

Equality of Men and Women in the Quran: An Analytical Study of Quranic Teachings**Tabassum Baig^{1*}, Dr. Farhat Khan²**¹Research scholar, Research Scholar G.H. Rasoni University, Saikheda, Madhya Pradesh, IndiaEmail id: tabassum.baig.law@ghru.edu.inOrcid id: <https://orcid.org/0009-0005-2045-7766>²Research Supervisor, G.H. Rasoni University, Saikheda, Madhya Pradesh, IndiaEmail ID: farhat.khan@ghru.edu.in***Corresponding Author**

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Email id: tabassum.baig.law@ghru.edu.inOrcid id: <https://orcid.org/0009-0005-2045-7766>**Published On: 10 August 2026****ABSTRACT**

This equality of men and women, its dignity and spiritual value is emphasized in Quran (holy book of Islam). The aim of the present research paper is “Equality of Men and Women in the Quran: An Analytical Study of Quranic Teachings” with its purpose is to analyse the lessons of equality of men and women in the Quran, the dignity of man, social justice, rights of women and responsibilities of gender at the same time. The analytical interpretative method employed in the study because of the verses in the Qur’ān which highlight the equality in spiritual status of males and females and that both are equally accountable to Allāh and equally called upon to promote good and welfare within society. The Quran has stressed the importance of Allāh, Iclām (faith) and righteousness and the cohesion of matter in such a manner as seen in Surah Al-Ahzab (33:35), Surah An-Nahl (16:97) and Surah An-Nisa (4:1). It empowers women in the uplifting tone of the Quran and recognizing them as a prominent class in their families, society and religion. It also seals cultural differences and social practices with regards to the principles of Quranic teachings. Lastly, the study finds that in terms of equality of the sexes the Quran not only provides an excellent set of principles, but also utilizes the moral and ethical principles of justice, respect, compassion and moral responsibility. It is striving to raise people up in a responsible manner to the message of the Quran which promotes women dignity, harmony in the society and equality of them with the men in modern society.

Keywords: Quran, Gender Equality, Women's Rights, Human Dignity, Social Justice, Islamic Teachings, Equality of Men and Women.

INTRODUCTION

Gender equality is one of the pillars of human dignity, social justice and the harmonious development of the society. Men and women have had different status and rights throughout different cultures, religions and social systems throughout history. The Quran is a guidance for man in the context of human equality, moral responsibility, justice and dignity of man and woman. All the humans are created from a single stump, and the value of a human before Allah depends on his faith, righteousness, good deeds; not through gender, wealth, differences in social groups and family origin. The present study “Equality of Men and Women in the Quran: An Analytical Study of Quranic Teachings” looks into the concept of equality presented in Quran and the principles with respect of being polite, fair, compassionate and mutually responsible.

This is one of the basic teachings of the Quran – that all men are from Adam, women are from Eve. The verses of Surah An-Nisa (4:1) mention that man was created from one soul and recount the obligations and relationships between every individual that he must uphold in order to be devoted to Allah SWT. This teaching includes a basis of recognizing the common humanity and inherent dignity of men as well as women. The Quran does not look at women as lesser, or a demeaned member of society, it has a different view, one of responsibility, righteousness and morality for humans. In view of the Quran's approach to gender relations and the moral obligation of this should help both genders, an important beginning point is to understand the perspective of the Qur'an on gender relations and the rights and duties of male and female.

One important aspect of equality, spoken about in the Quran, is the spiritual value and responsibility to answer to Allah. Quran acknowledges that men and women are individuals that can possess faith, worship, right acts and develop spiritually. The Qur'an has various sayings concerning the belief in women, as well as the belief in men, whether it be in a sensuous way or a devout way, whether with truth or woman or on spending, devout women, truthful women, and so on. It gives forgiveness both and a great reward. Similarly, in the Holy Quran An-Nahl (16:97) it has been mentioned that if he does good, he is not asked anything more, he is a believer, then he will be

given a good life and he will be rewarded for the good. In these verses, how gender is not seen to be sufficient in spiritual ability or foundation to gain God's spiritual rewards. The standard of moral and spiritual value, however, is a robust grasp of faith, character and righteousness.

Issues like the rights and responsibilities of women in relation to economic and social issues, which are addressed in the Quran, have also been discussed here. Sura 4 Al-Nisa (The Women) prescribes the rights of women and men in inheritances while Sura 4 al-Nisa (The Women) recognizes that both men and women receive a share from what they earn. They have importance as a foundation for acknowledging women as rights holders and responsibilities bearers. The design of the Quranic too has also given special consideration for the obligation to be fair, kind and beneficial to the relationship within the family and in the community. These include principles that lead to respecting and equipping women to be treated fairly and with dignity, and consider certain social issues alongside other cultural perceptions. The verses here will give plenty of room for thinking about all these questions from our vision of women's dignity, economic position and role in moral and social life from the pages of the Quran.

Furthermore, the Quran has special mention of the need for unity and partnership between the men and women in fostering moral aspects and social welfare. Believing women and believing men were defined as allies or supporters of each other as they are being told by Surah At-Tawbah (9:71) that they help each other do good and that they hinder each other from doing evil, establish the bowed prayer (Tasbeeh), and practice their duties. Here they are told that they are all at the same time responsible for the moral education of society. However, the vision of the Quran is not only the rights of individuals but the rights of one another, the rights of cooperation and the rights of co-responsibility. These principles focus on an ethical framework to enhance the interaction of men and women in families, schools, work environments and community.

But, before approaching the theme of gender justice in Islam it is necessary to understand the difference between the message of the Quran and the interpretation of religion and culture. Gender roles and women's rights have been thought differently by different Muslim communities and various scientific mechanisms have been put in place to explain their difference. Social norms and history of gender relations in the Muslim world have influenced the understanding of gender roles and women's rights, and a few scientific approaches have been proposed to account for the differences. As a result, some religious practices could be a result of a specific culture or interpretation, and not a consensus regarding the understanding of the Quran. Meanwhile, other rules in the Quran prescribe different rights or responsibilities in certain cases, and there are differing views of meaning as well as potential interpretations and applications of these rules. An analytical study that applies a good balance should consider the verses that have been cited in context of the text and history and not as single provisions that can be equally imposed on a man and a woman. In this way, the study can delve into the principle of equality and justice in the Quran and its complexities in the interpretation.

The current study uses an analytical method for the select verses in the Quran pertaining to human dignity, spiritual equality, economic rights, social responsibility and gender relations. Its primary objective is to emphasize the moral character that is exemplified in Quranic skies of men and women as well as set out directions of justice, equity and respect. The study also aims to distinguish the principles expressed while interpreting the Quran and all the cultural practises which might shape people's vision of the status of women. The research is going to focus on these teachings, and would have to clear up the understanding of gender equality in Quran and its implementation in contemporary society. Its overall message is that there are certain ethical principles outlined in the Quran of value to learn about the dignity of both men and women, duties for acting in the right, and the importance of building harmonious relations based in justice, compassion and common moral obligation.

LITERATURE REVIEW

The role of Women in religious, social, political and economic activities has been discussed by different authors in both the literature and in sacred scriptures of Islam from different points of view. Previous works examine the links and intersections between religious texts, historical context, cultural practices, and contemporary debates on gender justice. The present study will rely upon the classical and contemporary sources to be familiar with the principles found in the Quran regarding equality of men and women and the interpretations of scholars of Islamic studies and feminist view of the principles in the Quran.

(Ali, 2000) can be used to explore the role of men and women in Islam. The starting point to deal with the subject of gender equality in the Quran are the many verses or sayings that discuss unity, responsibility, good deeds, creation and inheritance, and social responsibilities. For instance, in the Quran, verses such as Surah An-Nisa (4:1), Surah Al-Ahzab (33:35) and Surah An-Nahl (16:97) come to the fore in terms of grasping ensembled human dignity and spiritual value. Although the translation is helpful as background for the analysis of the text, scholars may disagree on the meanings of each distinct verse.

(Ahmed, 1992) traced the historical roots--of a modern debate - of gender dynamics in Muslim societies throughout history in Women and Gender in Islam. This work explores the role and position of women and transformation that has occurred as a result of religious beliefs, political and cultural traditions. The study is very

relevant as it calls for the segregation of those principles in Islamic scripture and that of historical custom. This is why this perspective is relevant in the present research as there is a need to have a historical background to find out if the gender discrimination issue is in itself due to any special social and cultural interpretation that Islam teaches.

(Ali K. , 2006), by drawing on the interpretation of the Quran, Hadith and jurisprudence, throws a feminist light on sexual ethics, gender relations and ethics in Islam. It addresses the importance of the Quran in the context of the Hadith and Islamic jurisprudence and emphasizing the importance of looking critically at religious texts, particularly in their context. The relevance of Ali's discussion to the present research lies with highlighting that discussions about gender equality are not only about the content in the scriptures, but also about the interpretations, which result in the way religious principles are interpreted and translated in the lives of the different groups.

Gender sensitive interpretation of the Quran is given by (Wadud, 1999) in his book *Quran and Woman: Rereading the Sacred Text from a Woman's Perspective*. She reads Quran in a thematic manner and also ethical issues discussed in Quran related to Justice, Human Dignity and moral responsibility. Indeed, the work of Wadud has its particular significance in relation to the work at hand which concerns the "morality" and "morality and spiritual woman" within the Quranic context. Although her hermeneutical approach could be applied to different Quranic interpretations, such an application may not be considered perverse 'parts for the whole' or given gender-based understandings; however, a critical gender analysis of the Quran without using her hermeneutical approach would also be wrong

(Mir-Hosseini, 1999) explores issues in the camp regarding religion, religious authority and the reading of Islamic jurisprudence in relation to genres. Her work in this area further demonstrates that attitudes towards gender roles in Muslim societies are dynamic and are influenced by factors such as evolution, law and religiosity. Mir-Hosseini addresses the connections between Islamic law's interpreters and feminists in the equality struggle in the subsequent article "Muslim Women's Quest for Equality: Between Islamic Law and Feminism" (2006). Such works are relevant for the present study because they disambiguate the Quranic text from the laws which are generated in particular contexts and institutions.

(Berhanuddin, 2021) discuss about Maryam or Mary in Thematic-Structural Study. The study is significant to the study of the Quran as the Quranic literally, Maryam is given significance in relation of faith, devotion and obedience to Allah and its purity. A research on her portrayal in a particular thematic would provide some understanding of the portrayal of women in the Qur'an and how it interprets women. Otherwise, if you are expecting to jump to lines of analysis to close on some implications for gender equality you have to read the whole article.

In the paper 'Women Empowerment and Sanctity from Islamic Perspective: Comprehensive Analytical Study' (Qaisar, 2022), explore women empowerment and sanctity from the Islamic perspective. The relevance of the topic to the study due to their connection with the place of women and religious values, dignity and social recognition. By reading this work, the arguments concerning women empowerment in Islamic moral and religious considerations can be detected. The analysis provided and the results obtained should be verified with the original article, and used as the result in a final comparison evaluation.

At the same time, there are more encompassing, descriptive explanations of gender imbalance which may be found in feminist literature more broadly. (de Beauvoir, 1953) will explore the social and historical nature of the status of women and will look at the ways that women have been explained in terms of men (Friedan, 1963) wrote *The Feminine Mystique* which offers a discussion on the social constraints and expectations placed on women, especially in the home and on women in female roles. (hooks, 1984) advocates a broader "pragmatic notion" of feminism that is inclusive of differences in social position, power and experience. Many inequalities exist and they overlap; there is the need to be aware of the differences that women have, and emphasize on overlapping inequalities as stated in (Lorde, 1984). These works provide conceptual frameworks for the analysis of gender discrimination, but have a different degree and context than the Quran's interpretative and religious context.

In his writings (Mill, 1869) criticises the situation of the woman by the law and in life and proposes that opportunities must be equal and individual liberty must exist. (Nussbaum, 1999) considers gender justice from the point of view of human capabilities and dignity and substantive equality in Sex and Social Justice. (Crenshaw, 1989) makes an introduction to an intersectional lens in the paper "Demarginalizing the Intersection of Race and Sex" that highlights how problems of two distinct disadvantages can compound. In "Under Western Eyes: Feminist Scholarship and Colonial Discourses", (Mohanty, 1988) warns against oversimplification in writing about women in Western feminist scholarship and attaches importance to historical context and contextualization. The authors' contributions help to expand the analysis, moving beyond a focus on women as a unified collectively or on assuming women's various cultural world views as a uniform "perceived" to reconstruct them.

(Braun, 2006) present a methodological guide to identifying, structuring and interpreting patterns that emerge from qualitative data in the article, "Using Thematic Analysis in Psychology." Their method can be adopted to examine systematics of verses in the Quran and interpretations given by the scholars regarding the equality of

genders. They can be presented in a themed manner such as the spiritual equality, human dignity, economic rights, family responsibilities, justice and social participation, and they can facilitate a sound analytical process.

As a whole the literature presented reveals a possibility of studying gender equality in the Quran from in text, historical, theological and feminist as well as methodological lenses. General scholarship is provided to give insight in the position of women, religious interpretation and the interaction between religion and social life. Yet, there is still an opportunity for an integrated approach that will examine certain verses from the Qur'ān in relation to the equality of men and women, and take a direct examination of the differences between the scriptural rules and cultural traditions and later jurisprudential ('imālah) interpretations. This contradiction needs to be remedied from the Quranic perspective as propounded in the current study which focuses on common essence, responsibility and dignity and their ramifications. It aims to help develop an overall understanding of the Quran as an ethical roadmap for relationships and interactions between men and women of respect and justice.

OBJECTIVES OF THE STUDY

1. To examine the Quranic teachings on equality between men and women with special reference to their common human origin, spiritual status, dignity, and moral responsibility.
2. To analyze the Quranic provisions concerning women's rights and responsibilities in social, economic, family, and religious life, with reference to relevant Quranic verses.
3. To assess the relevance of Quranic principles of gender equality, justice, and mutual respect in addressing gender discrimination and promoting women's dignity in contemporary society.

RESEARCH METHODOLOGY

The research method used in this study is a qualitative approach with descriptive-analytical method to analyze the principles of men and women equality as presented in the Quran and the issues for equality, dignity of human personality, justice and responsibility of men to women appeared in the Quranic verses. Previously collected secondary data from the English translation of the Quran by Abdullah Yusuf Ali, Quranic verses, books, research articles, Quranic study articles and academic publications related to Islamic teachings and gender equality issues were the basis for this study. A few verses of the Quran show us, for example, what Allah says about the unity of all human beings in language (surah 4:1), in spirit (surah 4:7), in rights of women (surah 4:32), in order of existence (surah 33:35), in responsibilities (surah 16:97), and in/mission on belief (surah 9:71) (lit. "fibre", referring to the Quranic text – so that it could be compiled and transmitted, nota bene). The material collected is analysed thematically, with each theme addressing one of the dimensions of the teachings: spiritual, human dignity, economic rights, family relations, social justice and gender discrimination. In addition the study also takes into account scholarly interpretations to separate out the tekna and compare the cultural practices and misinterpretations of gender relations from the Quran in Muslim societies. The analysis is based on three purposes of the study and tries to illuminate the selected texts from relevant text and thematic contexts. Primary survey is not there; there is no experimental investigation as the research is about to textual analysis and scholarly literature in other sources. Interpretation of already selected sources (through critical and systematic approach) to grasp the relevance of the present context in society regarding equality and justice and mutual respect in women and men as seen from this particular context in Quran.

DISCUSSION

Based on the character of this study, the following are three major objectives of the present study: Identification of the values, moral obligation and indication of equal origin, spirituality and dignity for men and women in the Quran; Studies on the rights of women and their duties towards society, economy and their families from the aspect of religion; Studies on the contextual relevance of the values of justice, equality and mutual respect of the Quran. The above objectives, when discussed, they reveal that the Quran has set an ethics and spiritual protocol where both males and females are acknowledged as worshippers with dignity and values are measured by the presence of faith, righteousness and good governance in human behavior. However, a full understanding of the meaning requires that the verses be interpreted in the contexts in which they occur, and that they be separated out from what he has taught about customs and additional elaborations of the meaning, over time.

Objective 1: To look at Quranic teaching of equality of men and women especially their common humanity, their equality in regard to spirit, dignity and moral responsibility. The unity of humanity was a fundamental basis of the Quran, and a cornerstone of Muslim faith. Oneness of not only the faith, but also the human kind has been one of the points on which Quran walks, and it is one of the pillars of the Muslim religion. The origin of human beings is clearly explained by Surah An-Nisa (4:1) which states that humans have been created from a single soul, showing that all the human beings who are created have a common origin and are responsible to Allah. This teaching dovetails into a recognition that men and women are created in His image, made in His likeness, and are of one flesh, and should be respected and treated with dignity. Also, the use of the term "Muhammad" as a replacement of "Muhammad bin Abdullah" and "humaynah" instead of "humayun" in the Quran indicates the

spiritual equality of men and women. The Quran also emphasizes spiritual equality by recognizing that both men and women made a commitment to a religious path, both have to answer to their morality. Other similar attributes such as Muslim men, Muslim women, patient men, patient women, charitable men and charitable women, are also explicitly mentioned in Surah Al-Ahzab (33:35). The Word is now connected with faith and righteousness and it makes no mention of men and women. Likewise, Surah An-Nahl (16:97) has revealed to us that the virtuous women and men are promised a good life and reward. All these teachings confirm women's equality in ability to grow spiritually and morally to the same goals as males. In general, the emphasis of the discussion lies with the view that the Quran views a man and a woman as moral agents who are responsible for their spiritual valuations with regard to their relationship with Allah and their actions. The principle can be used to present a proper moral condemnation of some of the perspectives on women leading to their marginalisation based on religion/morals.

Objective 2: Analyzing the provisions in the Quran regarding women and their rights and responsibilities in the social, economic, familial and religious spheres with emphasis on relevant Quranic verses. There are some verses in the Quran concerning women and their rights that pertain to money, inheritance, work, family affairs and duties. Muslims have prescribed shares for inheritances for men and women -- as mentioned in Surah An-Nisa (4:7) -- and the inheritance rights for women are laid out in the Islamic law. Women and men get their respective share out of what they bring, as described in the Qur'an (Surah An-Nisa, 4:32), which justifies their recognition, at least as regards their effort and contribution. First, the importance of these provisions is that they approach women's rights in the framework of religion and ethics as opposed to privileges that depend on and utilize social norms. Kindness towards others, fairness, and responsibility for the family and community are also highlighted in the Quran in these discussions on the family and community. In Surah At-Tawbah (9:71) the believers men and women have been described as they are "the supporters of each other", encouraging good things and warning of bad ones. It signifies that in religion as well as in society, the role of a male and a female is the same, they are participating in the process of moral growth in society. There are some circumstances however in which other rights are given to, or other responsibilities are taken on, the Quran; and some verses are interpreted differently in terms of their rights. Equality can thus not be 'absolute', that is equality in all legal acts, as females and males are treated equally. On the contrary, the analysis has to take into account the rights that are expressly provided in the text, the purposes of the relevant provisions and the interpretations through which these should be applied. The concept of the Quranic teachings which can be utilized for discussing the necessity of using the concept of dignity of women and economic recognition, responsibilities in family and in religious and social life is significant.

Objective 3 To explore how the equality of genders, justice, respect and harmony as summarized in the following Quranic guidelines can be applied to address issues of gender discrimination and the dignity of women in contemporary society. The theme of justice, righteousness, compassion and mutual responsibilities that are contained in the Quran is still applicable to today's debates on gender discrimination. Unequal opportunities for education and participation in the economy, decision-making and public life continue to affect the opportunities and social standing of women in many societies. These deliberations can be facilitated by human dignity and moral responsibility and justice as enshrined in the Quran. However, as with all issues it is imperative to distinguish what is taught in the Quran from cultural norms that are appropriate or acceptable within the culture and are adequately textually supported and do not pose reason for differential treatment and limiting women freedoms. The attitudes towards religious provision among the different Muslim communities have arisen due to their history and religion and they are not uniform. There is a possibility of a more informed discussion on women's rights and responsibilities, by carefully reading the Quran coupled with proper interpretation by scholars. Mutual support concept as mentioned in Surah At Tawbah (9/71) also can be put into practice, in case of fostering cooperation and mutual responsibility in today's society. Similarly, in the Qur'an, as with many other parts of the scripture, there is talking about righteous action, but not the inferiority of the women compared to men, when the focus is on the ethic of doing the right action and not on gender. When used in positive terms they can foster a respect for the dignity of women, equity towards women, a sense of responsibility in family relations and positive involvement in community life.

Taking all three of these considerations into account, the Quran highlights the common nature of humans equal in both sexes, the spiritual level of both, and the moral obligation of both, and covers subjects concerning their rights and responsibilities in diverse ways. Its teachings related to human dignity, inheritance, earnings, righteousness and mutual support would serve as significant stepping stones in gender equality Islamic perspective. Also the study highlights the distinction between scriptural principles and cult practices, and the right interpretation of relevant scriptures. A balanced presentation of Quranic instructions can be the foundation for positive dialogue about the concept of equality between men and women and encourage a culture of honour, fairness and respect in the modern world between men and women.

OVERALL CONCLUSION

The present study "Equality of Men and Women in the Quran: An Analytical Study of Quranic Teachings" proves that the Quran gives a mighty support to establish the dignity, value and rights of man and woman from a spiritual,

moral and ethical perspective. The Quran reveals that all the human beings are of one family, share a common religion (Islam) of good behavior, righteousness and social duty, and that both men and women are capable to grow spiritually; and that both are responsible to Allah with regards to their belief and their deeds. Another distinguishing feature was that there would be a stark contrast between the wages of good deeds and evil deeds, as described in Surah An-Nisa (4:1), which points to the common origin of human beings and in Surah Al-Ahzab (33:35) there would be explicit mention of the goodness and excellence of the believing ones, both males and females, and their forgiveness and great reward. Similarly, the Quran says (Al-An Nahl 16:97), that good deeds will never be forgotten by Allah on the part of any women or men. On the one hand, these verses are an unequivocal endorsement of a rule that places "gender" behind the granite of an individual's worthiness – or moral superiority.

The research also reveals that there are valuable rights and duties of women in various dimensions which are recognized in the Quran such as economic, social, family and religious. In Surah An-Nisa (4:7) and Surah An-Nisa (4:32) the rights and the individual entitlements of women have been clearly stated as aspects of the Quranic teachings regarding both income and inheritance in general. Furthermore, there are verses that mention men and women as helpers to each other in Surah At-Tawbah (9:71) and they have a mutual relationship of helping with righteousness and benefits for the society. The teachings go against the notion of women as weaker sex and it is wrong for women to not have a moral and religious voice. In some places, the text also gives specific privileges and duties to men or women in a specific context, however, this cannot be interpreted or claimed as a uniform statement of women's inferiority, but must be considered in its context – textually, historically and interpretatively. The study also underscores the need to differentiate between Quranic teachings and cultural norms and social behaviors that can impact perceptions of women's status. Just because women were given lesser rights and freedom of action should not always be assumed as an implementation of the Quranic command, and should instead be considered based on the verses and their interpretations. Such a reflective and nuanced knowledge of the Qur'an has therefore the power to help rectify misconceptions, and promote positive conversations in Muslim communities regarding gender relations. The values and principles outlined in the Quran – such as justice, compassion, righteousness and responsibility – are still relevant and timeless in today's work of combating discrimination and promoting respectful relationships.

In the Holy Quran, it could be concluded that the conception of equality in humans is very significant and important, as man and woman are humans, are spiritually responsible, have dignity and are morally responsible. Teach the importance of the value of both men and women; and impart knowledge on the concept of being "just and fair" in personal and social relationships. The study also includes supporting evidence of the Quran as a book of ethical values, based on which the equality of women and attributing dignity to them is mentioned and the virtues of their souls is also highlighted while discussing their rights and responsibilities, both. A more equitable and just society, characterized by a balance of the precepts of faith, compassion and justice, can be achieved through a balanced presentation of the teachings of the Holy See, thereby providing states and societies with increased mutual respect, which is the polar opposite of iniquitous discrimination.

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