

# PERSONALITY OF THE WOMEN IN THE QUR'AN

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## AUTHOR DECLARATION

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

I hereby declare that the work in this academic project is my own except for quotations and summaries which have been duly acknowledged.

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Praise is to Allah. Blessing and peace be upon the Prophet, Muhammad (S.A.W) his family and companions.

First and foremost, the writer would like to my gratitude for Allah for His consent, the writer can complete this academic project.

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## ABSTRAK

Kajian ini membincangkan tentang keperibadian wanita dalam Al-Qur'an. Kajian ini dijalankan dalam bentuk kajian perpustakaan. Kaedah yang digunakan dalam kajian ini adalah melalui pencarian buku-buku yang berkaitan tajuk perbahasan di samping membuat penganalisan maklumat-maklumat yang diperolehi dari perpustakaan dan juga Internet. Tujuan kajian ini dijalankan secara keseluruhannya adalah untuk mengenalpasti dan mengetahui sifat-sifat keperibadian wanita sepertimana yang digambarkan dalam Al-Qur'an. Dapatan hasil kajian membuktikan bahawa keperibadian wanita masa kini kebanyakannya bertentangan dengan apa yang digambarkan dalam Al-Qur'an.

## ABSTRACT

This research discussed regarding the character and personality of a women in the Qur'an. This research was conducted based on a library research method. This method is carried out by searching for resources from the library and the internet. The objective of this study is to understand attitudes of personality of women in the Al-Qur'an. The findings from this study prove that the role and status of women in this modern era contradicts a lot with the verses mentioned in the Al-Qur'an.

## ملخص البحث

هذا البحث يناقش عن شخصية المسلمة في القرآن. وهو بحث مكتبي يجري دراسته. يجمع المعلومات عن طريقة المراجعة في المكتب المتعلقة بالموضوع في المكتبة فضلا عن اجراء تحليل على ذلك المعلومات بتحليلا علميا. يهدف هذا البحث عموما إلى معرفة على خصائص شخصية المسلمة الحقيقية كما صورها القرآن الكريم. ومن نتائج البحث تدل على أن شخصية المرأة في هذا العصر معظمها تتناقض بما صورها القرآن الكريم.

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## Translittération

### TRANSLITERATION TABLE

#### ARABIC WORDS TRANSLITERATION SYSTEM

##### 1. ALPHABET

<u>Arabic</u>	<u>Latin</u>	<u>Example</u>	<u>Transliteration</u>
ء	,	فأر	fa'r
ب	b	برد	burd
ت	t	تلّ	tall
ث	th	ثوب	thawb
ج	j	جدار	jidār
ح	ḥ	حليب	ḥalīb
خ	kh	خادم	khādīm
د	d	ديك	dīk
ذ	dh	ذهب	dhahab
ر	r	رفيق	rafīq

ز	z	زميل	zamīl
س	s	سلام	salām
ش	sh	شعب	sha <sup>ʿ</sup> b
ص	ṣ	صخر	ṣakhr
ض	ḍ	ضيق	ḍayq
ط	ṭ	طازخ	ṭālib
ظ	ẓ	ظالم	ẓālim
ع	c	عقل	ʿaql
غ	gh	غلام	ghulām
ف	f	فيل	fīl
ق	q	قلب	qalb
ك	k	كلام	kalām
ل	l	لبّ	lubb
م	m	مال	māl
ن	n	نجم	najm
ه	h	هول	hawl

و	w	ورق	waraq
ي	y	يم	yamm

## 2. Short Vowel

<u>Arabic</u>	<u>Latin</u>	<u>Example</u>	<u>Transliteration</u>
_____	a	كتب	kataba
_____	i	علم	°alima
_____	u	غلب	ghuliba

## 3. Long Vowel

<u>Arabic</u>	<u>Latin</u>	<u>Example</u>	<u>Transliteration</u>
ا , ي	ā	عالم, فتى	°ālim, fatā
ي	ī	عليم, داعي	°alīm, dāī
و	ū	علوم, أدعو	°ulūm, Ad°ū



## ABBREVIATIONS

n.a.	no author/ no artist
n.d.	no date/ no year
n.pl.	no place
n.pb.	no publisher
p.	page
pp.	pages
trans.	translator/ translated by
RA	radiya Allāh ānhu/ ānha/ ānhum
SAW	salla Allāh ālayh wa sallam
SWT	subhānahu wa taālā
vol.	volume

# CHAPTER ONE

## CHAPTER ONE

### INTRODUCTION

Islam is a religion that respect the women and put them on the same level as the men since ii is a God's creature as well as the men. (Faisal Hj. Othman.n.d).

As we know, every man in the world has his own personality either positive or negative, male or female, child or adult, old or young. It is been a habit of man to know someone by the personality. Besides, the issues on personality had been discussed many times in the Qur'an and Sunnah. What we see today is the personality of a gender is totally different if compared to the personality in the era of Rasulullah S.A.W especially the women.

There are a lot of stories about kind and good women during the era which were the best examples for today's women. We known that the personalities of the women are different from today's women. For example, the wives of the Prophet and Sahabat. They had a pleasant personality and were brave to face challenges in their life. More than that, the women in the era had a tough spirit and were not fear to face the enemy.

Generally, Muslim women have good personality and honest to people surrounding them. This is because they practice Islamic teaching. Honesty of is the highest of behavior. It will prevent people from cheating that can cause bad things and damages. The Muslim women believe that the honesty will bring them to heaven while cheating will bring them to hell. Muslim women will try to be honest every time. They always seek for the truth, consistent with their words and deeds. Indeed it is a highest status which can be reached only by those who are faithful and sincere.

The sacred *Muslimah* adopts the Islamic teachings in her life and always gives good advices. In the context, *Muslimah* is always looking for the purity of her soul and tried to advice those who have diverted from the Islamic teachings.

Allah S.W.T said:

ذَٰلِكَ وَمَنْ يُعَظِّمْ حُرْمَاتِ اللَّهِ فَهُوَ خَيْرٌ لَهُ عِنْدَ رَبِّهِ وَأُحِلَّتْ لَكُمُ الْأَنْعَامُ إِلَّا مَا يُتْلَىٰ عَلَيْكُمْ  
فَاجْتَنِبُوا الرِّجْسَ مِنَ الْأَوْثَانِ وَاجْتَنِبُوا قَوْلَ الزُّورِ

(Al-Qur'an. al-Hajj 22:30)

“ That (Mânâsik- prescribed duties of *Hajj* is the obligation that mankind owes to Allah), and whoever honors the sacred things of Allah, then that is better for him in the Sight of his Lord. The cattle are lawful to you, except those (that will be) mentioned to you (as exceptions). So shun the abomination (worshipping) of idol, and shun lying speech (false statements).”

The other aspect, Muslim women always give advice. In this matter, the awareness, *taqwa* and preserving the cleanliness of the heart of Muslim women always make effort to advice another women who have been distance from Islamic teaching. There are a lot of people in our society who are left behind in the teaching of Islam. They are looking for people to give them advice and guide them in abiding to the instruction of Islam.

The Muslim women's sense of awareness to Islamic laws, their positive character with Islamic akhlaq and upholding Islamic values are their positive personalities shown to the public. These call also build relationship with people.

Other than that, Muslim women consists the character of *taqwa* good behavior, courtesy, friendly, to each other

## 1.1 BACKGROUND OF RESEARCH

The text of the Qur'an holds a unique place among the books of Revelation, shared neither by the old nor the New Testament. In the first two section of this work, a review was made on the alteration underwent by the Old Testament and the Gospels before they were handed down to us in the form we know today. Yet this is not true of the Prophet; we shall see how it came to be written, for example the process involved.

The Qur'an is essentially made up of units arranged in chapters (surahs). A unit may be composed of several sentences. Sentences may be simple or very complex one. Some chapters are very short, composed of a single unit, others are very long, made up of many units strung or interwoven together. There are chapters of intermediate length.

In Islam a woman is a completely independent personality. She can make any contract or bequest position, as wife, as sister and a daughter. She has perfect liberty to choose her husband. The Pagan society of pre-Islamic Arabia had an irrational prejudice against their female children whom they used to bury alive. The Messenger of God, peace upon him, totally opposed to this practice.

The status of women in Islam is something unique, something novel, something that has no similarity to any other system. If we look all Eastern Communist world or to the democratic nations, we find that the women are not really in a happy position.

Her status is not enviable. She has to work so hard to live, and sometimes she may be doing the same job that a man does but her wage is lesser than his. To get to where she is nowadays, she has to struggle hard for decades and centuries.

To gain the right of learning and the freedom of work and earning, she had to go through painful sacrifices and give up many of her natural rights. To establish her status as a human being, she has to pay heavily. Yet in spite of all these costly

sacrifices and painful struggles, she had not acquired what Islam has established as a Divine decree for the Muslim women.

The Muslim women are always associated with an old tradition known as the “veil”. It is Islamic that the women should beautify herself with the veil of honor, dignity, chastity, purity and integrity. She should refrain from all deeds and gestures that might stir the passions of people other than her legitimate husbands or cause evil suspicion of her morality. She is warned not to display her charms or expose her physical attractions before strangers.

The veil, which she must put on, is one that can save her soul from weaknesses, her mind from indulgence, her eyes from lustful looks, and her personality from demoralization. Islam is most concerned with the integrity of women, with the safeguarding of her morals and morale and with the protection of her character and personality.

## 1.2 THE IMPORTANCE OF RESEARCH

This research is done to give consciousness to society especially *Muslimah*, the women whose religion is Islam. In Islam, through the Holy Qur'an, *Muslimah* are highly regarded in the world compared to the other religion.

Beside that, this research is also to motive is to understand and appreciate the sacrifices women undergo in life.

At that same time, it also tries to compared the women in this period with the women in the past during the years of the "*Sahabah*" or the Messenger of Allah, The Prophet Muhammad S.A.W period.

An other importance of this research is to care about the women's belongings based on *al-Qur'an* and *As-Sunnah*.

## 1.3 THE OBJECTIVE OF THE RERSEARCH

The first objective of this research is to understand the role and the status of women in the Qur'an.

Secondly, the study examines the rightS of the women in the Qur'an and also to understand the personality of women for the Quranic perspective.

## 1.4 THE PROBLEM STATEMENT

The problem this study arises is the personality of women in the Qur'an. What are the personality of women in the Al-Qur'an?. Is there any similarity with the personality of women today? Nowadays have a few women at Rasulullah S.A.W have bad personality if compared with the personality of women period of Rasulullah S.A.W.

The Al-Qur'an mentions that, the personality of women during Rasulullah S.A.W time possessed a good behavior and good attitude in their life. For example, *Ummu Kulthum* who are the contemporary singer, from a modest village background, was considered by many to be the voice and conscience of Egypt.

## 1.5 THE SCOPE OF RESEARCH

The scope of research for this topic is absed on Al-Qur'an. Many women either a stories of *Muslimah*, the women before and after Islam, the role of women, the women's status, the specialty of women and so on were gathered from the Al-Qur'an.

Indeed, in Al-Qur'an also has stated many advice to *Hawa* group. Besides that, Al-Qur'an also has narrated many issues about women that can guide the whole of humankind in the world.

## 1.6 THE RESEARCH METHODOLOGY

The process of Methodology is very important in research because it can determine the construction that will be used to get general idea and new discovery in research.

### Data Source

The writer gathers this sources from the KUIM's library. The writer chooses this library because this place has much information about the topic for this Academic Project. Besides that, this library is also nearby the home.

The writer also gets information from libraries nearby the writers campus for example from National Library and Islamic Center's Library. These libraries have a lot of information of the data for the topic. The writer observes that from National Library and Islamic Center's Library have many people such as students, lecturers, and other people from all walks of life.

Beside that, to add information and others material, the writer also explores from the Internet. From the Internet the writer gathers more information that is suitable to the topic.

## 1.7 LITERATURE REVIEW

This research uses written or printed items such as books, relevant and similar researcher that similar to the topic and some critiques on other research finding. As a result, from this reference the writer can compare it with his research.

Besides that, the writer also printed items that are relevant and similar to the topic and some critique on other research findings.

From this research the writer can compare with the writer of research. On the other hand, the writer also uses an articles from the Internet.

- 1- *“Abu Hurairah reported that a man came to the Messenger of God, peace be upon him and ask: “O Messenger of God, who is the person who has the greatest right on me with regards to kindness and attention?” He replied, “Your Mother”. “Then who? “He replied, “Your Mother.” “Then who?” “He replied, “Your Father.”*
- 2- *“They (your wives) are you garment and you are a garment for them”.*  
(Al-Qur’an. Al-Baqarah 2:187)
- 3- *“O mankind! Verily we have created your from a single (pair) of a male and a female and made you into nations and tribes that you may know each other”.*  
(Al-Qur’an An-Nisa’ 4:1)
- 4- *“ A women shell have right similar to the right against them, according to what is equitable, but man have a degree (of advantage as in some cases of inheritance over them)”*  
(Al-qur’an Al-Baqarah 2:228)
- 5- *“And in no wise covet those things in which Allah has bestowed His gifts more freely on some of you than others: to men allotted what they earn and to women what they earn....*  
(Al-Qur’an An-Nisa’ 4:32)

# CHAPTER TWO

## CHAPTER TWO

### 2.0 PERSONALITY AND WOMEN

#### PERSONALITY

As we know, personality of a person is complicated because of positive and negative character. Usually we talk, interview, and socialize in order to know the personality of a person. To know more about the personality of an unrecognized person will take a lot time.

In general, personalities are the feature of a human behavior either seen or unseen. Those, who has positive personality is accepted by the society. (Mohd Salleh Lebar, 1999)

#### WOMEN

Quick definition on women is a person that is not a man. Although there are bisexual women, the gender of this person is not certified in term of gender to be categories at any country.

The features of a woman are clear physically. She has soft skin, beautiful, attractive, weak (in angle of energy) and so on. Earlier, women created as well as man or the elements inside her body. In the cosmology of Islam, human was created from Adam A.S by various types of soil. Later, from Adam A.S, *Hawa* was created from the similar elements. (Wahid Litfullah, 1989)

From a psychological aspect, woman is more initiative to judge, more compassionate and soft spoken. For example, a mother will take care of her children with full of respect. Love, respect and tolerance are always given from a women either she is a mother, sister, wife and a friends or else.

Woman as well as man are gifted with a heart, brain, consciousness and the right to explore her ability in any area.

## 2.1 RELATIONSHIP BETWEEN PERSONALITY AND WOMEN

### 2.1.1 CAREER

Islam doesn't restrict woman to do suitable work off home if by performing the work is a need to herself, family, society and nation. Women during the true of the Prophet S.A.W also gave their effort to fulfill the family needs by farming, trading and so on.

All the good work done by Muslim either man or woman is claimed as an *ibadah* in Islam. Islamic teaching doesn't separate human practices, as long as the practice is done with good intention, sincere and not against Islamic teaching. All this practices in Islam is called *amal soleh*.

Whether the work is formal or informal a woman's career, its related to their personality. The career will develop her to be matured, where commitment and honesty are the element brought to their work. Career woman also has a wide scope of thinking and they always follow the Islamic teaching. (Muhammad Ikhsan, September 1994)

As a conclusion, it is clear to us that work done by a woman will influence her personality indirectly. From her work, she can build herself to be a good woman, discipline at her workplace especially if of formal job involved. For example, a woman has to come to the office on time as required.

### 2.1.2 EDUCATION

Education is an asset and it is most related to a woman's personality. An educated woman will develop herself with knowledge and be able to guide her children.

Since education is important to human life, Islamic teaching perspective clear principle to woman education in all aspect of life.

The glory of a nation is achieved when women get complete education. The femineity of a woman and their sensitivity can be transferred and inherited for generations. According to Islamic teaching philosophy, “when woman get complete education, let the education in not important to man, because the woman will coach the man letter.

### **2.1.3 FAMILY INSTITUTION**

Family institution is related to personality of a woman in her life. A woman who is born from a wise family spiritually will become a woman with good character and will go through life pleased by Allah S.W.T. However, for married a women, having children and a family means she is directly responsible to her family.

A cheerful family built and begins from a wife and a mother that performs her job based on Islamic teaching.

A cheerful and peaceful family is a stable family in the angle of economy, mental, spiritual and sensitive to the responsibility towards Islam, family, society and the nation. The basic needed to build a cheerful family should be based on loyalty to the religion when choosing a partner and implementing the right and responsible, good social life that result to a healthy family, spiritually and mentally.

In other aspect, a cheerful family begins from an individual that has positive personality especially in a woman. Every good personality woman knows her role and responsibility as a woman. She knows the function of family, the way to take care her children, method of parenting effective monitoring and discipline, family regulation and law, communication in family, home management and family career.

This is clear, a good personality woman in a family can build a cheerful family and will get benefit from Allah S.W.T and will go through life according to *syariat*.

Allah S.W.T said:

وَأَنْكِحُوا الْأَيَامَىٰ مِنْكُمْ وَالصَّالِحِينَ مِنْ عِبَادِكُمْ وَإِمَائِكُمْ إِن يَكُونُوا فُقَرَاءَ يُغْنِهِمُ اللَّهُ مِنْ فَضْلِهِ  
وَاللَّهُ وَاسِعٌ عَلِيمٌ

(Al-Qur'an. An-Nur 24:32)

“ And marry those among you who are single (i.e a man who has no wife and the woman who has no husband) and (also marry) the Sâlihûn (pious, fit and capable ones) of your (male) slaves and maid-servants (female slaves). If they be poor, Allah will enrich them out of His Bounty. And Allah is All-Sufficient for His creatures' needs, All-Knowing (about the state of the people).”

## CHAPTER THREE

### AL-WUJUH IN AL-QUR'AN

This chapter is a part of my research on the concept of 'Wujuh' in the Al-Qur'an in verses and its implications. Each of the verses mentioned is arranged in perspective of the concept of 'Wujuh' in the Al-Qur'an.

In the Al-Qur'an, there are many verses that mention the concept of 'Wujuh' in various contexts. This chapter will discuss the concept of 'Wujuh' in the Al-Qur'an and its implications in the context of the Al-Qur'an.

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From this, we know that the concept of 'Wujuh' in the Al-Qur'an is not only a concept of a face, but also a concept of a person, a group, or a community. This concept is used in various contexts in the Al-Qur'an, such as in the context of social justice, human rights, and the relationship between humans and God.

Wujuh is a concept that is used in the Al-Qur'an to refer to a person, a group, or a community. It is a concept that is used in various contexts in the Al-Qur'an, such as in the context of social justice, human rights, and the relationship between humans and God.

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## CHAPTER THREE

### 3.0 WOMEN IN AL-QUR'AN

There are a lot of story and statement about woman in the Al-Qur'an in various and wide dimensions. Each dimension is discussed and summarized in perspective of the Al-Qur'an to give us knowledge on woman's status in Islam.

In the Qur'an, there are many chapters discussing about the position of women in islam such as an-Nisa', Maryam, al-Mumtahanah and so on. In the Al-Qur'an, the term used and referred to woman issues is al-Untha, al-Imra'ah and an-Nisa'.

From this, we know that Allah The Most Greater gave women a special attention either in a common issue or in big issues. The creation of women from Islamic value .show us that God created both, man and woman from a one soul. (min nafsin wahidah).

Allah S.W.T says:

يَا أَيُّهَا النَّاسُ اتَّقُوا رَبَّكُمُ الَّذِي خَلَقَكُمْ مِنْ نَفْسٍ وَاحِدَةٍ وَخَلَقَ مِنْهَا زَوْجَهَا وَبَثَّ مِنْهُمَا رِجَالًا  
كَثِيرًا وَنِسَاءً وَاتَّقُوا اللَّهَ الَّذِي تَسَاءَلُونَ بِهِ وَالْأَرْحَامَ إِنَّ اللَّهَ كَانَ عَلَيْكُمْ رَقِيبًا

(Al-Qur'an. An-Nisa' 4:1)

“ O mankind! Be dutiful to your Lord, Who created you from a single person (Adam), and from him (Adam) He created his wife (Eve), and from them both He created many men and women and fear Allah through Whom you demand your mutual (right), and (do not cut the relations of) the wombs (kinship). Surely, Allah is Ever an All-Watcher over you.”

Allah S.W.T said:

هُوَ الَّذِي خَلَقَكُمْ مِنْ نَفْسٍ وَاحِدَةٍ وَجَعَلَ مِنْهَا زَوْجَهَا لِيَسْكُنَ إِلَيْهَا فَلَمَّا تَغَشَّاهَا حَمَلَتْ حَمْلًا خَفِيًّا فَمَرَّتْ بِهِ فَلَمَّا أَثْقَلَتْ دَعَوَا اللَّهَ رَبَّهُمَا لَئِنْ آتَيْتَنَا صَالِحًا لَنُكُونَنَّ مِنَ الشَّاكِرِينَ

(Al-Qur'an. al-'Araf 7:189)

“ It is He Who has created you from a single person (Adam), and (then) He has created from him his wife (Eve), in order that might enjoy the pleasure of living with her. When he had sexual relation with her, she became pregnant and she carried it about lightly. Then when it became heavy, they both invoked Allah, their Lord (saying): “If You give us a *Salih* child (good in every aspects), we shall indeed be among the grateful.”

Al-Qur'an also do described to us that man and woman is a creature. They have strength, weakness, and potential at the similar level. Allah told us that they have differences as an individual. The difference inside a woman mentioned in Al-Qur'an for example, is that they are restricted to pray during the menstruation period fasting and other practices. The restriction is a weakness in aspect of religion. Other weakness is in aspect of thinking. The nature interest of a woman doesn't allow them to use the thinking in total. Therefore, the thinking of a woman is suitable to her area and environment that suit to her nature character or habit. The status of witness is difference to man.

However, the difference does not mean that the person is better than the other. In Islam, an individual is weakness by loyalty to Allah S.W.T

The ultimate and pride of a women that is mentioned in the Al-Qur'an only give priorities and privileges to a few women to be role model.

Aisyah, Pharaoh wife and Maryam binti Imran, mother of Prophet Isa doesn't mean that they are model only for woman. They are models for all Muslims, man and woman as Allah S.W.T said:

وَضَرَبَ اللَّهُ مَثَلًا لِّلَّذِينَ آمَنُوا امْرَأَةً فِرْعَوْنَ إِذْ قَالَتْ رَبِّ ابْنِ لِي عِنْدَكَ بَيْتًا فِي الْجَنَّةِ وَنَجِّنِي مِّنْ فِرْعَوْنَ وَعَمَلِهِ وَنَجِّنِي مِنَ الْقَوْمِ الظَّالِمِينَ . وَمَرْيَمَ ابْنَتَ عِمْرَانَ الَّتِي أَحْصَنَتْ فَرْجَهَا فَنفَخْنَا فِيهِ مِن رُّوحِنَا وَصَدَّقَتْ بِكَلِمَاتِ رَبِّهَا وَكُتِبَ عَلَيْهَا مِن الْقَانِتِينَ

(Al-Qur'an. at-Tahrim 66:11)

“ And Allah has set forth an example for those who believe, the wife of Pharaoh, when she said: “my Lord! Build for me a home with You in paradise, and save me from Pharaoh and his work, and save me from the people who are *Zalimun* (polytheists, wrong-doers and disbelievers in Allah).”

“And Mary, the daughter of Imran who guarded her chastity, and We breathed into (the sleeve of her shirt or her garment) through Our *Ruh* (i.e Gabriel), and she testified to the truth of the Words of her Allah: “Be”!- and he was; that is Jesus- son of Mary;- as a Messenger of Allah), and (also believed in) His Scripture, and she was of the *Qanitin* (i.e obedient to Allah)”.

In the Qur'an, Allah created that He judge men and women based on their piety and not from their physical, strength. Their piety and kindness will be judged by God in order to classify their position by him.

Allah S.W.T said:

رَبَّنَا وَآتِنَا مَا وَعَدْتَنَا عَلَىٰ رُسُلِكَ وَلَا تُخْزِنَا يَوْمَ الْقِيَامَةِ إِنَّكَ لَا تُخْلِفُ الْمِيعَادَ

(Al-Qur'an. al-Imran 3:194)

“ Our Lord! Grant us what You promised unto us through Your Messengers and disgrace us not on the Day of Resurrection, for You never break (Your) Promise.”

Piety is a character that can be achieved to all human being's, man and woman. Piety and all good practices will be evaluated to judge the status and priority of a human.

Allah S.W.T said:

مَنْ عَمِلَ صَالِحًا مِّنْ ذَكَرٍ أَوْ أُنْثَىٰ وَهُوَ مُؤْمِنٌ فَلَنُحْيِيَنَّهٗ حَيَاةً طَيِّبَةً وَلَنَجْزِيَنَّهُمْ أَجْرَهُمْ بِأَحْسَنِ مَا كَانُوا يَعْمَلُونَ

(Al-Qur'an. an-Nahl 16: 97)

“ Whoever works righteousness, whether male or female, while he (or she) is a true believer (of Islamic Monotheism) verily, to him We will give a good life (in this world with respect, contentment and lawful provision), and We shall pay them certainly a reward in proportion to the best of what they used to do (i.e. Paradise in the Hereafter).”

Piety and faith to Allah are open to man and women. Therefore, the ways that are against the Islamic teaching will lead to the character of the wife of Prophet Nuh and Prophet Lut.

Allah S.W.T said:

ضَرَبَ اللَّهُ مَثَلًا لِلَّذِينَ كَفَرُوا امْرَأةَ نُوحٍ وَامْرَأةَ لُوطٍ كَانَتَا تَحْتَ عَبْدَيْنِ مِنْ عِبَادِنَا صَالِحِينَ  
فَخَانَتَاهُمَا فَلَمْ يُغْنِيَا عَنْهُمَا مِنَ اللَّهِ شَيْئًا وَقِيلَ ادْخُلَا النَّارَ مَعَ الدَّاخِلِينَ

(Al-Qur'an. at-Tahrim 66:10)

“ Allah sets forth an example for those who disbelieve, the wife of Noah and the wife of Lot. They were under two of our righteous slaves, but they both betrayed their (husbands by rejecting their doctrine) so they (Noah and Lot A.S benefited them (their respective wives) not, against Allah, and it was said: “Enter the Fire along with those who enter.”

As a conclusion, Al-Qur'an shows us that woman is a human being, has the strength and her own specialty. In term of physical, the difference from a man doesn't mean women are weak.

The most important thing is that the objective of a woman is the same as well as man. Their responsibility is to perform all the instructions from Allah. Allah is the Judge and Allah's judgment towards man and woman is not based on physical aspect but on faith and good deeds. (Wan Zailan Wan Kamaruddin, Jun 1995)

Allah S.W.T said:

إِنَّ الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ أُولَئِكَ هُمْ خَيْرُ الْبَرِيَّةِ

(Al-Qur'an. al-Bayyinah 98:7)

“ Verily, those who believe (in the Oneness of Allah, and in His Messenger Muhammad S.A.W including all obligations ordered by Islâm) and do righteous good deeds, they are the best of creatures.

Al-Qur’an mentioned the story of *Siti Hawa* and *Adam A.S.* As we know, *Siti Hawa* is the first women created by Allah S.W.T. She was after created of *Adam A.S.*, as a wife to *Adam A.S.* The evil used the weakness of the *Siti Hawa* to act against the instruction from Allah S.W.T; she ate the fruit “*Khuldi*”. *Adam A.S.* also ate the fruit because of his love to his wife. This is the reason why both of them were thrown out from heaven to the earth.

Allah S.W.T said:

وَمِنْ آيَاتِهِ أَنْ خَلَقَ لَكُمْ مِنْ أَنْفُسِكُمْ أَزْوَاجًا لِتَسْكُنُوا إِلَيْهَا وَجَعَلَ بَيْنَكُمْ مَوَدَّةً وَرَحْمَةً إِنَّ فِي ذَلِكَ لَآيَاتٍ لِقَوْمٍ يَتَفَكَّرُونَ

(Al-Qur’an. Ar-Rum 30:21)

“ And among His Signs is this, that He created for you wives from among yourselves, that you may find repose in them, and He has put between you affection and mercy. Verily, in that are indeed signs for a people who reflect.”

Allah S.W.T said again:

يَا أَيُّهَا النَّاسُ اتَّقُوا رَبَّكُمُ الَّذِي خَلَقَكُمْ مِنْ نَفْسٍ وَاحِدَةٍ وَخَلَقَ مِنْهَا زَوْجَهَا وَبَثَّ مِنْهُمَا رِجَالًا كَثِيرًا وَنِسَاءً وَاتَّقُوا اللَّهَ الَّذِي تَسَاءَلُونَ بِهِ وَالْأَرْحَامَ إِنَّ اللَّهَ كَانَ عَلَيْكُمْ رَقِيبًا

(Al-Qur’an. an-Nisa’ 4:1)

“ O mankind! Be dutiful to your Lord, Who created you from a single person (Adam), and from him (Adam) He created his wife (Eve), and from them both He created many

men and women and fear Allah through Whom you demand your mutual (rights), and (do not cut the relations of) the wombs (kinship). Surely, Allah is Ever an All-Watcher over you.”

### 3.1 PERSONALITY OF WOMEN IN THE QUR'AN

As we know, the Muslim women's role is not merely to stay at home, nursing and taking care of the home. In addition to all that, the Muslim woman is in fact raising a heroic new generation, playing an important role in *da'wah* and making an important, constructive contribution in all areas of life, working side-by-side with men to populate and cultivate the earth, enrich life and make people happy.

It is abundantly clear that the Muslim woman who is guided by Islam is pure, constructive, alert, aware, educated and refined. She fully understands her duties towards Allah S.W.T, and towards herself, her parents, her husband and children, her relatives, her neighbors, her friends and sisters in Islam, and the society as a whole, with all different types of people and events.

She believes in Allah S.W.T and the Last Day, she is alert to the trial of this life and the influences of the *Shaytan*, She worships Allah S.W.T, obeys His commands, heeds His prohibition, accepts His will and decree, return to His protection and seeks His forgiveness when she stumbles or becomes negligent. She is aware of her responsibility before Allah S.W.T towards the members of her family, she is keen to please Him by whatever she does, she understands the true meaning of being a servant of Allah S.W.T and supports His true religion. She enjoins what is evil as much as she is able.

She is aware of her obligations towards herself, understanding that she is a human being composed of body, mind and soul, each of which has its own needs and requirements. Hence she is careful to strike the right balance between her body, mind and spirit, she does not devote attention to one at the expense of the others, rather, she

devote attention that is needed to form a balanced personality, always guided by the wise teachings of Islam as seen in the Qur'an, Sunnah, and example of the righteous *salaf* who followed in the footsteps of the Prophet (PBUH) with all sincerity.

She takes care of her outward appearance without going to extremes of excess or showing off, and she takes care of her inner nature in a manner that befits the human being whom Allah S.W.T has honored by making the angels prostrate to him and subjugating all that is in heaven and earth for his benefit. In this way, she develops a balanced, likeable character, one that is attractive both in appearance and in her thinking, reasoning, behavior and reactions.

She does not allow her care of her body and mind to distract her from spiritual matters, she devotes just as much attention to her spiritual development, and polishes her soul through worship, *dhikr* and reading Qur'an. Her guideline in all of this is to maintain a precise balance between all aspects of her personality.

She treats her parents with kindness and respect. She knows their status, and her duties towards them, and she is very cautious not to disobey them. She never spares any effort to find the best way to treat them properly, and she surrounds them with every type of care, honour and respect.

With her husband, she is an ideal wife, intelligent, respectful, obedient, tolerant and loving, eager to please him and to respect and honour his family. She conceals his secrets, and helps him to be righteous, to fear Allah S.W.T and to do good deeds. She fills his heart with happiness, peace and tranquility. ([www.usc.edu/dept/MSA/](http://www.usc.edu/dept/MSA/))

Allah S.W.T said:

وَإِنَّكَ لَعَلَىٰ خُلُقٍ عَظِيمٍ

(Al-Qur'an. al-Qalam 68:4)

“ And verily, for you (O Muhammad S.A.W) are on exalted standard of character”

### 3.2 THE WOMEN'S STATUS IN THE QUR'AN

The status of women in Islam can be properly understood only when we know their status during Jahiliyyah (the period of ignorance or Pre-Islamic period). The reason is obvious. No revolution, political or religion (and Islam was indeed a socio-religious revolution), can remove all traces of the past. Continuity is always there and it is this continuity, which maintains an organic relationship with the past. The total breaking of ties with the past, even if attempted, cannot succeed. Whatever was reformed, or prohibited by the Islamic revolution that prevailed during the Jahiliyyah in respect of women, crept back into Islamic Shari'ah through *adat* (example pre-Islamic Arab Practices). In fact in many cases, the Shari'ah provisions were based on the '*adat*' in the absence of other provision. (Asghar Ali Engineer, n.d.)

Women were oppressed, humiliated and abhorred by their parents. In the noble Qur'an we find the best expression of the pagan Arab's hatred for women:

Allah S.W.T says:

وَيَجْعَلُونَ لِلَّهِ مَا يَكْرَهُونَ وَتَصِفُ أَلْسِنَتُهُمُ الْكُذِبَ أَنَّ لَهُمُ الْحُسْنَىٰ لَا جَرَمَ أَنَّ لَهُمُ  
النَّارَ وَأَنَّهُمْ مُّفْرَطُونَ

(Al-Qur'an. An-Nahl 16:62)

“ They assign to Allah that which they dislike (for themselves), and their tongues as assert the falsehood that the better things will be theirs. No doubt for them is the Fire, and they will be the first to be hastened on into it, and left there neglected.”

Allah S.W.T also says in the Qur'an:

وَيَجْعَلُونَ لِلَّهِ الْبَنَاتِ سُبْحَانَهُ وَلَهُمْ مَا يَشْتَهُونَ

(Al-Qur'an. An-Nahl 16:57)

“ And they assign daughters unto Allah!- Glorified (and Exalted) be He above all that they associate with Him!- And unto themselves what they desire.”

Al- Qurtubi says: “This verse was revealed in Khuzaa'ah and Kanaanah as people than claimed that the angel were the daughters of God and that angels should be associated with God (Glorified and Exalted be He). He has placed Himself far above that they attribute unto Him (taking children for Himself). And “unto” them what they desire “means that they like to have boys and they reject girls whom they attribute to God”.

Allah S.W.T says in answer to their fabrication:

وَجَعَلُوا الْمَلَائِكَةَ الَّذِينَ هُمْ عِبَادُ الرَّحْمَنِ إِنَاثًا أَشَهِدُوا خَلْقَهُمْ سَتُكْتَبُ شَهَادَتُهُمْ  
وَيُسْأَلُونَ

(Al-Qur'an. az-Zukhruf 43:19)

“And they make the angels who themselves are slaves to the Most Beneficent (Allah) females. Did they witness their creation? Their evidence will be questioned!”

These suggest that women were held in disrespect among the pagan Arabs. They were oppressed, humiliated and treated with injustice. The male children for instance, would always take the best and the biggest part of the family's possessions. Women only had shares in the food that was deemed foul and repugnant. (Fatima Umar Naseef, n.d.)

About this, Allah S.W.T says in the Qur'an:

وَقَالُوا مَا فِي بُطُونِ هَذِهِ الْأَنْعَامِ خَالِصَةٌ لِّذُكُورِنَا وَمُحَرَّمٌ عَلَىٰ أَزْوَاجِنَا وَإِن يَكُن مِّيتَةً فَهُمْ فِيهِ شُرَكَاءُ سَيَجْزِيهِمْ وَصَفَّهُمْ إِنَّهُ حَكِيمٌ عَلِيمٌ

(Al-Qur'an. al-An'am 6:139)

“And they say: “What is in the bellies of such and such cattle (milk or fetus) is for our males alone, and forbidden to our females (girls and women), but if it is born dead, then all have shares therein.” He will punish them for their attribution (of such false orders to Allah). Verily, He is All Wise, All-Knower.

In contrast to the Pre-Islamic period, the Qur'an accord women with equal status to that of men. They were both created from one and the same soul, and the tradition of the Prophet says that women are the other halves of men. According to the Quranic view, mankind is created as God's vicegerent on earth and have been entrusted by God to carry the trust, *āmanah*. (Dr. Haji Faisal bin Haji Othman (n.d))

The Qur'an elevates the position of women as a daughter, sister, wife and mother, and in all these positions she enjoys all the social, economic, legal, religious and educational rights of man. (Afzalur Rahman, December 1986).

Allah would reward Fourteen centuries ago when Islam declared that both man and women shared the obligation of being true and faithful servants of Allah, and that both in accordance with their deeds. In Islam a woman enjoys a place of honour and dignity, which in a sense may be considered higher than that of man. Islam has laid down rules and laws regarding women, irrespective of whether she be a mother, daughter, sister or wife. There are duties that man has towards woman and woman towards man. (Muhammad Imran, (n.d))

As the Al- Qur'an recognizes that the status of women is equal to that of man also implies their equality in legal capacity and power. They are in this sense capable of enforcing their legal rights and obligations either on themselves or on others. Their capacity to perform duties and obligations is fully recognized in the Al- Qur'an. In this regard, women are considered as independent individuals who can enjoy rights fully and freely.

Since women are entitled to maintain their status as independent individuals, they are fully responsible for their actions to God. Her salvation is still dependent on whether they execute their vicegerency in accordance with the will of God. Any mistakes made by a husband do not affect their states of innocence, because of the prevailing principle that everyone is accountable for his or her own deeds. ( Dr. Haji Faisal bin Haji Othman, n.d)

One of the matters that have been commented on in the Holy Qur'an is the subject of the creation of women and men. The Qur'an is not silent on this matter, and does not provide an opportunity for those who talk nonsense to put forth their own philosophies for laws concerning men and women, and then accuse Islam as having a derogatory attitude towards women on the strength of their own theories. Islam has already laid down its views regarding women.

The Qur'an also did not remain silent on this subject. We should see whether the Qur'an considers women and man to be of one essence or two, in other words, whether women and man have one nature and essence or two. The Qur'an most explicitly lays