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## The prophecy of women among speakers

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### Abstract

The prophecy of women is one of the branches in the discussions of prophethood in Islamic theology. Its emergence stems from the distinction between prophets and messengers, along with a misinterpretation of religious texts. Additionally, some women mentioned in the Quran or prophetic traditions have been excessively praised, although they themselves did not claim prophethood nor were they explicitly mentioned as prophets in the texts. Ultimately, they are among the believing women who exhibited extraordinary virtues.

**Keywords:** Prophecy, women, speakers

### Introduction

All praise is due to Allah, who, when we called upon Him, guided us to the straight path. This is the Book about which there is no doubt, a guidance for those conscious of Allah. And peace and blessings be upon His Prophet Muhammad until the Day of Judgment, as well as upon his family and companions, the guides of the clear path of truth.

### Now then

Allah created humankind to be His vicegerents on earth, and He subjected to them whatever He subjected. He entrusted them with secrets and instincts as He willed. However, humanity often forgets itself and its Creator, descending to satisfy its instincts, forgetting its vicegerency. Thus, some begin to worship their desires, as some have said, "I am your highest lord," and, "I have not known for you any god other than myself." Therefore, Allah sent prophets, bearers of glad tidings and warners, from among the truthful, trustworthy, and discerning, to be a light by which people may be guided through the darkness of their desires and the deception of Satan. They endured the hardship of the path patiently, standing firm without fearing anyone in speaking the truth, due to the noble qualities of faith and selection. "And certainly were messengers denied before you, but they were patient over [the effects of] denial, and they were harmed until Our victory came to them. And none can alter the words of Allah." (Quran 6:34).

But were they all men, or do women have a share in this? If the message was determined by His saying, "And We sent not before you, [O Muhammad], except men to whom We revealed," then is prophethood the same? If indeed "women are the counterparts of men," then did it really happen? And for those who say it did happen, what is their evidence?

This research aims to answer these questions within the context of Islam, considering it as the possessor of the only divine document preserved from distortion, "Indeed, it is We who sent down the message [i.e., the Quran], and indeed, We will be its guardian," and as the community that relies on the scale of Hadith science to distinguish the weak narrations from the authentic ones.

And (The Prophecy of Women among Speakers), despite being a subsidiary topic within the discussions of prophethood, sheds an important light on the honor and respect for women in this religion, as it did not prevent them, as women, from being included in these discussions. The significance of this research lies in the fact that previous scholars did not dedicate an independent study to it, where they could discuss all the evidence and analyze them. Instead, they merely mentioned their opinions on the matter and their evidence. Therefore, this research aims to gather divergent opinions and different evidence, analyzing them to reveal the truth.

The researcher adopted a descriptive-analytical approach, relying on the works of scholars and exegeses. She reviewed the opinions of those who permitted the prophethood of women, as well as those who objected, along with the evidence from each side, and engaged in a

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discussion of the evidence.

## Chapter one: Introduction

### Title of the research: "The prophethood of women according to speakers"

#### First section: Linguistic Definitions

In this section, we will define the following terms

1. Prophethood.
2. Women.
3. Speakers.

#### First: Prophethood in language

##### Prophethood in language has several meanings

1. **News:** Prophethood is derived from the term "news", which means information. The Prophet conveys news from Allah. When used in this context, the term is often vocalized and softened. It has been read with and without voicing, with the voiced reading being beneficial. Sebooyah said, "There is no Arab who does not say 'Musalama claimed prophethood' with a hamza, although they omitted the hamza in 'the Prophet' just as they omitted it in 'lineage' and 'loss,' except the people of Mecca, as they voice these letters." The author of "Taj al-'Arus" stated, "Omitting the hamza is preferable." Al-Zajjaj said, "The better option is to omit the hamza." Thus, the meaning of prophethood is "receiving news from Allah through revelation to the chosen one among His servants to receive it."
2. **Elevation:** Prophethood also signifies elevation. It is not vocalized when used in this sense. For example, one might say, "So-and-so was informed", and "So-and-so was elevated". In this context, the Prophet is the one who holds a high status with Allah. If we examine this meaning, we find that it is encompassed within the first meaning, as one who receives news from Allah is elevated in status.
3. **Path:** Prophethood is considered a path to Allah, as the prophets are called "guides" from Allah due to their role in guiding people. The term "nabi" here is on the pattern, sometimes vocalized and sometimes not. If we consider all these meanings, we find that they are all realized in prophethood. It conveys news from Allah, serves as a path to Him, and holds great significance and elevated status.

#### Second: Women in language

##### The term "women" in language is derived from

1. **"Nasa":** In this case, the term is vocalized and the hamza is original. Its meaning involves delay. Ibn Manzur stated, "A woman's menstruation is delayed from its usual time, and her pregnancy begins. It is said to a woman when she conceives for the first time: 'You have nasaed.' Allah delays something to its appointed time, and 'ansa' means to delay. The noun 'women' refers to women in general."
2. **"Nasaw":** In this case, the term is not vocalized, and the hamza in "women" is exchanged for a waw. Al-Akbari stated, "The hamza in 'women' is changed from a waw. As for its meaning, it is 'woman.' The term 'women' is the plural of 'woman.' Ibn Sayyidah said, 'Women' is a plural that lacks a singular form." It may also be because "women" is the plural of "woman," as mentioned by Sebooyah. Additionally, "women" and "woman" are irregular plurals for "woman."

Despite the hamza in "women" being exchanged for a waw, as al-Samini al-Halabi said, "It is possible that it may have originated from 'forgetfulness', and 'women' refers to a group of women in terms of meaning." Thus, the term is derived from "forgetfulness," and "forgetting something" involves either leaving something due to astonishment and neglect, contrary to what one is accustomed to, or deliberately neglecting something.

#### Third: Linguistic Definition of "Speakers"

The term "speakers" is a linguistic term derived from "speech". Language refers to meaningful sounds, which is the essence expressed within oneself using words. It is said that within oneself there is speech. In the Quran, it is mentioned with the meaning of "saying" or "verbal expression," such as in the verse: "He said, 'O Moses, I have chosen you over the people with My messages and My words. So take what I have given you and be among the grateful.'" (Quran, Surah Al-A'raf, 7:144). It also refers to written speech, as in the verse: "Those who remained behind will say when you set out toward the war booty to take it, 'Let us follow you.' They wish to change the words of Allah." (Quran, Surah Al-Fath, 48:15), meaning the Torah. Additionally, it refers to hearing the word of Allah, as in the verse: "And if one of the polytheists seeks your protection, then grant him protection so that he may hear the words of Allah." (Quran, Surah At-Tawbah, 9:6), meaning the Quran.

#### Section two

##### Technical Definitions

1. Prophethood.
2. Women.
3. Speakers.

#### Firstly: Prophethood in terminology

Prophethood is a bestowed mercy and a divine gift to humanity. It is a divine commissioning of those chosen by God from among them. Thus, prophethood is defined as "the mission of a people whom Allah, the Most High, has distinguished with virtue for no reason other than His own will. Allah, the Most High, bestowed upon them knowledge without learning, without progression in rank, and without them seeking it." Prophethood is therefore a divine favor upon His servants, and the knowledge acquired by the prophet is not subject to the prophet's own thoughts, intellect, or senses; it is a divine knowledge not related to intellectual or spiritual ascent. The prophet is defined as "a human being whom Allah, the Most High, has sent to creation to convey what He has revealed to him."

Through this definition, it is established that the prophet is chosen by divine will and is gifted with mercy and divine selection from among humans. Some have defined the prophet as "one to whom Allah, the Most High, says, 'I have sent you from among those whom Allah, the Most High, has chosen from among His servants.'" From this definition emerges the idea that the prophet is inherently predisposed to truth and perfection within himself.

The definition also includes the aspect of conveying divine messages. Prophets (peace be upon them) convey divine rulings and commands to humanity. The definition also mentions revelation, which is a means of divine communication with the prophet. Allah says, "It is not for a human [prophet] that Allah should speak to him except by revelation or from behind a partition or that He sends a

messenger to reveal, by His permission, what He wills. Indeed, He is Most High and Wise" (Quran, Surah Ash-Shura, 42:51). And Allah says, "We have revealed to you, [O Muhammad], as We revealed to Noah and the prophets after him" (Quran, Surah An-Nisa, 4:163). Thus, revelation is a common aspect among all prophets (peace be upon them).

### **Secondly: Women as a terminology**

The terminological meaning of the word "women" is not far from its linguistic meaning. It either denotes a plural form of "woman" without actually using the word itself, or it is a plural form derived from "niswah" which is a plural of plural. The meaning remains the same, referring to "a group of female humans." Al-Saduq stated, "They were named 'women' (Nisa') because Adam was not alone, but he had Eve with him."

### **Thirdly: The speakers as a terminology**

They are the Islamic scholars who were engaged in "proving religious truths, presenting arguments in support of them, and refuting doubts about them." The religion referred to here is the religion of Islam, the religion of our Prophet Muhammad (peace be upon him). Al-Ghazali described the science of theology as "intended to preserve the creed of the people of the Sunnah and to guard it against the confusion caused by the people of innovation." He also said, "It is the debate with disbelievers and their argumentation, and from it branches the intended science of theology to refute deviations and innovations, and to dispel doubts, which the speakers undertake."

Despite the reliance of the speakers on rational reasoning, even employing the terminology of logic, they differ from philosophers. "The speaker relies on the beliefs dictated by religion, then seeks rational arguments to support them, while the philosopher uses his intellect to perceive what he believes to be true based on evidence without considering the dictates of religion." In other words, once the speaker's creed is established according to religious principles, they defend it using rational arguments, whereas the philosopher relies solely on reason and believes in what his intellect confirms, disregarding divine guidance.

As for the reason for calling them "the speakers," it can be traced back to the reason for naming the science of theology itself. Al-Tufitani compiled these statements about the reason for naming this science as the science of theology:

1. Because the title of its discussions was their saying: "Speech on such and such."
2. Because the issue of speech - that is, whether the speech of God is eternal or created - was one of its most famous and controversial topics, to the extent that some victorious ones killed many of the people of truth for not affirming the created nature of the Quran.
3. Because it bestows the ability to argue and compel opponents through speech, similar to how logic serves philosophy.
4. Because it is the first of the sciences that are primarily taught and learned through speech. It was given this name for that reason, then it was specifically designated for it, and not applied to others as a distinction.
5. Because it is only realized through discussion and managing speech from both sides, while other sciences may be realized through contemplation and reading books.

6. Because it is the most contentious and disputed of sciences, thus it strongly requires speech with opponents and responding to them.
7. Because due to the strength of its evidence, it became as if it is speech itself, apart from other sciences, as it is said for the stronger of the two disputants, "this is the speech."
8. Because its reliance on conclusive evidence, most of which are supported by auditory evidence, makes it the most influential and penetrating science in the heart, hence it was named speech derived from "kalim, which means criticism."
9. Because the speakers discussed what the predecessors among the Companions and Successors remained silent about, so speech is opposed to silence.

## **Chapter Two**

### **The prophethood of women between the deniers and affirmers**

Undoubtedly, prophets possess attributes from God that qualify them for such divine positions, such as truthfulness, trustworthiness, wisdom, patience, justice, courage, and other human virtues. However, is masculinity also a prerequisite for prophethood? Has God sent a prophet from among women? Or was the assertion of female prophethood a result of the differentiation between a prophet and a messenger?

Indeed, God explicitly stated that messengers are men, as mentioned in the Quran: "And We sent not before you, [O Muhammad], except men to whom We revealed" (Quran, 12:109). This distinction was notably emphasized by the Ash'aris, particularly when they delineated the difference between a prophet and a messenger, stating: "Whoever is informed by God of a matter regarding the heavens, and He commands him to convey it to others, then he is a prophet and a messenger. But if He does not command him to convey it to others, then he is a prophet and not a messenger. Thus, the messenger is more specific than the prophet; every messenger is a prophet, but not every prophet is a messenger."

This distinction led to the assertion of female prophethood and revelation to them without the need for conveying it, exempting them from prohibitions such as those concerning mixing and exposure to people, which contradict women's natural inclinations towards modesty and chastity.

However, I have not found a reasonable justification for this differentiation. Indeed, God Almighty says: "And We sent not before you any messenger or prophet except that when he spoke [or recited], Satan threw into it [some misunderstanding]. But Allah abolishes that which Satan throws in; then Allah makes precise His verses" (Quran, 22:52). Therefore, the message encompasses both genders. Moreover, how could a prophet be designated with revelation without being commanded to convey it and withholding knowledge, while being free from it?

The issue of the prophethood of women is a matter of belief that has occupied a significant place in the discourse of scholars. However, some scholars have remained indecisive on this matter, not favoring either side's arguments, as mentioned by Ibn Hazm, without explicitly endorsing any position. This stance was supported by Muhammad Ayash al-Kubaisi.

### **The first issue**

#### **Opponents of the Prophethood of Women**

The majority of scholars have concluded that masculinity is a characteristic of prophets (Peace be upon them) and is

inherent in prophethood. They have denied prophethood for women and argued based on the following:

1. The verse: "And We sent not before you, [O Muhammad], except men to whom We revealed." (Quran, 12:109) indicates that Allah did not send any messengers to humankind from among women or angels, as explicitly stated in the context of the verse.
2. The meaning of the verse: "And they say, 'Why was there not sent down to him an angel?' But if We had sent down an angel, the matter would have been decided; then they would not be reprieved. And if We had made him an angel, We would have made him [appear as] a man, and We would have covered them with that in which they cover themselves." (Quran, 6:8-9) This implies that messengers and prophets can only be men.
3. Allah described Lady Maryam (peace be upon her) as "truthful" (Siddiqah) but not as a prophetess, refuting the claim of her prophethood. Allah says, "The Messiah, son of Maryam, was not but a messenger; [other] messengers have passed on before him. And his mother was a supporter of truth. They both used to eat food." (Quran, 5:75)
4. Prophethood and the message entail public preaching, attending gatherings, and setting examples for others to follow. Femininity, on the other hand, requires modesty, which contradicts the requirements of prophethood. Additionally, women are not fit for leadership roles, judiciary duties, or leading prayers, which are all aspects of prophethood and the message.
5. Women experience physical and psychological obstacles such as menstruation, pregnancy, childbirth, postpartum recovery, and associated pains and discomforts, which hinder them from carrying out the burdens of calling to Allah and fulfilling its responsibilities.

## Issue Two

### Discussion of the evidence presented by those who reject the prophethood of women

Do not rely on the arguments of those who deny the possibility of prophethood for women, as follows:

1. **The statement of Allah:** "And We sent not before you [as messengers] except men to whom We revealed from among the people of cities" [Quran 12:109]. Ibn Hazm said: "This is something which everyone agrees on and no one has ever claimed that Allah sent a woman as a prophet. The discussion is about the Prophethood, not the sending of the message. " It is the point of Ibn Hazm that the Prophethood is different from the sending of a message. If there were no such distinction, the verse would have been enough to prove, and the claim of women's prophethood would not have arisen.
2. **The statement of Allah:** Thus they ask, "Why there was no angel sent for him?" But if we had sent an angel, the case would have been closed and they would not be respited. And if We had made him a messenger, still he would not have been above the angels, We would have made him [Appear as] a man, and We would have covered them with that in which they cover themselves" [Quran 6:8-9]. This argument does not hold against the possibility of women's prophethood. The necessity for the prophet to be a man is because it is a response to disbelievers, asserting that if Allah had

made the messenger before Muhammad an angel, he would have had a human appearance for them to see and hear him. Thus, he would have been a man like Muhammad. At that point, the matter would be confusing, and objections would be raised against him just as they were raised against Muhammad. Therefore, the discussion is about the messenger calling to Allah, not the prophet.

3. The third evidence is the only evidence that supports those who deny the prophethood of women. The description of Mary (peace be upon her) as "the truthful" denies prophethood for her, as it denies prophethood for other women as well.
4. As for the fourth and fifth evidence, their arguments are refuted by their claim that there is a distinction between the prophet and the messenger, stating that the prophet is not commanded to convey the message. Therefore, there is no evidence for the necessity of interaction and the occurrence of human impediments that hinder conveying the message.

## Issue Three

### Those who authorize the possibility of prophethood for women:

Some scholars, including Abu al-Hasan al-Ash'ari (d. 324 AH), Ibn Hazm (d. 456 AH), Ibn al-Muzayyan al-Qurtubi (d. 656 AH), Abu Abdullah al-Qurtubi (d. 671 AH), and Taqi al-Din al-Subki (d. 756 AH), have argued for the possibility of prophethood for women. They mentioned that Allah Almighty has bestowed prophethood upon some women. They unanimously agreed on the prophethood of Lady Mary (peace be upon her), while they differed regarding the prophethood of Lady Eve, Sarah, Hagar, the mother of Moses, and Asiya (peace be upon them).

### Their evidence includes

**1. Revelation:** If an angel comes from Allah Almighty with a command or prohibition, or with information, then that person is a prophet. It has been reported from Abu al-Hasan al-Ash'ari that he mentioned the prophethood of six women: Eve, Sarah, the mother of Moses, Hagar, Asiya, and Mary. The revelation of different matters to these women from Allah Almighty has been confirmed, and statements indicating inspiration have been made to some of them in the Quran. For example, Allah Almighty says: "And We inspired to the mother of Moses, 'Suckle him; but when you fear for him, cast him into the river and do not fear and do not grieve. Indeed, We will return him to you and will make him [one] of the messengers.'" (Quran 28:7). Ibn Hazm also argued for the prophethood of women based on what is mentioned in the Quran. He mentioned that Allah Almighty sent angels to women to inform them with true revelation from Allah Almighty. They informed Sarah about the birth of Isaac and informed her that the message was from Allah Almighty, as stated in the Quran: "They said, 'Are you amazed at the decree of Allah? May the mercy of Allah and His blessings be upon you, people of the house. Indeed, He is Praiseworthy and Glorious.'" (Quran 11:73). It is impossible for this address to be from an angel to someone other than a prophet in any way. Similarly, the sending of Gabriel to Mary (Peace be upon her) addressing her is evidence of true prophethood with a true revelation and a message from Allah Almighty to her. Also, the mother of Moses (peace be upon her), Allah Almighty inspired her to cast her son into the river and assured her that He would

return him to her and make him a prophet and messenger. This is indeed a clear prophethood. As Allah says: "And We inspired to the mother of Moses, 'Suckle him; but when you fear for him, cast him into the river and do not fear and do not grieve. Indeed, We will return him to you and will make him [one] of the messengers.'" (Quran 28:7). Al-Qurtubiyān said: "The correct opinion is that Mary is a prophetess because Allah Almighty inspired her through the angel as He inspired all the prophets.

## 2. Perfection

They argued using the saying of the Prophet Muhammad (peace be upon him): "The best of its women is Mary the daughter of Imran." They also referred to Allah's saying: "And [mention] when the angels said, 'O Mary, indeed Allah has chosen you and purified you and chosen you above the women of the worlds. O Mary, be devoutly obedient to your Lord and prostrate and bow with those who bow [in prayer].'" (Quran 3:42).

Ibn al-Muzayyan al-Qurtubi said: "The apparent meaning of the Quran and the Hadith implies that Mary is superior to all the women in the world, from Eve to the last woman who will stand at the Hour. This is supported by the fact that she was truthful and a prophetess to whom the angels conveyed revelation from Allah Almighty, including instructions, information, and glad tidings, just like they conveyed to other prophets. Thus, she is a prophetess, and this is more fitting than the opinion of those who say she is not a prophetess. If this is established and it is not heard in authentic reports that there is any other prophetess besides her, then she is superior to all the women, past and present, as the prophet is superior to the saint by consensus.

Ibn al-Muzayyan al-Qurtubi also argued with the saying of the Prophet Muhammad (peace be upon him): "Many men have reached perfection, but none among women have reached perfection except for Mary, the daughter of Imran, and Asiya, the wife of Pharaoh." He explained that perfection means reaching the highest level, and absolute perfection is specifically for Allah Almighty. There is no doubt that the most perfect type of human is the prophets, followed by the saints, including the truthful and righteous martyrs. If this is established, it is said that the perfection mentioned in the hadith refers to prophethood. Therefore, Mary and Asiya must be prophetesses. This opinion has been stated, and the correct one is that Mary is a prophetess. However, there is no clear evidence indicating the prophethood of Asiya." Abu Abdullah al-Qurtubi cited Ibn al-Muzayyan's statement and used it as evidence.

## 3. Mention

This refers to the mention of Mary (peace be upon her) in Surah Al-Anbiya. Taqi al-Din al-Subki commented on the verse: "And she who guarded her chastity, so We blew into [her garment] through Our angel [Gabriel], and We made her and her son a sign for the worlds" (Quran 21:91). He said: "One may find comfort in the fact that Mary (peace be upon her) is mentioned alongside the prophets in Surah Al-Anbiya, implying that she may be among them. This is the opinion of a group of scholars, and my heart inclines towards this interpretation, despite it being contrary to the popular view.

## Issue four

**Discussion of the arguments of those who allow prophethood for women:** The arguments of those who permit prophethood for women rely on the speech of angels,

their interpretation of the meaning of revelation, and the mention of specific women's virtues in both Quranic verses and Hadiths, as well as the mention of Mary (Peace be upon her) in Surah Al-Anbiya. These arguments are countered as follows:

**1. Using revelation as evidence for prophethood:** This argument is refuted by the fact that revelation comes in various forms, including prophetic revelation, inspiration, and dreams. For example, Allah says in the Quran: "And your Lord inspired to the bee, 'Take for yourself among the mountains, houses, and among the trees and [in] that which they construct'" (Quran 16:68). Bees are not prophets, nor is there any claim of them being such. Similarly, Allah's address to the disciples does not make them prophets. Moreover, prophetic revelation entails legislation and laws for the entire community, which is not applicable to any of the women. Additionally, not every interaction with angels or divine messages results in prophethood, as evidenced by the story of the man visited by an angel (Hadith). Similarly, angels spoke to individuals among the Children of Israel, such as the leper, the bald, and the blind, who were not prophets by consensus. Furthermore, Allah's address to Dhul-Qarnayn does not confer prophethood upon him. Ali ibn Abi Talib said about Dhul-Qarnayn: "He was a righteous man to whom Allah gave counsel, and he gave counsel to Allah." Therefore, mere communication with angels does not establish prophethood. As-Saduq stated: "Mary was not a prophetess; she was spoken to by angels, and thus was a recipient of divine communication. Similarly, the mother of Moses was spoken to by Allah but was not a prophetess, and Sarah, the wife of Abraham, saw angels and was given the good news of Isaac, but she was not a prophetess.

As for the argument based on perfection, proving perfection does not necessarily entail prophethood, as perfection refers to the completeness and excellence of something within its own realm. The intended meaning of achieving perfection in the case of Mary (peace be upon her) is reaching the pinnacle of virtues among women. The interpretation of the phrase "God has chosen you, purified you, and chosen you above the women of the worlds" (Quran 3:42) is not necessarily indicative of prophethood. The first aspect of being chosen means that Allah accepted her with good acceptance, and the second aspect is that He granted her Jesus without a father.

The mention of Mary (peace be upon her) in Surah Al-Anbiya is not sufficient evidence of her prophethood because she is mentioned in the context of illustrating Allah's power in creating Jesus without natural causes. Her miraculous childbirth serves as a sign of Allah's capability and that natural causes do not limit His will, as He is their creator. This was a declaration to those who denied such miracles. Allah says: "And [mention] the one who guarded her chastity, so We blew into her [garment] through Our angel [Gabriel], and We made her and her son a sign for the worlds" (Quran 21:91).

The conclusion is as stated by Imam Al-Ghazali, that what happened to the Companions of the Cave, Mary (peace be upon her), and others, does not go beyond being considered an honor (karamah) and does not provide evidence for their prophethood. This view is also supported by Al-Hilli, which I find to be the most convincing.

## Conclusion

1. The discussion of the prophethood of women among Islamic scholars emerged with the differentiation between a prophet (nabi) and a messenger (rasul). Scholars from Islamic schools of thought that do not differentiate between a prophet and a messenger did not delve into this topic, such as the Mu'tazilites.
2. Undoubtedly, the honor and care given to women in Islam have led some to argue for the permissibility of conferring prophethood upon them. If Allah and His Messenger honored women, then there is no intellectual obstacle to granting them this honor. This honor and appreciation entail refuting any claim that Islam belittles or restricts women.
3. Among those who advocated for the prophethood of women, there was consensus on the prophethood of Mary (peace be upon her), while they differed on the rest.
4. After examining the evidence presented by both sides, the most plausible conclusion is that Allah did not send any female prophets, but rather granted them miracles (karamat) appropriate to the ranks of the saints (awliya). Therefore, Allah described Lady Mary (peace be upon her) as "the truthful one."
5. The practical ruling derived from this discussion is the necessity of increasing respect, honor, and appreciation for women. The Prophet Muhammad (peace be upon him) said about neighbors: "Gabriel continued to recommend me to show kindness to my neighbor until I thought he would assign him a share of inheritance." So, how about women, who are mothers, sisters, wives, and daughters?
6. Addressing controversial issues requires respecting all parties involved, calmly discussing evidence, and weighing arguments accordingly.

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