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Gender Biasness in Religious Practices: A Comparative Study on Hinduism and Islam

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Abstract:

The present study aims to investigate and compare the presence of gender biasness within religious practices in Hinduism and Islam. Religious perspectives play an important role in shaping societal norms and practices, including gender-related roles and expectations. Despite growing global efforts towards gender equality, various religious traditions still exhibit elements that perpetuate gender biases and inequalities. This study focuses on two major religions, Hinduism and Islam, known for their wide-ranging beliefs, practices, and cultural impact.

The study employs a comparative approach, analyzing primary and secondary sources including religious texts, scholarly works, and empirical data. It should provide an in-depth exploration of gender biasness within the religious practices of Hinduism and Islam. It also highlights the perspectives and experiences of women and men within these religious communities, shedding light on their roles, opportunities, and challenges. By identifying and analyzing the underlying factors contributing to gender inequality, the study aims to foster awareness and initiate dialogue on the need for reform within religious traditions to promote gender equality and social justice. Ultimately, this paper endeavor seeks to provide a comprehensive understanding of the complexities surrounding gender biasness in Hinduism and Islam, offering insights for religious leaders, scholars, policymakers, and advocates working towards inclusive and egalitarian societies where religious practices align with principles of gender equality.

Keywords: Gender, Biasness, Religion, Hinduism, Islam.

1. Introduction:

The influence of religion on human culture, history, and daily experiences is profound. It is clear that gender biasness is reflected in the rituals of many different faiths. In the vast majority of world religions and cultures, the place of women in society is a hotly debated topic. Every culture has grappled with this issue at some points. The ensuing debate often leads to societal unrest as those in favour of gender equality clash with those who oppose it. Among the world's major religions, Islam and Hinduism are currently grappling with the question of women's social standing and role. The theological and cultural conflict within the



sphere of these religions has manifested itself in numerous strikes, protests, rallies, and crimes.

In India, the conflict triggered a wave of rapes against Indian women that sent shockwaves throughout Eastern and Western cultures. This paper investigates the possible causes of the vehement opposition to gender equality in the religious practices of Hindu and Islam. Many people believe that faiths like Hinduism and Islam promote gender inequality and societal oppression of women. Thousands of Western feminists and secularists continue to demonstrate against what they see as the backward, oppressive, and antiquated attitudes prevalent in Islamic and Hindu states in the Middle East and South Asia. Domestically, these states' civilizations are home to numerous feminist movements. The religious foundations of these civilizations' propensity for violence and discrimination against women must be investigated. Islam and Hinduism are not exclusively Middle Eastern and South Asian religions but treated as world's eternal religions to constitute ways of existence. People's religious views, the Gods they worship, their behaviors, their clothing, their customs, and their gender roles are all reflective of the norms and standards of Hinduism and Islam. This study deals with gender prejudice in religious practices in these two religions. By comparing and contrasting these two faiths, the paper also predicts the struggles of women experience with proposed initiatives be taken to eliminate bias against women in religious settings.

2. Literature Review:

Scholars have delved into various aspects, examining the intersection of cultural traditions, religious texts, and societal norms to understand how gender bias manifests in the religious practices of Hinduism and Islam.

The previous study of [Klingorová & Havlíček \(2015\)](#)¹ has revealed that there are diversities in women's status throughout the world. That differentiation depends on historical and cultural background of the community, political condition of the region in which the community belonging, over all the religious perspective of the community. The socio-economic status of women is an outcome of the norms and practices of the particular religion including institutional set up of the religious community. As a whole the status of women is parallely associated with the status of women in a religion. Gender biasness is variably influenced by the moral values of different religion. As per the study of [Saifee et al. \(2012\)](#)² to understand the Islamic view of granting women equal rights and freedoms as men, it is necessary to consider how women were

¹ Klingorová, K., & Havlíček, T. (2015). Religion and gender inequality: The status of women in the societies of world religions. *Moravian Geographical Reports*, 23(2), 2–11. <https://doi.org/10.1515/mgr-2015-0006>

² Saifee, A.-R., Baloach, A. G., Sultan, S., & Khalid, I. (2012). Status, Identity, and Privileges of Women in Islam. *European Journal of Social Sciences*, 30(1), 146–154.



treated in Arabia before the advent of Islam. Women were not given the rights and respect they deserved. They were treated as slaves in society. They had to go through extreme harassment and their rights were curtailed.

A previous study has revealed that in the Pre- Islamic Arabia, known as Jahiliya period there were many practices and customs such as capturing women forcefully for marriage, burying of the female children alive, dancing of nude women around the Vicinity of Kaaba. Advent of Prophet Muhammad led the society to a change to enhance the status of women stopping such obnoxious criminal practices. Islamic indorsement to some anti- feminist issues such as plural marriage of man, the practice of women standing in prayer behind the man, exemption of women from prayer and fasting during menstruation and period of confinement also, exemption from obligation prayer on Friday etc. are unacceptable (Okon, 2013)³.

The position of Islamic women varies from country to country because they interpret Islam and the law differently. This variation is particularly evident when it comes to religious rules towards women. Some of the Islamic countries have their own faith about women and restrictions regarding women's freedom. With the rise and spread of the Muslim religion, there has been a multifaceted gender determination among Islamic women across countries and times (Sechzer, 2004)⁴.

Women are generally bound to the religious hierarchy as a subordinated class. "A Stain glass ceiling" inhibits them to enter in the religious clergy life. Hence a good feminine feature is submission to the willingness of husband being a proper housewife (Christ, 2016)⁵. As per the study of (Pathak, 2019)⁶, in the Hindu scriptures like Upanishads and Vedas, a extreme respect to the feminine principle has been reflected. A woman from whom all are emanated was treated as the supreme being and they were worshipped as the Goddess. The women had liberty and equality in the ancient period in all spheres of life with the religious conformity. However, with the subsequent uprising of some texts like the Smritis, Epics, Sastras, vernacular writings and oral traditions, ideality of woman was redefined with a religious approach by which women

³ Okon, E. E. (2013). The Status of Woman in Islam. *IOSR Journal Of Humanities And Social Science (IOSR-JHSS)*, 10(2), 21–27.

⁴ Sechzer, J. A. (2004). "Islam and Woman: Where Tradition Meets Modernity": History and Interpretations of Islamic Women's Status. *Sex Roles*, 51(5/6), 263–272. <https://doi.org/10.1023/B:SERS.0000046610.16101.e0>

⁵ Christ, S. R. (2016). Religion and Gender. In C. L. Shehan (Ed.), *Encyclopedia of Family Studies* (pp. 1–5). John Wiley & Sons, Inc. <https://doi.org/10.1002/9781119085621.wbefs158>.

⁶ Pathak, H. P. (2019). *Hinduism and Women Religious Beliefs and Practices*. <https://doi.org/10.5281/ZENODO.3267688>.



became subservient to men. Following this discrepancy between religious beliefs and practices, number of crimes against women have been organized from the ancient period until the modern era of globalization such as Increasing domestic and sexual violation, feticide, death for dowry, declining ratio of women and men and the taboos regarding menstruation etc.

Hence scholars have emphasized the influence of cultural interpretations, regional variations, and evolving perspectives within religious communities. The literature underscores the significance of acknowledging the diversity within each religious tradition and the ongoing efforts by scholars and activists to challenge and reinterpret gender norms in ways that foster inclusivity and equity. As the research in this field progresses, scholars advocate for a deeper exploration of regional nuances, contemporary movements advocating for gender inclusivity, and the evolving roles of women within religious contexts. The literature review serves as a foundational framework for future research endeavors, providing valuable insights into the intricate relationship between gender and religious practices in Hinduism and Islam. Understanding these complexities is crucial for fostering a more inclusive and equitable approach to spirituality within diverse cultural and religious landscapes.

3. Research Gap:

Despite the existing body of literature examining gender bias in religious practices within Hinduism and Islam, there remains a notable research gap that requires further investigation. Specifically, limited attention has been given to the intercommunal affinities regarding gender biasness of women within the context of religious practices.

4. Aims and Objectives:

- i) To analyze the women status based on different social parameters in religious practices of Hinduism and Islam.
- ii) To explore the religious context of the both religion responsible for violences against women.
- iii) To assess the rights of women regarding engagement in worship and religious practice within the both communities.

5. Methodology:

The study is absolutely theoretical and analytical in nature. Relevant content description and analysis method have been followed in the present study. Existing literature, religious texts, and relevant theoretical frameworks have been involved in the methodology to get a comprehensive understanding regarding underpinnings of gender dynamics in the two religious' traditions. Both



primary and secondary data have been comprised here. The standard English translated versions of the religious scriptures have been followed as the sources of primary data. Relevant books, journals, articles, newspapers, publications on critical content analysis and websites have been used for the sources of secondary data. Research design is based on philosophical point of view. Hence, the work has been restricted only to the selected religious contexts and verses which have various impacts on the status of women of the both religions.

The key findings derived from the theoretical analysis and propose theoretical insights have been summarized to contribute to the broader discourse on gender bias in religious practices. Emphasize the significance of theoretical research in shaping our understanding of the intricate relationship between gender and religion, the theoretical frameworks have been applied.

6. Data Analysis regarding Comparative Status of Hindu and Muslim women and interpretations:

Based on primary and secondary sources of relevant literature, the conducted study has been interpreted bellow thoroughly. By addressing these aims and objectives, this comparative study aims to shed light on the complex issue of gender bias in religious practices within Hinduism and Islam, fostering a better understanding of the historical, cultural, and religious factors contributing to this bias and promoting the advancement of gender equality within these religious traditions.

6.1. Status Based on Different Social Parameters:

Humans of both sexes have always been viewed in Hinduism and Islam primarily through the lens of their roles as God worshippers. One of the highest forms of success in Islamic and Hindu communities is to be a good person in the eyes of God. Women's traditional roles are restricted to those of daughters, wives, and mothers in both Hinduism and Islam. All that is expected of a woman in life can be summarized by the responsibilities depicted in these three photographs. A woman's worth is measured by her role as a daughter, wife, and mother in both of these societies. Daughters are expected to obey their fathers, women are expected to answer to their husbands, and in many situations, moms are expected to follow their sons. This places men in a position of power in society. In some strongly male-dominated Muslim countries, for instance, it is deemed inappropriate for a woman to leave the house without a man. A woman, no matter how old she is, cannot go out into the external world from the domestic periphery without a male companion (Chakravarti, 2018) ⁷. Motherhood, the ability to bear children, and maternal devotion are all revered in Hinduism. The primary roles of

⁷ Chakravarti, U. (2018). *Gendering caste through a feminist lens* (Revised edition). SAGE Publications Stree.



women in Islam are those of a wife and mother. Moreover, women are seen as natural carriers for religion in Hinduism. Because of its complexity and variety, Hinduism includes many different doctrines and rituals. Although gender bias is not condoned by Hindu philosophy, it is present in several Hindu traditions (Sharma, 1996)⁸. The taboo nature of women's physiological functions is reinforced by this exclusion. However, there is a broad variety of ideas within Hinduism, and these prejudices are not seen in all Hindu practices. Numerous groups and people are working to abolish discrimination against women and girls in Hinduism by advancing gender-neutral religious practices and challenging traditional gender norms. This means that women in Hinduism serve as symbols of the faith, containers for it, and stewards of its teachings and traditions. Women in Hinduism embody the notion of duality; they are seen as both the creators and the destroyers (Tripathy, 2017)⁹.

Mostly the status of women as mother, daughter and wife has been worshiped and honored in both religious philosophies. Yet the overall human essence of women has been shrunk only at the height of these three entities. In this context, some of the views mentioned in Hindu and Muslim religious literature would be considered. Sometimes women are told to be skilled in domestic work. A relevant verse is - "The woman will always be happy and skilled in housework! He will keep the household goods clean and unaccounted for" [Manu smriti, 5/150], (Bandyopadhyay, n.d.)¹⁰. Sometimes it is said that- "women should be protected as daughters, wives and old mothers by father, husband, and son respectively" [Manu smriti, 9/3] (Bandyopadhyay, n.d.)¹¹, and sometimes it is said that- "women should walk without looking forward with a bowed gaze" [Rigveda -8:33:19], (Adhikary & Mandal, 2022)¹². On the other hand, some verses of Islam are controversy to maintain the overall status of the women, such as- "And those of your women who commit fornication, call against them four witnesses from among you. But if they testify, confine them to houses until death takes them away or Allah appoints for them a way" [Surah al-Nisa - 4:15] (Rahman, 2022)¹³.

6.2. Religious Context, Responsible for Violences:

A common perception from both religious view is reflected regarding the men's urge to exert dominance over women. Men feel threatened by female adherents of their faith. So, they

⁸ Sharma, A. (1996). *Hinduism for our times*. Oxford University Press.

⁹ Tripathy, S. S. (2017). Hinduism and Gender Inequality: A Comparative Study. *International Journal of Humanities and Social Science Research*, 3(9), 1–9

¹⁰ Bandyopadhyay, S. C. (n.d.). *Manu Samhita (Translated in Bengali)*. Ananda Publisher.

¹¹ Bandyopadhyay, S. C. (n.d.). *Manu Samhita (Translated in Bengali)*. Ananda Publisher.

¹² Adhikary, T., & Mandal, S. K. (2022). *Vedic selections, Part-III* (2nd ed., Vol. 3).

¹³ Rahman, M. H. (2022). *Bengali translation of the Holy Quran*. <https://quran.habibur.com/> Muhammad Habibur Rahman



perceive an explanation to rule over women. This desire is the good purpose to safeguard one's principles. This intent, however, is clearly linked to a wide range of violent and potentially harmful acts committed against women. As a result of men's efforts to exert dominance over women, girls are often subjected to a restrictive upbringing beginning in childhood. Fathers who use devaluation of women as a form of discipline teach their daughters that they are inferior to boys, must follow a separate set of rules, and that their fates are in the hands of men.

In addition, not all men can exercise dominance in the home without resorting to violence, which means that women are often the targets of physical abuse and violence beginning in childhood. Boys learn that women have no rights or liberties by witnessing this cycle of violence against them. This outlook has been followed for centuries, and it is now central to the cultures of Islamic and Hindu nations. Massive waves of protests have gathered people with conflicting opinions ever since the first feminist movements espousing gender equality, freedom of choice, and rights for education for women began to arise in these nations. In Islamic and Hindu communities, men bolstered control techniques and used fear as a tool to subjugate women in order to impose obedience and "proper" order. As a result, many people in the Middle East and South Asia have been subjected to acid attacks and rapes. Women who have defied men in the past are disproportionately represented among victims of acid attacks and rape. Almost always, men carried out these violent acts against women. Once the underlying causes of such actions are examined, it becomes clear that they originate in men's paranoia about losing power and seeing the status quo disrupted (Mernissi & Lakeland, 2004)¹⁴.

In this context some verses are being referred by men to get the religious support on favour of them. One such verse from Hindu literature is – "There is no penalty for a girl worshipping a higher caste man." If you worship a lower caste person, you will lock him up in the house" [Manu smriti, 8/365] (Bandyopadhyay, n.d.)¹⁵. The meaning of this verse is that there is no restriction on the marriage of a lower caste woman (Anuloma marriage) with a higher caste man. It is treated as not punishable for women of an inferior caste to marry a man of a superior caste for sexual intercourse. On the other hand, the scriptures do not permit the marriage of a lower caste man with a higher caste woman (Papilloma marriage). It is a punishable offense according to the scriptures if a woman marries a man from a caste inferior to her for sexual intercourse. In this case, the woman has been asked to be punished by keeping her under house arrest. Therefore, women were not given the right to freely choose their husbands irrespective of caste and creed. Rather, it is not questionable whether the sanction of such 'Anuloma marriages' is an inducement of upper caste men to freely have sex with lower caste women. On the other hand,

¹⁴Mernissi, F., & Lakeland, M. J. (2004). *Women and Islam: An historical and theological enquiry*. Women Unlimited

¹⁵ Bandyopadhyay, S. C. (n.d.). *Manu Samhita (Translated in Bengali)*. Ananda Publisher.



in Islam such evidences belong in the following verse-"Men are in charge of women because Allah has made some of them superior to others and because they spend their money." According to him, righteous women are obedient and guard what Allah has made safe, even behind the eyes of the people. And those in whom you fear disobedience, admonish them, forsake their beds, and beat them. If they are compelled to do so, do not seek for them any other way. Verily, Allah is the Best of all" [Surah Nisa - 4:34], (Rahman, 2022)¹⁶.

Women are often seen as dangerous and chaotic in Islam. This interpretation makes sense if you follow the following line of reasoning: men are sexually attracted to women because of their bodies; sexual behavior is forbidden by religious teachings; men are more prone to sin because of their desire for women; and finally, men are more likely to commit adultery because of their weakness. Islam is a global monotheistic religion with some customs that have been analyzed for its potential sexism (El Saadawi, 2021)¹⁷. Same religious interpretation has been isolated from some Hindu verses. Those are- "There can be no lasting friendship with women. A woman's heart is a hyena's heart" [Rig Veda 10:95:15], (Adhikary & Mandal, 2022)¹⁸, "It is the nature of women to pollute men in this world. That is why wise men are not careless about women" [Manu smriti, 2/213], (Bandyopadhyay, n.d.)¹⁹ etc. Such types of religious reflection promote to underestimate the overall status of women in the sphere of the both communities.

6.3. Rights of Women Regarding Engagement in Worship and Religious Practices:

Women's limited access to houses of worship is a source of concern. Some temples have strict rules on where and when women can and cannot go. Rather than relying on religious texts, this practice is generally defended by appealing to conventional interpretations and social standards. Efforts have been made to overturn these bans, and some temples have opened their doors to women in recent years. The way women are treated in some Hindu rites is another example of sexism. During menstruation, several cultures prohibit women from taking part in religious events because they are thought to be unclean (Sharma, 1996)²⁰.

Despite the fact that Islam teaches that all faithful are created equal, some interpretations and behaviors have resulted in gender inequality. Women's access to mosques and their ability to

¹⁶ Rahman, M. H. (2022). *Bengali translation of the Holy Quran*. <https://quran.habibur.com/> Muhammad Habibur Rahman.

¹⁷ El Saadawi, N. (2021). *The hidden face of Eve: Women in the Arab world*. Zed Books. https://books.google.com/books/about/The_Hidden_Face_of_Eve.html?id=gBNkDgAAQBAJ#v=onepage&q&f=false

¹⁸ Adhikary, T., & Mandal, S. K. (2022). *Vedic selections, Part-III* (2nd ed., Vol. 3).

¹⁹ Bandyopadhyay, S. C. (n.d.). *Manu Samhita (Translated in Bengali)*. Ananda Publisher.

²⁰ Sharma, Arvind. (2009). *Hinduism for Our Times*. New Delhi: Oxford University Press.



take part in group prayers is a source of concern. Women are allowed to pray in mosques, but they are routinely relegated to smaller rooms or designated locations, creating a climate of isolation and injustice. Mahram, the male guardian system that exists in some Muslim countries, is another pressing issue. This custom implies that women need the approval of a male relative before participating in some religious rites like marriage and pilgrimage. This has raised discussions about the freedom of women to choose their own religious practices and beliefs (Tucker, 2008)²¹. Incidentally, imams and shamans, including politicians, are often attracted by worldly ambitions, abusing religious sacred ideals and exercising their power sporadically, which is outside of religious matters (Armstrong, 2002)²².

Same religious interpretation has been isolated from some Hindu verses. Those are- "Marriage reform is the Vedic Upanayana reform of women. There, serving for husband is dwelling at preceptor's home and doing household chores is equal as religious practice by sacred burning fire at altar in morning and evening", "Nothing from the Holy Scriptures should be recited at the funeral of women after their death" [Manu smriti, 2/67, 66], (Bandyopadhyay, n.d.)²³. So, no doubt the right of women regarding engagement in worship and religious practice has been restricted from different points of view.

Overall, the social status of women has been diminishing for a long period of the human civilization in the religious sphere of Hindu and Islam. Several methods are employed to raise global consciousness about this issue. Many Muslim and Hindu countries are home to accomplished female authors who pen autobiographical works about the social injustices they have seen firsthand. Social media marketing is another powerful tool for reaching an audience. Furthermore, prominent TV shows frequently feature interviews with women who have been victims of injustice or assault. Finally, many colleges' women's studies departments host conferences where a range of perspectives on topics of gender equality and discrimination are presented and discussed. Victims of savage crimes like acid attacks and rape are forever altered by their ordeals. Women who have been badly burned or otherwise damaged often feel they have no choice but to hide their faces and use their scars as a badge of shame whenever they go out in public. Women who have been the victims of sexual assault face harsher punishments, including possible acid burns, exile from their family, and even murder. Getting pregnant after being raped is seen as the lowest point in a woman's life.

Within Islamic communities, there is work being done to combat these stereotypes. In order to foster a more welcoming and equitable interpretation of Islam, several academics and

²¹Tucker, J. E. (2008). *Women, family, and gender in Islamic law* (1st ed). Cambridge University Press.

²² Armstrong, K. (2002). *Islam: A short history* (2002nd ed.). New York: Random House.

²³ Bandyopadhyay, S. C. (n.d.). *Manu Samhita (Translated in Bengali)*. Ananda Publisher.



activists have called for a re-evaluation of cultural practices and a rereading of religious texts. Women-led initiatives have evolved to combat gender bias and advance gender equality, such as women-led prayer rooms and groups advocating for women's rights within Islam. This means that there needs to be a cap on the number of women actively participating in society. In this way, women are compelled to conform to societal norms of modesty by hiding their bodies and voices. As a result, the practice of women wearing veils is often politically enforced, expanding its meaning beyond that of a religious restriction to include that of a moral norm, social standard, gesture of respect, and even a component of fashion. When women disobey and reject the norms of behaviour set by men, they invite violence from their male counterparts. When women refuse to provide sexual services to men, the majority of victims are young girls. Wives are another group of women that fall prey to violence when their husbands want to assert their dominance. Movements for gender equality in the Middle East and South Asia can be traced back to the West, where they first gained popularity centuries ago. The social effects of globalization are on full display here. Women's discrimination in the South Asia and Middle East has gained widespread attention in the West thanks to a number of high-profile campaigns (Kishwar, 1989)²⁴.

7. Major findings revealed related to objectives of the study:

- i) In both Hindu and Muslim religions, the value of femininity – as mother, daughter and wife – has been interpreted more significantly. As a result, the human essence of women has been limited within the family periphery. As a mother, a woman is revered, having a daughter is a great gift of God, and as a wife, a woman is a man's friend and companion. Nevertheless, the overall empowerment and social development of women have always been neglected in the shackles of these two concepts, the biological entity of childbirth and the mechanical entity of child-rearing. The status of the girl child has been considered by following the path of such dignity of motherhood. Again, the status of a woman to her husband as a wife has become limited as a means of appreciating fatherhood.
- ii) The injunctions derived from some verses of both religions provide the logistics of physical and mental abuse towards women. Even the implicit scope of sexual harassment of women has become religiously accepted. Although it is not caught on the surface, there is no doubt that many religious injunctions indirectly instigate sexual harassment of women. Unfortunately, it has been discovered here that in both religions, women have been

²⁴ Kishwar, M. (1989). Toward a Positive Politics of Gender: Reflections on Women and Politics in India. *Signs: Journal of Women in Culture and Society*, 14(4), 847–872.



presented as the cause of family and social disorder in many cases. As a result, the seeds of humiliation of women have been sown in the sacred religious field.

- iii) In this study it has been discovered that women have not been given equal rights with that of men in religious practice and participation in worship. In most cases, efforts are made to maintain the status of women in both religions. Yet when the right to participate in religion is curtailed by religious interpretation, religion becomes guilty of self-contradiction.

Above all, it has been emerged from this study that a few negative aspects in religion can suppress many positive aspects. Misapplication of these negative attitudes in the social field destroys the sense of humanity. Even today, horrific examples of violence against women in the social sector prove this fact.

8. Conclusions with Suggestions:

In conclusion, this theoretical research article has undertaken a nuanced exploration of gender bias in religious practices within the contexts of Hinduism and Islam. The study has sought to unravel the complex interplay of religious interpretations that contribute to the perpetuation of gender inequalities within these two major world religions. The comparative study reveals some common perspectives in the treatment of men and women within these two major world religions. It is evident that both Hinduism and Islam exhibit instances of gender bias in their religious practices. Hinduism has historically upheld a patriarchal system that has resulted in the marginalization of women in certain religious rituals and traditions. Islam too has been criticized for the unequal treatment of men and women in various religious settings. These biases manifest in areas such as access to religious leadership roles, participation in certain rites and rituals, and the interpretation of religious texts. Yet, it is important to note that both religions also include diverse interpretations and practices, and also there are subjects and movements within Hinduism and Islam that advocate for greater gender equality and inclusivity. These progressive voices have sought to reinterpret religious texts and traditions in ways that promote the rights and agency of women within the religious sphere. Thus, it is essential to recognize that gender bias in religious practices is not a monolithic phenomenon, and there are ongoing internal debates and movements aimed at addressing these issues within both Hindu and Islamic contexts.

In light of these findings, it is clear that addressing gender bias in religious practices requires a multifaceted approach that engages with religious, cultural, and social dimensions. Initiatives aimed at fostering dialogue, education, and advocacy within religious communities are crucial for promoting gender equality and challenging discriminatory practices. Additionally,



collaboration between religious leaders, scholars, and activists from diverse backgrounds is essential for fostering inclusive and equitable religious spaces within both Hindu and Islamic contexts. Ultimately, this comparative study highlights the need for continued research and dialogue on the topic of gender bias in religious practices. By understanding the complexities of these issues, we can work towards fostering religious environments that uphold the equality and dignity of all, regardless of gender.

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