



JEWISH AND ISLAMIC RELIGIOUS FEMINIST EXEGESIS OF THE SACRED BOOKS: ADAM, WOMAN AND GENDER

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Abstract

This paper examines Jewish and Islamic feminist exegesis of sacred texts, with particular focus on the narratives of Adam, woman, and gender. It analyzes how patriarchal interpretations of the creation story in the Hebrew Bible and the Qur'an have historically shaped gender hierarchies, relegating women to subordinate roles. Through comparative analysis, the study highlights how feminist theologians challenge these narratives by reinterpreting figures such as Eve (Hawwa) not as passive or secondary but as co-creators and active participants in divine purpose. In Judaism, feminist reinterpretations critically reassess rabbinic traditions that reinforced male authority, while also reclaiming alternative figures such as Lilith as symbols of female strength and independence. In Islam, feminist readings emphasize women's agency, referencing the Qur'anic account of al-Mujadilah (“she who disputes”), which legitimizes female voices in theological discourse. Moreover, ecofeminist approaches underscore the interconnectedness of gender justice and ecological responsibility, suggesting that patriarchal domination extends to both women and the environment. By integrating textual, theological, and socio-cultural analysis, the paper demonstrates that feminist exegesis provides



transformative frameworks for rethinking gender equality across Jewish and Islamic traditions. This contributes to a broader interfaith dialogue aimed at recovering women's voices, reshaping religious authority, and fostering inclusive spiritual interpretations.

Keywords: Feminist exegesis, gender roles, Adam and Eve, jewish and islamic theology, ecofeminism, women's agency

Introduction

Feminist theology often dives into gender roles within sacred texts, especially Jewish and Islamic ones. Let's set the scene for a close look at how stories about Adam and women get feminist makeovers. This essay aims to show how religious stories have often pushed women aside, but also how we can reclaim women's voices in these texts. Recent studies, like those exploring women as speakers in the Quran (Jardim et al.) and where gender meets ecology in Islamic feminism (Muhammad et al.), help us understand how gender roles can be complicated. Ultimately, this isn't just about past wrongs, but creating a collaborative future for Jewish and Islamic women in their faiths.

Feminist exegesis, generally speaking, is a critical approach used to interpret sacred texts. In most cases, it aims to find and expose hidden gender biases, which in turn empowers voices that may have been marginalized in religious conversations. Feminist exegesis emphasizes reinterpreting narratives, focusing specifically on the contributions and experiences of women, thus challenging patriarchal interpretations that have shaped theological thought. Within both Jewish and Islamic traditions, feminist exegesis looks carefully at important stories—for instance, the narratives of Adam and Eve—and reveals how these stories often perpetuate gender inequality. Incorporating ecofeminist views and literary analysis allows scholars to make a case for a more inclusive scripture understanding (Muhammad et al.). Additionally, feminist exegesis validates women's participation in religious discourse, which can be seen through women's roles in the Quran, interpreted as responses to patriarchal structures (Jardim et al.). It is through such frameworks that theological constructs are redefined, and a more equitable engagement with sacred texts is promoted.



Modern American Journal of Social Sciences and Humanities

ISSN (E): 3067-8153

Volume 01, Issue 06, September, 2025

Website: usajournals.org

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Looking into Jewish and Islamic holy writings, we find interesting ideas about what women do, especially when we look at the stories of Adam and Eve. These religions have often interpreted these stories in ways that support male-dominated societies, making women seem like they don't have a say in religious matters. But, some feminist thinkers in these religions are trying to change these interpretations, suggesting that women can be seen as active participants in religious discussions. The Quran, for example, involves women in conversations, like in the surah called al-mujadilah, "she who disputes," which shows that women can have their own opinions and take part in theological debates (Jardim et al.). Also, by including ecofeminist ideas from people like Rosemary Radford Ruether, some scholars say that looking at stories like Adam and Eve's can show us how gender and environmental issues are connected, which means we need to understand these religious texts in a way that includes both genders (Muhammad et al.).

Looking at gender studies in religious settings? It's pretty key to grasping the intricate roles women play in both sacred writings and how we talk about theology. This kind of deep dive shows us how women's perspectives haven't always been front and center, especially in faiths like Judaism, Christianity, and Islam. When scholars use feminist interpretation to study Jewish and Islamic texts, they find really important stories of women's experiences that often get missed. Take the Quran, for example; when we study it with literary tools, we can see women as active voices in theological discussions—this is explored in that paper about female speaking roles and what they mean for how gender is portrayed (Jardim et al.). Plus, when we pull in ideas from different academic fields, we get a better sense of how women navigate life in areas like politics and education. This really underscores why gender studies is so important for getting a fuller picture of religious systems (N/A). So, gender studies? Yeah, it's super valuable for rethinking holy texts and making religious practices more inclusive, generally speaking.

Looking at women's roles historically in Judaism and Islam, you see a complicated picture, molded by how people understood religion, culture, and society. Jewish women have often been in roles shaped by male-dominated systems. But they've also pushed back, interpreting religious writings in ways that



Modern American Journal of Social Sciences and Humanities

ISSN (E): 3067-8153

Volume 01, **Issue** 06, September, 2025

Website: usajournals.org

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try to improve their standing, which shows a growing conversation about gender in Jewish studies. Similarly, in Islam, early understandings frequently put women in tight boxes. But, today's movements point out that women's rights are actually very much a part of Islamic teachings. A good example is educated Muslim women who choose to dive into religious learning and practice, remaking their identities in today's world (Khan et al.). Plus, to really get what's going on, you need to see how both groups are working out women's roles while ideas about democracy and rights are changing. It is important to understand the many different opinions on gender inside these religions (Angle et al.).

This essay takes on the task of examining the intertwined threads of gender, religion, and scripture, specifically looking at Jewish and Islamic feminist interpretations. Through close examination of stories like Adam, Woman, and Gender, it intends to show how religious texts may have historically shaped ideas about gender roles and identities. An important point is that women in these faiths have frequently been sidelined, often portrayed as passive rather than actively involved in religious discussions. As recent studies show, this essay also aims to highlight modern feminist readings that seek to re-establish women's voices as key contributors to religious conversations, encouraging a cross-faith discussion among feminists. Furthermore, it will delve into the impact of ecofeminist ideas and their importance in tackling gender inequalities alongside environmental issues, following insights from figures like Rosemary Radford Ruether (Muhammad et al.). The overall goal here is to develop a complex understanding of women's roles in these important texts, and more broadly, their place in religious thought (Jardim et al.).

Jewish writings frequently intertwine creation with gender roles, particularly concerning Adam and Eve, which invites critical feminist examination. Genesis narrates creation as a dual process: Adam's formation from earth symbolizes humanity's earthly bond, while Eve's creation from Adam's rib implies relationality and a certain dependency. Feminist scholars often scrutinize this portrayal, suggesting it implies a hierarchy. They advocate for interpreting Eve not just as subordinate, but as an equal co-creator. Such interpretations contest conventional patriarchal views, reinforcing female agency in religious discussions. As challenges to gender disparities in religious contexts gain



momentum, it's argued that women's roles should be seen as vital to driving change toward a more inclusive framework in Judaism and elsewhere, mirroring broader calls for interpretive inclusivity (Alcidi M et al., p. 53-115)(Havea J et al., p. 297-347).

Generally speaking, the Genesis creation account offers a key foundational narrative; it helps us grasp gender dynamics in both Jewish and Islamic traditions, especially when viewed from a feminist perspective. While this story details Adam and Eve's creation, later rabbinic interpretations often strengthened patriarchal ideas, which shaped perspectives on gender roles. In most cases, as the discourse analyzes, rabbinic literature from the fifth through tenth centuries illustrates a progressive embedding of gender bias, specifically in how women's creation was understood. This reflected a wider patriarchal spirit in these texts (von Schöneman et al.). Additionally, studying the Islamic narrative brings attention to the notion of khalīfa. This embodies the concept of vicegerency and highlights the relational aspects linking gender and ecology (Muhammad et al.). Therefore, these religious traditions do more than merely describe gender roles; they also provoke careful examination of what such roles imply for women and environmental awareness. This ultimately calls for a reevaluation, within a feminist context, of these foundational texts.

Adam and Eve, in Jewish thought, aren't just early humans; they're a lens for examining gender and God's creative act. Eve, often viewed, maybe unfairly, as secondary to Adam due to patriarchal interpretations, is really described as *ezer knegdo*, a "helper corresponding to him." This phrasing, actually, suggests partnership more than a top-down structure. It's more of a team effort, in a way. Feminist readings push for a fresh look at these stories. They say both figures are key to God's plan, each bringing unique skills to the job of taking care of the earth. As some modern studies suggest, these stories can unlock a better understanding of gender in religion and even tie into environmental debates. Ideas akin to those in (Jardim et al.) and (Muhammad et al.) argue for interpreting religious writings in ways that include and strengthen women's voices in both Jewish and Islamic settings.

Feminist perspectives offer a fresh lens through which to view creation narratives in Jewish and Islamic traditions, often questioning conventional patriarchal



understandings and shedding light on the complex roles women hold in these sacred writings. A detailed analysis of both rabbinic and Islamic scholarly works reveals how historical prejudices might have shaped a gendered power dynamic. For example, as (von Schöneman et al.) demonstrates, interpretations of the creation of woman have evolved, indicating a move towards more patriarchal standards as integrated into rabbinic thought over time. Likewise, (Pioli et al.) takes a critical look at enduring interpretations of Genesis, suggesting they may diminish women's agency and promote a subservient role – a view that has endured in various religious teachings. By reconsidering these stories, feminist academics not only challenge deeply rooted misogyny but also seek to restore recognition of women's inherent dignity and leadership within these religious contexts. This interpretative change allows for a fairer perception of spirituality, emphasizing teamwork and mutual respect between genders.

When looking at the theological implications tied to gender in creation, you'll find they're incredibly important in both Jewish and Islamic religious texts. How these texts are understood can really shape today's gender roles. In Islam, the idea of khalīfa, or being a representative of God, is a major topic when discussing how creation stories relate to gender. Some feminist researchers argue that the ways these texts have been traditionally interpreted often support male-dominated systems, which can push women to the side. That said, modern Islamic feminism is taking another look at these texts. It pushes for women to be seen as active voices in theological discussions. For example, (Jardim et al.) points out how the Quran shows women as individuals with their own agency by using the theme of dispute. This challenges the idea that women are simply silent figures in religious stories. Additionally, (Muhammad et al.) explores how environmental and feminist viewpoints come together, emphasizing the connection between gender inequality and ecological issues within Islamic theology. This illustrates the complex, ongoing evolution of gender understanding in sacred texts.

Generally speaking, cultural context substantially molds how religious texts are understood, specifically within Jewish and Islamic feminist thought. Narratives like the story of Adam and Eve are examined by scholars, revealing how existing social norms shape scriptural interpretations and theological conceptions of gender roles. Furthermore, ecofeminism highlights the intersection of gender and



environmental issues. This emphasizes the critical need to address these interpretations considering current problems. For instance, (Muhammad et al.) emphasizes the importance of considering gender disparities and ecological imbalances within Islamic settings, promoting a blended approach. This approach recognizes and critiques patriarchal structures. (Hermansen et al.) similarly shows how Muslima theology empowers women via diverse interpretative strategies that challenge standard readings, allowing them to reclaim their voices. Therefore, the cultural backdrop isn't simply a contextual frame but rather an active player in shaping feminist exegesis, which drives new perspectives on gender justice and religious texts.

In Islamic writings, the idea of creation forms a key base for how we understand gender roles and how women are seen in religious and social settings. The story of Adam and Eve in the Quran is very important, as it highlights the origins of humanity from a religious point of view and what that means for how men and women relate to each other. Islamic feminist interpretations look at the idea of womans agency as found in the Quran. Here, female figures, like the woman in al-mujadilah, show they can argue and discuss things, which goes against old ideas that portray women as just passive (Jardim et al.). Also, the Quranic idea of khalīfa implies we all have a shared duty to people and the world around us, pushing us to rethink gender hierarchies and how they connect to ecological principles (Muhammad et al.). In most cases, these views show how complicated creation stories are and how they continue to affect todays conversations about gender and spirituality.

Looking at how the Quran tells the story of creation, we find a rich mix of ideas about gender and faith, especially when it comes to Adam and Eve. Verse 4:1 is key here; it mentions that everyone came from one soul, but Islamic scholars haven't always agreed on what that means. Early Imāmī thinkers didn't always give Eve much importance, and over time, some even used the story to justify the idea that women should be beneath men, painting Eve as a weaker, secondary figure (von Schöneman et al.). However, modern feminist thinkers are taking a fresh look, trying to bring womens perspectives into the mix and push for a more equal view. Not only does this challenge some old ideas, but it also sparks conversation between different religions about how important women really are



in their holy books, as highlighted in recent studies (Jardim et al.). Generally speaking, it's a complex topic with many layers.

In Islamic tradition, Adam and Hawwa—or Eve—are key figures. They help us understand gender roles and the theological ideas behind humanity's part in creation. Islamic views of Adam and Hawwa often try to be more egalitarian, which is a little different from some Jewish writings that have historically leaned towards a more patriarchal point of view. These narratives generally show both as co-creators within the human story. Hawwa isn't just a secondary character; she's an important piece of human origins. This idea really bolsters feminist analysis, seeking the socio-religious impact of gender in holy texts. The concepts of vicegerency (khalīfa) that come from their narratives encourage a shared duty towards creation, in most cases, raising questions about gender hierarchies in Islamic thought (Muhammad et al.). In this way, exploring Adam and Hawwa provides a vital lens through which we can examine current gender issues and ecological harmony in Islamic settings (von Schöneman et al.).

Examining gender dynamics in Islamic theology is made possible by feminist readings of the Quranic creation story, which have become a crucial viewpoint. Traditional interpretations have frequently diminished the roles of women, representing them as subordinate to men within a patriarchal framework. However, modern feminist scholars advocate for a reinterpretation that recognizes women as active participants in the divine story. Translations of the Quran by women like Umm Muhammad and Laleh Bakhtiar reveal a challenge to established patriarchal norms, as these texts often highlight female agency and voice (Hassen et al.). Furthermore, feminist exegesis emphasizes the story of al-Mujadilah, she who disputes, proposing that womens contestation within the text acts as a paradigm for broader theological discussion. Such analyses not only reclaim womens subjectivity in the Quran, but also draw parallels with Jewish feminist readings, which can enhance the discussion of gender across Abrahamic faiths (Jardim et al.).

Looking at gender through Islamic theology opens up interesting and often tricky questions. Some feminist thinkers suggest we need to rethink how women are seen in Islam—not just as passive figures, but as active voices in interpreting religious texts. They point out that the Quran itself acknowledges women directly,



Modern American Journal of Social Sciences and Humanities

ISSN (E): 3067-8153

Volume 01, Issue 06, September, 2025

Website: usajournals.org

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as noted in (Jardim et al.), arguing against past exclusions of women from theological discussions and confirming their essential role in religious understanding. Additionally, there's a connection between environmental issues and gender in Islamic thought. Some argue that male-dominated structures contribute not only to gender inequality but also to environmental problems. This blend of Islamic feminism and ecofeminism, discussed in (Muhammad et al.), emphasizes the need to re-examine basic stories, like those of Adam and Eve, to grasp what they mean for today's gender and environmental ethics in Islam. Such critical analysis helps to develop a richer conversation about women's agency and the interpretation of theology. There may be some instances, generally speaking, where the implications aren't perfectly clear, so it's crucial to maintain nuance while having these discussions.

Historical context significantly influences Islamic interpretations, particularly regarding gender and authority. This is clear in how scholars, both past and present, approach fundamental stories like Adam and Eve. For example, the idea of "khalīfa," or vicegerency, which relates to ecological and gender hierarchies, illustrates how early understandings of gender roles were based in patriarchal systems. These systems continue to reinforce inequality within Islamic thought (Muhammad et al.). Moreover, a feminist perspective on the Quran highlights the significance of women's voices. Characters like Al-Mujadilah show that women can engage in theological discussions and debates (Jardim et al.). To sum up, the interplay of historical context and interpretation stresses the need to reexamine Islamic texts. This reexamination aims to better address current concerns about gender and representation in faith traditions.

When exploring how gender roles have evolved in Judaism, it's important to consider both the history and religious traditions that have influenced social expectations. You often see a patriarchal structure in Jewish texts, which defines different roles for men and women, especially when it comes to religious activities and family life. Typically, women are viewed as the primary caregivers, focusing on the home and family, while men often take on leadership roles in the community and in spiritual matters. This separation is firmly established in interpretive practices, something that feminist academics suggest reinforces gender hierarchies, potentially diminishing the recognition of women's



perspectives and contributions. However, a close feminist reading of these texts indicates that these roles are not necessarily set in stone; they can be questioned and re-evaluated. It's worth noting, for example, that gender differences in these texts reflect broader hierarchical arrangements, which can be viewed critically through an ecofeminist perspective—contemporary research, such as that highlighted in (Muhammad et al.) and (Hassen et al.), illustrates how Jewish interpretations of gender and environmental concerns are interconnected.

Within Jewish communities, historical gender roles have often supported a patriarchal system. In this system, a woman's identity was frequently tied to her relationship with men. Interpretations of important religious writings, such as the Book of Genesis, have helped continue this pattern. Eve, for example, is often seen as a symbol of being under someone else's control and of simply agreeing to what she's told. Feminist academics, however, have begun to look at these stories differently, questioning the commonly held beliefs. Transformationist Jewish feminists, for instance, offer a different view of Lilith. Lilith, known as Adam's first wife who was independent, is now seen as a symbol of female strength and sexual freedom. This contrasts with how Eve is usually portrayed. This change reflects a larger trend in Jewish feminism, where there is a push to move beyond the traditional limits. It highlights an ongoing discussion between those who want to change the existing traditions and those who call for new ideas that value various sources of real feminine experiences (Carvalho et al.). Some feminists believe that reinterpreting the old ways can lead to freedom (Gross et al.), while others think we need entirely new ways of thinking.

Generally speaking, feminist analyses regarding religious roles in Judaism and Islam often reveal the rather intricate ways gender is, in most cases, constructed and constrained through scriptural interpretations. Examining narratives surrounding Adam, woman, and gender, these critiques underscore the historically patriarchal frameworks defining women's identities and roles. For instance, (Rahbari et al.) highlights how kinship structures—mahramiyat, specifically—regulate women's interactions and responsibilities, thus reinforcing gendered expectations within Islamic contexts. Simultaneously, critiques of traditional gender studies suggest that while socially constructed, these roles intersect with biological determinism, complicating the understanding of gender



as a purely cultural phenomenon ((Longman et al.)). Such feminist perspectives seek to illuminate alternative interpretations of sacred texts that empower women. These perspectives advocate re-examination of scriptural narratives to foreground the maternal body and its significance in both Jewish and Islamic teachings. This re-imagining is essential to challenging oppressive structures and fostering more equitable gender understandings.

Historically, women's roles in Jewish religious practices have often been shaped by patriarchal interpretations. Yet, newer scholarly work suggests a more complex picture, highlighting women's agency in religious life through innovative forms of participation. One example can be seen in British Orthodox Jewish women (BOJW), who are increasingly developing community spaces that permit expressions of piety that don't conform to expectations, challenging the norms set by male religious figures (Simmonds et al.). This development shows a move toward recognizing women's contributions as vital to both communal identity and ritual practices, influencing understandings of religious authority. In a somewhat parallel fashion, in the American context, women such as Ingrid Mattson and Amina Wadud are working to reinterpret sacred texts to promote female leadership in Islamic traditions; this suggests that similar types of movement could potentially take hold within Judaism. Overall, the intersection of feminist ideas showcases a growing recognition of the important and pivotal roles women play in shaping religious traditions and practices across different faiths (Ayubi et al.).

Great figures throughout time have played a big part in how we see gender in Jewish and Islamic religions, especially by how they understand holy writings. Thinkers like Rosemary Radford Ruether show how gender and the environment are linked. She points out that when religious stories favor men, it often leads to both unfair treatment of women and harm to the environment (Muhammad et al.). Similarly, women who have translated the Quran have helped us see how complicated gender is in Islamic texts. They question old interpretations and offer feminist ideas that challenge what's been considered normal (Hassen et al.). These figures haven't just changed how we talk about gender; they've also pushed us to rethink what the Quran and Torah mean when it comes to theology. By looking closely at what they've done, we get a better sense of how gender roles keep



changing based on religious beliefs and actions. This signals a time of change in both religions, really.

Movements today that push for gender equality using Jewish and Islamic feminist interpretations are really rethinking texts that we used to see as mainly supporting male dominance. Specifically, these groups question why women were left out of religious talks in the past and aim to bring their perspectives to the forefront in important religious stories. For example, the Quran shows women not just as believers but as people who take part in conversations, a concept explored using literary tools that uncover themes of discussion and disagreement, notably shown in Surah Al-Mujadilah, the woman who disputes (Jardim et al.). Additionally, including ecofeminist theology in Islamic discussions highlights how gender inequality and harm to the environment are linked, suggesting that fixing environmental problems and gender issues must go hand in hand (Muhammad et al.). This blend of feminist ideas promotes a more complex view of religious texts, enabling a changing method that focuses on fairness and inclusion.

Within Islam, gender roles and expectations are shaped by how sacred texts and cultural traditions are understood. A key point in these discussions is the Adam and Eve story, which impacts how male and female relationships are viewed in Islamic theology. Feminist analysis has become important, questioning interpretations that restrict women to inferior roles. It's argued that the Arabic word khalīfa, usually translated as vicegerent, implies equal responsibility over creation, rather than a hierarchy (Muhammad et al.). Moreover, studying how women have contributed as translators of the Quran offers important perspectives on how gender influences interpretation. By examining several translations, including some by women, the discussion asks if these versions support or challenge established gender hierarchies in Islamic thought (Hassen et al.). Therefore, a deep understanding of gender in Islam is needed to tackle wider social matters related to fairness and justice.

In Islamic societies, what we often see as traditional gender roles is shaped by a mix of religious texts, cultural practices, and how people have understood history. Often, women have been placed in roles where they're seen as less important, expected to be quiet and obedient in both social and religious contexts. However, as pointed out by some feminist scholars, in their examinations of women's place



Modern American Journal of Social Sciences and Humanities

ISSN (E): 3067-8153

Volume 01, Issue 06, September, 2025

Website: usajournals.org

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in the Quran, this view can be questioned by looking at the text in a way that acknowledges women's perspectives ((Jardim et al.)). Historically, women have often been seen as just the recipients of messages, which not only diminishes their role in religious discussions but also reflects a wider societal tendency to keep them out of theological debates. Furthermore, if we consider an ecofeminist viewpoint, we see the connection between gender inequality and environmental problems. This suggests that patriarchal systems within Islamic theology can impact both women's roles and our approach to environmental ethics ((Muhammad et al.)). So, when we study these traditional roles, it's crucial to reevaluate them in a way that encourages inclusion and open conversation.

Feminist perspectives on Islamic gender norms offer insight into the complex roles women play, arguing that customary interpretations have frequently sidelined female perspectives. Such critiques stress the need to re-examine the Quran, seeing it through a lens that recognizes women as active participants, not just passive listeners in theological discussions. As explored in (Jardim et al.), this kind of reading shows how women's involvement in discussions is woven into the text, particularly through disagreement, as seen in surah al-mujadilah, "she who disputes." Moreover, (Muhammad et al.) points out the link between gender and environmental issues within Islamic settings, implying that tackling patriarchal systems calls for a broad approach linking feminist and environmental viewpoints. By questioning standard stories, these feminist interpretations not only try to restore women's place in Islamic thought but also push for a wider view of gender relations reaching beyond single religions into wider interfaith discussions.

Islamic religious practices show women playing many roles, shaped by both religious ideas and social situations. Historically, women often didn't get a seat at the table when it came to religious discussions, their opinions often sidelined when discussing who had authority. But, Islamic feminist research is now shedding light on the important roles women have in the Quran itself. For example, some interpretations showcase women as active participants in religious debates, which goes against long-held patriarchal views. We see female agency supported by references to women who argue and express their own beliefs in the holy texts, highlighting them as key players, not just passive followers (Jardim et



al.). Moreover, if we look at it through an ecofeminist lens, we see that environmental concerns and gender equality in Islamic settings call for a fresh look at traditional interpretations. This leads to a wider view of what women do and what they are responsible for, both in religion and in caring for the earth (Muhammad et al.).

Looking at religious texts to understand historical figures gives us a lot to think about, especially when it comes to gender roles in Judaism and Islam. It's really important to see how the first ideas about women's roles have affected how we see things today. Take Jewish rabbinic writings, for example. The way they thought about how women were created changed over time, reflecting a patriarchal way of thinking. This idea got stronger over many years, starting with the basic stories in Genesis Rabbah and continuing with more details in the Babylonian Talmud and other writings (von Schöneman et al.). On the other hand, Islamic scholars have taken a different approach. They've looked at the Quran in a new way, focusing on women as active people. You can see this when they study how important disagreements are in the Quran. These studies show how important it is to hear women's voices in sacred texts. By doing this, they question old ideas that left women out and encourage conversations that support their roles in different religions (Jardim et al.).

Generally speaking, the modern resurgence of movements advocating for gender equity in Islam marks a significant shift in Muslim discourse. These initiatives actively challenge, in most cases, entrenched patriarchal interpretations and try to reconcile faith with current equity notions. By integrating feminist theory—specifically ecofeminism—with Islamic teachings, such movements offer women a platform to reclaim agency. They also reinterpret sacred texts through a gender-sensitive scholarship lens. For instance, Islamic feminist scholars target the structural inequalities embedded in religious narratives, as pointed out in (Muhammad et al.), which links gender disparities to ecological concerns and addresses how these issues intertwine within Islamic teachings. Furthermore, the work of women translators, as discussed in (Hassen et al.), shows that female perspectives can unveil alternative interpretations, shaping a more nuanced understanding of gender roles within Islam. Collectively, these movements signify an evolving landscape that champions gender equity and environmental



justice in Islamic contexts. They indicate a growing, evolving perspective on these issues.

Conclusion

In essence, when we compare Jewish and Islamic feminist readings of their sacred texts, we really see a deep connection between gender, religious stories, and how different cultures understand women's roles. Historically, these traditions often sidelined women, it's true, but today's feminist scholars and activists are taking back these stories, giving women a voice and role in interpreting scripture. As has been argued, especially when gender meets theology, the Quran portrays women, like al-mujadilah, in ways that push back against interpretations that leave women out, which is a positive step towards including them in theological discussions (Jardim et al.). Thinking about ecofeminism, we're also prompted to rethink the connections between gender inequality and environmental problems in Islamic settings, which might suggest that tackling patriarchy also means taking care of the environment (Muhammad et al.). Ultimately, this two-pronged approach could lead to a more inclusive understanding of sacred texts, honoring women's voices across different faiths.

Examining the points where Jewish and Islamic feminist analyses meet gives us a better understanding of how gender roles were built into their holy writings, looking at both old and new ideas about women's experiences. A key part of this is looking at how the Quran portrays women. Often, older interpretations tend to ignore their voices. However, more modern feminist views push for a new look at how they are shown, suggesting they should be seen as active participants in religious discussions. This idea is really shown in the concept of jadala, which pushes us to see women as being directly spoken to in scriptural stories, which in turn questions the male-dominated ways of understanding these texts that have been around for so long (Jardim et al.). Additionally, when we consider how gender and environmental worries come together in Islamic settings, it becomes clear that gender inequalities connect to bigger environmental problems. Because of this, we need a combined ecofeminist theology that includes both feminist ideas and a sense of ecological responsibility (Muhammad et al.). Generally



speaking, these findings highlight that reexamining sacred texts is important for enriching the discussion around gender in religious settings.

Feminist exegesis is really important for rethinking how we talk about gender in religious writings, especially in Jewish and Islamic traditions. Using a feminist perspective, experts question old interpretations that usually push women to the side. This lets us rethink women's roles as real players in sacred stories. For example, feminist analysis shows how women aren't just passive but also have power and can speak for themselves, like in Quranic talks about speaking and showing things (Jardim et al.). Also, putting together feminist and ecofeminist ideas gives us a way to see how gender and environmental topics are linked, showing how male-dominated systems hurt both at the same time (Muhammad et al.). Feminist exegesis does more than just make theological talks better; it helps us understand gender relations in a more open way, questioning the old story of women being left out of both sacred texts and theological conversations.

Looking at where gender meets religious conversation, particularly in Judaism and Islam, brings some pretty interesting comparisons to light, especially when viewed through a feminist lens. Both religions, generally speaking, highlight how important women are as active participants in religious stories, and this challenges some of the ways these stories have been interpreted over time, which often portrays women as just going along with things. For example, the Quran often focuses on women speaking, which is highlighted in the title of surah al-mujadilah. This focus shows women having agency in religious talks and disagreements, which in most cases, advocates for their inclusion in theological frameworks (Jardim et al.). Jewish texts, similarly, can be interpreted as showing women in a variety of roles and as vital voices within the faith community, not only as figures of subjugation. Furthermore, adding ecofeminism into Islamic scholarship shows the connection between gender inequality and ecological concerns. It's important, generally speaking, to also recognize the capacity for transformative readings across both faith traditions within such an ecofeminist framework (Muhammad et al.). This type of comparative analysis reveals shared endeavors for reimagining women's sacred narratives.

Looking ahead, as religious feminism continues to grow in scholarly circles, it's important for future research to really push for interdisciplinary methods that link



Jewish and Islamic viewpoints, mainly when discussing how sacred texts portray women. Analyzing interpretations of these texts side by side can show us common experiences of being left out and give us a better understanding of how religious stories influence who we are as women. For example, modern feminist understandings of the Quran often show women as active participants in their faith, not just passive followers. These insights can really shake up Jewish feminist interpretations by questioning older views of women in the Bible (Jardim et al.). Also, digging into how politics, motherhood, and religious learning come together in both traditions can help us see how women deal with their beliefs inside male-dominated systems (N/A). This kind of combined scholarship does more than just add to the conversation around religious feminism; it helps create a space where women are seen as key voices in theological discussions across different religions. It's generally speaking, a very valuable contribution in most cases.

In conclusion, an examination of womens roles within sacred texts shows a feminist interpretation of both the Hebrew Bible and the Quran uncovers intricate stories that may have been historically ignored. The stories involving women, like the water-fetching daughters, highlight not just gender dynamics but also the environmental factors influencing these narratives (Dorapalli). This analysis focuses on the symbolic meaning of womens roles, often placed in less significant areas in traditional views. Further, studying texts such as Miltons Paradise Lost comparatively allows us to see how different cultural and religious viewpoints change the interpretation of figures like Eve, leading to a richer understanding of gender in both Islamic and Judeo-Christian settings (Awan et al.). Reinterpreting these texts encourages a reevaluation of womens contributions, which could lead to a more inclusive theological discussion.

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***Modern American Journal of Social Sciences
and Humanities***

ISSN (E): 3067-8153

Volume 01, **Issue** 06, September, 2025

Website: usajournals.org

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