



Ramadan Daily Quran Studies, by Dr Zahid Aziz, 2024

*Produced by:*

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## Study 10:

# Women in Islam —

## 1: Their qualities



- How is this subject relevant to fasting?
- The last two verses in the section of the Quran dealing with fasting in Ramadan relate to our dealings with other people. The first one of these says to men about their wives:

أَجَلٌ لَكُمْ لَيْلَةَ الصِّيَامِ الرَّفْتُ إِلَى نِسَائِكُمْ<sup>ط</sup>

هُنَّ لِبَاسٌ لَكُمْ وَأَنْتُمْ لِبَاسٌ لِهِنَّ<sup>ط</sup>

عَلِمَ اللَّهُ أَنَّكُمْ كُنْتُمْ تَخْتَانُونَ أَنْفُسَكُمْ فَتَابَ عَلَيْكُمْ وَعَفَا عَنْكُمْ<sup>ع</sup> فَالْتَنَ بِأَشْرُوهُنَّ ... ..





“It is made lawful for you to have intercourse with your wives on the night of the fast.

**They are an apparel for you and you are an apparel for them.**

Allah knows that you acted unjustly to yourselves,  
so He turned to you in mercy and removed (the burden) from you.

So now be in contact with them...” (2:187)

- Initially Muslims thought that during the month of fasting, sexual relations between husband and wife were forbidden even at night, after the hours of fasting. But Allah revealed in the Quran that all the human needs were allowed to be fulfilled after the hours of fasting. This shows the importance Islam attaches to the fulfilment of normal human needs.



- It also indicates that the length of the daily fast should not become so excessive that there is insufficient time left afterwards, till the start of the next fast, to fulfil various human bodily needs.
- Time is also required, after the fast ends, to say the *Maghrib*, *Isha* and *Tarawih* (or *Tahajjud*) prayers, which are obligatory.
- Fasting by women, along with performance of other religious obligations by them is mentioned in the following verse:



إِنَّ الْمُسْلِمِينَ وَالْمُسْلِمَاتِ وَالْمُؤْمِنِينَ وَالْمُؤْمِنَاتِ وَالْقَنَاتِ وَالْقَنَاتِ وَالصَّادِقِينَ وَالصَّادِقَاتِ وَالصَّابِرِينَ وَالصَّابِرَاتِ وَالْخَاشِعِينَ وَالْخَاشِعَاتِ وَالْمُتَصَدِّقِينَ وَالْمُتَصَدِّقَاتِ وَالصَّابِغِينَ وَالصَّابِغَاتِ وَالْحَافِظِينَ فُرُوجَهُمْ وَالْحَافِظَاتِ وَالذَّاكِرِينَ اللَّهَ كَثِيرًا وَالذَّاكِرَاتِ أَعَدَّ اللَّهُ لَهُمْ مَغْفِرَةً وَأَجْرًا عَظِيمًا ﴿٣٥﴾



“Surely the men who submit and the women who submit, and the believing men and the believing women, and the obeying men and the obeying women, and the truthful men and the truthful women, and the patient men and the patient women, and the humble men and the humble women, and the charitable men and the charitable women, **and the fasting men and the fasting women**, and the men who guard their (own) chastity and the women who guard, and the men who remember Allah much and the women who remember — Allah has prepared for them forgiveness and a mighty reward.” (33:35)



- This verse declares that every good quality which Islam requires a Muslim to attain can be attained equally by men and women. And the reward bestowed for that attainment is the same for men and women for the same level of attainment. Thus men and women benefit equally from fasting.
- This verse is like those covering statements we see in some modern documents which say that the use of the masculine forms 'he', 'him' etc. in the document includes women as well.



- This verse also mentions “the men who guard their chastity (i.e., their own chastity) and the women who guard”. In Muslim societies, and in fact in some non-Muslim societies also, men regard themselves as being in-charge of guarding women’s morality and purity of character, while devoting little thought to guarding their own chastity.
- They keep a close watch to see if a woman has done something improper, but they are not concerned about their own improper behaviour. But the Quran here lays the duty on men, as well as women, to be concerned about *their own character* in the first place.



- The verse quoted above includes the following quality: “the obeying men (*qānitīn*) and the obeying women (*qānitāt*)”. It clearly means obedience to Allah in case of both men and women.
- Elsewhere in the Quran, it says:

فَالصَّالِحَاتُ قَانِتَاتٌ حَافِظَاتٌ لِّلْغَيْبِ بِمَا حَفِظَ اللَّهُ ط

“...So the good women are obedient (*qānitāt*), guarding the unseen as Allah has guarded. ...” (4:34)







- Here again, by comparison with 33:35, it must mean obedient *to Allah*. But it is **wrongly considered** to mean absolute and unconditional obedience *to the husband*.
- The “guarding the unseen as Allah has guarded” is similar to the guarding of chastity mentioned in 33:35. It refers to guarding those private matters in the marital relationship which Allah requires us to guard. Those matters which Allah has kept confidential between the marital partners should not be disclosed to others.



**END OF STUDY 10**