

Unveiling Women's Roles: Exploring Women's Rights in Islam

* Urooj Kodwavi, **Mahnur Khan

*Research Scholar, BS Social Sciences, SZABIST, Karachi.

**Research Scholar, BS Social Sciences, SZABIST, Karachi.

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ABSTRACT

This article dives into women's rights and their role in Islamic teachings, with a focus on the Quran and Hadith perspective of women's rights and roles in Islam. The research consists of looking into Islamic scriptures, scholar analysis, books, and other relevant sources. The aim of this article is to discover the rights given to women in Islam, this includes but is not limited to, marriages, politics, and property. Additionally, it provides an insight into the time period in Arabia before Islam, so the readers can gain a better understanding of Islam and how it came to liberate the women of the time. The article further examines how religious interpretations have defined gender dynamics and roles in Muslim majority countries. Furthermore, it looks at the challenges and opportunities of advancing gender equality in religious context. Critically analysing the relationship between Islamic principles and women's rights, this article aims to better understand gender equality and contemporary Muslim societies.

Introduction

There are multiple definitions and types of feminism, so much so that there is a lack of consensus amongst themselves. The denotation of the word feminism is different for different people.

However, in the beginning of the feminist movement it was defined as wanting equal rights to men. Because in society, and across the world men are seen as superior to women, thus making women feel inferior.

In the book, *'Reclaim Your Heart'* by Yasmin Mogahed she spoke about women's status in Islam. How contemporary feminism has erased God from the picture, and how everything a man does and has is better makes one desire to do and have that. She spoke about how men are the standard, when in fact God has given us the standard away from men and in relation to Him — God. How we should embrace the distinction and individuality between the two genders, rather than

changing it because one is superior to the other.

Society deems women inferior, if she is sensitive or a stay at home wife or even a mother then she is inferior. When in fact God has given both genders different favours and privileges. In His eyes we are all equal spiritually and morally. In the Qur'an Allah says, 'and the male is not like the female' (3:36), this denotes that the female is the standard not men.

Women have been advocating for their rights, however we need to acknowledge our divine privileges as well, and embrace them. God has given us the rights, unfortunately the society hasn't and that is primarily due to the lack of knowledge. Society has more often than not misinterpreted religious scriptures, or even manipulated them to fit into cultural contexts. In most muslim majority countries there is a patriarchy, and this does not coincide with divine principles to ensure justice and equality for both

genders.

The Qur'an has mentioned women throughout, and also has a 'Surah' or chapter about women called 'Surah An-Nisa' meaning 'Chapter of The Women'. The chapter is about social justice, women's rights, and gender equality in Islam. It also addresses various other issues from inheritance rights to the treatment of orphans and the violence against women.

Historical Context and Foundations

Islam emerged in 7th-century Arabia, a time when women were often treated as commodities. The Quran radically transformed this reality by affirming the spiritual and social equality of men and women. Surah An-Nisa (The Women) is a profound example, addressing women's legal, financial, and marital rights in detail. The Prophet Muhammad (peace be upon him) further emphasized this equality, stating: *"The best among you are those who are best to their wives."*

Women like Khadijah bint Khuwaylid, the Prophet's first wife, were powerful businesswomen and central figures in early Islamic history. Aisha bint Abu Bakr was a scholar, military leader, and transmitter of hadiths, exemplifying the diverse roles Muslim women have historically undertaken.

The time period in Pre-Islamic Arabia is often referred to as '*jahiliyyah*' or the age of ignorance. This was a time period where society questioned if women even had a soul, or not. It was the time period in which women were buried alive, and seen to have little to no rights. In fact, some might argue that animals and women were the same. However, animals at least had the right to come and go as they pleased and weren't belittled by society or even seen as sexual beings.

During this time period, people followed their tribes and their tribal laws.

These laws were spoken by the leader of the clan, and often times it gave women almost minimal to no rights. It was mainly a patriarchal society, however there were still some notable clans that were matriarchal. Some of the clans' prefixes were of feminine names, and it indicates that they might have been matriarchal in nature. Societies all across the world vary from one another, and the status of women was different across the time period of the *jahiliyyah*. In some clans, women could choose who they marry, sometimes they even proposed for marriages, held high positions, had the right to divorce, could come back when they were unhappy or being mistreated, and also upheld great influence.

Unfortunately, in the majority of tribes and cultures women could not inherit property, and nor were they allowed to. Inheritance was usually passed through the male lines of the families. Even if she was a widow, she would be inherited with the land and considered a part of the state. Women in this time period in Arabia were solely dependent upon the man for their financial security and survival, as they had no property rights, unless they belonged to a privileged class or were from the commercial cities. Another act that was seen as sacred or for the privileged was covering themselves with veils, as it was seen as a symbol of respect.

While men were seen to inherit property, strengthen tribal ties, increase its wealth, protect the tribe; women were the ones who cooked the meals, milked the animals, washed clothes, bore children, and so on. Women were the ones handling the domestic affairs.

Men desired their wives to be virgins, ironically male infidelity was usually dismissed and on the other hand a

woman's case of adultery or illegal fornication meant that she was treated more or less like property. Women who weren't slaves were called free-born women, and they were preferred to be virgins before their first marriage. She had to pass certain initiation ceremonies, after which she was declared as or called '*adhra*' which means that she is in fact a virgin, and then they compared her brightness to that of a sun. A free-born woman who was *adhra* was sought after, as this was seen to be feminine.

The slaves during this time were seen as property, and the male owner had full rights to their lives, labour, sexuality, and intellectuality. Often times masters used to bed the slaves, and if they bore girls they would be forced to have the same lives as their mother. But, if the slaves bore a boy then they would be adopted by the master himself. During times when the wives were unable to provide their husbands with offsprings, they preferred them to bed a slave rather than marrying another free-women. A man could keep as many concubines as he could afford, keeping concubines and polygamy existed simultaneously. However, polygamy was more of an economic burden as opposed to keeping concubines.

Slave girls often used to practice prostitution, and would share the profit with their masters who were the ones who brought them to the practice in the first place. It was also a trade between the slave girl and the master. If they gave birth, the people she laid with can claim the child as their own. This kind of claim was known as, '*di'wa*' and if the claim was seen as true then he would be the son's new father, '*nasab*'.

Rights Enshrined in the Quran and Sunnah

Right to Education

Islam mandates education for both men and women. The Prophet Muhammad ﷺ stated, "*Seeking knowledge is an obligation upon every Muslim*" (Ibn Mājah, Hadith 224). This directive laid the foundation for female participation in intellectual and academic life. Early Islamic history is rich with examples of women scholars such as Aisha bint Abu Bakr, who narrated over 2,000 Hadiths and was consulted by male companions of the Prophet on matters of Islamic law.

Education is a divine right given to both men and women. '*Ilm*' refers to the action of education or typically means to attain knowledge or have knowledge. Education in Islam holds a very vital role, this is known through the Qur'an and through the teachings of the Prophet ﷺ. While having knowledge about one's religion is extremely important, it is also crucial to be educated in other aspects.

Education for Muslim women has often been met with cultural barriers, deeply rooted in traditional beliefs and gender stereotypes that Muslim women are not allowed to study. These barriers limit access to education for women, discourages them from pursuing certain career paths, and can even restrict who can teach them. However, according to Islamic teachings, a Muslim woman can have female and male teachers, as long as she covers her *awrah*.

Restricting her or prohibiting her from attaining education can be for traditional and cultural reasons, or due to their economic standing. Some of the Muslim women that do study are sometimes met with discrimination, as it is seen better to educate the Muslim man rather than the women. Because she will not be the one carrying the financial burden once she is married which is also why Muslim women are not encouraged to

work. However, in Islam they have been given the right to work if they so desire to.

Education and empowerment go hand in hand, since knowledge is power. The very first revelation to the Prophet Muhammad ﷺ is the following:

“Read. Read in the name of thy Lord who created; [He] created the human being from blood clot. Read in the name of thy Lord who taught by the pen: [He] taught the human being what he did not know.” (Q96: 1-5)

A basic principle of Shariah states that when a commandment is revealed even if the masculine pronouns are being used, it also applies to females. So according to this, one must read and learn through the commandments of Allah. The pen represents education, and this ayah means to seek

The Prophet ﷺ made an effort to educate women, and even encouraged his wives and daughter to be educated. He held classes for women, and the women in his household received education not just in the realm of Islam, but also poetry, medicine, math, and so on.

Muslim women have contributed significantly to the world, and they are being acknowledged for their work. Lobana of Cordoba in the 10th century was recognised for her expertise in science, especially in solving complicated geometrical and algebraic problems. The wives of the Prophet ﷺ helped in combining his sayings (hadiths) and the sunnah, since they were the ones who observed him the most. Rifa'ida al-Aslamia in 620 was arguably the first known female surgeon and nurse, and she even established a mobile caravan so that she could help the community.

With education one can attain a job and become financially independent, one

knowledge of the Qur'an and to learn it.

In Sahih al-Adab lil-Bayhaqi 818, *“The virtue of knowledge is more beloved to me than the virtue of worship, and the best of your religion is piety”* the Prophet Muhammad ﷺ said this. Knowledge being even more powerful than worship goes to show the value and importance of it within Islam. If one didn't have the knowledge and was worshiping without any knowledge, then how would they understand the value of worship, and how would they worship properly?

Education is important for women and men the same, with knowledge comes power and without it how would one even think critically, reflect, better their communities due to their knowledge, and become a better Muslim?

would have the power of education, and one would be empowered by their education as well.

Economic and Legal Rights

Women in Islam possess the right to own, inherit, and manage property independently. This was in stark contrast to many contemporaneous cultures, where women's legal identities were often merged with those of their fathers or husbands. The Qur'an provides clear instructions on inheritance rights for women (Qur'an 4:7), which, though sometimes unequal in proportion, nonetheless guarantee women a rightful share.

Marriage in Islam is a contractual agreement where both parties must consent freely. The practice of dowry (mahr) is a gift from the groom to the bride and is her exclusive property. Moreover, women have the right to seek divorce (khula) under Islamic law.

Our religion has allowed women to

work and have her own finances, she can use them too if she wants to or keep it aside, the men in her life are supposed to provide for her financially. One can look at the history of women in Islam and how they were strong, and independent. In Islam a woman has her own identity, separate from the men in her life which can be noted through examples of the Holy Prophet's ﷺ wives.

Allah has elevated the status of all human beings He states in the Qur'an 17:70, *"Indeed, We have honoured the children of Adam, carried them on land and sea, granted them good and lawful provisions, and privileged them far above many of Our creatures"*. Human beings are seen as above and more privileged than any other creation of His, meaning we're all equal and privileged. We're all equal and privileged, although it is important to note that the interpretations of the Qur'an and Sunnah (teachings and practices of Prophet Muhammad ﷺ) vary from individual, school of thought, and also sects of Islam. Some people might interpret it differently than others, which in result can cause women to be oppressed or empowered.

Participation in Society

Women actively contributed to society during the Prophet's time, taking roles as nurses, business women, scholars, and even warriors when necessary. Khadijah bint Khuwaylid, the Prophet's first wife, was a successful merchant and his staunch supporter. This precedent illustrates that Islam supports women's active engagement in all areas of life.

Islam is the one religion that has been overly criticized for promoting oppression rather than empowerment of women, which is ironic due to the fact that Prophet Muhammad ﷺ started to spread Islam during a time that was oppressing women. Islam

came in liberation, rather than oppression. The interpretation of religious text varies from person to person, and the implementation of it as well. Mixing religion and culture is never well brewed, the two should remain either separate or culture should be abolished due to it not representing Islam properly. Traditionally, the majority of Muslim countries have a patriarchal society, however Islam can be seen as patriarchal and matriarchal.

One cannot deny the gender roles given from Allah to his creation, men and women are inherently different and we should embrace the difference. The reason for the difference isn't one being greater than the other, but rather each being great in their own manner. Men are seen as the guardian of women, in the Qur'an the word used for is 'qiwamah' which means standing up for the women, protecting them and being responsible for them. That doesn't mean that they are above the women, or women cannot defend themselves but rather acknowledges the rights given to women. It sees the value of women, and how men should stand up for their women — wives, mothers and daughters.

The women in contrast are seen as responsible for nurturing, since they give birth and are more emotionally intelligent as compared to men. They are seen as the one to guide and reform the coming generations. This doesn't mean women are weak, rather it refers to their nature of being a nurturer. In the eyes of Allah, the one who is superior over the other is the one who is pious and righteous, *"O mankind! We created you from a single (pair) of a male and a female and made you into nations and tribes that you may know each other. Verily the most honoured of you in the sight of Allah is (one who is) the most righteous of you. And Allah has full knowledge and is*

well acquainted (with all things)” (Qur'an 49:13). Allah does not deem one superior over the other based on gender, or race — He has however set responsibilities for both of the genders.

One of the things that sets Islam apart from other religions and traditions as well is the perspective on menstruation. During this time women are relieved from praying or touching the Holy Book — The Qur'an — nor allowed to fast or have intercourse. In Hinduism, women aren't allowed to go to the kitchen or to even cook, because they're seen as impure. The concept of relating impurity to menstruation has been done time and time again, however in the Qur'an; the word “*adhan*” is used to relate to menstruation which means hurt or injured. Unfortunately, some interpretations use the word impure to describe menstruation, but Allah Himself never declared such a thing. Women don't have to make up for the prayers they missed but they are supposed to make up for the missed fasts like every other person.. As for sexual intercourse, the Prophet ﷺ use to embrace his wives whenever they got their period to showcase that even though one cannot have sexual intercourse, that doesn't mean she is impure or cannot be touched.

Feminists usually critique how there is no female Messenger, when in fact the reason for this doesn't have to do with superiority, but rather the physical suffering and demands associated with the role of messengers and prophets. Feminists can argue that women are equal to men, but one cannot ignore the biological or physical differences — men are physically stronger than women, and women require more rest than men scientifically. Men and women are inherently different, this doesn't make one inferior to the other.

Women can keep their maiden name if they desire to do so, and are given property rights both — before and after marriage. Women are entitled to receive marital gifts ‘*meher*’, to keep their properties and income as well for their own security. When she is married she doesn't have to spend a penny of her own money on the household, she is entitled to full financial support during her marriage and also the waiting period ‘*iddah*’ in the case of divorce along with child support. Muslim women are guaranteed financial support in all stages of her life, and she can give her own money to the husband or even help financially if she wants to. This balances out the inheritance which allows men to inherit twice as much as the female, meaning he does inherit more due to his responsibility to financially support their daughters, sisters, mothers, and wives while the female inherits less. She inherits less, but can keep it all for herself to invest or for financial security without any legal obligation to spend any of it even on herself as she is being provided for. Additionally, she is allowed to work provided that she is dressed in a modest attire, and follows the Islamic ruling on dressing.

The Qur'an states in 16:58 59, *“When news is brought to one of them of (the birth of) a female (child) his face darkens and he is filled with inward grief! With shame does he hide himself from his people because of the bad news he has had! Shall he retain her in (sufferance and) contempt or bury her in the dust? Ah! what an evil (choice) they decide on!”* This rebukes the injustice many girls face for being born a female instead of a male, and how parents should rejoice in the child they have.

“And among His Signs is that He created for you mates from among yourselves that you may well be in tranquillity with them

and He has put love and mercy between your (hearts); verily in that are signs for those who reflect" (Qur'an 30:21). This is what the Qur'an states about marriage, how it is about finding peace and love. In Islam the female has the right to reject or accept any marriage proposal, she doesn't have to give a reason as to why if she doesn't want to. The main prerequisite for any marriage is the consent of both parties, because even if one doesn't consent to it then the marriage is seen as null. "Ibn Abbas reported that a girl came to the Messenger of God, Muhammad, and she reported that her father had forced her to marry without her consent. The Messenger of God gave her the choice ... (between accepting the marriage or invalidating it)" (Ahmad, Hadith no.2469). The concept of consent is crucial when it comes to marriage, as the Hadith states she has a choice even after she got married without her consent.

"They are as a garment for you, and you are as a garment for them" (Qur'an 2:187). This is another quote from the Qur'an about marriage, how a husband and a wife are protectors of one another. They should shield the other, protect and are responsible for one another, the two are supposed to respect one another.

The concept of women working domestically and the male earning is what one might think when thinking of gender roles in Islam, however the Prophet Muhammad ﷺ helped out in the household chores, the Qur'an even encourages husbands to be kind and considerate towards their wives, *"O you who believe! You are forbidden to inherit women against their will. Nor should you treat them with harshness that you may take away part of the marital gift you have given them except where they have been guilty of open lewdness; on the contrary live with them on a footing of kindness and equity. If you take*

a dislike to them it may be that you dislike a thing and Allah brings about though it a great deal of good" (Qur'an 4:19). The Prophet Muhammad ﷺ even stated multiple times to be kind to women, to take care of women, and *"the best of you is the best to his family (wife)"*.

Modesty and Dress Code

The concept of hijab is often misunderstood. In Islam, modesty is prescribed for both men and women. The purpose of modest dress, including the headscarf, is to promote dignity, self-respect, and moral behavior. It is important to note that compulsion in religious matters, including dress, contradicts the Qur'anic principle: *"There is no compulsion in religion"* (Qur'an 2:256).

Haya is usually translated into modesty, it means that the person is chaste, moral, upright and virtuous. The Prophet Muhammad ﷺ said that *Haya* is the fruit of faith. *Haya* is something that comes from within individuals, and isn't necessarily learnt. While people associate *haya* with attire, it is so much more than just that.

In order to protect one's *haya* there are certain rules that are about attire and some about behaviour. Attire wise there is something called, '*awrah*' which refers to the intimate parts of one's body or weakness. Women must be covered and should only show their hands, face and feet, and they must wear loose clothing so as to not showcase or define her body. Women when with other women their *awrah* changes, and while scholars and different schools of thought debate over what is the *awrah* of a woman with another woman. Some say it's from her shoulders to her knees, and others say it is from her belly button to her knee. However, the *awrah* of a man is from his bellybutton to his knee. In the Qur'an Allah says, *"O Prophet! Tell the believing men to lower*

their gaze and guard their chastity. That is purer for them. Surely Allah is All-Aware of what they do” (24:30) and then the following verse (24:31) “And tell the believing women to lower their gaze and guard their chastity, and not to reveal their adornments except what normally appears. Let them draw their veils over their chests, and not reveal their ‘hidden’ adornments except to their husbands, their fathers, their fathers-in-law, their sons, their stepsons, their brothers, their brothers’ sons or sisters’ sons, their fellow women, those ‘bond women’ in their possession, male attendants with no desire, or children who are still unaware of women’s nakedness. Let them not stomp their feet, drawing attention to their hidden adornments. Turn to Allah in repentance all together, O believers, so that you may be successful.”

Allah told the men to lower their gaze prior to telling the women to cover up, proving the status of a woman in comparison to a man. The following verse proceeds to explain ‘*mehram*’ which are the lawful men in her life, who she can wear whatever she likes in front of them and does not need to cover her hair from them either. The concept of *mehram* and *non-mehram* comes into play when one hits the age of puberty.

In Bukhari, Volume 8, Book 74, Number 247, “When Prophet Muhammad ﷺ was travelling on the road with his cousin, Al-Fadl ibn Abbas, a woman stopped him to ask him a question. The woman was very beautiful, and Al-Fadl couldn’t help but stare at her. Seeing this, Prophet Muhammad reached out his hand and turned his cousin’s face away. He didn’t tell the woman to cover her face. He didn’t tell her to change her clothing. He didn’t tell her that her appearance was too tempting or indecent. He averted his

cousin’s impolite stare instead”.

The hijab went beyond just a piece of cloth to cover oneself. It is a way to define the relationship between men and women. To avert gazes, to dress modestly, and to cover was a way to avoid falling into pre-marital sex and in a way to protect oneself. It was a way to keep one's *haya*, and in a way an expression of one's faith. One might even argue it is so that women are not objectified, and are seen as and valued for their soul, mind and character.

There is also modesty when one is alone, because Allah is always watching us. A sin committed in private is still a sin. If a person has any shred of shame or fear of Allah, then this also means that they have *haya*. In Islam when a person is praying they keep in mind the *awrah* and cover it, because we are told to do so. And also because the Prophet Muhammad ﷺ said, “*God is more deserving than other people of shyness.*”

Misconceptions and Cultural Practices

A significant obstacle to understanding women’s rights in Islam is the persistent confusion between religious doctrine and cultural tradition. Many oppressive practices attributed to Islam are, in fact, remnants of pre-Islamic or non-Islamic customs that have become entrenched in certain societies. These cultural practices often exploit religious language to legitimize themselves, even when they contradict the core teachings of the Quran and the Prophet Muhammad (peace be upon him).

One glaring example is **forced marriage**. While widely practiced in certain regions, forced marriage is categorically prohibited in Islam. The Prophet himself stated, “*A woman who has been previously married has more right to her person than her guardian, and a virgin’s consent must be sought*” (Sahih Muslim). Consent is a

fundamental principle in Islamic marriage law, yet cultural norms have often overridden this tenet.

Similarly, **female genital mutilation (FGM)** is another practice commonly misattributed to Islam. There is no mandate for FGM in the Quran or authentic Hadiths. It is, rather, a cultural ritual rooted in patriarchal control that has been mistakenly associated with Islamic purity laws in some regions.

The tendency to associate such practices with Islam fuels Islamophobia and gender-based stereotypes, especially in the global discourse. It also creates internal confusion within Muslim communities, where women may be denied their rights under the guise of religious obligation. To rectify this, a rigorous distinction must be drawn between what Islam *actually teaches* and what culture *imposes*. Education, community dialogue, and religious literacy are crucial in dismantling these misconceptions and restoring the rights Islam originally granted to women.

Contemporary Relevance and Empowerment

In modern times, Muslim women continue to break barriers in education, politics, science, and activism. The revival of authentic Islamic teachings can serve as a tool for empowerment, enabling women to reclaim rights that were divinely ordained but socially suppressed. Efforts by scholars, organizations, and communities are pivotal in reinterpreting texts and challenging patriarchal misreadings.

The feminist movements in Muslim-majority countries are varied and multifaceted, they reflect the cultural, social and political contexts of each nation. These movements have made significant strides in changes for women in their

country. From Morocco fighting against child marriages, Iran fighting for the right to not wear the hijab, and so on and so forth. These movements not only advocate for women's rights, they also redefine Islamic principles to promote women's empowerment.

Many Arab regimes have adopted state feminism in order to gain legitimacy, and to counter conservative Islamist groups. They do this by using gender quotas, executive appointments, and changing their legislation to one that is progressive and helps in improving women's rights. One of the countries that have significantly witnessed progressive change is Saudi Arabia; with its recent changes by lifting the ban on women driving, allowing them to travel without a male guardian's permission, cinemas, and so on. However, the effort to redefine the country as progressive and modernized can be seen done through the reforms which are part of the Crown Prince Mohammad bin Salman's vision 2030 initiative. Many Arab countries have evolved and have adopted feminist ideas, which can be reflected or observed in Islamic teachings as well. Since they desire women to have more and better education, employment opportunities, inheritance rights, family laws, and even laws that are related to violence against women.

In Egypt, there is a rich history of feminist movements, tracing all the way back to Huda Sha'arawi who publicly removed her veil in 1923 to symbolise breaking free and away from traditional practices. This inspired many Egyptian women, and is seen as a landmark moment in the history of feminism in the Middle East. In the 20th century, Egyptian women gained various legal rights such as the right to vote in 1956 and even improvements in family law.

During Hosni Mubarak's regime, feminist faced challenges from conservatives. Women's organisations played a significant role in advocating for women's rights. Especially regarding the Personal Status Law (PSL) which dictates marriage, divorce and custody rights. This law is usually debated amongst the conservatives and feminists who aim to promote women's rights within an Islamic framework. There was another debate amongst the feminists, with some siding with the law while others wanting more progressive laws. By the 1990s, there were preparations for the 1994 International Conference on Population and Development (ICPD) in Cairo which became pivotal for women's movement, and it created cooperation between organizations which were previously isolated. The ICPD allowed female activists to discuss topics which were considered taboo — abortion and reproductive rights. This created a sense of hope and progress as well within the movement, however this also caused backlash from government officials, Islamists and certain NGOs. This highlights the struggles that female activists had to face in gaining rights in Egypt, however this also lays the groundwork for future activists.

In the 1920s and 1930s there was significant advancement in women's rights, due to Mustafa Kemal Atatürk's secular reforms in Turkey. This included an abolition of the veil in public institutions, the right to vote and run office. Unfortunately, under the rule of Islamist Justice and Development Party (AKP), Turkey has seen a complex interplay of politics, social, and religious forces which affect women's rights. Their rule is marked as a setback in gender equality.

The concept of "state feminism" under Kemal's establishment aimed at granting

women equal rights, but there were critics who saw the exclusion of Kurdish women and also the patriarchal nature of Kemal's reforms. Then in the 1980s there was a second wave of feminism in Turkey, this was influenced by Western feminism and this period saw how politics and women's issues became entangled, and it saw the formation of independent feminist movements. Eventually it became a western-centric notion of feminism versus the Islamic feminists who challenged them to advocate for women's rights within an Islamic framework. Additionally, there were Kurdish political movements which brought attention to the ethnic disadvantages that Kurdish women face, and they even critiqued mainstream Turkish feminism. They sought to reshape the identity of Kurdish people, and to promote gender equality within the Kurdish context.

Feminist and women's rights activists are still trying to gain their rights in Turkey and are struggling since there are multiple incidences of violence against women like domestic abuse, femicide, sexual violence, discrimination, and much more. There have been reforms to address such issues, there have been multiple measures to address these issues — policy to educate the public in awareness about women's human rights in universities, schools, the Directorate of Religious Affairs, among government officials, judiciary, prisons, police, army and multiple other branches of security. However, their effectiveness may be debatable.

Unfortunately, there still a number of unsolved issues like discrimination towards girls, early and forced marriages, child brides, high drop out rates in secondary education, honour killings, forced suicides, low labour force participation, and

underrepresentation in decision making bodies like national and local parliament. Therefore, activism and women rights are still an issue in Turkey and the fight for their rights are still active.

Conclusion

Islam, at its core, advocates for the dignity, autonomy, and equality of women. A true understanding of Islamic teachings reveals a progressive, rights-based approach to gender equity. By separating cultural practices from religious principles and amplifying authentic Islamic voices, Muslim women can continue to thrive and contribute meaningfully to society.

Achieving gender equality in Muslim-majority societies is a complex issue, with challenges in interpretation of religious scripture, breaking free from patriarchal societies, and legal systems which are persistent in inequalities. While religious scripture gives both men and women a limited amount of freedom and restrictions, individuals can manipulate such scriptures in order to gain what they desire from it.

Being a Muslim means to submit to the will of God, and in today's world it's understood that both genders have their own distinct abilities, and one should embrace it. Islam sees both men and women as equal, and while there are differences in their biology that doesn't mean one is greater than the other. Islam acknowledges that men are masculine, and women are feminine, but that doesn't make one inferior to the other.

The truth is while Islam has given

women rights, society has refused to give them these rights. People use Islam as a means to manipulate someone to get their desired outcome, sometimes this is done out of lack of education or knowledge and other times it can be seen as an act of shrewdness. It's unfortunate that many Muslim women in the world still feel fear and lack of safety in their homes or even outside of it, being a own means fighting against the patriarchy, it means to feel unsafe, to being subjected to being seen as an object, being seen as less than, fighting off offenders and being in a constant fear of ending up a victim and then being victim shamed for it.

There is no doubt that women have to fight for their rights, but there is also no doubt that Allah has given women the same rights that are being denied to them by society. And we will fight to gain the rights our lord has given us. Sometimes feminism is measuring your rights to the ones given to men, but in all honesty, this is usually done due to the lack of rights that society has given women. It's the lack of being seen as equals in society, a lack of knowledge and when someone does try to teach them then they lash out.

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