




## ORIGINAL RESEARCH PAPER

# Examining Applied Models of Humanities in Addressing Social Challenges and Providing Meaning to Life: A Quranic Perspective on Women's Empowerment in Contemporary Society

Mohammad Javad Hasanzadeh Mashkani<sup>1\*</sup>

1.\*Ph.D. Islamic teachings. Faculty of Theology. Farabi Campus University of Tehran, Qom, Iran. (Corresponding Author)

ARTICLE INFO		ABSTRACT	
<b>Article History:</b> Received: 28 February 2024 Revised: 20 April 2024 Accepted: 25 May 2024		<b>SUBJECT &amp; OBJECTIVES:</b> The main subject and objective of this article is to analyze the divine identity of women based on the models of the Quran. As an example of a pure life in the modern era, seeking explanatory theories can help deal with contemporary social challenges. The main goal of the research is to show a revelational solution by looking at contemporary social challenges in the modern era with a special look at women's issues.	
<b>Key Words:</b>  <i>Quranic Womanhood</i>  <i>Gender Complementarity</i>  <i>Islamic Resistance Models</i>  <i>Spiritual Equity</i>  <i>Revelational Feminism</i>		<b>METHOD &amp; FINDING:</b> This research uses a qualitative methodology, including library research, critical analysis of Islamic texts, and an examination of Quranic verses and narrations. Based on the findings of this research, it is possible to show the Islamic model of Muslim women as an effective solution to facing contemporary social challenges. Also, the identity of Muslim women in the Holy Quran is not only defined based on divine and human values but also is presented as one of the basic pillars of Islamic resistance. The Quran has introduced women and men as equal in creation, responsibility, and achievement of perfection. Additionally, This research demonstrates that Quranic models, particularly models such as Āsīya, Maryam, and Jochebed, the mother of prophet Moses, highlight women's significant role in overcoming spiritual and social challenges. Their examples provide insights into gender equality and resilience within Islamic teachings.	
<b>DOI:</b> <a href="https://doi.org/10.22034/imjpl.2024.10189">https://doi.org/10.22034/imjpl.2024.10189</a>		<b>CONCLUSION:</b> By presenting models such as Āsīya, Maryam, and Jochebed, their key role in overcoming spiritual and social challenges is pointed out.	
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## Introduction

The role of women in human societies has always been one of the most significant social and cultural issues. In the modern era, societies face numerous social challenges, such as gender inequalities, identity crises, and the diminishing role of spirituality in daily life. These challenges necessitate the development of practical models and theories in the humanities that can promote a virtuous and meaningful life in contemporary times. In this regard, the Quran, as a rich source of divine teachings, offers models that can effectively address these challenges.

In Islam, women are considered a central element of society, endowed with a sublime status that is deeply connected to their identity and human dignity as outlined in the Quran. The Quranic perspective on women is not gender-based but humanistic and divine, recognizing them as equal to men in the pursuit of human perfection (Moṭaharī, 1997, p. 45).

Historical examples, such as the comparison of women's status before and during the early Islamic era, illustrate this transformation. At a time when the buying and selling of women, their inheritance, and their humiliation were common practices, not only among Arabs but also among other nations, Islam introduced a revolutionary change. The condition of women in medieval Europe, where

they endured physical hardships, heavy domestic labor, and sexual exploitation, was even worse than that of women in pre-Islamic Arabia (Lloyd, 2001, pp. 52-57).

By breaking with tradition and establishing a new foundation, Islamic law portrayed women as beings no different from men in their essential human identity. It granted them a renewed identity in achieving human excellence and divine values. As Ibn Sīnā stated, the distinction between male and female arises after realizing the human essence and is not intrinsic but rather an accidental attribute (Ibn Sīnā, 1956. p. 224).

From the early days of Islam to the present, Muslim women have played a significant role alongside men in preserving and sustaining the Islamic community (Maṣāherī, 1991, p.34).

This article focuses on the status of Muslim women in the Quran, examining how Quranic models of resilient women can serve as practical frameworks in the humanities to address contemporary social challenges and achieve a virtuous life in the modern era. This research analyses Quranic verses and Islamic traditions to propose a practical model for gender equality and spiritual empowerment. By reinterpreting the Quranic perspective on women, this study provides a framework for addressing contemporary social and identity challenges in the modern world.

## **Theoretical Foundations**

### **1. Quranic Womanhood: Divine Blueprint for Female Identity**

The Quran establishes women as independent beings endowed with intrinsic dignity (The Quran, 4: 1) and equal spiritual capacity (The Quran, 33: 35). This identity transcends cultural or historical limitations, offering a timeless framework where women's roles—as scholars, leaders, and moral exemplars—are derived from divine revelation rather than societal norms. Figures like Āsīya (The Quran, 66:1 1) and Maryam (The Quran, 3: 42) exemplify this paradigm, demonstrating how Quranic womanhood integrates faith, intellect, and resilience without conflating equality with uniformity.

### **2. Gender Complementarity: Balance Without Hierarchy**

Islamic teachings affirm that men and women share equal ontological worth but fulfill complementary social and biological functions (The Quran, 2: 228; 4: 34). This principle rejects both patriarchal oppression and unisex homogenization, recognizing that distinctions in roles (e.g., motherhood, leadership) serve collective flourishing. The Quran's emphasis on mutual responsibility (The Quran, 9: 71) and equitable reward (The Quran, 3: 195) ensures that complementarity never justifies inequality but rather reflects divine wisdom in creation.

### **3. Islamic Resistance Models: Faith-Based Empowerment**

The Quran memorializes women who resisted oppression through diverse strategies—Āsīya's defiance of tyranny (The Quran, 28: 9), Maryam's steadfastness against stigma (The Quran, 19: 20–22), and Jochebed's strategic protection of Moses (The Quran, 28: 7). These models provide a template for contemporary struggles, validating that resistance may manifest as public activism, quiet perseverance, or intellectual leadership, all grounded in *Tawhīd* (divine unity) and moral courage.

### **4. Spiritual Equity: The Foundation of Gender Justice**

The Quran unequivocally states that women and men are equally accountable and rewarded for their deeds (The Quran, 40: 40; 49: 13). This spiritual parity undermines any theological justification for discrimination, establishing that proximity to God depends solely on piety and action, not gender. Verses like The Quran, 33:35—which parallel the virtues expected of both sexes—reinforce that societal roles must never compromise this fundamental equity.

### **5. Revelational Feminism: An Islamic Liberation Framework**

Distinct from secular feminism, Quranic teachings offer a liberation theology that combines rights (e.g., inheritance, education) with spiritual purpose. Revelational feminism

critiques patriarchal misinterpretations while centering divine justice: for example, the Quran's restoration of women's economic agency (*The Quran*, 4: 32) and its condemnation of female infanticide (*The Quran*, 81: 8–9). This framework empowers Muslim women to address modern challenges—from workplace discrimination to political marginalization—through Islam's revolutionary egalitarian principles.

### Literature Review

The scholarly discourse on women's empowerment in Islamic contexts has developed through three primary approaches, each with limitations that this study addresses through its original Qur'anic framework. Traditional Islamic scholarship, exemplified by 'Azīzah al-Hibīr's *Islam, Law and Custom: Redefining Muslim Women's Rights* (1997) and 'Amīnah Wadud's *Qur'an and Woman: Rereading the Sacred Text from a Woman's Perspective* (1999), has typically examined gender roles through Fiqh-based interpretations that emphasize complementarity while neglecting the Qur'an's principle of ontological equality (Spiritual Equity).

Classical exegetical works like al-Ṭabarī's *Jāmi' al-Bayān 'an Ta'wīl Ayāt al-Qur'an* and Barbara Stowasser's *Women in the Qur'an, Traditions, and Interpretation* (1994) document women's historical status but often limit their analysis to domestic spheres,

overlooking Qur'anic narratives of female public leadership such as Queen Bilqīs (*The Qur'an* 27: 23–44). This gap persists in modern traditionalist works like Asghar Ali Engineer's *The Rights of Women in Islam* (2008), which discusses women's rights without fully developing Qur'anic womanhood as a comprehensive paradigm.

Western feminist scholarship, including Leila Ahmed's *Women and Gender in Islam: Historical Roots of a Modern Debate* (1992) and Fatima Mernissi's *The Veil and the Male Elite: A Feminist Interpretation of Women's Rights in Islam* (1991), effectively critiques patriarchal structures but employs secular frameworks that disregard Islamic epistemology. While valuable for exposing oppression, these works frequently miss the potential of revelational feminism, particularly the Qur'an's progressive economic provisions (4: 32) and spiritual egalitarianism (33: 35) that anticipated modern feminism by centuries. Postcolonial feminists like Lila Abu-Lughod in *Do Muslim Women Need Saving?* (2013) challenge this binary but fail to systematically engage with Qur'anic resistance models as empowerment templates.

Contemporary Islamic feminists have made significant contributions through works such as Asma Barlas's *"Believing Women" in Islam: Unreading Patriarchal Interpretations*

of the *Qur'an* (2002) and Sa'diyya Shaikh's journal article "*Islamic Law, Sufism, and Gender: Rethinking the Terms of the Debate*" (2012). However, three critical gaps remain in this scholarship. First, few studies connect the *Qur'an's* spiritual parity (40:40) with concrete social applications to modern challenges like digital gender divides. Second, while figures like Maryam and Āsiya are frequently referenced (e.g., in Aysha Hidayatullah's 2014 *Journal of Feminist Studies in Religion* article), their stories are rarely analyzed as integrated *Qur'anic* resistance models offering diverse strategies from quiet perseverance to public confrontation. Third, discussions of gender complementarity in works like Kecia Ali's *Sexual Ethics and Islam: Feminist Reflections on the Qur'an, Hadith, and Jurisprudence* (2006) typically focus on family contexts without extending to public leadership roles.

This study makes three significant contributions to existing literature. First, it develops an original framework integrating five innovative conceptual pillars—*Qur'anic* womanhood, gender complementarity, Islamic resistance models, spiritual equity, and revelational feminism—that bridge the persistent gaps between textual analysis and contemporary implementation. Second, it moves beyond the deconstructive approaches of Wadud

and Barlas or the secular critiques of Mernissi and Ahmed to offer concrete, measurable empowerment strategies rooted in *Qur'anic* epistemology. Third, it provides empirical validation through case studies of successful implementations, addressing the theoretical limitations of classical works like al-Ṭabarī's exegesis or Stowasser's historical analysis. By systematically connecting spiritual equality with social application and resistance theory with actionable models, this research offers a transformative paradigm.

Therefore, many studies have been done on the topic but none of them have addressed the challenges of women in the modern era in a problem-oriented manner. For example, the article '*Contemporary Iranian Women and the Explanation of Some Factors Underlying Identity Challenges and Consequences*' Written by Ḥādī Beigī Malekābād, does not refer to *Quranic* solutions. Also, the article '*Investigating the Problems of the Modernization Process in Contemporary Iran and Its Effects on Globalization*' Written by Yūsuf Aḥmadī Qāsemābād Soflā, ignores the role of women in the challenges of the present era. By examining various *Quranic* aspects of women in the challenges of the modern era, this article fills the gap in previous studies, making it unique and necessary. Moreover, the article '*Social Pathology of Women's Issues*' by Fātemeh Moḥebbī has addressed the biological aspects of the

problem to some extent, but the Quranic solution is not explained in it. Also, the article *'What is the most important issue for women today? (Experts' Perspective on Women's Issues)'* written by a group of authors, statistically addresses the challenges of women from the perspective of experts, in which the Quranic solutions are not well explained.

### **The Identity and Authenticity of Women Based on Divine Verses**

The study of the human body includes physiology and anatomy (Villa-Forte, 2022, p. 33). However, the Quran introduces women as independent beings endowed with human dignity. In numerous verses, women and men are described as equal in creation, possessing the same potential to achieve spiritual and human excellence. This perspective stands in stark contrast to the demeaning views held toward women in some pre-Islamic societies. By presenting role models such as Āsīya, Maryam, and Jochebed, the Quran highlights the role of women in spiritual and social resistance.

This Quranic perspective on women has the potential to serve as a practical model for the humanities. In contemporary research and theorizing, this concept can be utilized to address identity challenges and gender inequalities, especially in the modern era, where issues related to women's rights and status have gained greater significance. The Quran consistently

emphasizes the principle of equality between men and women, portraying them as equal in creation and human dignity. In this respect, Allah said, *"Indeed the muslim men and the muslim women, the faithful men and the faithful women, the obedient men and the obedient women, the truthful men and the truthful women, the patient men and the patient women, the humble men and the humble women, the charitable men and the charitable women, the men who fast and the women who fast, the men who guard their private parts and the women who guard, the men who remember Allah greatly and the women who remember [Allah greatly]—Allah holds in store for them forgiveness and a great reward"* (The Quran, 33: 35).

The aforementioned verse is the manifestation of this perspective, affirming the equality of men and women in faith, worship, and fulfilling responsibilities. This verse demonstrates the equality of men and women in worship, faith, and righteous deeds. The identity and authenticity of Muslim women in the Quran are rooted in shared creation, human dignity, and spiritual potential. The Quran addresses specific and shared issues related to women in approximately 200 verses (Mehrizi, 2003, p. 14).

The inclusion of around two hundred verses on women's issues in the Quran underscores the importance of this topic. The Quran not only highlights the commonalities between



men and women but also acknowledges certain natural differences or specific roles for women within the framework of divine wisdom. This balanced perspective creates a space that can directly inspire policymaking and anthropological discussions. Consequently, leveraging this Quranic capacity to analyze women's issues in contemporary contexts not only helps address challenges but also may provide a dynamic and adaptable model for achieving social justice and redefining.

This divine and human identity of women can serve as a practical model in the humanities to address identity challenges and gender inequalities in the modern era. By emphasizing the equality of men and women in creation and human dignity, the Quran offers theories that can strengthen women's identities and social roles, contributing to a virtuous life. By referring to the creation of women from men, the Quran not only affirms the equality of men and women but also establishes the independent human identity of women, placing them on the path of human perfection ([The Quran, 16: 72](#)).

This perspective allows women to act independently and effectively in their spiritual and social growth. In the Quranic view, women are not merely complements or supporters of men but are beings who can independently pursue their path of growth and excellence. This

intellectual, social, and spiritual independence enables women to play an active and impactful role in society. The Quran's emphasis on the spiritual potential of women also highlights that lofty goals such as divine proximity and eternal happiness are attainable for all humans, regardless of gender ([The Quran, 33: 35](#); [Javadi Āmoli, 2002, p. 249-253](#); [Wadud, 1999, pp. 32-35](#)).

The creation of men and women in the Quran is described in a way that allows women, while preserving their human dignity, to function as independent and capable beings. In this respect, Allah said, "*O mankind, fear your Lord, who created you from one soul...*" ([The Quran, 4: 1](#)).

This verse refers to creation from a single soul, signifying the equality and partnership of men and women in creation. Additionally, it expresses the fundamental unity and interconnectedness of men and women, not only indicating a single source of creation but also representing equal value and status in terms of human dignity within the system of creation. The phrase '*created you from one soul*' clarifies the concept of equality between men and women, as both genders are described as originating from the same source. This reference to 'oneness in origin' suggests that men and women both carry abilities, talents, and responsibilities that play a symmetrical and proportionate role in advancing life and human development

(The Quran, 4: 1; Javadi Āmoli, 2002, p. 195-199; Wadud, 1999, pp. 15-18).

This oneness in creation also grants women an independent meaning. Unlike some historical and social perspectives that may imply the inherent superiority of one gender over the other, the Quranic text, with its approach to creation from a 'single soul,' highlights the status of women as independent and worthy beings. Such an interpretation emphasizes that women are not dependent on or subordinate to men but, while maintaining human and social bonds, possess an independent identity and act capably (The Quran, 4: 1; Javadi Āmoli, 2002, p. 98-100; Barlas, 2002, pp. 132-135).

Furthermore, the opening phrase of the verse, '*O mankind*,' addresses all humans without distinguishing between men and women. This universal address carries a broad meaning, indicating that all humans, regardless of gender, must pay attention to their status, relationship with God, and moral responsibilities. The verse not only refers to the partnership of men and women in creation but also provides a foundation for broader ideas such as gender justice, legal equality, and the inherent dignity of every human being (The Quran, 4: 1).

Therefore, a deep analysis of this verse reveals that Islam's perspective on men and women begins with existential unity and establishes a framework for achieving balance in

gender relations—a concept that can serve as a model for thoughts and laws in Islamic societies. This analysis is particularly derived from the following verse: "*So their Lord responded to them: 'I will not allow the deed of any doer among you, male or female, to be lost'*" (The Quran, 3: 195).

### **Physical and Spiritual Creation**

The creation of women in the Quran is presented as that of a complete and independent being, distinct from men. The Quran regards the creation of women as a sign of divine wisdom and a manifestation of God's beauty and grace. This perspective is derived from the following verse, where Allah said, "*So that He might make clear to you what you did not know'*" (The Quran, 3: 66).

This verse refers to the creation of men and women as complementary beings. From the Quranic perspective, the creation of women signifies the equality of men and women, presenting them as two complementary components in the construction of the world. The creation of women embodies beauty and gentleness, contrasting with the strength and wisdom of men, and this balance forms the foundation for establishing a stable Islamic family and society (The Quran, 4: 1; Javadi Āmoli, 2002, p. 338).

The abovementioned verse, which refers to understanding and distinguishing truths, reflects the Quran's general approach to human self-awareness and



relationships. This verse reminds humanity to transcend its limited perspective to attain a deeper understanding of the world's system and divine wisdom. In this context, the creation of men and women as complementary and constructive beings provides a model for better understanding the principle of harmony and unity in the universe (*The Quran*, 4: 1; Javadi Āmoli, 2002, p. 338).

Moreover, the Quran emphasizes the inherent qualities of women, portraying them as embodiments of gentleness, beauty, and grace, while men are characterized by strength and wisdom. These differences do not imply incompatibility or the superiority of one over the other but rather create a natural harmony within the structure of the family and society. Indeed, the Quranic worldview believes that these complementary traits play a significant role in achieving an ideal and balanced society.

The formation of an Islamic family is based on this balance. Men and women each have specific roles derived from their creation; these roles complement one another and are designed to achieve goals such as love, justice, and human progress. When society recognizes this balance and harmony, a stable foundation for human relationships is formed, which can strengthen spiritual standards and lead to material growth (*The Quran*, 2: 187; 30: 21; Javadi Āmoli, 2002, p. 395-397).

The spiritual creation of women also refers to their spirituality, chastity, and educational responsibilities. In numerous verses, the Quran presents women as models of piety and morality who can raise faithful children. For example, Jochebed, the mother of the prophet Moses, is introduced as a model of sacrifice and dedication in preserving faith and family (*The Quran*, 28: 7).

Therefore, from the Quranic perspective, the creation of women not only signifies their existential dignity but also introduces them as one of the fundamental pillars of world-building. The creative collaboration of men and women together is an image of the magnificence of the system of creation and divine wisdom, which should be better understood through deeper reflection on Quranic verses. This spiritual creation and innate distinctions allow women to play more effective roles in society. The Quran presents women as models of chastity and piety who can endure and resist life's hardships and adversities (Moṭaharī, 1997, p. 85).

A resilient woman is one who, based on Quranic teachings, educates herself and her community.

### **Innate Advantages**

In the Quran, women are introduced as beings with unique innate advantages. The Quran honors women for their

specific roles in spiritual and social development. These advantages are evident in numerous verses, including the following verse: “*When the angels said, 'O Mary, indeed Allah has chosen you and purified you and chosen you above the women of the world'*” (The Quran, 3: 42).

This verse is part of the divine message to Maryam, where God chose and purified Her, granting Her a special distinction among the women of the world. This divine selection reflects the unique spiritual and human status of women in Quranic teachings, bestowing upon them immense and unparalleled dignity.

Although philosophers define the soul as the first natural sense (Afḍalī & Ghasempour, 2014, pp. 1-17), it must be said that the story of Maryam, as a woman who, through patience, piety, and faith, carried a heavy responsibility, is an exemplary model of the spiritual strength that the Quran attributes to women. Her status is not limited to chastity and purity but extends to an active and pioneering role in human history. This underscores the fact that women, like Maryam, can be central to significant historical transformations and provide dynamic models of resilience in the face of adversity (The Quran, 3: 42-43).

The role the Quran assigns to women is not confined to domestic or limited functions but presents them as active and influential beings in various

fields of life, such as jihad, and social, and cultural activities. From the Quranic perspective, the concept of distinction and divine selection mentioned in the verse is based on the foundational merit that God grants to those who demonstrate faith, piety, and responsibility in fulfilling divine missions (The Quran, 33: 35; 9: 21).

This profound perspective on women highlights their fundamental importance, not only within the family but also in broader social contexts. ‘Allama Ṭabāṭabā’ī, in his comprehensive exegetical analysis of this verse, considers Mary's selection as a reflection of the general distinction of women in the Quran, making them worthy of playing pivotal roles in the human world and Islamic resistance. From this viewpoint, figures like Mary are not only religious models but also examples of spiritual and human leadership.

This analysis demonstrates that the Quran has a comprehensive view of the importance of women, acknowledging not only their spiritual dimension but also their power to influence the progress of human societies. Thus, the divine selection of Mary signifies the immense potential that a capable woman can achieve through piety, knowledge, and wisdom, leaving a lasting legacy not only for herself but also for society. This verse refers to Mary's selection and purification for a divine mission,

granting her a unique distinction. These innate advantages allow women to attain a special status in the model of human and Islamic resistance. Women in the Quran are celebrated as influential figures in historical movements, highlighting their unique qualifications for significant roles in Islamic resistance. These advantages enable women to play effective roles in various social contexts, from jihad to cultural activities, and serve as pillars of faithful families (Ṭabāṭabā'ī, 1996, Vol. 3, p. 128).

### **Equality in Agency and the Pursuit of Excellence**

The Quran considers men and women equal in various fields, such as worship, knowledge, politics, and jihad and does not attribute inherent superiority to one over the other. This equality allows women to play active roles in social and political spheres. One of the most important areas of equality is the domain of agency and the pursuit of excellence. The verse, "*So whoever does an atom's weight of good will see it*" (The Quran, 99:7) refers to the equality of men and women in righteous deeds and spiritual excellence. Muslim women possess the freedom of choice and agency, which establishes them as independent individuals in society. This is particularly evident in economic and social matters. In Islam, women are free to manage their wealth and assets without needing the

permission of their husbands or financial guardians (Moṭaharī, 1997, p. 89).

This equality also relates to women's roles in the family and society. A Muslim woman, in addition to fulfilling her roles as a mother and wife, can also engage in social activities. For example, women who participate in jihad and Islamic resistance effectively fulfill their educational and supportive roles in the family, and this impact extends to broader society (Maṣāherī, 1991, p. 76).

In the model of a resilient woman, rationality plays a fundamental role. The belief that women in Islam have limited rationality and are unsuitable for social roles is a non-Islamic notion rooted in misconceptions. From an Islamic perspective, men and women possess equal rational faculties, and any differences pertain to the interplay between rationality and emotions. In other words, the levels of rationality and emotions in religious teachings, such as those in *Nahj al-Balagha*, refer to differences that regulate social and familial relationships, not to any inherent weakness or deficiency in women. Moreover, this rationality is the same faculty that serves as a criterion for closeness to God, and there are no gender-based limitations in this regard.

From this perspective, the role of a Muslim woman is defined, not only by individual rationality but also by her social status. Islamic teachings emphasize that the differences between

men and women in managing life reflect the complementary nature of their roles, not the superiority or deficiency of one over the other (The Quran, 2: 286; Sharīf al-Raḍī, Sermon No. 80).

### **Equality in Actions and Their Outcomes**

In the Quran, men and women are equal in their actions, and no inherent superiority is given to one over the other. This equality in actions and their outcomes is derived from the following verse: *“And whoever does an atom's weight of good will see it”* (The Quran, 4: 124).

A Muslim woman, like a man, is capable of performing good deeds and receiving divine rewards. This equality in abilities and the outcomes of actions highlights the unparalleled role of women in Islamic society (The Quran, 16: 97; Wadud, 1999, pp. 32-35).

Accordingly, Muslim women, like men, have the ability to perform righteous deeds and receive divine rewards. This equality in abilities and spiritual outcomes demonstrates the unique and unparalleled status of women in Islamic society.

Given the social challenges of the modern world, analyzing the status of women and presenting practical models and theories in the humanities to address these challenges is essential. In the context of contemporary issues, a special focus on women's rights, roles, and opportunities can provide a more comprehensive framework for solving social problems. Examining the

interaction between religion and the humanities in this regard helps identify the fundamental capacities of women and creates a foundation for their greater empowerment in facing social changes society (The Quran, 3: 195).

Historically, it is reported that Asma bint ‘Umayy, one of the women who migrated to Abyssinia, returned with her husband, Ja'far ibn Abi Talib, and went to the wives of the Prophet Muhammad. She asked, “Has anything been revealed in the Quran about women?” They replied negatively. She then went to the Prophet and said, “Women are at a loss.” The Prophet asked, “Why?” She replied, “Because women are not praised in the Quran like men.” At this point, God revealed verse 35 of Surah Al-Aḥzāb, as mentioned above, which contains several shared values, affirming that men and women are equal in acquiring various human qualities (Moḥammadī Ray-Shahrī, 1983, Vol. 9, pp. 94-95).

### **Social Status**

The Quran pays special attention to the social role of women, presenting them as influential elements in society. Muslim women in the Quran are described as believers and doers of good who can play a role in building an Islamic society. This is derived from verse 35 of Surah Al-Aḥzāb, which encourages women, alongside men, to participate in constructing a righteous society: *“Indeed, the Muslim men and Muslim*

women, the believing men and believing women..." (The Quran, 33: 35).

The social status of Muslim women, based on Quranic teachings, transcends conventional social limitations. Women in the Quran are introduced as defenders of religion and Islamic values, serving as models for all believers. This social role enables women to participate in various cultural, social, and political fields (Ṭabāṭabā'ī, 1996, Vol. 2, p. 112).

In other words, the Quran pays special attention to the status and social role of women, presenting them as effective members of Islamic society. Muslim women in the Quran are recognized as faithful and virtuous individuals who have the power to influence the formation and strengthening of Islamic society. This perspective is evident in verses such as verse 35 of Surah Al-Aḥzāb, where both men and women are called to participate in building a righteous society committed to divine teachings. The message of these verses is clear i.e., women, like men, play a key role in realizing Islamic values (The Quran, 33:35; Ṭabāṭabā'ī, 1996, Vol. 2, pp. 334-337).

From the perspective of revelation, women not only share a high status with men in terms of human values and dignity but are also honored and valued in certain aspects. For example, the Quran describes women as a source of greater comfort for men (The Quran, 7:189), and considers the status of motherhood and being an 'Umm (mother) as one of their

distinctions. The term 'Umm in Arabic means origin, foundation, and starting point, similar to terms like 'Umm al-Kitab (Mother of the Book) and 'Umm al-Qura (Mother of Cities). This concept reflects the central role of mothers in the family as founders and sanctuaries for their children (Mahdavi Kani, 2009, pp. 224-225). Additionally, women, given their greater responsibilities and duties, hold a special social and familial status (The Quran, 29: 8).

In the modern era, facing complex social challenges, the need to analyze issues related to women and provide solutions based on the humanities has become more pronounced. Practical models and theories addressing women's issues must integrate religious and modern perspectives.

### **A Quranic Model for Women in the Modern Era**

The Quran presents models of resilient women who have played prominent roles in human history:

#### **1. Āsīya, the wife of Pharaoh**

Āsīya, through Her faith in God and resistance against oppression, is an example of standing up to tyrannical powers. The Quran said about Her, "My Lord, build for me near You a house in Paradise" (The Quran, 66: 11).

Āsīya symbolizes spiritual resilience against tyrannical systems and serves as a model for contemporary women. In other words, one of the most prominent models is Āsīya, the wife of Pharaoh. By



resisting Pharaoh's oppressive regime and believing in God, she embodies spiritual resilience that can be relevant in any historical period. Her status shows that resistance against oppression is possible even when one lives under authoritarian rule (The Quran, 66: 11; Javadi Āmoli, 2002, p. 155-158; Hosseinī Tehrānī, 2001, Vol. 3, pp. 145-148).

## 2. Maryam (Mary)

Maryam is a symbol of chastity and faith, positioned in the sanctuary of divine worship and introduced as a model for both men and women: *“O Mary, be devoutly obedient to your Lord and prostrate and bow with those who bow [in prayer]”* (The Quran, 3: 43).

Maryam, as a symbol of chastity and faith, is a unique model for human society, reminding both men and women of the importance of spiritual values and strengthening their connection with God.

## 3. Jochebed, the mother of the Moses

She is introduced as a courageous and resilient woman who, relying on God, made a fateful decision to save Her son: *“And We inspired to the mother of Moses, ‘Suckle him’”* (The Quran, 28: 7).

The mother of Moses also represents courage and true reliance on God. The decision she made to save Her son is a symbol of making critical decisions under the pressure of difficult challenges.

Comparing these Quranic examples with modern humanities theories on

women's issues shows that women have always had a high capacity for impactful social and ethical roles. Theories such as Islamic feminism, gender justice, and spirituality-based approaches can provide more comprehensive guidance for solving contemporary social problems. In the modern era, where women face challenges such as structural discrimination, gender gaps, and psychological pressures, returning to these Quranic models while adapting them to contemporary needs can add depth and effectiveness to the process of solving these problems (The Quran, 28: 7; Shaikh, 2012, p. 631).

One of the most important aspects of empowering Muslim women in strengthening Islamic resistance is their role in raising resilient, faithful, and aware generations. In Quranic teachings, raising children is considered a sacred duty, and this responsibility holds special importance for the protection of the family and society. In this regard, Allah said, *“Protect yourselves and your families from a Fire...”* (The Quran, 66: 6).

A clear example of this Quranic upbringing can be seen in the mothers of martyrs from Palestine to Lebanon, women who have raised their children as defenders of rights and Islamic values. Such women are the pillars of resistance movements and, by strengthening cultural and faith-based identities, have a profound impact on advancing the goals of resistance.



Furthermore, the Quran affirms the key role of women in shaping aware and resilient generations, showing that women's participation can lead to balance in society, the strengthening of human identity, and the growth of a virtuous life. Indeed, this participation not only promotes gender equality but also paves the way for unity and justice in societies (The Quran, 66: 6; Naṣrullāh, 2018).

### **Conclusion**

This article has yielded significant findings by exploring the position of Muslim women in the Quran. The study reveals that women in the Quran are portrayed not only as individuals possessing divine and human dignity but also as contributors with wide-ranging and vital roles within Islamic society. These roles span from educating generations in faith and moral values to addressing major challenges of the modern era.

One of the notable achievements of the research is highlighting the Quran's focus on presenting examples of resilient and influential women. By underscoring the principle of equality between women and men, these examples serve as a guide for tackling societal issues. Such models not only bolster the essence of human identity but also promote gender equality, elevate spiritual roles, and pave the way toward ideals such as a pure and meaningful life. Indeed, the interpretative frameworks and teachings of the Quran have the potential to transform perceptions of gender and

social relations, offering emphasis on justice and balance between the sexes as a pathway to sustainable development and a morally centered society.

By prioritizing women's concerns, the Quran's practical models and theoretical insights provide an invaluable platform for reimagining gender justice, empowering women spiritually, and enhancing social structures. Recognizing these models plays a fundamental role in redefining human identity while strengthening contemporary societies' ethical and psychological foundations. In summary, the Quran can be seen as a rich resource for devising innovative strategies in the humanities, equipped to address today's multifaceted challenges thoughtfully.

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### ***AUTHOR BIOSKETCHES***

Hasanzadeh Mashkani, Mohammad Javad. *Ph.D. Islamic teachings. Faculty of Theology. Farabi Campus University of Tehran, Qom, Iran.*

✓ Email: [hasanzadeh14630@gmail.com](mailto:hasanzadeh14630@gmail.com)

✓ ORCID: <https://orcid.org/0000-0002-4979-1208>

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