

Article

Women in Islam: Quranic Guidelines and Traditions

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Abstract

This article analyzes several aspects of women's roles in the Quran within the context of the contemporary scholarly agenda: gender, Islam, rights, responsibilities, and leadership. The article aims to identify key Quranic provisions that define the status of women in Islam and to analyze interpretations in domestic and international studies. The sources used are ayahs and suras of the Quran. The focus is on issues of education, family, inheritance, and social activity. This paper evaluates the development of academic agendas within the scholarship of contemporary researchers. Particular attention is paid to the right to education, female agency, religious and public leadership. Furthermore, the article highlights the synthesis of Quranic doctrines and traditional Kazakh customs. The article's results and proposals demonstrate that the research landscape is heterogeneous, with different issues being the focus in different historical periods. The research agenda is constantly evolving in response to the demands of society and the times. However, it should be noted that current research encompasses issues of gender justice, women's empowerment, rethinking interpretations, and the need for a comprehensive analysis.

Keywords: women in Islam; women's rights; spiritual equality; gender roles; tradition.

Received: 17 June 2026

Revised: 23 June 2026

Accepted: 24 June 2026

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Исламдағы әйелдер: Құран қағидалары мен дәстүрлері

Аңдатпа

Бұл мақалада қазіргі ғылыми күн тәртібі аясында Құрандағы әйелдер рөлінің бірнеше аспектілері талданады: гендер, ислам, құқықтар, міндеттер және көшбасшылық. Мақаланың мақсаты – исламдағы әйелдердің мәртебесін айқындайтын Құранның негізгі ережелерін анықтау және отандық және халықаралық зерттеулердегі түсіндірмелерді талдау. Пайдаланылған дереккөздер – Құран аяттары мен сүрелері. Ғылыми ізденістің басты нысаны ретінде білім беру жүйесі, отбасылық құндылықтар, мұрагерлік заңдылықтары және әлеуметтік белсенділікке басымдық беріледі. Заманауи ғалымдардың еңбектеріндегі зерттеу күн тәртібінің эволюциясы қарастырылады. Білімалу құқығына, әйелдердің билігіне, діни және қоғамдық көшбасшылыққа ерекше назар аударылады. Сонымен қатар, Құранның үкімдері мен қазақ мәдени дәстүрлері арасындағы байланыс көрсетілген. Мақаланың нәтижелері мен ұсыныстары зерттеу ландшафтының әртекті екенін, тарихи кезеңдерде әртүрлі мәселелердің назарда екенін көрсетеді. Ғылыми зерттеулердің басым бағыттары қоғамдық сұраныстар мен заманауи тенденциялардың ықпалымен үздіксіз жаңаруда. Дегенмен, қазіргі зерттеулер гендерлік әділеттілік, әйелдердің құқықтары мен мүмкіндіктерін кеңейту, түсіндірмелерді қайта қарастыру және кешенді талдау қажеттілігі мәселелерін қамтитынын атап өткен жөн.

Түйін сөздер: исламдағы әйелдер; әйелдер құқықтары; рухани теңдік; гендерлік рөлдер; дәстүрлер.

Женщины в исламе: коранические ориентиры и традиции

Аннотация

Статья анализирует некоторые аспекты роли женщин в Коране в контексте современной научной повестки: гендер, ислам, права, обязанности, лидерство. Целью статьи является выявление ключевых коранических положений, которые определяют статус женщины в исламе и анализ интерпретаций в отечественных и зарубежных исследованиях. В качестве источников выступили аяты и суры Корана. В фокусе были вопросы образования, семьи, наследования, социальной активности. Рассмотрена эволюция исследовательской повестки в трудах современных ученых. Особое внимание уделено праву на образование, женской субъектности, религиозного и общественного лидерства. Кроме того, показано соотношение коранических предписаний и казахских культурных традиций. Результаты и предложения статьи показывают, что исследовательский ландшафт неоднороден и в разные исторические периоды в фокусе находились разные вопросы. Исследовательская повестка трансформируется по запросам общества и времени. Однако, следует принимать во внимание, что нынешние исследования охватывают вопросы гендерной справедливости, расширении возможностей для женщин, переосмыслении интерпретаций, а также необходимости комплексного анализа.

Ключевые слова: женщины в исламе; права женщин; духовное равенство; гендерные роли; традиции.

Introduction

Islamic tradition suggests that 124,000 prophets were sent to guide humanity. In fact, the Holy Quran mentions twenty-five prophets by name. The primary mission of the prophets is to guide humanity. The Islamic tradition, as one of the world's major religions, represents a complex system of religious, legal, and social norms in which gender issues play a significant role (Krasniqi & Kuqi, 2026). Unlike some other religions, Islam generally affirms the spiritual equality of men and women, although there are differences in gender roles in religious practice and legal norms.

The emergence of Islam is characterized by the recognition of women's social role. The Holy Book of muslims - Quran describes both women and man as equal slaves of Allah. Islam granted women the right to education and work. The Prophet's wife, Khadija, known in the history as a great tradeswoman. This fact demonstrates the absence of religious prohibitions on women's participation in economic activity.

Islam regulates the rights and responsibilities of women and men through verses of the Quran and the hadiths of the Holy Prophet. The Quran contains rules and regulations concerning women, and Islamic law (Sharia, Fiqh) explains these rules in practice. However, there are some differences and challenges compared to modern civil, constitutional, and human rights systems. In this article, we will compare some verses on women's rights in the Quran and Islamic legal practice, as well as compare them with modern legal systems.

In Islam, women are accorded special respect, and their dignity, rights, and responsibilities are clearly defined. The Holy Quran describes the principles of Muslim life and the place and rights of women in society and the family. If we delve deeper into the sacred texts, we will see that they call upon humanity to lead a healthy lifestyle.

Like the operating manual for any technology, sacred texts are a guide for humanity. The Holy Quran is divided into two parts: Meccan and Medinan verses. Understanding the verses of the Quran requires mastery of certain Islamic teachings. In this regard, the relevance of this article stems from the fact that women in Islam have always held an active position with a wide range of opportunities. However, there have been some cultural differences. The purpose of this article is to consider women's rights in Islam, which are based on the Quran and Sunnah, as well as traditional Kazakh values.

Materials and Methods

In modern society, religion plays a significant role, and its transformations lead to the emergence of new religious and cultural phenomena such as religious feminism. This is not a single movement, its representatives can be active groups or individuals professing some kind of religion (Christian feminism, Jewish feminism, Islamic feminism, etc.) (Temirbayeva et al., 2021, p. 145).

In 1893, New Zealand made a revolutionary decision by granting women the right to vote. In 1917, Russia also secured this right, followed by European countries. In 2015, Saudi Arabia granted women the right to vote.

Since the 1980s, research discourses have focused on demonstrating that Islam historically granted women's rights before many other societies (Hassan, 1997, p. 68; Mernissi, 1992, p. 185). The findings indicated a tendency toward defensive framing in the rhetorical structure of the text. Since the 1990s, the discourse has been characterized by women's agency and the emergence of the term "Islamic feminism". Activists of that time include Leila Ahmed (1992, p. 130) and Amina Wadud (1999, p. 85). Key topics included gender equality, female leadership, reconsideration of hadith, and patriarchal interpretations. The focus was on cultural characteristics and practices. In the 2000s, researches was based on a hermeneutic approach. Human rights, family law, contextual reading of the Quran, women's participation in community religious life, and new methods of tafsir were examined. During this period, scholars wrote that it was interpretation, not religion, that needed

to be reconsidered (Barlas, 2002, p. 180; Mir-Hosseini, 2009, p. 25). The years 2010-2020 primarily focused on postcolonial discourses, criticism, women's agency, hijab as a personal choice, and global Islamic feminism (Mahmood, 2005, p. 52; Avishai, 2008, p. 15). Bano's (2017, p. 130) work gained popularity after 2020, examining women as bearers of religious knowledge, the transformation of religious authority, and models of Islamic leadership. From 2020 to the present, the research agenda has focused on women and religious authority (female imams, muftis), child marriage, reproductive development, marriage contracts, domestic violence; the relationship between Islamic and secular feminism; and the discussion of women's rights within the framework of Islamic ethics (Rehman, 2020, pp. 225–228).

The role of women in Islam has been the subject of research by domestic and international scholars. In Kazakhstan, this topic has been addressed by Shapoval Y., Bektenova M., Zatov K., Dosanova M., Abdirova A., and Temirbayeva A. The topics of these works primarily cover women's agency and leadership. Overall, the trajectory of research has shifted in response to changing theoretical and methodological approaches. In the 1990s, women were primarily considered within the broader framework of the revival of religion, the preservation of family religious traditions, and cultural practices. In the 2000s, women began to be viewed as a distinct element of analysis, socialization, and family practices. The construction of urban Muslim female identity gradually came into formation (Dosanova, 2010). In the 2010s, researches include the female agency (religious conversion, trajectories of religious conversion, and choice) (Bolybayeva, 2021, p. 174). From 2020 to the present, women have been viewed as active agents of religious revival, as an important resource for social mobilization, and their activities within women's religious communities create new forms of social support and participate in the creation of a religious ecosystem (Temirbayeva & Temirbayev 2024). All of these studies make a significant contribution to the global research agenda on religion and women's agency.

This study based on interdisciplinary methodological framework. Historical, philosophical, and comparative analysis were also employed. The research sources are ayah and suras of the Quran, which contain provisions on the status of women (rights, responsibilities, and social roles). These provisions were classified. An analysis of domestic and international studies on the topic of the article was conducted. This analysis allowed us to identify the main vectors and changes in the research agenda over different periods. To identify the specific interpretations of Quranic provisions, comparative and contextual analysis was used, as well as their correlation with traditional Kazakh ideas about the role of women in the family and society (Uxukbayeva, 2025).

Results and Discussion

In modern society, interest in religious matters is growing daily. It's common to see young people without basic Islamic knowledge reading the Holy Quran through mobile apps. On the one hand, this can be considered a positive trend. On the other, the problem is that they are prone to errors. This is because questions arise about when the sacred texts were revealed, in connection with what event, and what they say. For example, some verses were abrogated. The Holy Quran is considered the primary source of Islam, and its approach to gender issues is crucial for shaping Islamic identity and social norms. Several aspects related to gender equality can be identified in the Quran. The Quran emphasizes that men and women are equal before God in terms of spiritual duties and responsibilities. This is confirmed in several verses:

First, the Quran asserts that men and women are equal human beings: "O mankind! We created you from one male and one female" (Qur'an, 49:13). In modern society, there is a common misconception that girls should not be educated. This is a literal view. If girls in a society are not educated, the consequences are as follows:

(1) This leads to a weakening of family and intergenerational educational traditions. An educated mother is the key to a conscious generation. If the mother is uneducated, the child's interest in learning and upbringing may also be low. (2) Slowing economic growth reduces women's participation in the labor market, leading to a reduction in national product and an increase in poverty. (3) Growing social inequality and discrimination. Ignorance leads to women being unaware of their rights and unable to fully utilize their opportunities. (4) Among uneducated girls, rates of early marriage and childbirth are high. This poses a health risk to both mother and child. (5) Spiritual and cultural values are weakened. An uneducated mother cannot fully transmit national education, language, and traditions to the next generation. An educated girl is the foundation of a nation's prosperity. An educated woman is the guarantee of a strong family, a healthy generation, and a stable society. Abay Qunanbaiuly also wrote about women's education in his works and left them as a legacy for future generations.

The above verse demonstrates that women are created equal to men. The hadiths of the Prophet Muhammad about women are profound and instructive. The main guidelines are: "The position and dignity of a mother is: your mother, your mother, your mother, then your father". Respect for the mother is the path to Paradise. The dignity of a girl: "Whoever raises three daughters, raises them well, and is kind to them, Allah will admit him to Paradise" (al-Tirmidhi, Hadith No. 1916). "The best of you are those who treat their wives best". Marriage is not just a formality; it is a relationship based on love, understanding, and respect. The Prophet never beat his wife, but rather encouraged gentleness. "None of you should flog his wife like a slave, and then sleep with her at the end of the day" (al-Bukhari, Hadith No. 4942). In the above hadiths, the Prophet Muhammad elevated the status of women in society and taught them to treat women with kindness and justice. He demonstrated that it is women who shape the upbringing of not only the family but also the nation.

The assertion that one person is superior to another solely through knowledge can be found in the works of Al-Farabi: "People are alike by nature; the only difference is in knowledge and upbringing" (Al-Farabi, 1985). According to Al-Farabi, human perfection lies in one's intellect, mastery of science, and good deeds. Abay Qunanbaiuly further developed this idea, saying, "Humanity stems from intellect, science, a good father, a good mother, a good friend, and a good teacher" (Qunanbaiuly, 2005). This conclusion is a widespread opinion in Islamic philosophy and among Kazakh thinkers. From the profound philosophical insights of these thinkers, it follows that a person is superior to another only through knowledge. One could say that one's material wealth has no influence on the spiritual world.

Secondly, the right to education. The Holy Quran places equal demands on women and men regarding education. A hadith of the Prophet Muhammad states: "Education is obligatory for every Muslim man and woman" (Bolatbekuly, 2013). In one hadith (a weak hadith), the Prophet Muhammad says, "Seek knowledge, even if it is in China". Here we see the benefits of knowledge. As for the content of the Holy Quran, seven hundred and nineteen verses are devoted to science. About two hundred verses deal with the issue of women.

Today, women play a key role in shaping Kazakhstan's scientific potential. There are 120,896 people in the country with postgraduate education – master's degrees, PhDs, doctorates in relevant fields, candidates of science, or doctors of science. More than half of them – 62,433, or 51.6% – are women. These figures clearly reflect the high level of women's involvement in scientific education.

Women also confidently occupy leading positions in higher education. Their share of the faculty is 65.7%. Of these, 72.5% hold master's degrees, 62.8% hold PhDs, 46.9% hold doctorates in relevant fields, 49.4% hold doctors of science, and 65.1% hold candidates of science. These figures demonstrate the high professionalism and scientific maturity of female scientists.

There are 12,893 women engaged in scientific research in Kazakhstan, representing 56% of the

total scientific staff. Women researchers account for 55.7% of the total research population. They are active in a wide range of scientific fields, from fundamental research to applied and interdisciplinary projects.

The largest number of women is involved in research in the natural sciences – 3,625 (28%). Women also make significant contributions to engineering and technology – 2,625 (20%) – and the humanities – 2,471 (19%). By field, women are most widely represented in the humanities (66%) and social sciences (65%).

The high level of scientific qualifications among women deserves special attention. The largest proportion of women hold a candidate of science degree (60%), a doctorate in a relevant field and a master's degree (58% each), and a doctor of philosophy (PhD) – 54%. In the medical and humanities, women hold 72% of candidate of science degrees, demonstrating high scientific and professional potential (Ministry of Science and Higher Education of the Republic of Kazakhstan, 2026). This figure is growing year after year, which is a positive trend. In this regard, one of the issues limiting women's rights in Kazakhstani society is the wearing of the hijab. This issue, which has been addressed in secular countries, unfortunately has not been fully resolved in our country. Muslim women observing the hijab as a religious obligation encounter significant barriers in accessing civil service employment, particularly in professional positions such as healthcare assistants. These circumstances suggest that women's rights in Kazakhstan remain subject to significant limitations in certain professional and public spheres. This issue necessitates comprehensive scholarly inquiry and a systematic examination of the regulatory frameworks adopted by secular states. Furthermore, the imposition of restrictions on women's rights based on faith-based attire raises significant concerns regarding the principles of gender equality and human dignity.

Human dignity and equality of women

The Quran emphasizes the common origin of men and women: “People, be mindful of your Lord, Who created you from a single soul, and from it created its mate, and from pair of them spread countless men and women far and wide” (Qur'an, 4:1), thereby affirming the fundamental equality of creation. This verse emphasizes the fundamental human equality between women and men. Moreover, the principle of recompense proportional to one's deeds is further reflected in the third figure through the notion that each individual is rewarded in accordance with the level of their actions. Amina Wadud (1999, p. 85) argues that the Quran grants women equal rights in spiritual and social matters. She critically examines traditional interpretations, considering them a product of patriarchal practices. Fazlur Rahman, in his work “Islam and the Modern Age”, argues that many jurisprudential rules need to be reconsidered in light of contemporary realities, particularly women's rights and their role in society. It has been argued, and is supported by the findings of Fazlur Rahman, that patriarchal motivations have significantly influenced the prevailing interpretations of this issue.

In *fiqh*, the fundamental rights and responsibilities of women and men are generally considered equal, but differences exist in some areas (e.g., inheritance, witness testimony, alimony). Some schools of thought impose restrictions on women's testimony (for example, in some cases, a woman's testimony is considered half as valuable as the testimony of two men). By critically engaging with these legal practices and texts, Islamic feminist movements propose a reinterpretation of the Quran and Hadith from an ethical and gender equality perspective (Haneef et al., 2018). Within the framework of a secular society, the restriction of women's rights based on religious dress is inconsistent with the principles of gender equality and individual freedom.

Compared to modern legal systems, Western constitutional systems and international human rights norms (such as the UN International Covenant on Civil and Political Rights) guarantee full equality between women and men. There are no gender-based distinctions in legislation. For

example, our Constitution states that all citizens are equal before the law. Furthermore, international obligations imposed on Kazakhstan and other states (such as the UN Convention on the Elimination of All Forms of Discrimination against Women) affirm the principle of equal rights for women.

The constitutions of many countries require equal access to education. For example, in Kazakhstan, freedom and equality in education are protected by law. The principles of the call to universal education contained in the Quran and Hadith are consistent with modern educational and legal norms, but in practice, in some predominantly Islamic societies, women's access to education is limited due to cultural and traditional barriers. Even if there are no Sharia restrictions, there are traditional restrictions ingrained in society. These are erroneous principles arising from a misunderstanding of sacred texts. Such opinions are born of ignorance. This is why the Holy Quran states: "If you do not know, then ask the Reminder (people of knowledge)". Consulting scholars (experts) is something we lack in modern society. In modern countries, legal systems ensure equal rights for women and men in matters of marriage, divorce, alimony, property division, and child rearing. For example, the Family Code of Kazakhstan regulates marriage, divorce, and alimony equally. As of 2025, approximately 319,000 alimony cases were pending. More than 310,000 of the debtors were men, and 8,000 were women (Kozhabek, 2025). The alimony legal framework in Kazakhstan warrants comprehensive revision and strengthening to meet contemporary standards of family law. The statistical data presented above indicate a significant deficit in institutional accountability and enforcement of alimony obligations. The second problem is that the divorce rate in our country has reached 50%. This is also a pressing issue.

The practical norms of the Quran and Islamic law can be inflexible for women in some cases, especially if they do not comply with the requirements of modern civil law – for example, the conditions of khula or the iddah procedure. In this context, some elements of the Holy Quran and Islamic legal practice may not fully comply with modern international standards – some limitations are due to the historical and social context.

In many countries, women have been granted the right to be elected, hold public office, and participate in politics. In Kazakhstan, women also have the opportunity to participate in parliament, the civil service, and local government. However, due to Sharia law, women who wear headscarves claim they face obstacles in obtaining many government positions. Yes, our country is a secular society, not an atheist one. The second problem is the wearing of headscarves among students. Here, two standards are clearly visible. School administrations turn a blind eye to short skirts, nail polish, and girls wearing makeup to school while still adhering to the school uniform. If one student wears a headscarf, everyone starts resisting. The pupils wearing a headscarf is not accepted to school and does not fully master the curriculum. The result is an uneducated citizen, dissatisfied with society and the government. In this regard warrants systematic study, drawing on the experience of established secular democracies.

The Status of Women in Islam: Rights and Social Role

Although the Quran and early Islamic law did not explicitly grant women political rights, practice in Islamic society sometimes allowed for women's participation. However, some traditional interpretations may limit these rights.

Quranic verses and Islamic legal practice regarding women grant women certain rights – Table 1.

Table 1. Women rights in Islam.

Personal	Personal dignity
Educational	Acquiring knowledge and education
Family	Consent to marriage, mahr, and divorce
Hereditary	Inheriting property (share of inheritance)
Economic	Owning and managing personal property, engaging in entrepreneurial activity
Social	Participation in public life
Political	Participation in public consultations and decision-making

The Quran may not contain a direct, general rule for acquiring knowledge, but it does call for knowledge and understanding through phrases like “read” and “seek knowledge”. The hadiths often state, “Education is obligatory for every Muslim man and woman”. This is because, in Islamic tradition, education is also considered a right for women (Ahmad et al., 2020, p. 323). On the issue of girls’ education, the prominent Kazakh philosopher and poet M.Zh. Kopeyuly championed the importance of girls’ education, placing particular emphasis on their upbringing and moral education. He highly valued women’s place in society and considered girls the pride and future of the nation. Girls educate the nation’s future. If our girls don’t get an education, the entire younger generation could grow up uneducated. Therefore, it is essential to take special responsibility for girls’ education. Mahatma Gandhi: “If you educate a girl, you educate a family. And if you educate women, you educate a nation”. Nelson Mandela: “Education is the most powerful tool for changing the world”. These words are more important than support for girls’ education, because education brings them freedom and a wealth of opportunities. Girls’ education is not only about personal development but also the foundation for the development of society and the nation as a whole. Scholars and thinkers have debated this issue for centuries (Kenzhetayev et al., 2024).

If we look at the experience of Islamic schools, we see that in the classical Islamic world, women had the opportunity to study in madrasas. Aisha (wife of the Prophet Muhammad) is known as the narrator of many hadiths and a participant in discussions on Islamic law (Ahmad et al., 2020, p. 325). However, in some traditional societies, cultural and social barriers limit women’s access to education.

Marriage, dowry (mahr), and family law. That is, marriage is impossible without consent: a woman must freely consent to the marriage and fulfill its conditions. Dowry (mahr): a financial right that must be granted to a woman – “Give women their bridal gift upon marriage, through if they are pleased to give up some of it for you, you may enjoy it with a clear conscience” (Qur’an, 4:4).

The Quran sets out the conditions for marriage, divorce, “iddah” (the waiting period for a divorced woman), and the rules for reunification (Imammadi & Hamit, 2026, p. 8). The concept of a dowry implies providing for a woman’s needs in the event of her husband’s death. In modern society, there are various opinions regarding dowry. One of them is to turn the dowry into a source of income. A woman’s right to initiate divorce – under civil law, in some cases a woman has the right to initiate divorce by filing a divorce petition, but her role in this process is not complete (Pane et al., 2024, p. 328). According to Islam, a woman is not allowed to divorce (talaq) due to her biological nature. In Islamic law (fiqh), the procedures for a woman to file for divorce vary depending on the school of law (Hanbali, Shafi’i, Maliki, and Hanafi). In some schools, a woman is obligated to pay her husband a divorce fee under the khula (divorce law). The periods of iddah and the procedures of “settlement” (ruquba) govern the legal relationship between wife and husband.

Inheritance and property rights: “Men shall have a share in what parents and close relatives leave, and women shall have a share in what parents and close relatives leave, whether it be little or much

– this is ordained by God” (Qur’an, 4:7). Islamic law accords women their rightful share. It must be acknowledged that some people have established rules based on tradition due to a misunderstanding of sacred texts. This is not due to a lack of knowledge, but rather to the culture of different peoples. When determining inheritance shares, sometimes the share allocated to women may be less than that allocated to men (for example, a girl receives half the share of a boy).

If there are no close relatives at the time of inheritance, the woman receives a certain share, in some cases mixed with the inherited property. A woman has the right to dispose of, sell, and rent her property, but in some traditional societies this right may be limited by societal or family influence.

Participation in Public Life and Political Rights: Women’s participation in public and political life is a complex and important issue in the development of human civilization. Islam has made significant changes in this regard throughout its history, establishing a new approach to treating women as individuals, recognizing their rights and protecting their honor. These rights gradually developed at the religious, legal, cultural, and social levels.

The Quran does not directly restrict women’s participation in public life. In Islamic tradition, women have participated in public events, educational festivals, and council meetings. The hadiths provide examples of women exercising their right to education, participation in public debate, and expression of opinion on religious matters. Some conservative schools of thought believe that women should not hold leadership positions (although this is not a generally accepted Islamic position). Views on women’s access to leadership positions vary depending on the school of thought.

Although women were not explicitly granted political rights in the early stages of the development of the Quran and Islamic law, practice in Islamic society sometimes permitted their participation. However, some traditional interpretations may limit this participation.

However, the Islamic legal system may contain certain restrictions and conditions that, from the perspective of modern and international law, may be considered some limitations. If women’s rights are limited by the established culture and traditions of various peoples, it is incorrect to assume that all of them are limited by Islam.

Conclusion

The ayahs and surahs of the Holy Quran and Islamic legal practice guarantee women certain rights: education, property rights, inheritance, marriage and divorce, and participation in public life. Modern legal systems – constitutional and civil law are guided by the principle of equality between women and men. Therefore, an analysis of the compatibility of Islamic law and modern law requires a fair and scientific approach. The following recommendations are offered within this framework:

- Priority should be given to education and awareness;
- Develop educational and religious literacy programs to properly communicate the provisions of the Quran on women’s rights to society, especially women;
- It is important to create conditions for expanding women’s legal, financial, and religious knowledge through a combination of traditional and secular education;
- Interpret religious texts with a gender-justice perspective;
- Remind that the Quran affirms the spiritual and moral equality of men and women;
- Strengthen laws and legal mechanisms;
- It is important to clarify and implement women’s rights, such as inheritance, education, labor, and divorce, as stated in the Quran, through national legislation;

- The state and religious organizations should jointly monitor the observance of women's rights;
- Imams, theologians, and religious scholars should clearly and fairly interpret provisions related to women's rights;
- It is necessary to conduct a scientific study of the provisions of the Quran concerning women's rights, as well as an Islamic, sociological, and humanitarian analysis;
- It is necessary to increase the number of scientific grant projects and articles devoted to studying the connection between the role of women in Kazakh society and the verses of the Quran.

In conclusion, women's rights in the Quran are not only a religious issue, but also an important social, legal, cultural and moral issue. People use different interpretations of the Quranic teachings, leading to different opinions. Furthermore, cultural traditions also influence these issues. However, despite this, Islam grants a wide range of rights to women. Recent years have seen a broadening of the research agenda, including consideration of the role of women as active agents of modernity.

Conflict of interests

The author declares that there is no conflict of interest.

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