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Response to the lies and distortions of christian missionaries about the position of women in islam



Part 3, Written by Kevin el-Karim

"The most perfect of believers are those most perfect of character; and the best of you are the best of you to your spouses." Tirmidhi, Ibn Hibban

"None but a noble man treats women in an honourable manner. And none but an ignoble treats women disgracefully" At-Tirmithy

He wrote:

Evidence from the Sunnah: It was narrated that Abu Bakrah said: When the Messenger of Allaah (peace and blessings of Allaah be upon him) heard that the people of Persia had appointed the daughter of Chosroes as their queen, he said, "No people will ever prosper who appoint a woman in charge of them."

Narrated by al-Bukhaari, 4163.

Response:

Those who claim that women cannot held leadership positions rely on this hadith. In reality, all that can be correctly affirmed is that some scholars relied on this hadith to disenfranchise women from leadership. There has never been unanimity on this matter among scholars, past and present. Secondly the very inference of disenfranchisement is suspect. From the earliest days of muslim scholarship, even those jurists who implicitly accept the hadith above as containing some injunction have differed on the meaning of it. Some scholars prohibit women from all public duties. Abu Hanifa permits a woman to hold public office, even to be a judge in matters in which her testimony is admissible, that is all cases other than those involving fixed penalties and retaliation. Ibn Hazm in his muhalla, allows a woman to hold every office apart from that of the head of state based on this hadith. Hafiz Ibn Hajar indicates in fathul bari that Imam Tabari not only supports the unrestricted appointment of woman to judgeship, he permitted also her appointment as head of state. A similar view is also reported from Imam Malik Ibn Anas and adopted by some maliki jurists. It is also not true that the leadership of muslims by women is a modern phenomenon caused by westernisation. Various muslim communities at various times have been de-facto or de-jure ruled by women. Women have ruled Muslim communities and their leadership was accepted and respected by the scholars of those communities.

A group of kharijites, the shuhaybiyyah, held that women are eligible for the office of head of state as recorded by Ibn Hazm in Kitabal Fisal. According to historical texts, not only did they appoint their imam's daughter as his successor, the lady delivered sermons from the pulpit and led them in prayer and on the battle-field. The famous thirteenth century Mamluk queens Radhia Sultana of Delhi and Shajaratul-Durr of Egypt were not the only women sovereigns over muslim communities. Ibn Battuta tells us how for forty years, from 1347 to 1388, muslims in the Maldives were ruled by queens. The first was Sultana Khadija the daughter of Sultan Salah al-Din Albendjaly who ruled for 33 years. Her two sisters, Sultana Myriam and Sultana Fatima, followed in succession. Djajadimingrat lists 34 sovereigns who ruled over the muslim kingdom of Atjeh in Indonesia between the 16th and 20th centuries. Four princesses succeeded each other as queens between 1641 and 1699. First was Sultana Tadj al-'Alam Saffiyat al Din Shah who was succeeded, in order, by Sultana Nur al-'Alam Nakiyyat al-Din Shah, 'Inayat Shah Zakiyyat al-Din Shah and Kamalat Shah.

The Shiite dynasty of Yemen also produced two queens, Asma Bint Shihab al Sulayhiyyah and 'Arwa Bint Ahmad al-Sulayhiyya. Each of them took the title al-Sayyida al-hurra and had the sermon said in her name. There were also the Mongol Khatuns like Kutlugh Katun and Safwat al-Din Khatun. These are just examples but they suffice to refute the claims of those who believe the likes of Benazir Bhutto were the first women to rule Muslim lands.

Where does this leave the hadith of Abu Bakrah ?

A:

One group adopts the next line of argument. Exemplified here by Justice Aftab Hussain in his book 'Status of Women in Islam', the central argument of this group is that it is clear that Abu Bakrah did not understand from the words he narrated an injunction against the leadership of women. He was a companion of Aisha and followed her and fought among her troops and returned with her to Madina after her defeat. He remembered this hadith as he stated during the Battle of the Camel and yet neither left her side nor advised anyone else to. This group says that to insist that the hadith is an injunction against female leadership places this companion of the Prophet in very unbecoming light. Is it possible that a true companion would remember an injunction of the holy Prophet and proceed in disobeying it as if he had never remembered? Would he be so impudent as to subsequently announce this recollection without any explanation for his non-compliance?

Dr Asghar Ali Engineer writes:

In the context of the Battle of the Camel, Aishah was in command of the army which included many illustrious companions of the Prophet. None of them objected to her being in command, nor did they desert her for that reason. Even Abu Bakra, the narrator of the above hadith, did not desert her. Had he been convinced that the Prophet had prohibited women from being imam (leader or head) he should have deserted Aishah as soon as he recalled this tradition. How then could it be said that a woman cannot become leader of a government when her leadership was accepted by such eminent companions of the Prophet?

Source:

Engineer, Asghar Ali (1992), The Rights of Women in Islam, Kuala Lumpur: IBS Buku Sdn Bhd, page 77

B:

Another group takes a different course. This group accepts the hadith as authentic but insists that it was a prophecy relating to the Kingdom of Persia and had no legal implications beyond that. The argument of this group is, in my view, best presented by Hiba Ra'uf 'Izzat in her book Al-Mar-ah wa 'l-'Amal as-Siyasi. This group argues that the hadith must be read along with related ones since, according to Hafiz Ibn Hajr, it merely completes the story of the Chosroe who tore the Prophet's letter.

Al-Bukhari reported three traditions connected with this episode, two of which were in the chapter on "Letter of the Prophet to Chosroe and Caesar". Abu Bakra's hadith is No 4425. The preceding hadith, No 4424, was reported from Ibn Abbas who said that "the Prophet of Allah sent Abdullah Ibn Huzafa with his letter to Chosroe and commanded him to hand it to the leader of Bahrain for delivery to Chosroe. When Chosroe read it he tore it. I believe Said Ibn Musayyab said: 'Then the Prophet prayed to Allah that he tear them up completely.'" The third hadith is No 6639 reported by Bukhari in the chapter on "how the oath of the Prophet was" and it goes: "When Caesar dies there will be no Caesar after him. When Chosroe dies there will be no Chosroe after him. I swear by He in whose hand is my life, you will spend their treasures in the path of Allah!"

These are the three hadiths reported by Bukhari on Chosroe and the Persians and their consistency is self-evident. In one he prays to Allah to destroy the Chosroe's dynasty the way he tore the letter. The second predicts that there will be no Chosroe after him and the Ummah will inherit the Kingdom's treasures. The third, Abu Bakra's, predicts that the Persians (who were still being ruled by Chosroe's dynasty) would not prosper. To extend this last hadith's scope to all societies ruled by women is refuted by the context. In addition it is refuted by Qur'anic evidence on the queen of Sheba (Al Naml: 28-44). Any one who reads those verses can see that they refer to a people who prospered under a wise and powerful female sovereign. ¹

Sahih Bukhari Volume 9, Book 88, Number 219:

When the Prophet heard the news that the people of the Persia had made the daughter of Khosrau their Queen (ruler), he said, "Never will succeed such a nation as makes a woman their ruler."

This Hadith suffers from the following flaws:

1.

It is evident from the very text of the narrative that it was never known until the battle of Jamal took place in 36 AH. It was brought forward only after A'ishah faced Ali in battle. Before that it was never heard of, which of course is quite strange.

2.

One of the narrators is Awf Ibn Abi Jamilah about whom scholars of Rijal know that he used to give preference to Ali over Uthman and it is also known that since A'ishah sided with Uthman, a group of the followers of Ali targeted her to besmear her character. Moreover, the hadith can never be applied to the case of A'ishah since she never claimed to be the ruler of the Muslims.

3.

It is a Gharib Hadith. In Hadith parlance, a narrative which has just one narrator in any section of its chain is called Gharib. It makes the narrative quite weak. It is only Abu Bakrah who is reporting this narrative at the top of this chain. The nature of the narrative is such that other companions too should have reported it from the Prophet but we find none.

4.

If the content of the Hadith is analyzed, one can easily conclude that the Prophet could never have uttered these words (if the hadith was ment as a general statement). After all, success in this world was attained by many nations who had women rulers until the time of the Prophet and even after him.

5.

Last but not the least, this Hadith is against the Qur'an. It is the purport of the Qur'an (42:38) that anyone who enjoys the confidence of the majority is eligible to become the ruler of the Muslims: "*And their system is based on their consultation*" (42:38) Nowhere does the Quran exclude women from this general principle. ²

Ruqaiyyah Waris Maqsood comments:

Sometimes the supposed anti-female hadith seems completely untrue. One such hadith was the one that no nation that allowed itself to be ruled by a woman would prosper. This may have been an example of one of the Prophet's wry comments, but the hadith itself is suspect. It was quoted for the first time some 150 years after the Prophet's death, with the claim that it was recorded by Abu Bakra just before the Battle of Siffin, that battle itself being some thirty years after the Prophet's death. The reason was that the troops opposing Caliph Ali were being led by a woman, in fact the lady was none other than the Prophet's beloved wife Aishah !

The hadith seems in direct opposition to the words of the Qur'an to the ruling Queen of Sheba in the time of the Prophet Sulayman, who ruled over the most wealthy and well-known people in the history of Arabia. She was asked to accept Islam, but not to give up her rule.

Indeed, some feel that Abu Bakra's testimony should be held in doubt anyway, since he had previously been flogged for a fraudulent statement, and the shari'ah ruling was that after such an offence the person's word should never again be upheld as reliable in a court of law. This decision and flogging made Abu Bakra ineligible for being regarded as a reliable transmitter of hadiths in the future. ³

Note:

Let us examine this Hadith first in its context. If the Prophet actually did say this, it was upon hearing that the Persians had appointed Chosroe's daughter as ruler. He was probably predicting the fall of the dynasty. In other words the statement was not general in its meaning. Scholars will agree that there are several Hadiths of this type ; i.e. limited to certain events which do not include any kind of later application. Also remember that the prophet told his followers that a third of their religion could be learned from Aisha !

He wrote:

Al-Shawkaani said in Nayl al-Awtaar, 8/305: This indicates that women are not qualified to rule, and it is not permissible for people to appoint them as rulers, because they must avoid that which will cause them not to prosper.

Response:

Like we showed before, the hadith in question was untrue or a prophecy relating to the Kingdom of Persia and had no legal implications beyond that. This view is supported by some renowned scholars and commentators.. Another scholar Muhammad al Ghazalli wrote of the hadith that it was meant specifically about the Queen of Persia. To interpretate this hadith as a general rule would contradict the Quran and its story of queen Sheba. Muhammad al-Ghazali states that this hadith must be closely scrutinized and while he has no particular desire to have a woman act as head of state, he is adamant that the state be headed by the most capable person. Ghazali also argued that narrowly interpreting this hadith would contradict historical realities, e.g. England under Queen Victoria, India under Indira Ghandi, and Israel under Golda Meir. He also argues that femininity or masculinity is irrelevant in this regard and he goes on to state that a pious woman is better than a bearded man who has gone astray ⁴

Secondly even if we for the sake of argument accept the hadith as a general statement, then still the hadith in question only refers to the position of khalif, or in other words the position of head of the state. So the hadith in question does not forbid women to become judges or head of a business company etc.

Sahih Bukhari Volume 9, Book 88, Number 219:

Narrated Abu Bakra: During the battle of Al-Jamal, Allah benefited me with a Word (I heard from the Prophet). When the Prophet heard the news that the people of the Persia had made the daughter of Khosrau their Queen (ruler), he said, "Never will succeed such a nation as makes a woman their ruler."

Now based on this hadith the majority of scholars consider that it is haram for a woman to be the khalifah of the muslim ummah. What the scholars said is haram is a woman being the leader of the muslim ummah, that is being the khalifah, not anything else.

In fact Umar Ibn Khattab appointed a woman over the management of the market of Madina. In addition, in the first Islamic centuries after the prophet, peace be upon him, it is documented that women were judges in the Muslim community and they were not judging women only. We have to realize that at the time of the prophet Muhammad there were no Islamic organizations in the form we know today simply because there was no need for them, and if we are going to equate the responsibility of leading the muslim ummah to the responsibility of leading a company or Muslim Student Association then there is something seriously wrong with us. The khalifah has an enormous burden to carry way more than an 'Muslim Student Association president' or 'head of a company' can even dream of. Calling for jihad and carrying it out, collecting zakat, leading the prayers, managing the economic and social systems of the country, etc.⁵

Conclusion:

The hadith in question can be interpreted in different ways, and therefore is no definite proof to say that women cannot become head of the state. There's a strong view that women indeed can become head of the state. This view is supported by famous scholars like Imam Tabari, Imam Malik and others. However there has never been unanimity on this matter among scholars, past and present. However most scholars today agree that a woman can hold any position of leadership other than actually being the head of state, as long as her work doesn't contradict or transgress the Islamic values and rules. Her work should not affect other duties which cannot be neglected, such as her duty towards her children and husband, which is her foremost and basic duty. The woman's first and greatest work, in which no one can rival her, is to rear new generations. She is prepared for that by Allah, both physically and psychologically, and she should not be occupied by anything else materialistic or moral whatsoever, as nobody can replace her in that great work on which the future of the nation and its wealth, i.e. its human wealth, depend.

Al-Tirmidhi no. 3978

The Prophet said: "A woman acts for the people," i.e. she gives protection on behalf of the Muslims.

Sheikh Yusuf Al-Qaradawi comments:

Woman's invaluable work, in fact, is to look after her children and husband. As for employment, which is meant for earning a living, she is permitted to do it provided that the following conditions are met:

- it should be legal. The Muslim woman is not permitted to work in a place where she will be in privacy with non-mahram (marriageable) man, or in clubs where she is supposed to offer alcohol to people.
- she should abide by the Islamic morals in dress, talk, etc.
- woman's employment should not be at the expense of her principal work, namely caring about her children and husband.⁶

He wrote:

Al-Maawirdi said, in the context of his discussion of the position of wazeer:

It is not permissible for a woman to play this role, because the Prophet (peace and blessings of Allaah be upon him) said, "No people will prosper if they delegate their affairs to a woman." And because these positions require wisdom and resolve, which women may be lacking in, and requires appearing in public to handle matters directly, which is haraam for them to do.

Response:

Like we showed before the hadith quoted by Al-Maawirdi is questionable. However if we for the sake of argument accept the hadith, then we still cannot say that women can't be a wazeer / minister, since the hadith in question clearly only refers to the position of head of the state. This can already be seen in the context the hadith was said, namely after the Persians had appointed a woman as their nation's leader. Further it should be clear to anyone with common sense that both women and men can be lacking in wisdom, it depends on the person self. There are wise men and unwise men. In the same way there are wise women and unwise women.

Muslim scholar Zeinab Mustafa states:

The Islamic approach to women is great and unique. Islam considers women as equal as men. This can be found in the Qur'an and hadith :

Qu'ran 4:1

O mankind ! Reverence your Guardian-Lord, who created you from a single person, created, of like nature, his mate, and from them twain scattered like seeds countless men and women;- reverence Allah, through whom ye demand your mutual rights , and reverence the wombs that bore you: for Allah ever watches over you

Al-Tirmidhi, 113:

The prophet said: " Yes, for women are the twin halves of men." Classed as saheeh by al-Albaani in Saheeh al-Tirmidhi

So both Allah most high and his messenger never discriminate between men and women. Allah has given both the ability to perform acts of worship and the capability to undertake responsibilities and we will find in our history that women used to be in charge of the market place during the time of Caliph `Umar Ibn Al-Khattab. Women used to be doctors, scholars, and sometimes judges. Women can be in charge of any position, except the head of the state. So, she could be a minister but she cannot be the head of the state.

There is a hadith where the Prophet, peace and blessings be upon him, describes the Persian people as being in error because they put a woman as the head of the state. But this hadith does not indicate that women are less than men; however, it shows us that it is better and more suitable that the head of the state should be a man. This is the opinion of most scholars of Islam.

Women can obviously be the head of any organization, whether Muslim or non-Muslim, and they can help in every field that develops humanity. The only reservation in this regard would be that they work in a lawful field.

Dr. Jamal Badawi comments:

Although not mentioned in the Qur'an, one Hadeeth of the Prophet is interpreted to make woman ineligible for the position of head of state. The Hadeeth referred to is roughly translated: "A people will not prosper if they let a woman be their leader." This limitation, however, has nothing to do with the dignity of woman or with her rights. It is rather, related to the natural differences in the biological and psychological make-up of men and women.

According to Islam, the head of the state is no mere figurehead. He leads people in the prayers, especially on Fridays and festivities; he is continuously engaged in the process of decision-making pertaining to the security and well-being of his people. This demanding position, or any similar one, such as the Commander of the Army, is generally inconsistent with the physiological and psychological make-up of woman in general. It is a medical fact that during their monthly periods and during their pregnancies, women undergo various physiological and psychological changes. Such changes may occur during an emergency situation, thus affecting her decision, without considering the excessive strain which is produced. Moreover, some decisions require a maximum of rationality and a minimum of emotionality - a requirement which does not coincide with the instinctive nature of women.

Even in modern times, and in the most developed countries, it is rare to find a woman in the position of a head of state acting as more than a figurehead, a woman commander of the armed services, or even a proportionate number of women representatives in parliaments, or similar bodies. One can not possibly ascribe this to backwardness of various nations or to any constitutional limitation on woman's right to be in such a position as a head of state or as a member of the parliament. It is more logical to explain the present situation in terms of the natural and indisputable differences between man and woman, a difference which does not imply any supremacy of one over the other. The difference implies rather the "complementary" roles of both the sexes in life.⁷

Note:

Dr. Jamal Badawi explains excellent why the majority of scholars agree that the position of khalif should be appointed to men. We have seen that this has nothing to do with the dignity of women or with her rights or wisdom etc. It is rather, related to the natural differences in the biological and psychological make-up of men and women. However there are some scholars who even agree that also women can become khalif, or in other words head of the state. This because there is also evidence from the Qur'an for this opinion etc.

Professor Rafiullah Shehab, in his book '*Mansab-e-Hukoomat our Musalman Aurat*', quotes besides others the following authorities to support his contention that a Muslim woman can become head of state:

- Muhammad- bin-Jarir Al Tabari, one of the early commentators of Islam, gave the verdict (Fatwa) that a Muslim, woman is eligible for all the offices in an Islamic state.
- Imam Malik, the founder of Maliki school of Islamic Fiqh is reported to have opined that a woman can head the state in all its affairs.
- Sheikh-ul-Islam Allama Khair-ud-Din Ramli has justified the rule of woman by the application of Doctrine of Necessity.

He wrote:

What is the Islamic view on a woman being nominated as a candidate for the position of head of state, or head of a government, or a public ministry ?

Ibn Baz replied: It is not permissible to appoint or elect a woman as head of state. This is indicated by the Qur'aan, Sunnah and scholarly consensus. In the Qur'aan, Allaah says: "Men are the protectors and maintainers of women, because Allaah has made one of them to excel the other..."

The ruling in the verse is general and includes a man's position of leadership in his family, and applies more so to his position of public leadership. This ruling is supported by the reason given in the verse itself, which is men's intellectual superiority and better understanding etc, which are basic qualifications for leadership...

Response:

Nowhere does this verse even talks about intelligence or superiority ! The opinion of the Ibn Baz is very biased and has no support in the qu'ran nor in the authentic sunnah. The scholars of the European Council for Fatwa comment on soerah 4:34

Qu'ran 4:34

Men are the protectors and maintainers (Qawama) of women, because Allah has given each preference over the other, and because they support "them from their means"

The beauty of the Quranic expression is illustrated in the statement that "Allah has given each preference over the other " and not merely that Allah gave preference to men over women. This is because men are preferred in some aspects and women are preferred in others; particular the emotional aspect of life, whilst the man is obliged to pay the marital gift or which is known today as Dowry or 'Mahr', to establish the marital house and support it. Therefore, if a man ever attempts to harm this family; he will be the very first victim of this act of destruction.⁸

Note:

The verse intends to establish a responsibility of men for the protection and maintenance of women in a restricted social context. Biologically, only women can bear the future generations of Muslims. The Qur'an creates a harmonious balance in society by establishing a functional responsibility for males to facilitate this biological function of females.

This verse does not give men inherent superiority or authority over women. It establishes mutual responsibility in society. Responsibility is not superiority. Even though men are responsible for women in this restricted context, the verse is not intended to mean that women cannot handle their own affairs, control themselves or become leaders, whether among women, men and women or even of nations, as has been assumed

Comment by the scholars of ourdialogue.com

Although the verse goes on to point out certain rulings in matrimonial relations, the part to which you have referred is the one I have quoted. As it is translated above, the verse gives no suggestion of superiority. Indeed, it relates to the way the family is organized in Islamic society.⁹

Also like i said before the verse does nowhere even talk about intelligence or wisdom. The verse is only telling us that each gender due to its nature is more fit for a certain task than the other without mentioning anything like intelligence or wisdom. It is rather, related to the natural differences in the biological and psychological make-up of men and women. Men, by nature, are more hot-blooded, tending more towards strength and severity, while women's natures are cooler and tending more towards gentleness and love. Therefore a man is more fit for the role as 'Qawama', which means to be the protector and maintainer of the family. Men with their physical strength and hot-blooded nature are more fit to carry the heavy burdens of work outside the house and financial responsibilities. Also men due to their physical strength and nature are more fit to protect their family and wives from any danger and harm. Women with their sweet emotions, mother instinct and tenderness are more fit to raise children and take care of them. She's like the prophet said the queen of her house, and teacher of generations. Therefore soerah 4:34 intends to establish a responsibility of men for the protection and maintenance of women in a restricted social context. Biologically, only women can bear the future generations of Muslims. The Qur'an creates a harmonious balance in society by establishing a functional responsibility for males to facilitate this biological function of females.

So we now clearly see that statements like 'men are intellect superior' are not supported in the Qur'an nor in the authentic hadith. The extremists quoted by the Christian missionary rely their opinion on a wrong literal interpretation of one hadith, which has been proven wrong by other renowned scholars, this is explained at:

http://www.answering-christianity.com/karim/women_not_deficient_in_intelligence_and_religion.htm

Also the argument, that women are inherently deficient in reason and religion, is described as weak by Ibn al-Shatt (d. 1323 CE), because if one accepts this argument, this deficiency must also be present when a woman acts as a narrator of hadith¹⁰ However, women are recognised as narrators of hadith, and also as mufti. So how can one describe women as lacking in wisdom? or describe men as superior in intelligence to women? while the majority of scholars in the past and present days all agree that women can also be a mufti!

Women as Mufti and Qadhi

Interpretation of revelation was free of gender restrictions. A woman's legal opinion (fatwa) was just as valid and morally binding as the legal opinion of a man. Thus a woman could legitimately be a mufti, a legal expert whose task it was to communicate legal rules to non-specialists including, at times, judges and other holders of political power. There was complete agreement among Sunni jurists that women could be mufti. It was as a result of the law's acceptance of women as mufti, moreover, that al-Tabari was led to argue that a woman could be a judge in all areas of the law.

Source:

Fadel, Mohammad (1997), "Two Women, One Man: Knowledge, Power, and Gender in Medieval Sunni Legal Thought.", pages 189, 190 & 200

Moreover the qu'ran refutes the statements made by Ibn Baz:

Qu'ran 9:71

And [as for] the believers, both men and women - they are friends and protectors of one another: they enjoy the doing of what is right and forbid "the doing of what is wrong, and are constant in prayer, and render the purifying dues, and pay heed unto God and His apostle. It is they upon "whom God will bestow His grace: verily, God is almighty, wise

Aftab Hussein comments:

Taubah 9:71 mentions "believing men (mu'minun)" and "believing women (mu'minat)" as being awliyya over each other. Revealed in 8 Hijrah towards the end of the Prophet's life, Surah al-Taubah 9:71 sums up the spirit of equality and mutuality that the Qur'an preaches in the relationship between men and women.

To enjoin the right and forbid the wrong is primarily the duty of the State, which is in a position to discharge it effectively. The verse makes women as much protecting friends of men as men are of women. It further orders women to discharge the duty of enjoining good and forbidding wrong which can be discharged effectively by the 'ulil amr (person in authority) who symbolises the State. The verse paves the way for women to become the repository of State authority, including the authority of the Head of the State

Source:

Hussein, Aftab (1991) , Status of Women in Islam, Lahore: Law Publishing Company, Page. 228

Now let's take a look at the position given to women in the bible. Let us see if women can become judges or leaders in christianity. Finally we will compare the rights given to women in christianity with the rights given to women in islam.

1 Timothy 2:1-14

Let the woman learn in silence with all subjection. But I suffer not a woman to teach, nor to usurp authority over the man, but to be in silence For Adam was first formed, then Eve. And Adam was not deceived, but the woman being deceived was in the transgression.

In other words women according to the bible cannot teach men and cannot have any leaderships position which would give them authority over the man. The verse and it's context are clearly general, which is confirmed by classic bible commentaries, which i shall quote next:

John Darby's Synopsis of the New Testament , 1 Timothy Chapter 2

Paul has plainly now laid the foundations, and he proceeds therefore to details. Men were to pray everywhere, lifting up pure hands, without wrath, and without vain human reasonings. Women were to walk in modesty, adorned with good works, and to learn in silence. A woman was forbidden to teach or to exercise authority over men; she was to abide in quietness and silence. The reason given for this is remarkable, and shews how, in our relations with God, everything depends on the original starting-point. In innocence Adam had the first place; in sin, Eve It was she who, being deceived, brought in transgression. Adam was not deceived, guilty as he was of disobeying God. United to his wife, he followed her, not deceived by the enemy but weak through his affection.

Source:

<http://bible.crosswalk.com/Commentaries/DarbysSynopsisofNewTestament/dby.cgi?book=1ti&chapter=002>

John Wesley's Explanatory Notes on the Whole Bible The Book of 1 Timothy Chapter 2

2:12

To usurp authority over the man - By public teaching.

2:13

First - So that woman was originally the inferior.

2:14

And Adam was not deceived - The serpent deceived Eve: Eve did not deceive Adam, but persuaded him. "Thou hast hearkened unto the voice of thy wife," Genesis 3:17. The preceding verse showed why a woman should not "usurp authority over the man." this shows why she ought not "to teach." She is more easily deceived, and more easily deceives. The woman being deceived transgressed - "The serpent deceived" her, Genesis 3:13, and she transgressed.

Source:

<http://bible.crosswalk.com/Commentaries/WesleysExplanatoryNotes/wes.cgi?book=1ti&chapter=002>

So according to the bible only eve, as a woman was in transgression and not the man ! Therefore all women are viewed as inferior and less intelligence then men and therefor cannot teach men, since teaching requires intelligence and wisdom. Women in the bible are viewed as the gender whose easily deceived and therefor not fit to teach men ! Compare this to islam which allows women to be a mufti and teach men ! Read and compare this gift given to women in islam with the curse given tot hem (to be in silence and forbidden to teach men) by paul in christianity. Women in islam were scholars and teached men, see:

<http://www.islamfortoday.com/womenscholars.htm>

http://www.answering-christianity.com/karim/womens_education.htm

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