

WOMEN IN THE OLD TESTAMENT AND THE QUR'AN

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Abstract

The women's rights movement is not unique to this period; it is a set of events that have occurred throughout history in various parts of the world. In contemporary times the status of women has been the subject of consideration and discourse. Generally, it is thought that religion has created a hindrance in the upliftment of women. However, the interpretation of sacred religious books and doctrines has played an important in framing women's status. In this context, both the Old Testament and the Qur'an were comparatively studied to figure out women's status. This study seeks to analyze the basic position of women in both religious scriptures. It also tries to uncover the place of refuge for women in the modern era where women are exploited. This study is descriptive and comparative in nature.

Keywords: *Women, Rights, Old Testament, Qur'an.*

Abstrak

Gerakan hak-hak perempuan bukanlah sesuatu yang unik pada periode ini; itu adalah serangkaian peristiwa yang telah terjadi sepanjang sejarah di berbagai belahan dunia. Pada zaman sekarang status perempuan telah menjadi subjek pertimbangan dan wacana. Secara umum, agama dianggap telah menciptakan penghalang dalam mengangkat derajat wanita. Namun, penafsiran kitab-kitab dan doktrin-doktrin suci telah memainkan peran penting dalam membingkai status perempuan. Dalam konteks ini, baik Perjanjian Lama maupun Al-Qur'an dipelajari secara komparatif untuk mengetahui status perempuan. Kajian ini berupaya menganalisis posisi dasar perempuan dalam kedua kitab suci agama tersebut. Ia juga mencoba mengungkap tempat perlindungan bagi perempuan di era

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modern di mana perempuan dieksploitasi. Penelitian ini bersifat deskriptif dan komparatif.

Kata kunci: *Perempuan, Hak, Perjanjian Lama, Al-Qur'an.*

Introduction

The Bible is the collective name for all the Old and New Testament books. The Greek term “Bible” means “book”. Old Testament books are said to have been conveyed through prophets who lived before the apostle Jesus Christ.¹ The Old Testament is divided into two main sections; only the first section is considered authentic, which consists of thirty-eight books. Almost all early Christians accepted the first section of the Old Testament as being reliable, but there is disagreement and uncertainty about the second section of the Old Testament.² Amongst the authentic books of the Old Testament, five are very popular. These are Genesis, Exodus, Leviticus, Numbers, and Deuteronomy. The *Pentateuch*, or *Torah*, is the collective name for these five books. The Hebrew word *Torah*, or *Pentateuch*, means “the law”. This phrase is also occasionally used to refer to the entire Old Testament.³ It is the sacred religious text of the Jewish people. Mostly, the first five books (of *Torah*, or *Pentateuch*) were taken into consideration in this study, and these books are very important to Christians as well.

The Arabic word “Qur’an”, meaning “recitation” or “reading,” was orally revealed to Prophet Muhammad (Peace be upon him) by the God Almighty through the Angel Gabriel. On the contrary, the Old Testament and New Testament were written by different authors. The Qur’an is a collection of 114 chapters, having their own specific names. Each chapter consists of different verses, unequal in size. Muslims believe that the Qur’an is the final revelation from God to humanity and that every revealed scripture before the Qur’an was abrogated by this last

¹ M. Rahmatullah Kairanvi. *Izhar-ul-Haq (The Truth Revealed)*. Translated, Muhammad Wali Razi. (London: Ta Ha Publishers. 1989), 11.

² M. Rahmatullah...,11.

³ M. Rahmatullah...,12.

Word of God. The Qur'an addresses every aspect of human life. Thus, it has its own social norms and political as well as economic system.

In modern times, serious deliberations are made regarding women's empowerment and their freedom all around the globe, and intellectual efforts for their liberty more particularly from religion. A few questions that engage my interest to analyze these scriptures are: Is it true that all religions oppress women? how can all religions be outdated and irrational, particularly in the case of women's rights? The paper is important in this field because it has challenged the hypothesis of women being subjugated by the religion of Islam and that it is neither logical nor relevant in contemporary times like Judaism. Therefore, this article will analyze the basic position of women in both religious scriptures.

Discussion

Nature of Creation

Both the Old Testament⁴ and the Qur'an⁵ affirm that God created both male and female, the Biblical narrative of human creation is mentioned in Genesis as:

So God created man in his own image, in the image of God created he him; male and female created he them. And God blessed them, and God said unto them, Be fruitful, and multiply, and replenish the earth, and subdue it: and have dominion over the fish of the sea, and over the fowl of the air, over every living thing that moveth upon the earth.⁶

⁴ All the Old Testament references are taken from the King James Version of the Holy Bible.

⁵ For all Qur'anic references see "THE GLORIOUS QUR'AN: TEXT, TRANSLATION, AND COMMENTARY" of Abdul Majid Daryabadi.

⁶ Genesis 1: 27-28.

The above verse confirms that both Adam and Eve were created by God nonetheless, in Judeo-Christian interpretation Eve is not considered equal to Adam, and so is the case, for men and women in general. To substantiate this argument, St. Augustine (354-430 CE) claims regarding the creation of Eve that “the woman was not created in God’s image but only in his “likeness,” which supported the idea of her “weakness” and greater propensity for sin.”⁷ However, Christine de Pizan (1365-1430 CE), a famous feminist, used St. Augustine’s remarks symbolically and argued that “God created not the body, but the soul, which allowed her to stress the equality of the sexes regardless of their bodily differences.”⁸ Thus, she tried to suggest that men and women are equal instead of physical differences unlike the interpretation of the Judeo-Christian scholars. Moreover, Elizabeth Flory avers regarding the women’s position in Judaism that “The Hebrew religion, which was practiced throughout the area into which Muhammad carried his teachings, had placed a decided stamp of inferiority upon her.”⁹ In addition, the Bible states that a woman was made from the rib of Adam.

And the Lord God caused a deep sleep to fall upon Adam and he slept: and he took one of his ribs, and closed up the flesh instead thereof; And the rib, which the Lord God has taken from man, made he a woman, and brought her unto the man.¹⁰

On the other hand, the Qur’an has mentioned the concept of human creation in these chapters; the Women, the Heights, and the Troops. However, the most often quoted by exegetes of the Qur’an is ‘the Women’ which states:

⁷ Gerda Lerner. *The Creation of Feminist Consciousness: From Middle Ages to Eighteen-Seventy*. (New York: Oxford University Press. 1993),141.

⁸ M. Rahmatullah...,144.

⁹ Vera Elizabeth Flory, “Women and Culture in Islam”, *The Muslim World*, 30, no. 1 (1940): 14-19.

¹⁰ Genesis 2: 21-22

*O mankind! Fear Allah Who created you of single soul and He created from it its mate, and out of the two he spread abroad manifold men and women. And fear Allah by Whom you importune one another and the wombs. Verily Allah is ever a Watcher over you.*¹¹

While interpreting this verse, Abdul Majid Daryabadi (d.1977 CE) defines “mate” as “The first woman; Eve, or Hawwa”. He further says that “this implies the essential equality of men and woman as human beings”.¹² Moreover, Sayyid Maududi (d.1979 CE) comments regarding the chapter (the Women) of the Qur’an that it encourages believers “by urging them to recognize that all human beings have sprung from the same root and that all of them are, therefore, of one another’s flesh and blood.”¹³ Thus, men and women by nature are equal, they must cooperate and complement with each other like nail and flesh. However, the Qur’an did not reject the concept of superiority and inferiority but it recognizes only those as superiors who are God-fearing regardless of their sex. God Almighty says:

*Mankind! Verily We! We have created you of a male and a female, and We have made you nations and tribes that you might know one another. Verily the noble of you with Allah is the most pious of you. Verily Allah is the Knowing, and Wise.*¹⁴

This verse clearly rejects the myth that women by nature are inferior to men because of their sex. However, they are equal to men as creations of God. Subsequently, Flory argues about the

¹¹ The Qur’an 4:1

¹²Daryabadi. *THE GLORIOUS QUR’AN*, p, 156.

¹³ Sayyid Abul A’lā Maududi, *Towards Understanding the Qur’an*, vol. 2, Translated and Edited by Zafar Ishaque Ansari, (New Delhi: MMI Publishers, 1999), p.5.

¹⁴ The Qur’an 49:13

Prophet Muhammad's (peace be upon him) view of womanhood "He believed woman to be the "equal sister of men" determined to strengthen the Moslem State by forcing a recognition of her equality."¹⁵

Furthermore, God says in the Qur'an that we have made the progeny of Adam an honourable creation:

*And assuredly We have honoured the children of Adam, and have borne them on the land and the sea, and We have provided them with clean things, and We have preferred them with a preference over many of them whom We have created.*¹⁶

Thus, the comparative study of the concept of human creation in both the Old Testament and the Qur'an reveals that God created Adam and Eve. However, the Qur'an has laid much emphasis on equality and recognized them as equals like the two sides of the same coin. Also, the Qur'an recognized believing men and women as friends of one another.¹⁷ How come the Qur'an will consider women as inferior to men when it acknowledges them as allies of each other?

Who is the transgressor?

After their creation, Adam and Eve started their lives in the Garden of Eden. Except for the tree of the knowledge of good and evil, both of them were allowed to eat from any of the garden's trees.¹⁸ However, according to Jewish tradition, it was Eve who ate from the tree of knowledge and also gave Adam the fruit, which he ate too.

And when the woman saw that the tree was good for food, and that it was pleasant to the eyes, and a tree to

¹⁵ Flory, *Women and Culture in Islam*, pp.14-19.

¹⁶ The Qur'an 17:70

¹⁷ The Qur'an 9:71

¹⁸ Genesis 2:15-3:3

*be desired to make one wise, she took of the fruit thereof,
and did eat, and gave also unto her husband with her;
and he did eat.¹⁹*

Headley told how “Eve sought the bower of Adam and urged him to eat of the pleasant fruit.”²⁰ And Louis Ginzberg has presented the rabbinic traditional account that “it required tears and lamentations on her part to prevail upon Adam to take the baleful step.”²¹ Simply Eve begged and wept in order to convenience her husband to consume the fruit of the prohibited tree.

In addition, Adam was questioned by God, have you consumed from the tree that I prohibited?²² Adam replied to the Lord God:

*And the man said, the woman whom thou gavest to be
with me, she gave me of the tree, and I did eat.²³*

This verse also suggests that it was Eve who had given Adam the fruit of the forbidden tree and tempted her husband. Thus, Eve is regarded as the transgressor of God. These verses are provoking to the feminist; why would they not rebel against the religion, when they are witnessing the such type of harsh blame on women? Would women in such a religion feel comfortable when they are declared as the sole culprits as well as the responsible for the fall of humanity? So much so, St. Augustine made a harsh comment that “Even before her sin, woman had been made to be ruled by her husband and to be submissive and subject to him,”

¹⁹ Genesis 3:6

²⁰ P. C. Headley, *Historical and Descriptive Sketches of the Women of the Bible From Eve of the Old to the Marys of the New Testament*, (Auburn: Miller, Orton & Mulligan, 1855), p.19.

²¹ Louis Ginzberg, *Legends of the Bible*, (New York: Simon and Schuster, 1956), p.39.

²² Genesis 3: 11

²³ Genesis 3:12

although, that state was free from animosity, while after Fall “there is a condition similar to slavery.”²⁴

On the other hand, the Qur’an does not hold Eve as the sole responsible for the disobedience of God. In order to restore the position of women in society, Islam repudiated the traditional narrative of Eve as a temptress and originator of evil, blaming her for her original sin and humanity’s fall. The Qur’an defines their fault as:

And O Adam! Dwell you and your spouse in the Garden, and eat you two thereof what you will, and also do not approach that tree, lest you become of the wrong doers.’ Then Satan whispered to the two in order that he might show to them what lay hidden from them of their shame, and said: ‘Your Lord did not forbid you that tree but lest you should become angles or become of the immortals.’ And he swore to them both: ‘I am of your good counsellors.’ In this wise with guile he caused the two to fall. Then when they tasted of the tree, their shame became manifest to them, and they began to cover themselves with leaves from the Garden, and their Lord called out to them: ‘Did I not forbid you that tree, and did I not tell you Satan is to you a manifest foe?’ The two said: ‘Our Lord! We have wronged our souls, and if You do not forgive us, we shall of a surety be of the losers.’²⁵

The above Qur’anic story considers Adam and Eve equally responsible for their mistake, and both have asked their God for forgiveness, and both were forgiven by their God. The Quranic approach toward the nature of disobedience is that it was Satan who led both of our parents astray. Any sound reader can see in the above Qur’anic verses a picture of “justice” while declaring the culprit. On the other hand, it seems that the Old Testament did not hold the rope of justice because it considered Eve the sole

²⁴ Lerner, *The Creation of Feminist Consciousness*, p.141.

²⁵ The Qur’an 7: 19-23

transgressor of their lord when both of the residents of heaven had approached the prohibited tree. The Biblical account looks imbalanced or unfair in deciding the culprit or granting justice to women. Will Jewish people change their religious texts and adopt a secular system, or will they continue to stand by unfair judgment against women? Is there any alternative for women in which they could find justice, honor, and dignity? Is it the Qur'an or Old Testament that stands by women?

The Questionable Motherhood

According to Jewish scripture, because of the disobedience of God, both Adam and Eve were expelled from paradise, and punishment was set for both of them.

Unto the woman he said, I will greatly multiply thy sorrow and thy conception; in sorrow thou shalt bring forth children; and thy desire shall be to thy husband, and he shall rule over thee. And unto Adam he said, Because thou hast hearkened unto the voice of thy wife, and hast eaten of the tree, of which I commanded thee, saying, Thou shalt not eat of it: cursed is the ground for thy sake; in sorrow shalt thou eat of it all the days of thy life.²⁶

The above biblical story reveals that becoming a “mother” or giving birth to a child is a punishment for a woman by God. She also has to bear labour pain until she returns to the ground.²⁷ Moreover, childbearing itself makes a woman unclean. If she gives birth to a male child, she remains impure for a week, and if she bears a daughter, she remains filthy for fourteen days.²⁸ This Old Testament law further devalues females, and it seems that the female sex is considered impure by nature, which is why they become more unclean while giving birth to daughters. Further, Talmud suggests that ten curses befall Eve, among those; the pain of giving birth and suffering in upbringing a child are considered a

²⁶ Genesis 3:16-17

²⁷ Genesis 3:19

²⁸ Leviticus 12-2-5

curse.²⁹ On the contrary, in the Quran, “motherhood” is an honourable and respectful position for a woman. The God Almighty has commanded in the Qur’an to be kind to the parents just after mentioning that worship Me alone.

And your Lord has decreed that you should worship none but Him, and show kindness to parents; and if either of them or both of them attain old age with you, say not unto them: ‘pooh’, and brow beat them not, and speak to them a respectful speech. And lower unto them the wings of meekness out of mercy, and say: Lord! Have mercy on the them as they brought me up when young.³⁰

Furthermore, the Qur’an reminds humans of their parents, particularly mothers, of how they endured hardships throughout their pregnancy period until they gave birth to a child. Humans were commanded in the Qur’an to be grateful to their parents after being grateful to their creator.

And We have enjoined upon man concerning his parents, his mother bears him in hardship upon hardship, and his weaning is in two years, give thanks to Me and your parents; unto Me is the goal.³¹

Moreover, regarding the love and honour of ‘mother’ famous sayings of Prophet Muhammad (peace be upon him) is worth mentioning, which state:

A man came to Allah’s Messenger and said, “O Allah’s Messenger! Who is more entitled to be treated with the best companionship by me?” The Prophet said, “Your mother.” The man said, “Who is next?” The Prophet said, “Your mother.” The man further said, “Who is next?” The Prophet said, “Your mother.” The

²⁹Tamar Kadari, “Eve: Midrash and Aggadah”, *Jewish Women’s Archive*, <https://jwa.org/encyclopedia/article/eve-midrash-and-aggadah#pid-15078>, Accessed on 29 October, 2022.

³⁰ The Qur’an 17:23-24

³¹ The Qur’an 31:14

man asked (for the fourth time), "Who is next?" The Prophet said, "Your father."³²

The above hadith of the holy Prophet (peace be upon him) shows how much concerned He (peace be upon him) was about mothers. Furthermore, the Prophet (peace be upon him) was once asked by a man:

O Messenger of Allah! I want to go out and fight (in Jibād) and I have come to ask your advice." He said: "Do you have a mother?" He said: "Yes." He said: "Then stay with her, for Paradise is beneath her feet."³³

In the above hadith "Paradise is beneath her feet: Meaning by serving her, you will gain Paradise."³⁴ Islam is the only religion that has granted the honour to women in such a great way. If the Qur'an and the Prophet Muhammad (peace be upon him) had considered motherhood as a curse or source of evil, is it possible they would have commanded humans to be kind to their mothers? Thus, motherhood according to the Qur'an and the *Sunnah* of Muhammad (peace and blessings of God be upon him) is considered a respectable position, unlike Old Testament where it is regarded as a punishment for women. subsequently, Talmud has added insult to injury where motherhood is considered a curse. Is it the Qur'an and Sunnah of Muhammad (peace be upon him) or the Old Testament and Talmud that upholds motherhood? Any sound reader can easily figure out where justice lies between these two sides.

The Share in Inheritance

The laws of inheritance were given to the Jewish people when the daughters of Zelophehad brought their case to the Prophet Moses (peace be upon him), and said that their father has

³² Muhammad Muhsin Khan, *The Translation of the Meanings of Sahih Al-Bukhari*. Vol. 8, (Riyadh: Darussalam Publishers and Distributors. 1997) p.17.

³³ Imām Hāfīz Abu Abdur Rehmān Ahmad Shu'aib bin 'Alī An-Nasā'ī, *Sunan An-Nasā'ī*, Translated by Nāsiruddin al-Khattāb, Vol. 4, (Riyadh: Darussalam. 2007). p.27.

³⁴ Imām Hāfīz Abu Abdur Rehmān..., 27.

died and had no sons. Then they asked for a share of the possession among the brothers of their father, and the Prophet Moses (peace be upon him) brought their case before God.³⁵ Then the Lord made the following rules for Israelites regarding the inheritance distribution of the deceased:

The daughters of Zelophehad speak right: thou shalt surely give them a possession of an inheritance among their father's brethren; and thou shalt cause the inheritance of their father to pass unto them. And thou shalt speak unto the children of Israel, saying, If a man die, and have no son, then ye shall cause his inheritance to pass unto his daughter. And if he have no daughter, then ye shall give his inheritance unto his brethren. And if he have no brethren, then ye shall give his inheritance unto his father's brethren. And if his father have no brethren, then ye shall give his inheritance unto his kinsman that is next to him of his family, and he shall possess it: and it shall be unto the children of Israel a statute of judgment, as the LORD commanded Moses.³⁶

From the above verses, it is crystal clear that a wife has no share in her husband's property, despite the fact that she is considered his first heir. Even if a male heir exists, a daughter could not inherit anything. If a male child exists, what would happen to daughters and widows? Where will they go for their maintenance and provision? Why would not Judeo-Christian feminists claim that Biblical text needs to be reinterpreted when it offers them nothing? In addition, Rabbi Louis Epstein sums up the biblical perspective concisely: "The continuous and unbroken tradition since Biblical days gives the female members of the household, wife, and daughters, no right of succession to the family estate. In the more primitive scheme of succession, the female members of the family were considered part of the estate and as remote from the legal personality of an heir as the slaves. Whereas by Mosaic enactment the daughters were admitted to

³⁵ Numbers 27:1-6

³⁶ Numbers 27: 7-11

succession in the event of no male issue remained, the wife was not recognized as heir even in such conditions.”³⁷ If this happens to a woman that she cannot inherit anything, why would they not cry out loud that women are recognized as unpaid labour? The fact is that they take care of the children, which belong to both (men and women), look after the work in their homes, and yet they cannot get anything from the inheritance. There seems a genuine reason for Jewish women to cry for justice. On the contrary, the Qur’an has given due share to females from the property of a deceased person:

*To males shall be a portion of what their parents and other relations may leave and to females shall be a portion of what their parents and other relations may leave whether it be small or large: a portion allotted.*³⁸

The above verse illustrates that femininity or sex are no longer obstacles to inheritance. Furthermore, regarding this social reform “Wherry” says, as quoted by Daryabadi in his English translation of the Qur’an, that “The importance of this reform cannot be overrated. Previous to this, women and helpless children could be disinherited by the adult male heirs, and thus be reduced to absolute penury, for no fault but that of being widows and orphans.”³⁹ In addition, the holy Qur’an has given a huge detail regarding the “division of inheritance” in the chapter named “The woman” in verses (11,12, and 176). Thus, the Qur’an has given women a portion from an inheritance of the deceased through which she can maintain and regulate their provision. In Islam, a woman need not beg for her provisions even after her parents’ or husband’s death. Is it the Qur’an or Old Testament that provides women with financial security and stability? Let her decide where to go.

Is Polygamy Immorality or Protection?

³⁷ Louis M Epstein, *The Jewish Marriage Contract: A Study in the Status of the Woman in the Jewish Law*, (New York: Arno Press. 1973). P.175.

³⁸ The Qur’an 4:7

³⁹ Daryabadi, *THE GLORIOUS QUR’AN*. p.158.

Polygamy is a very ancient practice in the world and no religious scripture has ever made it prohibited. According to Bible, Abraham had multiple wives⁴⁰ and Solomon married hundreds of women, excluding three hundred concubines.⁴¹ Polygyny was maintained until Rabbi Gershom Ben Yehudah (960-1040 A.D.) made a judgment against it. The tradition was perpetuated by Sephardic Jews residing in Muslim nations until 1950 when the supreme rabbi of Israel imposed the restrictions on marrying more than one woman.⁴² Nowhere in the Old Testament does God prohibit polygyny for the Jews. Had this act been immoral, God would have made it illegal for the prophets first. If this act is immoral, then it could be claimed that these prophets are Immoral, which is not acceptable to any follower of Semitic religions, because prophets are innocent.

Like Old Testament, the Qur'an did not prohibit polygyny but has confined its practice to the following words:

And if you apprehend that you will not be able to deal justly with orphan girls, then marry of other women such as please you, by two, or three, or four, but if you apprehend that you shall not be able to act equitably, then marry one only, or what your right hands own. That will be more fit that you may not swerve.⁴³

The above verse permits polygyny but does not make it compulsory. In contemporary times, one of the most frequent misconceptions propagated in western writings and media is the association of polygyny with Islam, as if it originated from the religion of Islam or is a mandatory rule based on its teachings. No religious scripture has ever set a limit for polygyny. To substantiate this argument Mustafa Khattab comments that "the Quran is the only scripture that says marry only one. Unlike any previous faith, Islam puts a limit on the number of wives a man can have. Under certain circumstances, a Muslim man may marry

⁴⁰ Genesis 25:1

⁴¹ 1 Kings 11:3

⁴² Zakir Naik, *Answers To Non-Muslims common questions About Islam*. (New Delhi: Farid Book Depot. 2007), p.10.

⁴³ The Quran 4:3

up to four wives as long as he is able to provide for them and maintain justice among them—otherwise it is unlawful.”⁴⁴

In addition, polygyny becomes desirable in situations where the female ratio exceeds that of the male. Let's take an example of a few western countries where the female population is more as compared to males such as Britain, Germany, and Russia. Britain had four million females more than males, Germany had five million females more than males and similarly, Russia had nine million more females as compared to males.⁴⁵ If every person gets a wife for him, what would happen to the remaining millions of females in those countries? In such countries, where women cannot find a male to marry, they either have to choose a person who is already married or become a mistress. Is there any other option for a woman? Is polygyny exploitation or protection? Although feminists or liberals may say that what is the problem with being a mistress or prostitute the purpose is to produce a child whether through marriage or without it. Psychologists say that kids who grow up without their parents, particularly their fathers face serious psychological problems. Many of them go through a terrible upbringing.⁴⁶ If this would happen to a child in their upbringing period their whole life will be mentally unstable, an unsound generation will come into being and the world will literally become hell and a place of mentally unsound beings like a mental hospital. Thus, the Quranic concept of limited and optional polygyny seems to be rational, profound, and full of wisdom.

Conclusion

The women's rights movement has been a debatable issue. People around the globe raise their voices for women. In modern times, feminists as well as liberals claim that religion has degraded women. Religion is seen as a barrier to the advancement of women's rights. To some extent, those who claim that religions are outdated, irrelevant, and irrational have much evidence which could support their claim like in Jewish scripture, women have

⁴⁴ Mustafa Khattab, *THE CLEAR QURAN: A Thematic English Translation of the Message of the Final Revelation*, (Turkey: Book of Signs Foundation, 2016) p.42.

⁴⁵ Naik. *Answers To Non-Muslims*,.12.

⁴⁶ Naik. *Answers To Non-Muslims*,.14.

been portrayed as the degraded creation of God, the embodiment of sin, and the inherited property of their husbands and whatnot. These things mentioned in Jewish scripture could be criticized and it could be claimed that religion is outdated. These misogynistic verses can force any sound reader to conclude that religion is harsh and a hindrance in the lives of women. Although, it is not right to say that every religion oppresses women. It may not be wrong to say that Islam is the only religion that stands by women.

The Qur'an claims that it is guidance for all humans, regardless of age and time, and has given women their rights almost 1400 years ago, which are logical as well as relevant to contemporary times. The Qur'an has granted women all legal rights, like the choice of marriage, share in inheritance, the right to own property like men, and so on unlike, Old Testament. Thus, it looks very clear that Islam through its sacred text has made women secure in every respect, and an analysis of religious scriptures shows that Islam is the only religion that has given women such a respectable image in the world. Regarding women's rights, it seems that the place of the refuge lies under the shade of the teachings of the holy Qur'an. Thus, the need of the modern era is to give women their God-given rights and to educate people about their God-given freedom, rather than imposing self-made restrictions that drive them away from the religion of Islam.

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