufyan al-Thawri
Fatima bint ibn al-Muthanna	Andalusia	Almohad	Muhyiddin Ibn al-Arabi
Yasmin Shams, the mother of the poor	Andalusia	Almohad	Muhyiddin Ibn Al-Arabi
Al Wahita Umm Al Fadl	Khorassan	Abbassid	Abu Sahl Muhammad bin Suleiman Al-Nisabouri Al-Saaluki Abulqasim Al-Razi Muhammad bin Abdulwahab Al-Farraa Abdullah Al-Mouâllim
Fatima bint Muhammad ibn Ahmad al-Tanukhiya	As-Sham	Abbassid	Al-Hafiz Ibn Hajar
Fatima Al-Nisabouriya	Mecca	Abbassid	Dhul-Nun Abu al-Fayd Thawban bin Ibrahim Al-Misri
Ruqaiya bint al-Hajj al-Ayesh al-Yâqoubia	Chinguetti Mauritania	Alaouite dynasty	Men and women studied with her
Safia bint Al-Mokhtar	Morocco	Alaouite dynasty	She worked as a teacher
Mariam bint Aboud Al-Andalusia, known as Fathoun Al Abidah	Morocco	Saâdi dynasty	Abu Abdullah Muhammad bin Abdulrahman Sidi Basri
Karimah al-Marwaziyyah	Turkmenistan & Mecca	Abbassid	Her teaching and scholarship was praised by Abu Dharr Al-Ghifari Al-Khatib al-Baghdadi, Al-Humaydi and Abu Al-Ghanaïm Al-Nursi narrated from her.
Fakhr-un-Nisa Shuhdah Umm Muhammad al-Baghdadiyyah	Iraq	Abbassid	Abu Al-Faraj ibn Al-Jawzi Ibn Qudamah Al-Maqdisi Ilyas ibn Jamaâ Al-Irbali

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Um Habiba Aisha bint Al-Hafiz Muammar ibn Abd Al-Wahid ibn Al-Fakher	Persia	Abbassid	The caliph Al-Naṣir li-Din Allah Al-Hafiz Al-Mundhiri Muḥīn Al-Din Al-Baghdadi alias Ibn Noqtah
Samana bint Hamdan bin Musa Al-Anbariya	Iraq	Abbassid	Abu Bakr ibn Al-Bazzaz Ash-Shaffi Abu Al-Qacim At-Tabarani
Zaynab bint Umar ibn al-Kindi	Lebanon	Mamluk era	Abu Abdullah Shams al-Din Al-Dhahabi Abu Al-Hussein Sharaf Al-Din Al-Yunini Alamuddin Al-Barzali Jamal Al-Din Al-Mizzi
Sara bint Abdulrahman Al-Maqdisiya	Palestine	Mamluk era	Alamuddin Al-Barzali

Source: By Author

Authorship

In the field of authorship, many Muslim women left behind numerous works and manuscripts that are mentioned in dictionaries, biographies and historical sources. Unfortunately, very few of these have reached us, as many have been lost. Below is a list of works and manuscripts that have been found and studied (Table 6).

Table 6. Muslim women authors

Name	Country	Period	Authorships	References
Bibi bint Abdul Samad Al-Harawiya Al-Harthimiya	Afghanistan	Abbassid	"Jouzô Bibi bint Abdul Samad Al-Harawiya Al-Harthimiya" (1986, 99 pp.)	Tahqiq by Abd al-Rahman ibn Abd al-Jabbar Al-Fareewa'i - Dar Al-Khoulafaâ lil Al-Kitabi Al-Islami - Kuwait
Sitti Al-Ajam bint An-nafis ibn Abi Al-Kacem bin Torz Al-Baghdadia	As-Sham	Abbassid	"Charho Al-Mashahed Al-Qodsia" li Ibn Arabi (2004, 563 p.)	Tahqiq Bakri Alaâ Ad-Din & Souâd Al-Hakim, French Institute for the Middle East, Alif Baâ Printing, Syria. ISBN: 2-901315-93-3
Aisha bint Yusuf bin Ahmad Al-Ba'uniyya	As-sham	Mamluk dynasty	"Diwan Al-Ba'uniyyah" (collection of poems) (146 p.)	Maktabat Rifaâa At-Tahtaoui (1850)
			"Diwan Fayḍ al-faḍl wa jami' al-shaml" (The Emanation of Grace and the Gathering of the Union) (512 p.)	Tahqiq and study by Mahdi Asâad Ärrar - University of Birzeit, Palestine
			"Mawliḍo an-Nabî" (Birth of the Prophet) (1884, 51 p.)	Al-matbaâa Al-hafniya, Princeton University Arabic collection (Scanned in 2009)
			"Al-Faṭḥ al-mubîn fi madḥ al-amin" (Clear Inspiration, on Praise of the Trusted One) (244 p.)	Tahqiq and study by Mahdi Asâad Ärrar - University of Birzeit, Palestine
			"Al-qawl al-ṣaḥîḥ fi takhmis burdat al-madiḥ" (Reliable Words, on the Quintains of the "Mantle of Eulogy") (40 p.)	Tahqiq and study by Mahdi Asâad Ärrar - University of Birzeit, Palestine
			"Al-muntakhab fi uṣul al-rutab" (Selections on the Fundamentals of Stations) (76 p.)	Tahqiq by Thomas Emil Homerin - Al Maktabah Al-Arabiah
			"Durar al-gha'is fi baḥr al-Mu'jizat wa al-khaṣa'is" (The Diver's Pearls, on the Sea of "The Miracles and Virtues") (Poem)	Dar Al-Kotob Al-Misriyah - Cairo - Egypt
Maryam bint Abdulrahman bin Ahmed Al Hanbaliya An-Nabulsiya, nicknamed Sitt al-Qudah (A Jewel among Judges)	Palestine	Mamluk dynasty	"Al-Mawrid al-ahna fi al-mawlid al-asna" (The Most Wholesome Source, on the Most Exalted Birthday) (210 p.)	Dar Al-Kotob Al-Taymouriya - Dar Al-Kotob Al-Misriyah - Cairo - Egypt
			"Muâjam al-Shaykhah Maryam" (Dictionary of al-Shaykhah Maryam) (2010, 1 st ed., 199 p.)	Takhrij Ibn Hajar Al-Asqalani, Tahqiq Muhammad Othman, Maktabato al-thaqafah al-diniyah, Cairo, Egypt. ISBN:978-977-341-457-3
			"Musnado Amato Allah Maryam bint Abdulrahman Al Hanbaliya" (Traceable Hadiths of Amato Allah	Tahqiq Magdi Al-Sayed Ibrahim, Maktabat As-sa'i, Riyad, KSA. ISBN: 977-1342-27-4

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Maryam bint Abdulrahman Al Hanbaliya), (80 p.)				
Nana Asma'u bint Shehu Usman dan Fodiyo	Nigeria	Sokoto Caliphate	Works of Nana Asma'u	Collected Works of Nana Asma'u, Daughter of Usman 'dan Fodiyo (1763-1864), edited by J. Boyd and B. Mack (1997).
Jahanara Begum (daughter of the Sultan Shah Jahan)	India	Mughal Empire	"Mouânis al-Arwah" (confidante of souls) (158 pp.)	Iran - Pakistan Institute of Persian Studies (Ganj Bakhsh) - Islamabad
Shahjahan Begum of Bhopal (H.H. The Nawab)	India	Islamic principality of Bhopal	"Taj al-Iqbal: Tarikh Bhopal" (The History of Bhopal) (255 pp.)	Kanpur: Nizami Press, 1872-3 (RCIN 1198705) Royal Library's collection of South Asian books and manuscripts - England
			"Tahdib an-niswan wa tarbiato al-insan" (Women's Education and Human Education) (492 pp.)	Dehli - Dr Muhammad Hamidullah Library, International Islamic University, Islamabad, Pakistan
Navab Sultan Jahan Begam (the daughter of Shahjahan Begum)	India	Islamic principality of Bhopal	"Iffat al-muslimat" (Muslim women's chastity) (in Urdu, 211 p.)	Publisher : Mufeed-E-Aam Steam Press Agra, India (1918)
Khathaba bint Bakkar Al-Mghafri (wife of the Sultan Moulay Ismail)	Morocco	Alawi dynasty	Comments on Ibn Hajar al-Asqalani's book "Al-issaba fi tamyiz assahaba" " (Success in the distinction of the Companions)	Held at the Royal Library in Rabat, Royal Palace, Morocco
Sayyidah Khairunnisā Bihtar (mother of the Islamic scholar Abulhasan Ali Nadwi)	India	--	"Husn Muâshrat" (kind treatment)	Editor: Maktabat Islam, Muhammad Ali Lin. Dar al-Kitab Deoband, India

Source: By Author

Building, Construction and Charitable Endowment (waqfs)

In earlier periods, Muslim women also took an interest in the domain of righteousness and charity, building mosques, schools, ribatates (residences for worship and asceticism), charitable institutions, and establishing endowments for their care and maintenance. In Yemen alone, 34 schools were built by Muslim princesses and others women during the Rasulid period and 20 during the Ayyubid period (Zandal, 2019).

Al-Qahtani (2010) confirmed that the education system in the seventh century AD relied heavily on endowments as its main source of funding. He counted 410 endowment institutions in this field in Egypt, Yemen, Damascus, Mecca, Jerusalem, Baghdad, Aleppo and Tunis.

Roded (1994) found that 41% of the endowments in Ottoman Aleppo were created by women. Table 7 lists some of these women.

Table 7. Muslim women builders and waqifates

Name	Country	Period	Works
Fatima bint Muhammad al-Fihriya al-Qurashiyya known as Umm al-Banin	Morocco	Idrissid dynasty	Founded in Fez the first university in the world, al-Qarawiyyin University, in 245 AH / 857 CE.
Shaghab alias "Naâim", the wife of the caliph Al-Muâtaḍid bi-Allah	Iraq	Abbassid	In the year 306 AH / 918 CE, she established a hospital on the Tigris river and entrusted it to the physician Sinan ibn Thabit al-Ansari.
Dayfa Khatun bint al-malik al-Adil Sayf ad-Din Abu-Bakr Ahmed ibn Najm ad-Din Ayyub	As-sham	Ayyubid dynasty	- Al-Fardous School in Aleppo (632 AH / 1235 CE) - Khanqah in Aleppo (sheltering and feeding the poor and underprivileged) (634 AH / 1237 CE)
Rabia Khatun bint Ayyub ibn Shadi, the sister of Saladin Al-Ayyubi	As-sham	Ayyubid dynasty	The Hanbaliya School in Jabal al-Salhiyah

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Aziza al-Din Aksha Khatun, daughter of King Qutb al-Din of Mardin	As-sham	Ayyubid dynasty	The Mardanian School (624 AH / 1226 CE)
Latifa bint ash-sheikh Abdulrahman Al-Nasih Al-Hanbali	As-sham	Ayyubid dynasty	Dar Al-Hadith Al-Alimah in Damascus
Argun Khatun, Spouse of Prince Ezzeddin Aydemar Al Ashrafi	As-sham	Mamluk dynasty	Khatuniya School in Tripoli with the help of her husband (775 AH / 1373 CE)
Khawand Tatar Al-Hejaz iyya, the daughter of the Sultan Al-Nasir bin Muhammad Qalawun	Egypt	Mamluk dynasty	Al-madrassa Al-Hejaz iyya in Cairo (787 AH / 1359 CE)
Khund Baraka, the mother of Sultan Al-Ashraf Shaaban	Egypt	Mamluk dynasty	Umm Al-Sultan Shaaban School in Cairo with the help of her son (770 AH – 1368 CE)
Al Dar Al Shamsi bint Al malik Al-Manşur Nur Al-Din Abu Al-Fath Umar ibn Ali ibn Rasul	Yemen	Rasulid Sultanate	Al-Shamsia school in Taiz and another in Zabid
Maryam al-Hurra bint Shams al-Din ibn al-Afif, wife of Sultan al-Muzaffar	Yemen	Rasulid Sultanate	"Maryam School" in Zabid, School in Taiz in the Hamira neighbourhood, and School in Dhi Aqib
Zubaidah bint Jaâfar ibn al-Mansur, the wife of Harun Al-Rashid	Iraq	Abbassid	The largest water project in Islamic history (digging wells and building service stations all along the pilgrimage route from Baghdad to Mecca)
Zahida Al-Abbasiyah bint Muhammad bin Mubarak bin Al-Khalifah Mostaâssim	Iraq	Abbassid	Zahediya School in Baghdad
Gawhar Shad, the daughter of Giâth ud-Din Tarkhân and the spouse of Shah Rukh	Persia	Timurid Empire	She built "Masjid-e Goharshâd" in 821 AH / 1418 CE in Mashhad (Khurasan)
Gevher Nesibe Sultan, the daughter of the Sultan Kilij Arslan II	Turkey	Seljuk Sultanate of Rûm	Complex comprising a hospital, an adjoining medresa devoted primarily to medical studies, and a mosque in Kayseri (Turkey)
Hürrem Sultan, the wife of the Sultan Suleiman the Magnificent	Turkey	Ottoman	<ul style="list-style-type: none"> In Istanbul she was the founder of : <ul style="list-style-type: none"> a mosque complex with a Madrasa and a public kitchen; cifte hamam (double bathhouse for both men and women); two schools and a women's hospital. In Makkah: four schools. In Jerusalem: a mosque.
Masûuda al-Wizkitiya, the mother of the Sultan Ahmad al-Mansur Ad-Dahbi	Morocco	Saâdi Dynasty	She established mosques and Quranic schools, including the Bab Doukkala Mosque in Marrakech

Source: By Author

Worship, righteousness and asceticism

Al-Sulami (1998) lists 84 Muslim women who, through the ages, have devoted themselves to worship, righteousness and asceticism, leaving their successors with wisdom, aphorisms and poetry. Some examples are given in Table 8.

Table 8. Righteous, devout, ascetic Muslim women

Name	Country	Period
Hafsa bint Sirin, the sister of Muhammad ibn Sirin	Iraq	Umayyad
Saida bint Zaid, the sister of Hammad ibn Zaid	Iraq	Umayyad & Abbassid
Mouâminah bint Bahloul	As-sham	Abbassid
Hasna bint Fairouz	Yemen	Abbassid
Lubaba al-motâabidah (the worshipper)	Palestine	Ayyubid dynasty
Fatima Al-Bardaîyah	Iran	--
Bobo Rasti, the daughter of ash-sheikh al-asghar Muhammad Arif	Burhanpur - India	Mughal Empire
Fatima Al Hajrani	Shind (in Pakistan now)	Mughal Empire

Source: By Author

Discussion

The findings reflect the fact that Muslim women have played a prominent role throughout the ages in building the edifice of the ancient Islamic civilisation. Indeed, the presence of Muslim

women in government, combat, political consultancy, state affairs, business administration and manual labour has shown that they have not been excluded from public life. Moreover, our research has allowed us to be even more impressed by the large number of female rulers in Indonesian sub-states, for example. This testifies to the great trust and respect that these women rulers enjoy from their people in Muslim societies, which are always described as male-dominated (https://www.guide2womenleaders.com/indonesia_substates.htm).

In the medical field, Muslim doctors, nurses and midwives have been practising for several centuries, during which time they have been able to demonstrate their high level of skill and have made their mark in several medical specialities. In this regard, historical sources mention that Rufaida Al-Aslamia was the first female nurse in Islam and in the world, and the first female surgeon in Islam. She was also the first field hospital doctor in her tent during many battles. The Prophet Muhammad (SAW) ordered his companions to take all victims to her tent for treatment (Abou-Bakr & Al-Saadi, 2004).

Also, the daughter of Shihab Al-Din ibn Al-Sayegh assumed the sheikhdome of medicine at Dar al-Shifa al-Mansuri in Cairo (Egypt), also known as Bimaristan Qalawun, in 1037 AH / 1628 CE, after the death of her father (Abou-Bakr & Al-Saadi, 2004). This means that she was the president of the doctors of her time and country, in one of the most famous and largest bimaristans in the entire Islamic state, which corresponds to today's syndicate of doctors and the supervision of practitioners of the profession. For comparison, the position is highly favoured because it is the same position held by the famous physician, philosopher and jurist Ibn al-Nafis, who lived between the years 607 AH/1210 CE and 687 AH/1288 CE.

In the area of al-fikh, justice and al-iftaâ, it is obvious that the examples mentioned in this research are very limited and the relevant table is non-restrictive. Aliah states that Nadwi has written in his book *Al-Muhaddithat* (in the Arabic version) that: *"Initially I thought there might be about 30 to 40 women, but as the research progressed, the accounts kept growing until I realized I had no less than 8,000 biographical accounts of Muslim women who played major roles in the preservation and development of Islamic traditions since the time of the Prophet (PBUH) himself. The women I encountered were far from mediocre when compared to men and, indeed, some excelled way beyond their male contemporaries. These were exceptional women who not only participated in society but actively reformed it. Most striking was their caliber for intellectual achievement and the respect and recognition they received for it"*.

Muslim women's achievements in science, culture, sport and the arts don't deviate from the norm. Schimmel (2004) mentioned that in the Mughal Empire *"seal imprints in variety of five Persian scripts indicate that a few princesses, such as Akbar's wife Salima, had their own libraries"* (p. 161). She added that women also participated in sports, hunting expeditions, board games (chess and chaupasi), listening to music, weaving, drawing and painting.

In terms of teaching, the imprint of Muslim women is clear and evident in the recognition by many male Muslim scholars that their professors include women scientists. The French anthropologist Auguste Mouli ras, who visited Morocco in 1895 A.D., was surprised to find an Arab woman, Al-Aliah bint Muhammad At-Taib Benkirane, teaching logic in Fez to both men (after the ad-dohr prayer) and women (after the al-asr prayer) (Az-Zahraoui, 2014).

In the field of writing, Yusuf (2000) wrote that his research found about 21 Muslim women authors by the end of 1200 AH. Their production does not exceed 100 books. He also mentioned that the Nigerian Nana Asma' u, who lived in the 13th century AH, alone produced about 70 books

and poems. These results seem derisory, but we must bear in mind that some of the Muslim women are missing, as well as the asceticism of many female jurists in academic writing and authorship. Moreover, writing and publishing tools were either non-existent or not widespread in these periods.

With regard to building and construction, many famous edifices were supported and initiated by many Muslim women, distinguished and not. These buildings included cities, mosques, universities, schools, mausoleums, hospitals, hammams (public baths), bridges, fountains, gardens and others. In this way, they contributed to the enrichment of Islamic architecture and the development of urban cities (El-Shorbagy, 2020).

In the field of wisdom, chastity and asceticism, the star shone brightly on the star of pious Muslim women believers, who were known for their renunciation of the world and its pleasures and their devotion to worshipping God and being close to Him. They made the Holy Qur'an and the Sunnah their companions in life and dedicated their lives to the service of the religion of Islam, seeking the reward and rewards of Allah. Their eyes wept for the fear of Allah, their ears turned away from what angers Allah, their tongues were wet with the remembrance of Allah, and all their senses were subject to what is mentioned in the Holy Qur'an and the Sunnah. They were an example to the Muslim women of their time and an example to other women of other times, especially the women of this age, which is full of worldly pleasures.

In terms of their working conditions, women were keen to balance the burdens of married life with their other duties, such as governing, seeking knowledge, teaching, writing, building, constructing, charity and so on. Among the anecdotes told in this regard, that a copy of the "Qamous Sihah" by Abu Nasr al-Jawhari (d. 393 AH/1004 AD), copied by a woman named Maryam bint Abdul Qadir (6th century AH/11th century AD), was found in the Haydar-Khana Mosque in Baghdad, and she wrote at the end a touching phrase that reads: "I hope whoever finds an oversight in it, please forgive me for my mistake, because while I was writing with my right hand, I was rocking my son's cradle with my left" (Ould Ahmed, 2019).

Despite the wealth of information available on the subject, we must confirm what has been the unanimous opinion of all the writers who have dealt with this question. In fact, what has been bequeathed to us or written about these women is minimal and does not correspond to reality. In our humble opinion, there are several reasons for this:

Firstly, these women were not seeking fame and did not have the technical means to do so, as is the case in today's world (printing, internet, social media, etc.). There are those who did not want to be recognised by a stranger or their family. Rather, they sought reward and recompense from Allah Almighty and then provided services to society, whether scientific, social, economic or otherwise.

Secondly, there is the loss of thousands of libraries, works and manuscripts as a result of their burning and destruction by the invaders (the Oghuz, the Mongols, the Crusaders and the Inquisition in Andalusia, for example) or by Muslim rulers on their own initiative or at the instigation of a few jealous scholars (the Umayyad Caliph Sulayman ibn Abd al-Malik ibn Marwan, the third Abbasid Caliph Abu Abd Allah Muhammad al-Mahdi, the second Umayyad Caliph of Cordoba in Andalusia Al-Hakam al-Mustansir bi-Allah, the chancellor Al-Mansur ibn Abi Amir in Andalusia, the Ghaznavid Sultan Abu al-Qasim Mahmud ibn Sabuktigin, the fifth Almoravid Emir Ali ibn Yusuf ibn Tashfin, the third Almohad Caliph Abu Yusuf Yaâqub ibn Yusuf ibn Abd al-Muâmin al-Manşur, the second Hafsid ruler in Tunisia Abu Abd Allah Muhammad al-Mustansir ibn Yahya, the first Safavid

shah Sultan Ismail I and others). This destruction and burning also affected some books and manuscripts that were burned by some scholars themselves, such as Abu Amr ibn Al-Alaâ Al-Basri, the judge Abu Sahl Ali ibn Muhammad, Dawud Al-Tai Al-Kufi, Yusuf ibn Asbat Al-Kufi, Abu Suleiman Al-Darani, Sufyan Al-Thawri, Imam ibn Aqeel Al-Hanbali and others (As-Sayad, 2021). So what prevents Muslim women scholars from destroying or burning their writings? This is a personal opinion and conclusion that could be the subject of in-depth and extensive research by some scholars in the future.

Thirdly, it should be noted that the political and social changes that the Islamic world experienced after the fall of the Abbasid caliphate and the Andalusian state, due to the weakness and balkanisation of their rule and their preoccupation with pleasure, a life of debauchery, corruption, extravagance and the accumulation of money, led to the migration of Muslim families and tribes, with all their components, including scholars and scientists, in search of security and stability. It is not unlikely that this migration is another reason for the disappearance of traces of Muslim women's participation in the building of Islamic civilisation.

Fourthly, some biographies have been shown to ignore some male Muslim scholars, so how can they not marginalise some or most women? Al-Khatib al-Baghdadi, in his book "Tarikho madinati as-salami" (History of the City of Peace), completely ignored scientists who specialised in pure sciences such as medicine, mathematics and astronomy, as well as a number of poets and writers.

It is clear from the above that while Muslim women were asserting their presence in all forums, displaying their distinct personalities from their male brethren, and enjoying comfortable positions that enabled them to give, create and participate in building the foundations of Islamic society, women in other societies were in deep slumber, suffering from discrimination, segregation and marginalisation. In her introduction to Schimmel's book (2016), Lamis Fayed notes that in medieval Europe, women's roles were limited to marriage, procreation, raising kids and domestic work. Reading and writing for women was only possible in monasteries and within wealthy families.

More than that, concerning the inheritance of land, Salic law said: "But of Salic land no portion of the inheritance shall come to a woman: but the whole inheritance of the land shall come to the male sex". Similarly, women did not have the right to rule in Europe in the 14th century. In fact, after the extinction of the male line of the direct Capetians in 1328, an article of this Salic law was used by the French kings of the Valois dynasty to justify the ban on women succeeding to the French throne. This rule was also adopted by other European monarchies (Viollet, 1895; Cave & Coulson, 1965).

CONCLUSION

From the above, we can conclude that women have played a fundamental role in Islamic societies since the advent of Islam. Their roles, works and legacies in different eras testify to their significant contribution to the development of Islamic civilisation. Historical writings indicate that these women, pioneers in their fields, enjoyed notorious and extensive power over all levels of Muslim society, including rulers, governors, scholars, men, women and children. This shows that Muslim women had an independent personality and financial status, and that the Charter of Women's Rights, which was drawn up in the twentieth century, was of no use to them.

By this research, we hope that we have deleted some fake information about the subject of Muslim women qualified by Khan (2016) as the symbol of the east-west civilizational

conflict, nesting "in the western imaginary, nourished by vivid media images of shadowed, black-cloaked silent women coupled with sensational stories about honor killings and stoning, domestic oppression, political and legal disenfranchisement" (p. 11). The misrepresentation of Islam as a misogynistic social system, which is not based on the truth, should be corrected and ended forever by all means, including scientific, cultural and ethical.

We hope that through this research we can contribute to the discussion and begin the process of extracting more information on the subject, which could be a further substantial discovery. Al-Hassani (2020) mention that "there are around 5 million manuscripts in archives around the world. Only about 50,000 of them are edited and most of these are not about science". This information gives us hope that future research will reveal more hidden truths about this topic.

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