

# Women & Gender Ethics:

Key Quotes in Qur'an &  
Hadith

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# The Early Community

The Inclusive masculine plural in the Qur'an to address BOTH men & women.

*Nas* (people)

*Mumineen* (believers)

*Rijaal*

(33:35) “Indeed, the Muslim men and Muslim women, the believing men and believing women, the obedient men and obedient women, the truthful men and truthful women, the patient men and patient women, the humble men and humble women... for them Allah has prepared forgiveness and a great reward.”

(3:195) ‘...Never will I allow to be lost the work of any worker amongst you, whether male or female; **You proceed one from another**. So those who emigrated or were evicted... I will surely admit them to gardens...’



# Common Origin of the genders

(4:1) “O Mankind, Be conscious of your Sustainer, who has created you out of **one living entity**, and out of it created its **mate**, and out of the two spread abroad a multitude of men and women. And remain conscious of Allah, in **whose name you demand (your rights) from one another, and of those ties of kinship...**”

See also the themes of Surah An-Nisa



# Respect Yourself !

“Truly, We have honoured the children of Adam...” (17:70)

“Surely We created man in the best mould.”  
(95:4)



# Taqwa and Istikhlaf

(49:13) “O mankind, indeed We have created you from male and female and made you peoples and tribes that you may know one another. Indeed, the **most noble** of you in the sight of Allah **is the most righteous** of you. Allah is Knowing and Acquainted.”

يَا أَيُّهَا النَّاسُ إِنَّا خَلَقْنَاكُمْ مِنْ ذَكَرٍ وَأُنْثَىٰ وَجَعَلْنَاكُمْ شُعُوبًا وَقَبَائِلَ لِتَعَارَفُوا ۗ إِنَّ أَكْرَمَكُمْ عِنْدَ اللَّهِ أَتَقْوَمُ ۗ إِنَّ اللَّهَ عَلِيمٌ خَبِيرٌ ﴿١٤﴾

- women and men are spiritually equal to Allah – it is rather about how righteous you are.

(2:30) “....Lo! I am about to place a **vicegerent** on earth....”



# Pairs

“And of everything We have created pairs, that you may remember.” (51:49)



# How can we honour others?



# Wilaya: Allies, Protecting Friends

“The believers, men and women, are *awliya*’ of one another. They enjoin the good and forbid the bad, they observe salat and give zakat and obey God and His Prophet.” (9:71)





# Women in the Qur'an

- Approx **300 verses** relate to women or girls. Several dozen female figures.
- At least one female figure associated with each Rasool.
- 4 women impregnated to deliver prophets: Abraham's wife, Mary, Mother of Yahya (wife of Zakariyya) Maryam AS's mother (wife of 'Imran).

# The Queen of Sheba

- Surah al-Naml has **the most verses with female speech**. It is about how **two female leaders protect their people and negotiate a peaceful solution**.
- One is the Queen of Sheba, the other the ant queen.
- Queen of Sheba is a competent sovereign - her advisers respect her, she listens to advice.
- She immediately recognises Sulayman's letter as a Noble letter
- At **no point** do God nor Sulayman AS call into question a female leader.
- The ant leader in the Surah, like The Queen, warns the constituents of the dangers of Sulayman's march.

# Maryam AS - 'And the male is not like the female' (3:36)

3:42 "And (mention) when the angels said 'O Maryam, indeed Allah has chosen you and purified you and **chosen you above the women of the worlds.**"

21:91 "We breathed into her of Our Spirit and We made her and her son a sign for the worlds."

"And the pains of childbirth drove her to the trunk of a palm tree. She said, Oh I wish I had died before this and was a thing long forgotten."



# The Women who Surrounded Musa AS

28:7 "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."

28:10 "And the **heart of Musa's mother** became empty (faarighan). She was about to disclose (the matter concerning) him had we not bound (rabatna) fast her heart that she would be of the believers."

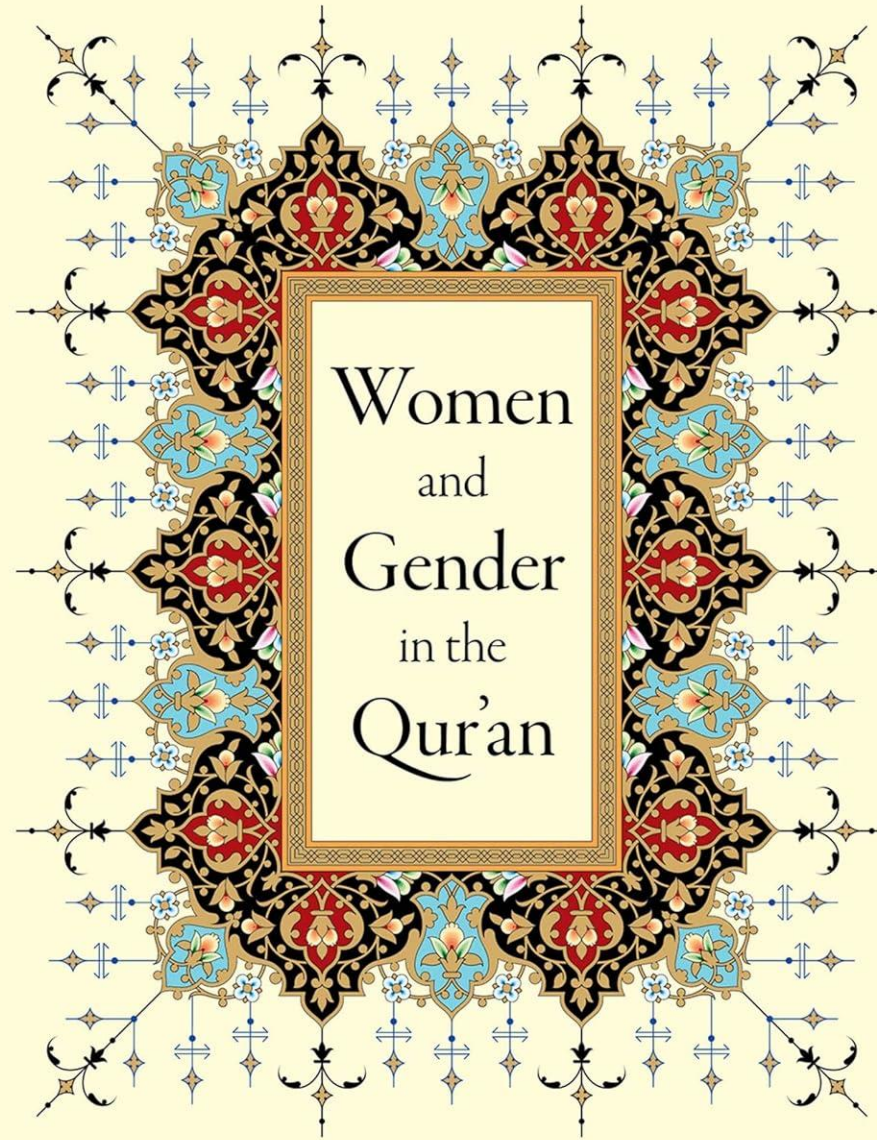
**Aasiya, the Pharaoh's wife:** "He will be a comfort of the eye for me and for you. Do not kill him: he may benefit us or we may adopt him as a son."

**Musa AS's sister** "We restored him to his mother in this way so that she might be comforted, not grieve, and know that God's promise is true...."

**Musa's Wife** 28:26 'O my father, hire him. Indeed, the best one you can hire is the strong and the trustworthy.'



Further  
reading!



Celene Ibrahim



# Social Media Figures: Food for Thought

There is a recent rise in the phenomenon of Muslim preachers teaching 'masculinity.'

There are trends of anti-feminism in their preachings. They often promote visuals of themselves in the gym, pumping iron. They preach against women working and promote the mother as care-giver at home.

They encourage polygamy.

They believe that they are the correct response to a 'feminist agenda' which is anti-family and seeks to demean men.

Men are the protectors and providers. Women are the nurturers. Does that mean a woman cannot work? Can men help at home?

What are your views? What are your concerns? What should be our response?



# Islamic Masculinity:

- Hard in protection and provision; soft in love and compassion
- Softness: Our Prophet (saw) drank from a cup from the same place A'isha RA placed her lips.
- Courage/chivalry of soldiers, balanced with tenderness of worshipper who cries in prayer.
- The Prophet: "*O Anjashah! Be gentle when driving the camels that carry the fragile vessels*" (meaning the womenfolk)
- He (saw) helped in the home, mended his own shoes, gave everyone importance, had humility.
- The companions showed there is not one way to be a man.



# Gender - Conclusion

We were designed to be gendered; to be different in ways that are deliberate, designed and a sign of His Majesty.

Allah's will is Majestic and beautiful.

Our development and the changes at puberty, our cycles and our bodies are fashioned to be **complementary** and each beautiful in its own gendered way; not to be ashamed of but to be modestly guarded and honoured.





# Food for Thought 2

What threatens the ethical gender guidelines mentioned at the beginning, in schools and elsewhere, in terms of:

Speech

Thought

Behaviours

Where might these stem from?



# A Manifesto of Change!

What differences can we make in ourselves and others?

How can we **challenge** behaviours that are demeaning/abusive?

What would change look like?

