



## Research Article

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# Building Bridges: A Spirit of Moderation and Equality in Relation to Islamic Female Figures

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## Abstract

*This study examines how female Islamic figures exemplify gender equality and moderation in the Islamic faith, with a focus on Queen Balqis and Nusaybah bint Ka'ab. Using a feminist framework and textual analysis, the study highlights Queen Balqis's strength, courage, and dedication to the monotheistic faith, as well as Nusaybah's role in demonstrating Islam's emphasis on moderation and equality. The study emphasizes the importance of further research on other female Islamic figures and the cultivation of their virtues to reflect the best of Islam to others. The study concludes by highlighting the inspiring legacies of Queen Balqis and Nusaybah and the power of female leadership in Islamic history.*

**Keywords:** Female Islamic figures, Gender equality, Moderation, Nusaybah bint Ka'ab, Queen Balqis, Feminist framework, Monotheistic faith, Virtues, Leadership, Islamic history

## 1. Introduction

Various societies have wrong beliefs, ideas, and interpretations of Islam and Muslims, such as terrorism and gender discrimination, even though it is not Islam nor the Qur'an that forbids females to be active within society and fully engaged in its public spheres and paid professional jobs. Moreover, it has been proven in the Holy Qur'an and Hadiths (i.e., sayings) that Islam is the religion of moderation, justice, forgiveness, and equality, "And so we have made you a Wasata nation" (*Surat al-Baqarah*, 2:143). Moderation is a way to live peacefully by respecting others and accepting differences and Islam encourages moderation and tolerance in all life aspects. These characteristics are essential for establishing harmony and balance locally, nationally, and internationally (Helmy et

al., 2021).

Islamic values and ethics are reflected in the Companions of the prophet Muhammad -Peace Be Upon Him, who have been his contemporaries, including females. To be specific, female Companions are honored and predicted to live forever in Heaven in the hereafter as their achievements have been found in every sphere. They are pure, virtuous, and noble characters as they have had crucial roles in society by being active in religion, education, and politics. Each of them has had her role in the noblest and best possible way in sincerity and faith. For example, they have participated in the battlefields, spread the message of Islam, and have been a source of a huge number of the prophet's Hadiths.

By examining the rhetorical techniques used to further the meaning of the textual evidence, this paper aims to discuss how the concepts of moderation and equality are expressed in Islam concerning the females mentioned in the Holy Qur'an and female Companions of the prophet Muhammad-Peace Be Upon Him. The contribution of this paper lies in the fact that being fair, forgiven, and doing good deeds for Allah (i.e., God), both spiritual and physical, is an important matter and should be adopted by all Muslims and applied appropriately when dealing with others to familiarize them with the correct image of the Islamic religion and culture.

Gender equality and moderation are fundamental Islamic principles with enduring significance. However, misunderstandings persist regarding women's equitable status in the faith. Revisiting exemplars thereof from history aimed to clarify misconceptions. Therefore, this study elucidates portrayals of gender parity and balanced leadership through two renowned figures: Queen Balqis and Nusaybah bint Ka'ab. Specifically, it investigates:

1. How primary Islamic texts depict these women upholding moderation and equality.
2. Rhetorical techniques employed in texts highlighting their virtues.

Briefly, Queen Balqis capably governed Yemen as referenced in the Qur'an while Nusaybah served bravely in battles supporting Prophet Muhammad. Their inclusion emphasizes merit-based leadership beyond temporal societal constraints.

This research's significance lies in countering extremist discourses that misrepresent Islam as oppressive towards women. Reviving wisdom of pioneering female Companions offers today's Muslims positive role models for cultivating societies adherent to immortal spiritual teachings.

Findings aim to enrich ongoing global intellectual and social movements advocating for women's rights concomitant with Islamic ethos. By examining revered historical paragons, this study contributes a balanced perspective necessitated in complex modern issues intersecting faith, gender politics, and cultural shifts. Overall, revisiting Islam's inclusiveness strengthens universal principles of justice, peace, and compassion.

## 2. Statement of the Problem

The issue raised in this study is how Islam views females described in the Holy Qur'an and female Companions of the Prophet Muhammad- Peace Be Upon Him- in terms of equality and moderation. This paper familiarizes various societies that have incorrect beliefs, ideas, and interpretations of Islam and Muslims, such as terrorism and gender discrimination, even though neither Islam nor the Qur'an forbids females from being active within society and fully engaged in its public spheres and paid professional jobs with the correct image of the Islamic religion and culture. Instead, this paper examines the rhetorical strategies used to further the meaning of the textual evidence.

## 3. Research Objectives

Investigate the Islamic views of females described in the Holy Qur'an and female Companions of the Prophet Muhammad- Peace Be Upon Him- in terms of equality and moderation.

Analyze how Islamic ethics are reflected in the story of Queen Balqis in the Holy Qur'an and the texts of Nusayba bint Ka'ab.

Disseminate non-Muslim societies that have incorrect beliefs, ideas, and interpretations of Islam and Muslims, such as terrorism and gender discrimination, even though neither Islam nor the Qur'an forbids females from being active within society and fully engaged in its public spheres and paid professional jobs.

Determine the rhetorical devices found in the texts.

#### 4. Research Questions

How do Islamic views describe females in the Holy Qur'an and female Companions of the Prophet Muhammad- Peace Be Upon Him- in terms of equality and moderation?

How is the Islamic ethics analysis reflected in the story of Queen Balqis in the Holy Qur'an and the texts of Nusaybah bint Ka'ab?

How to disseminate non-Muslim societies that have incorrect beliefs, ideas, and interpretations of Islam and Muslims, such as terrorism and gender discrimination, even though neither Islam nor the Qur'an forbids females from being active within society and fully engaged in its public spheres and paid professional jobs?

How to determine the rhetorical devices found in the texts?

#### 5. Literature Review

This section of the research illustrates the historical significance of female figures and a brief description of the two female figures under investigation. Then, it is followed by feminist interpretations of Islamic texts, feminist framework and its relevance, previous studies on gender equality in Islam, and finally identified gaps and study contributions.

##### 5.1 Historical Significance of Female Figures

The remarkable contributions that Queen Balqis and Nusaybah bint Ka'ab made to their respective societies make them significant historical figures. The wise, just, and capable Queen Balqis of Sheba was renowned for her abilities to run a flourishing kingdom. Nusaybah bint Ka'ab was revered for her valor in combat as well as her commitment to promoting and teaching Islamic values. These individuals serve as prime examples of the significant contributions women have made to Islamic history.

Several primary sources shed light on the key women. Ibn Ishaq's (2005) early history has discussed prominent female companions who participated in battles and helped spread the faith, showing their critical influence in early Islamic communities. Similarly, accounts from Al-Waqidi (2005), Baladhuri (1916), and Abu Nuaym (1996) shed light on noble female figures like Nusaybah bint Ka'ab who fought valiantly at Uhud and other battles (Qutb, 2007).

Most recently, Bajri (2021) utilizes a "descriptive qualitative approach" to profile the story of Mary in the Qur'an, finding her presented "as a symbol of purity and motherhood" (403) promoting an "Islamic womanhood" (409) paradigm. Overall, previous scholarship has helped establish the important roles female figures have played in Islamic history.

##### 5.2 Description of the Female Figures

###### 5.2.1 Queen Balqis

The Holy Qur'an mentions Queen Balqis as a significant person in Arabian legend. She was the Queen of Sheba and was regarded as a prime example of a true queen who oversaw the affluent Sand Kingdoms, now Yemen, in ancient times. Yemen's population benefited from prosperity, culture, urbanization, and civilization while the Kingdom of Sheba thrived despite its lack of wealth and the

nation's overall stability. Balqis also fought the enemies and strengthened the pillars of her kingdom with justice and ruled its people with wisdom. Balqis was a descendant of a lineage, and her father was a king. According to Islamic tradition, she was the daughter of Ilsharah Yahdib, the king of Sheba. She was the first queen to take her seat of Sheba during the 10th century B.C. (Makki, 2012).

### 5.2.2 Nusaybah bint Ka'ab

Nusaybah Bint Ka'ab was from Al-Madinah from the famous tribe of Banu Najjar who embraced Islam even before the immigration of the prophet Muhammad -Peace Be Upon Him- to Al-Madinah in 622 CE. She joined Islam voluntarily and was an expert in the Qur'an and Hadiths. Nusaybah was a loyal wife and a loving mother who also taught the Islamic tradition to other women. She was one of the most courageous women at that time as she participated in many battles under the leadership of the prophet and was known as the first woman warrior who defended him (Ghadanfar, 2014).

She also had two sons, Habib and Abdullah. Habib was later murdered by Musaylimah, but Nusaybah displayed incredible patience by joining Abdullah in other fights to uphold Islam. In the Yammah battle, she fearlessly fought and lost her right arm along with her other son. She was proud that both of her sons died in the path of Allah, hence she gave a great example of sacrifice and bravery with remarkable patience and forbearance (Al Hashimi, 2021). Her faith did not contradict her maternal instinct and did not prevent her from encouraging her sons as she supported them to sacrifice their lives to defend their religion and belief (Shehata, 2022).

### 5.3 Feminist Interpretations of Islamic Texts

By highlighting the important roles women have played in Islamic history and religious practice, feminist interpretations of Islamic scriptures seek to challenge patriarchal readings that frequently devalue the contributions of women. These interpretations frequently center on verses from the Qur'an and reassessing Hadiths through a prism that prioritizes women's empowerment and gender equality.

Several scholars have examined Islamic primary sources through a feminist lens to uncover how gender is portrayed. El-Saadawi (1982) analyzes Qur'anic quotes about women and their role in Muslim family structures, arguing they have been misinterpreted to justify patriarchal norms. Badran (1996) also conducts a feminist reading of the Qur'an and Hadith, finding they promote women's rights if understood in their proper historical context rather than through modern biases.

Moreover, Zahedi (2011) offers a "feminist rethinking of the Qur'anic exegesis" (110) to counter rigid interpretations that limit women's agency. She emphasizes how feminist hermeneutics can resurrect emancipatory elements in sacred texts. Reilly (2016) similarly adopts a feminist methodology in their analysis of understudied female figures in early Islamic history mentioned in Hadith compilations. Both help bring women's voices and experiences to the forefront.

### 5.4 Feminist Framework and Its Relevance

The feminist framework employed in this study is crucial for understanding the roles and representations of women in Islamic history and texts. By applying a feminist lens, the study aims to uncover and emphasize the contributions of Queen Balqis and Nusaybah bint Ka'ab, challenging traditional narratives that often downplay female agency. This approach is relevant as it not only reaffirms the importance of these figures within Islamic history but also promotes a more inclusive understanding of Islamic teachings that align with contemporary values of gender equality.

However, this study analyzes sacred Islamic texts pertaining to Queen Balqis and Nusaybah bint Ka'ab using a feminist paradigm. As Reinharz (1992) explains, feminist research focuses attention "on women's experiences" and aims to "discover what has been omitted, buried or distorted in the records of the past" (250). A feminist lens seeks to "make women visible and make a place for every

voice" (249).

By centering female figures, examining how texts portray them, and identifying rhetorical devices employed, this approach aims to "understand patterns of inequality to change them" (245). According to Harding (1993), this approach rescues women's histories and counters androcentric biases that have dominated Islamic scholarship by bringing belittled "experience[s]...into the center of analysis" (243). This framework is well-suited to the objectives of this study.

### 5.5 Previous Studies on Gender Equality in Islam

Various scholars have directly explored issues of gender equality from an Islamic perspective. Barlas (2019) writes that "[t]he Qur'an sanctions an egalitarian notion of gender relations" (56) through its vision of spiritual equality between men and women. She provides Qur'anic evidence to argue for women's rights to divorce, child custody, and property inheritance being part of core Islamic doctrine.

In Pakistani contexts, Singh (2013) finds most Muslim women still lack autonomy and face injustice due to cultural practices overriding Islam's emphasis on gender parity. However, Mernissi (1991) highlights how early Islamic societies like those in Morocco upheld more equitable norms allowing women substantial public roles and legal protections before these eroded over time.

Other works have explored Islamic ethics and morals from different perspectives. For instance, several scholars analyze the concept of moderation in Islam as Helmy, Kubro, and Ali (2021). They examine the concept of moderation in inter-religious relationships in Indonesian Islamic boarding schools, emphasizing the importance of balanced relationships with non-Muslims by employing the study of contradictory hadith approach (Moltaqa AhlAlhadith, 2010). They conclude that in inter-religious relationships, the Hadiths advise Muslims to behave moderately to uphold Islam's truth concerning other non-Muslim believers while keeping a balanced relationship without degrading oneself.

Similar articles investigate the principle of equality from a gender perspective and women's position in Islam. Specifically, Saiful and Fendri (2020) explore gender equality following the Holy Qur'an and Hadiths. The results reveal that Islam considers men and women in an equal position: to be servants and representatives of Allah without distinguishing gender, ethnicity, or skin color.

Likewise, Warsah (2020) analyzes the concept of forgiveness in Islam, highlighting the encouragement for Muslims to be merciful and supportive. He conducts library research to assess the way forgiveness is perceived in Islam. The researcher analyzes 58 scientific works and finds out that Islamic teachings encourage all individuals for the sake of excellent things like the prophet Muhammad- Peace Be Upon Him, our best Islamic role model, to be merciful and to offer prayers for those in need.

A great number of research papers concentrate on females and explore their role in Islam through their stories and behaviors. Bajri (2021) uses a feminist approach to analyze the story of Maryam -Peace Be Upon Her- in the Holy in the Qur'an, illustrating the significant role of Muslim women in promoting Islamic values and preserving Arabic culture. Additionally, she demonstrates that purity and motherhood are reflected in the story of Maryam. Similarly, Anis (2019) emphasizes the exemplary lives of women who accompanied the Prophet Muhammad- Peace Be Upon Him, presenting them as role models for modern Muslim women. The findings illustrate that these remarkable females are ideal models of success as they are the finest women of Islam. To succeed in life and beyond, people must study and emulate them by incorporating their virtues into their selves.

### 5.6 Identified Gaps and Study Contributions

Despite the extensive research on Islamic morals and gender equality, few studies specifically analyze how concepts like equality and moderation are exemplified through examining selected Qur'anic verses about female figures such as Queen Balqis or sayings about companions like Nusaybah bint

Ka'ab. This study addresses this gap by examining selected verses from Surat Al-Naml about Queen Balqis and Hadiths about Nusaybah's role in Islam.

Additionally, limited studies employ rhetorical analysis techniques to uncover deeper layers of meaning in primary texts about these women. A feminist framework is also rarely used to investigate understudied female figures in Islamic traditions. This study aims to contribute new perspectives addressing these shortcomings.

The findings aim to enrich the understanding of Islamic morals and the significant contributions of these female figures, promoting a more inclusive perspective of Islamic history and teachings.

## 6. Methodology

Selected Qur'an verses and Hadiths about Queen Balqis and Nusaybah bint Ka'ab are analyzed qualitatively to demonstrate some of the most important ethics and morals in the religion of Islam.

### 6.1 Textual Analysis

This study employs a textual analysis approach to examine selected Qur'anic verses and hadiths. The texts are chosen based on their mention of Queen Balqis and Nusaybah bint Ka'ab, who are considered the main focal points of the study. The analytical techniques include content analysis to uncover key themes and ideas, interactional analysis to examine interactions between characters, and rhetorical criticism to identify rhetorical devices such as brevity and repetition.

### 6.2 Selection of Figures

Queen Balqis and Nusaybah bint Ka'ab are selected for study given their mention in religious texts as role models for Muslim women. Previous studies also have explored them superficially, justifying the research focus on them to address gaps. By examining the literary lines, it is anticipated to show how important they are to Islam.

### 6.3 Data Collection

A few steps are taken to analyze the collected data including, reading and understanding the selected verses and Hadiths, highlighting texts that are related to the research objectives, and identifying the rhetorical devices found in the texts and their significance in shedding light on the role of women in the in terms of history and literary tradition.

### 6.4 Data Analysis

Using a feminist paradigm and textual analysis, this study is analyzed qualitatively. According to Payne and Payne (2004), feminist research concentrates on women's experiences in natural social settings to make females visible, empower, and raise their consciousness by making a particular selection of topics, to enhance their position in society by challenging methodologies developed by men. In addition, the feminist framework aims to highlight women's experiences and voices that have been historically marginalized. The study will apply this lens to center the two figures and examine their influence in achieving equality and moderation from an Islamic perspective. It will also analyze how they are portrayed in the texts rather than focus on men's experiences as prior works have.

Besides, textual analysis is adopted as it is widely used in communications since it is a trans-disciplinary method that concentrates on certain approaches within these disciplines, like content analysis, interactional analysis, and rhetorical critique. To understand how readers interpret writings, one must comprehend the language and symbols used in them, interpret them, and get the meaning

out of them (Arya, 2020). Also, the researchers make use of the Holy Qur'an translation done in 1937 by Abdullah Yusuf Ali.

## 7. Results and Discussion

This study tries to establish and show the relevance of gender equality and moderation in Islam as they are supported by the Holy Qur'an, Hadiths, and several historical Islamic individuals who are referenced in them. By analyzing selected verses about Queen Balqis, which will be assigned in section 7.1, and also by analyzing the selected Hadiths by many Companions of the Prophet Muhammad- Peace Be Upon Him- about Nusaybah bint Ka'ab, which will be assigned in section 7.2, it specifically demonstrates the role of women in portraying these principles in Islam.

### 7.1 Queen Balqis

The events of the story of Queen Balqis are examples of good diplomacy, the application of thought and patience, the achievement of peaceful results, and the preservation of humanity from bloodshed. Many exciting stories inspire feelings of faith in the history of the Holy Qur'an, and they are considered among the incentives of the faith because of their direct connection with the divine outpouring and the divine will. Additionally, souls must be preserved because adopting a position of wisdom and morality requires being removed from whims, cravings, and hubris. It is Allah Almighty who has told Solomon, peace be upon him, the tale of Balqis (Ibn Kathir, 2018).

#### 7.1.1 Balqis in the Holy Qur'an

Balqis must be honorable that she was named in the eternal heavenly book that is written by Allah, the Lord of Might- the Greatest and the Highest. The Holy Qur'an immortalized Balqis and revealed her story without harming her. Islam has been kind to this woman who has been oppressed by people and human races and denied her rights, and her charity is the greatest praise. It is an admiration for women in all times and places (Malikat Saba Fi Alqisas Alqurani, 2023).

The Holy Qur'an immortalized Balqis, and has exposed it without touching it badly, and it is sufficient for her to be honorable that she was mentioned in the knowledgeable and immortal heavenly book that is written by Allah, the Lord of Might - the Greatest and the Highest. It is an appreciation for women in every time and place, this woman who has been weakened by peoples and human races and deprived of her rights, and Islam has been fair to her and her generosity is the greatest honor (Malikat Saba Fi Alqisas Alqurani, 2023). Queen Balqis has been cited in the Holy Qur'an, for she was the owner of the edifice that rebelled from bottles and the famous story with the Prophet Solomon bin Dawood- Peace Be Upon Him- in Surat Al-Naml No. 27 (Al-Zuhayli, 2001).

#### 7.1.2 Prophet Solomon and the Hoopoe

The Qur'an explains how Solomon learned of Sheba. The people of Balqis worshiped the heavenly bodies and the sun in particular, and they approached them with offerings and worshiped them without Allah, and this was what caught the attention of the hoopoe that Solomon- Peace Be Upon Him- had sent to search for a source of water (Makki, 2012). After the warning that Solomon had promised him for being late to him that he would torture him if he did not produce an acceptable excuse:

*And he took a muster Of the Birds; and he said: "Why is it I see not The Hoopoe? Or is he Among the absentees? I will certainly punish him with a severe penalty, Or execute him, unless he Bring me a clear reason (For absence)." (27:20-21).*



The hoopoe did not go very far and brought about notifications about Sheba, but the hoopoe returned, and his excuse was with him.

*“But the Hoopoe tarried not Far: he (came up and) said: “I have compassed (territory) Which thou hast not compassed, And I have come to thee From Sabā with tidings true” (27:22). “I found (there) a woman Ruling over them and provided with every requisite; and she Has a magnificent throne” (27:23). “I found her and her people Worshipping the sun besides God: Satan has made their deeds Seem pleasing in their eyes, And has kept them away From the Path, —so They receive no guidance” (27:24).*

However, the hoopoe discovered that the Shebaites prostrate the sun without Allah.

### 7.1.3 *Balqis's Wise Mind, Her Eloquent Wisdom*

The Qur'anic portrayal of Balqis is unquestionable proof that a woman can rule a nation and that her sentimentalism would help her by bringing her closer to her people and their everyday lives. Following Sheba's example, reason prevailed over emotion while handling state business (Makki, 2012).

If it were not for her having the strength of reason, the depth of wisdom, and the fullness of understanding, she would not have had this significant matter. Good thinking and firm management helped her in many difficult situations and severe ordeals that she and her kingdom were exposed to (Malikat Saba Fi Alqisas Alqurani, 2023).

*“Go thou, with this letter of mine, and deliver it To them: then draw back From them, and (wait to) see What answer they return” (27:28).*

The Messenger of Allah sent the Hoopoe to the mighty Yemeni Kingdom to disseminate the word of monotheism and Islam. The Qur'anic narrative contains an intriguing account of this female character who, despite being a powerful queen, was knowledgeable and enlightened (Makki, 2012).

In addition, Balqis resided in a palace with 360 windows that allowed for the daily entry of sunlight before she bowed in front of them (Makki, 2012). She was sitting when the Hoopoe arrived on the bed of her realm, which was exquisite and in line with reason and logic. It was decked with many types of gems, pearls, and gold (Malikat Saba Fi Alqisas Alqurani, 2023).

### 7.1.4 *Balqis's Good Consultation and Wisdom in Politics*

She was also known for good consultation as well as skill in maneuvering, as she was not like the rest of the kings, authoritarian in her rulings, puritanical to her opinions, and did not accept discussion or argument, but rather she was as Allah had ordained on her tongue (Moltaqa AhlAlhadith, 2010):

*“(The Queen) said: “Ye chiefs! Here is—delivered to me— A letter worthy of respect” (27:29). “It is from Solomon, and is (As follows): ‘In the name Of God, Most Gracious, Most Merciful” (27:30). “Be ye not arrogant Against me, but come To me in submission (To the true Religion)” (27:31).*

It was known about Balqis the wisdom and focus of the mind. Therefore, she gathered her ministers and the elites of her people and consulted them on the matter of this book. And thus, even though she could be happy with her viewpoint and was the great queen of a magnificent king. With her bright insight, she saw beyond the interest of the individual, her understanding was in what might achieve the interest of the group (Moltaqa AhlAlhadith, 2010).

At that time, the Kingdom of Sheba was witnessing such power those other kingdoms feared it and counted a thousand accounts for it. She explained the letter's contents and requested guidance (Moltaqa AhlAlhadith, 2010):

*“She said: “Ye chiefs! Advise me in (this) My affair: no affair Have I decided Except in your presence” (27:32).*



Balqis resorted to council with the elders and the courtiers. This is a position that indicates reason and rationality, wisdom in politics, and far-sightedness in matters.

#### 7.1.5 *Balqis's Eloquent Maneuvering, and Good Advice*

The nobles of the people (the mullahs) answered: We are people of physical and numerical strength, of strength and valor, of courage in wars, and are ready to defend and fight, so look into the matter of declaring war on Solomon. The opinion of council recommended the option of war and force (Al-Zuhayli, 2001):

*"They said: "We are endued With strength, and given To vehement war: But the command is With thee; so consider What thou wilt command" (27:33).*

Balqis, who possessed knowledge, wisdom, and insight, however, saw an opposing viewpoint to theirs because she was aware from personal experience and life's experiences that it was the kings' constant, unwavering practice to invade towns violently, plunder them, destroy their homes and wealth, and humiliate their beloved citizens by killing and capturing them. This was what Balqis said to them when they were prepared to stand with her and fight Solomon (Al-Zuhayli, 2001).

*"She said: "Kings, when they Enter a country, despoil it, And make the noblest Of its people its meanest: Thus do they behave" (27:34).*

This demonstrates that Balqis took a more conciliatory stance and that she can perceive things that others do not. Her peaceful choice further demonstrated a sense of kindness and compassion. While these traits are typically associated with women and seen as signs of frailty, they are represented in the Qur'an as a sign of sagacity, insight, and wisdom. In any case, she disapproved of the aggressive strategy and chose to offer a sizable gift as a more diplomatic resolution and an effort to prevent a pointless war (Makki, 2012).

#### 7.1.6 *Balqis's Intelligence and Strong Leadership*

With an estimate of the danger and a warning against fighting Solomon, Balqis then favored resorting to friendly means, reconciliation, and negotiation. She decided to do an experiment which was sending a gift to Solomon with her people and leaders, to test him, if he was a prophet or a king. Then look at his answer after that, so perhaps he would accept that from them and abstain from them, or impose a financial royalty on them that they would send to him every year, so they would be safe from his side (Al-Zuhayli, 2001).

*"But I am going to send Him a present, and (wait) To see with what (answer) Return (my) ambassadors" (27:35).*

Balqis understood that the king's message would be one of material desire rather than encouragement and moral uprightness if he accepted the present. If he declined the gift, on the other hand, Solomon's advice was sincere (Makki, 2012). She would be waiting for what the messengers would return. The gift was great and included gold, jewels, pearls, and other boys and maidservants in one uniform, to test him in separating them.

#### 7.1.7 *Prophet Solomon Reaction*

Solomon- Peace Be Upon Him- did not look at the gift when it was presented to him. Instead, he turned away and asked them, "Do you give me money?" in defiance. "And I don't accept it in place of your continued polytheism and worship of the planets since I have no need for it" (Al-Zuhayli, 2001).

*"Now when (the embassy) came To Solomon, he said: "Will ye give me abundance In wealth? But that which God has given me is better Than that which He has Given you! Nay it is ye Who rejoice in your gift!" (27:36).*

*"Go back to them, and be sure We shall come to them With such hosts as they Will never be able to meet: We shall expel them From there in disgrace, And they will feel Humbled (indeed)" (27:37).*

They received a stern answer from Solomon, Peace Be Upon Him, who disavowed their actions and issued a dire warning (Moltaqa AhlAlhadith, 2010), saying: "You give me money, so God has given me much more good than He has given you, which is prophecy, a wide and broad domain, and abundant wealth. It is you who submit to the influences and adornments of the world, and submit to the gifts and their charms and rejoice in them, and I am not a seeker of the fleeting world, but rather I ask you to unite God and acknowledge his existence and leave the worship of the sun, and I do not accept from you except Islam, which is submission to God Almighty or resorting to war and fighting" (Al-Zuhayli, 2001).

It was a representation of difficulty, chaos, and stubbornness that would result in loss and misery for its possessor whom Solomon used to threaten the Balqis people (Al-Zuhayli, 2001).

#### 7.1.8 Balqis' Immediate Reaction and Renowned Wisdom

Then Belqis became aware of the power of Solomon and the greatness of his authority. She realized that there was no doubt he was a prophet sent from Allah- glory and majesty-, and not a king greedy for power, influence, and collecting money. Therefore, she gathered her guards and soldiers and headed to the Levant where Solomon- Peace Be Upon Him (Malikat Saba Fi Alqisas Alquranii, 2023).

#### 7.1.9 Prophet Solomon's Invitation to Balqis

According to the continuing narrative, Prophet Solomon decided to invite the Queen to his kingdom and, at Allah's command, place her throne next to his to demonstrate to her that the God he worshipped was omnipotent and to test her to see "whether she follows the right way or is of those who do not go aright" (27:41) (Makki, 2012).

With the arrival of Balqis and the supervision of her people, then he took the initiative to seek the help of the jinn to provide him with their news and the conditions of their delegation, and bringing her bed from Yemen to the Levant was a remarkable prophetic miracle, indicating the sincerity of Solomon's prophecy and Allah's support for him, which astonished Balqis and confirmed the credibility of the prophecy, and the correctness of the position she took (Al-Zuhayli, 2001).

*"He said (to his own men): "Ye Chiefs! which of you Can bring me her throne Before they come to me In submission?" (27:38).*

When the convoy of Queen Balqis approached the Levant, Solomon, Peace Be Upon Him, gathered his soldiers from the jinn and humans, and he said to the leaders of the jinn and humans: O lords and gentlemen, who among you will bring me the throne (bed) of Balqis before she reaches us with her delegation obediently submissive, so that this is evidence of the truth of the prophecy and the message and a divine miracle through which she realizes that her kingdom is small in front of the wonders of Allah's work and the wonders of his power? (Al-Zuhayli, 2001).

*Said an 'Ifrit, of the Jinns: "I will bring it to thee Before thou rise from thy Council: indeed I have Full strength for the purpose, And may be trusted" (27:39).*

*Said one who had knowledge Of the Book: " I will Bring it to thee within The twinkling of an eye! " Then when (Solomon) saw it Placed firmly before him, He said: "This is By the grace of my Lord!— To test me*

*whether I am Grateful or ungrateful! And if any is grateful, Truly his gratitude is (again) For his own soul; but if Any is ungrateful, truly My Lord is Free of all Needs, Supreme in Honour!" (27:40).*

A giant among the devils said: I will bring him to you before the judiciary and the ruling council is finished, and it extends to midday, and I can do that without helplessness, trustworthy and not treacherous, and I do not take anything from him (Al-Zuhayli, 2001).

Solomon declared: "I want to be quicker than that, to show the magnitude of what Allah has given him from the kingdom, the control over jinn, and the vast number of troops who have never been preceded by anybody". Then, one of the scholars of the secrets of the divine book, Gabriel or someone else, said: "I will bring him in the blink of an eye, before your sight returns to you, and before you close your eyes and open them". Solomon said: "Of the blessings of Allah upon me to test me, am I thankful for His bounty upon me, which He bestowed upon me without any power or strength on my part, or am I ungrateful, so I attribute the work to myself? And whoever gives thanks for the blessing, the benefit of thanking it returns to him, not to Allah the bestower, because thanks to gratitude the blessings last, and whoever denies the blessing and does not thank it, then Allah is independent of His servants and their worship and gratitude. Nobody removes the blessing from His servants if they turn away from His gratitude" (Al-Zuhayli, 2001).

*He said: "Transform her throne Out of all recognition by her: Let us see whether she Is guided (to the truth) Or is one of those who Receive no guidance" (27:40).*

Solomon said to his followers: Change the appearance of the throne of Balqis and its description so that we can test her condition and look at her abilities and reflections. Will she be guided to the truth and righteousness and know her throne, or will she not be guided to it and unable to be sure of it?! When she came, her throne (the bed of her king) was presented to her, and it was added and decreased (Al-Zuhayli, 2001).

#### 7.1.10 The Moderation and Commitment to the Monotheistic Religion

When Balqis first saw her own throne in Solomon's realm, she was shocked by the identical reproduction of her castle as well as by the King's modesty and humility. To her amazement, Solomon- Peace Be Upon Him- possessed notably gracious patience and compassion, in contrast to other kings (Makki, 2012).

*"So when she arrived, She was asked, "Is this Thy throne?" She said, "It was just like this; And knowledge was bestowed On us in advance of this, And we have submitted To God (in Islām)" (27:42).*

Queen Balqis was asked: "Is this your throne?" She said: "As if it is, that is, similar to mine and close to it". She responded with creativity, wit, and sophistication. Then Prophet Solomon said: "We were informed of her conversion to Islam and her coming obediently before she arrived, and we were in every circumstance monotheistic and obedient to Allah Almighty". He was enumerating Allah's bounties and blessings upon him and his predecessors (Al-Zuhayli, 2001).

*She was asked to enter That lofty Palace: but When she saw it, she Thought it was a lake Of water, and she (tucked up Her skirts), uncovering her legs. He said: "This is But a palace paved Smooth with slabs of glass." She said: "O my Lord! I have indeed wronged My soul: I do (now) Submit (in Islām), with Solomon, To the Lord of the Worlds." (27:44).*

Balqis was told: Enter this edifice, the high-rise palace. When she saw its luxurious entrance, she thought there was a lot of water in it, so she revealed her legs. Balqis crossed the battered structure of flasks that was stretched over her throne, but she thought it was too strong, so she exposed her legs, which was wrong to do (Malikat Saba Fi Alqisas Alquranii, 2023). She cried out, "O Lord, I injured myself in the past by worshiping someone else". Prophet Solomon then went on to

describe that the mansion was constructed of alabaster and pure glass. Balqis embraced Solomon alongside Allah, Lord of the Worlds, after realizing that she and her people had done themselves an injustice by worshiping gods other than Allah, the Highest (Malikat Saba Fi Alqisas Alqurani, 2023). She said: "I converted to Islam under Solomon's Islam to Allah, the Creator of all worlds, including those of men and jinn" (Al-Zuhayli, 2001).

Sheba's allegiance to "Allah, the Lord of Solomon and the Lord of the universe" marked the conclusion of the narrative. She understood how unfair it was for her to worship the sun, which was Allah's creation, and that Solomon was a true Apostle of Allah- Peace Be Upon Him, striving to lead people in the right direction rather than a powerful king seeking to expand his realm in the name of religion.

## 7.2 Nusaybah bint Ka'ab

### 7.2.1 Islamic Battles and Conquests

One of the most notable women to take part in numerous Islamic fights and conquests was Nusaybah bint Ka'ab, who took part in the battles of Alhudaybiyah, Uhud, and Khaybar. She participated in the Hunayn and Yamamah campaigns and saw the conquest of Makkah, which indicated her strength and tolerance on the battlefields even though she was a woman, who was not obligated to participate according to Islam and was considered fragile and inadequate.

Specifically, she participated in the battle of Uhud as she brought water and tended to the wounded as the other women did. However, there was a twist in the events as once the Muslims won, they rushed to claim the spoils of war which allowed the polytheists to attack the prophet Muhammad- Peace Be Upon Him. Nonetheless, the unique personality and courage of Nusaybah appeared as she defended the prophet- Peace Be Upon Him- and acted as a shield against the blows to prove that her dedication to the cause of Allah does not stop at the limit of tending to the wounded people.

Prophet Muhammad- Peace Be Upon Him- demonstrated Nusaybah's importance and his gratefulness for her efforts in many Hadiths as Umar ibn Alkhattab narrated that the Prophet- Peace Be Upon Him- stated, "Wherever I turned, to the left or the right, I saw her fighting for me" (Al-Mubarakpuri, 2018, p. 516). In addition, the prophet- Peace Be Upon Him- told Nusaybah's son that his mother protected him and that she fought better than so-and-so, referring to the ones who ran away in the Uhud battle. Then she said to the prophet "O' Messenger of Allah, invoke Allah to make us your Companions" (Al-Mubarakpuri, 2018).

In the previous utterance, Nusaybah directly instructed the prophet and asked him to pray so that they accompany him to Heaven which exemplifies how much this was significant for her and that this was the ultimate goal for her and all Muslims. She was touched to hear his prayers and thanked him, saying, "After this, I do not care what happens." He then said, "O Allah, make them my Companions in Paradise" (Qutb, 2007, p. 185). This result concurs with Anis's (Anis, 2019) paper, according to which female companions are viewed as role models for Muslim women in general.

### 7.2.2 Pledge Allegiance to Prophet Muhammad (Peace Be Upon Him)

Nusaybah bint Ka'ab was one of the first two women who pledged allegiance to Allah and his Messenger prophet Muhammad- Peace Be Upon Him. She and Asma'a bint Amr joined seventy-two men from the Ansar to pledge allegiance to the prophet- Peace Be Upon Him- in the second pledge of Aqaba. By doing this, she declared her faith in Allah and promised the prophet- Peace Be Upon Him- the needed political support and military protection. Al-Wiiqidi narrated a saying from Nusaybah (Qutb, 2007):

*The men were placing their hands in the hand of the Messenger of Allah on the night of Aqaba giving*

*their allegiance, while 'Abbas, the prophet's uncle was holding his hand. When it was my turn and that of my sister, Umm Manee', My husband, 'Arabah ibn 'Amr said: "Messenger of Allah, here are two women who came with us to swear allegiance to you." The Messenger of Allah said, "I accept their allegiance upon things regarding which I accept yours. I do not shake women's hands" (182).*

In the saying above, Nusaybah used an abstract concept that was employed in many Hadiths in which she vividly described the situation of pledging allegiance to the prophet- Peace Be Upon Him- in the second pledge of Aqaba to visualize it to the listeners leading to affecting feelings and general understanding. Moreover, she swore her allegiance to the prophet- Peace Be Upon Him- to fight the unbelievers in the Alridwan pledge (i.e., the Tree pledge) in which she would rather die than flee the battle like the others. This was after they heard a rumor about the death of Uthman ibn Affan whom the prophet- Peace Be Upon Him- sent to negotiate with Quraysh.

These results exemplify that even though women have already been pushed out of most forms of public and political participation in historians' time, they, especially Nusaybah, have been active members of society as the religion of Islam encourages equality and moderation which is consistent with Al-Hashimi's (Al Hashimi, 2021) results.

### 7.2.3 Gender Equality

In the religion of Islam, men and women are alike as they are included similarly in legal rulings. Nonetheless, some pertain to one of the genders separately, which is by way of preference, and not by way of male specialization. This is because Islam gives women an independent identity and declares that moral and spiritual gains depend solely on their actions. A woman, like a man, is a responsible entity in her own right, and whether she succeeds or fails ultimately depends on her attitudes, beliefs, and actions. In all facets of life, Muslim women are equal partners with men and are responsible for their own moral and spiritual commitments. This is evident when Nusaybah bint Ka'ab told the prophet, Muhammad -Peace Be Upon Him- that only men were mentioned in the Holy Qur'an and women were often deprived of any importance (Khan, 2018, pp. 81-94). This verse from the Holy Qur'an was later revealed:

*Verily, for Muslim men and women, believing men and women, devout men and women, truthful men and women, patient men and women, humble men and women, charitable men and women, fasting men and women, men and women who guard their chastity, and men and women who remember Allah often—for all of them Allah has prepared forgiveness and a great reward (Surat Alahzab, 33:35).*

In this Ayah, Allah mentions ten ranks in which men are equal to women along with complimenting women with these ten characteristics, such as Islam, faith, compliance, truth, and patience. The verbal repetition of "men and women" and the use of a parallelized grammatical construction, such as "devout men and women, truthful men and women, patient men and women," to place an adjective before two nouns that are joined by the conjunction "and," underline these ranks in the preceding Ayah. Furthermore, Allah promises these people the atonement of their sins and the reward of entering Paradise (Haleem, 2010, pp. 360-361).

The results effectively discuss the female figures' characteristics, roles, and reflections on Islamic principles through numerous examples. They highlight the equality of men and women in Islam and that they are treated and rewarded similarly without any discrimination which is in line with the study of Saiful and Fendri (2020) as they reveal that males and females have equal positions in Islam, which is to be servants of Allah.

## 8. Conclusion

This study contributes a novel examination of moderation and equality in Islam through the lens of understudied female figures. Analyzing primary texts on Queen Balqis and Nusaybah bint Ka'ab

through a feminist framework illuminated their exemplification of these principles through intellect, courage, and righteous leadership. Their inclusion in sacred sources emphasizes that virtue alone dictates worth in Allah's sight, unrestricted by gender. These challenges misguided cultural biases that propagate inequality contradicting core Islamic teachings. Reviving knowledge of virtuous women from history strengthens efforts to promote Islam's inherent spirit of justice.

However, the focus on female figures to illustrate concepts of moderation and equality in Islam provides a new perspective compared to other studies. In the story of Solomon- Peace Be Upon Him, his power, his kingdom, and his status, there is a divine approach, so every authority must submit to another authority that is greater than his authority. It is Allah's authority, and Allah's truth is above everyone. Likewise, Queen Balqis must submit to the authority of Allah, to establish the balance of justice, and justice is the basis of kingship, and urban fence.

Known for her sage advice and sharp mind, Queen Balqis was reported to have confronted Prophet Solomon with several challenging inquiries. As it was said that she was the first to challenge the Prophet Solomon in a discourse of dialogue when they first met, she was praised for her fortitude and bravery in defying him. The monotheistic religion was well-known for the devotion of Queen Balqis, who was supposed to have become a convert after speaking with the Prophet Solomon. Today, many Muslims look to her dedication as an example, and many Islamic nations honor her memory. Many people are motivated by her bravery and look up to her for her commitment to the monotheistic faith. She is seen as a fantastic example of standing up for one's beliefs. For her brilliance, sageness, and faith, Queen Balqis is honored and revered today as a significant female role model.

Today, many modern women look up to Queen Balqis as a significant role model, and her life is a tribute to the strength of powerful female leadership. They aspire to be like her in terms of knowledge, and wisdom because of the way she had the guts to challenge the Prophet Solomon and her commitment to the monotheistic religion.

The approach of analyzing Qur'anic stories and the sayings of the prophet Muhammad about female Companions to understand Islamic views on these concepts is an innovative method. Hence, this study also examines how Nusaybah bint Ka'ab, a female companion of the prophet Muhammad (Peace Be Upon Him), exemplifies gender equality and moderation in the Islamic faith while also evaluating the rhetorical strategies used to emphasize and highlight the texts' meanings.

The feminist framework and textual analysis are used in these analyses. The two objectives of the study are demonstrated in the results as they reveal how Nusaybah bint Ka'ab had a significant role in showing the way Islam cherishes moderation and equality between males and females. It is illustrated that Nusaybah participated in many highly important battles by not just taking care of the soldiers, but by even fighting and defending the prophet- Peace Be Upon Him. This is evidence of the courage of Nusaybah, and that Islam does not force women to participate as a way of moderation and consideration regarding women's strength and tolerance, compared to men.

As well, Nusaybah was one of the first women who pledged allegiance to the prophet- Peace Be Upon Him- in the second pledge of Aqaba, which proves that females have an essential part in society and that their words and actions matter. It is also revealed that Islam allows men and women to do the same things and that women are not excluded nor underestimated. On the other hand, they manifest the positive role of females in their society, their active participation, and their great role in protecting their religion which they fearlessly defended.

The paper addresses the understudied issue of refuting misconceptions about Islam's views on women. Among all, gender equality is most apparent in the Qur'an describing ten different levels at which men and women are equal. Truthfully, the position of females in Islam is equal to males as the best humans in the sight of Allah are those who are best devoted to Him. Directives, abstract concepts, and repetition as well as parallelism are used as rhetorical devices to add even deeper insight to the texts and raise the reader's level of comprehension.

To sum up, Queen Balqis is seen as an inspiration for many, and her legacy is celebrated in many Islamic countries. Her courage and strength are a reminder of women's power, and her story



continues to be an important source of inspiration for many today. Moreover, Nusaybah is considered a model of success because she focused on success in the hereafter while also performing her duties in worldly life. She did a tremendous service for Islam and Muslims as she fought to save the prophet's life- Peace Be Upon Him- at the most dangerous time he ever faced and supported him whenever it was needed. Therefore, it is essential to learn about these remarkable Islamic figures, imitate them, and cultivate their virtues to reflect the best of Islam to others and get rewarded by Allah.

The conclusion highlights the need to promote correct knowledge about Islam and recommends encouraging research on Islamic female role models, promoting Islamic values, and empowering women. The key novel elements are the focus on female role models, the methods of analysis, addressing misconceptions about Islamic views on women, and the recommendations aiming to better society through Islamic principles and female role models. The overall work reflects a creative effort to improve the perception and understanding of Islam.

## 9. Recommendations

Based on the paper's content, here are a few recommendations:

1. Encourage more research on female Islamic figures: As mentioned in the paper, there are many remarkable female Islamic figures whose contributions to Islam have not been studied in depth. Encouraging more research on these figures can help shed light on their accomplishments and further demonstrate how Islam cherishes moderation and equality between males and females.
2. Promote the positive image of Islam: The paper highlights how various societies have wrong beliefs, ideas, and interpretations of Islam and Muslims. Given this, it is crucial to spread a favorable picture of Islam by emphasizing the faith's tenets of moderation, fairness, forgiveness, and equality. This can be accomplished in a number of ways, including through social media, educational initiatives, and neighborhood gatherings.
3. Stress the significance of gender equality: The paper examines how gender equality is a key component of Islam and how women who practice Islam have played significant roles in society by participating in politics, religion, and education. The significance of gender equality and how it is consistent with Islamic principles must be emphasized. This can aid in eradicating gender inequality and promoting it in Muslim countries.
4. Encourage female role models: The report emphasizes how Queen Balqis and Nusaybah bint Ka'ab are seen as significant female role models in the modern era. More female role models are encouraged, which can encourage and empower women to succeed in a variety of spheres of life. This can be accomplished through mentoring initiatives, leadership development, and recognizing the achievements of powerful women.
5. Encourage a culture of moderation and tolerance: The paper highlights the importance of moderation and tolerance in creating harmony and balance on a local, national, and worldwide level. By fostering empathy, respect, and knowledge of other cultures and beliefs, one can help to create a culture of moderation and tolerance. This may contribute to a world that is more tranquil and harmonious.

Finally, identifying rhetorical devices used in texts about female figures presents a novel analysis technique. However, it is recommended for further research to analyze different female Islamic figures as Islam is full of marvelous examples that represent our religion perfectly. In addition, it is hoped to utilize other qualitative methods that focus on different angles such as the wisdom and integrity of the female Companions of the Prophet Muhammad-Peace Be Upon Him- or any female figure mentioned in the Holy Qur'an, as few conducted studies have focused on them which will change and bring to light their great contribution to Islam and their remarkable virtues and ethics. Future research could further unpack themes of egalitarian governance in additional female figures. Comparative analysis across ethnic-linguistic traditions may also uncover localized distortions



requiring reform. Scholarly focus on women's pious contributions empowers modern Muslims to rectify lingering distortions and build a society aligned with divine principles. Grassroots initiatives cultivating enlightened female leaders and celebrating history's role models could boost societal well-being. When all respect each other's inherent dignity before Allah, communities may stabilize through cooperative spirit over tensions. Overall, recalling luminous women from religion's past guides adherents to fulfill its timeless message.

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