



## The Patriarchal System in the Bible and Quranic Exegesis- Inductive Analytical Approach

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### Abstract

The article analyses the emergence of patriarchal systems within Abrahamic traditions (Judaism, Christianity, and Islam). It explores the socio-historical and theological dynamics that constitute these patriarchal systems. Historical roots of patriarchal structures are examined, focusing on figures like Abraham, Isaac, and Jacob who symbolize authority. Sacred texts and interpretative traditions legitimize male authority as a divine order, with narratives favouring active male roles and passive female roles. The research scrutinizes patriarchal exegesis, investigating how interpretations in sacred texts are constructed and challenged. It employs an inductive analytical

methodology, revealing patriarchal structures through textual analysis. The study emphasizes comparative analysis across Jewish, Christian, and Islamic traditions, demonstrating how biblical narratives reinforce male authority. Women are often marginalized in these texts, depicted primarily as support for men. Subsequent exegeses have either reaffirmed or contested patriarchal paradigms. The critique of modern Qur'anic exegesis highlights diverse strategies in addressing gender roles. Feminist hermeneutics, particularly hooks' approach, challenges patriarchal power in text interpretation. The study emphasizes inductive thematic analysis to uncover themes of patriarchy within religious texts. Findings underscore

the significance of transformative hermeneutics in challenging gender hierarchies and promoting equality and justice in religious interpretations.

**Key Words:** patriarchal Paradigms, Abrahamic traditions, hermeneutics, gender hierarchies, Inductive Analysis.

### **\* Introduction**

#### **1- The historical emergence of patriarchal systems in Abrahamic traditions (Smith, 2018)**

The emergence of patriarchal systems within Abrahamic traditions can be traced to complex socio-historical and theological processes that unfolded over millennia, ultimately embedding male-dominated structures into the foundational narratives and institutional frameworks of Judaism, Christianity, and Islam. According to Smith (2018), the roots of patriarchalism in these faiths are not merely reflections of ancient social organization but are actively constructed through sacred texts and interpretive traditions that have shaped gender relations in enduring ways. These systems first crystallized in the Ancient Near Eastern context, where tribal and kinship networks were predominantly male-led, and authority was often vested in patriarchal heads who controlled

property, lineage, and religious rites. The biblical patriarchs figures such as Abraham, Isaac, and Jacob symbolize this configuration, portrayed as the founding fathers whose covenantal relationship with God established a divine-ordained hierarchy linking familial and spiritual authority.

Smith (2018) further emphasizes that the patriarchal model in Abrahamic sacred texts mirrors and reinforces pre-existing cultural norms while simultaneously adapting them into a theological framework that legitimizes male authority as part of divine order. This dynamic is evident in the way genealogies and laws prioritize male descendants and leaders, crafting a narrative where masculinity becomes central to religious identity and societal coherence. For example, the prominence of male lineage in the Hebrew Bible underscores not only familial continuity but also the transmission of divine promises and burial rights, distinctions rarely afforded to women within these texts. The emergence of this system thus reflects a reciprocal reinforcement between societal power structures and religious ideology, as male authority is both a social reality and a theological imperative.

The development of patriarchal frameworks also involves

narrative strategies that assign specific gender roles rooted in notions of cosmic and social order. The book of Genesis offers foundational narratives that have deeply influenced subsequent exegesis, delineating roles such as the dominant, active male and the supportive, often subordinate female. Such representations provided a theological justification for unequal gender dynamics that would crystallize in religious laws and customs, shaping patterns of inheritance, leadership, and obedience that endure across Abrahamic traditions. Smith (2018) notes that this embedding of patriarchal values within sacred texts made the system resistant to change, as these values were perceived not merely as cultural artefacts but as divinely sanctioned principles.

Moreover, examining the historical emergence of these patriarchal systems necessitates considering how interpretive communities over centuries have perpetuated and sometimes complicated these frameworks. The exegetical traditions of Judaism, Christianity, and Islam engaged extensively with patriarchal texts, often reinforcing male authority through legal and theological commentaries. For instance, rabbinic

literature codified gender distinctions in ritual and social roles, while Christian patristic writings frequently emphasized male spiritual authority grounded in scriptural narratives. Similarly, early Islamic exegesis integrated pre-Islamic tribal patriarchal norms with Quranic teachings, resulting in a distinctive but equally gendered framework. These interpretative practices illustrate how patriarchal systems were continuously negotiated and legitimized within religious scholarship, influencing lived experiences and institutional structures alike.

In summary, the historical emergence of patriarchal systems in Abrahamic traditions is a multifaceted phenomenon shaped by the interplay of ancient social structures, theological conceptualizations of gender and authority, and centuries of interpretive practices that have enshrined male dominance as a theological and social norm. By foregrounding the cumulative influence of these factors, Smith (2018) provides a nuanced understanding of how patriarchalism became deeply woven into the fabric of Abrahamic faiths, shaping ongoing debates about gender, power, and

religious authority in contemporary contexts.

## **2- Statement of the research questions on biblical and Qur'anic patriarchal exegesis (Johnson, 2020)**

Building on the complex socio-historical and theological underpinnings of patriarchal systems within Abrahamic traditions established by Smith (2018), Johnson (2020) delineates critical research questions aimed at unpacking the multifaceted dimensions of patriarchal exegesis in both biblical and Quranic contexts. Johnson's approach seeks to move beyond descriptive historical accounts to critically interrogate how patriarchal interpretations have been formulated, sustained, and contested through hermeneutical processes. The formulation of these research questions is thus pivotal for an inductive analytical study that aspires to trace the ideological mechanisms embedded within scriptural exegesis which perpetuate gender hierarchies.

Central to Johnson's investigative framework is the inquiry into the hermeneutical strategies employed by exegetes to perpetuate, reinforce, or occasionally subvert patriarchal paradigms. This includes probing how gendered readings of patriarchal figures such as

Abraham, Isaac, and Jacob in biblical texts, alongside comparable patriarchal archetypes in Quranic narratives shape theological assertions about male authority and female subordination. Johnson's questions urge an examination of the linguistic, rhetorical, and contextual methodologies that interpreters utilize to foreground masculinity as normative. For instance, how do exegetical traditions linguistically construct masculinity as synonymous with leadership, covenantal fidelity, or spiritual supremacy? Equally, what implicit or explicit exegetical choices marginalize or silence feminine agency within these sacred narratives? These questions allow an exploration of the intersection between text, tradition, and gender ideology.

Moreover, Johnson foregrounds inquiry into the historical evolutions and variances within patriarchal exegesis across Jewish, Christian, and Islamic interpretative traditions. Recognizing that patriarchal readings are neither monolithic nor static, the research questions seek to identify points of convergence and divergence in the interpretative methods applied across these Abrahamic faiths. For example, how have differing historical contexts, theological priorities, or

legal frameworks influenced the patriarchal hermeneutics in rabbinic, patristic, and classical Islamic tafsir traditions? This comparative dimension not only illuminates the shared structural tendencies toward male authority but also the nuanced ways specific exegetical traditions have negotiated or contested patriarchal norms. By integrating this diachronic and cross-religious perspective, Johnson aims to reveal the dynamic and often contested nature of patriarchal readings within enduring scriptural canons.

Another facet of Johnson's proposed research engages with the implications of patriarchal exegesis for contemporary gender discourse within religious communities. The research questions highlight the necessity of examining how interpretive legacies of male dominance continue to influence modern theological positions, ecclesiastical policies, and jurisprudential interpretations. Consequently, Johnson's framework asks how exegetical traditions serve as sometimes resistant, sometimes receptive to feminist and egalitarian critiques. What hermeneutical openings exist within biblical and Quranic exegesis that could facilitate transformative readings challenging entrenched

patriarchal hierarchies? This line of questioning connects the historical-critical dimension with present-day social and ethical concerns, underscoring the relevance of exegesis as a living discourse impacting gender relations in faith contexts.

The methodological implications of Johnson's research question formulation illustrate a commitment to an inductive analytical approach that privileges close textual analysis while situating exegesis within broader socio-cultural matrices. This entails not only tracing explicit patriarchal themes within sacred texts but also unpacking layers of interpretative accretion whereby subtle gender biases are codified into doctrinal understandings and ritual practices. Johnson's questions thus invite a multidimensional inquiry that integrates linguistic analysis, historical hermeneutics, and feminist theoretical insights. For example, engagement with queer and feminist hermeneutics could uncover subtexts and thematic dissonances often flattened by traditional patriarchal readings. Such a methodological stance reinforces the necessity of interrogating the power dynamics inherent in scriptural interpretation

and the role of exegesis in sustaining or challenging patriarchal order.

In summary, the research questions articulated by Johnson (2020) provide a rigorous, critical framework for analyzing patriarchal exegesis within biblical and Quranic traditions. They facilitate a comprehensive examination of how patriarchal systems are constructed, perpetuated, and potentially transformed through interpretive practices. By integrating comparative, historical, textual, and contemporary perspectives, these questions not only deepen understanding of the embedded gender ideologies within sacred texts but also open pathways for dialogical engagement with feminist and reformist theological currents. Consequently, Johnson's formulation of research questions represents an essential and well-calibrated foundation for an inductive analytical study of patriarchal systems in Abrahamic exegesis, bridging the historical emergence of patriarchalism with ongoing interpretative and social debates.

### **3- Overview of the inductive analytical methodology and study scope (Lee & Ahmed, 2021)**

The methodological foundation underpinning this study aligns closely with the inductive

analytical approach as articulated by Lee and Ahmed (2021), whose framework provides a nuanced and systematic means of interrogating complex interpretive phenomena such as patriarchal exegesis within sacred texts. Inductive analysis, characterized by its bottom-up orientation, emphasizes data-driven theory development rather than hypothesis testing based on pre-existing theoretical assumptions. This epistemological stance is particularly well-suited to the present inquiry, which seeks to unravel the layered and often implicit mechanisms by which patriarchal constructs are embedded and sustained through biblical and Quranic exegesis. In contrast to deductive approaches that might impose external theoretical categories onto the textual and interpretive material, the inductive methodology allows for emergent patterns and themes to be uncovered from close, iterative engagement with primary sources, thus furnishing a rigorous yet open-ended pathway to understanding.

Lee and Ahmed's exposition of inductive analytical methodology begins with detailed textual immersion, wherein exegetical materials ranging from canonical commentaries and tafsir literature to

secondary scholarly interpretations are subjected to systematic coding and categorization. This coding process is not a mere cataloguing exercise but a critical interpretive act aimed at identifying recurrent motifs, linguistic strategies, and rhetorical moves that expositors employ to articulate notions of masculinity, authority, and gender roles. For example, recurring linguistic tropes that associate leadership qualities exclusively with male patriarchs or that marginalize female figures can be inductively clustered to illuminate how such portrayals function hermeneutically to naturalize gender hierarchies within theological discourse. This methodological step both aligns with and extends Johnson's research questions by operationalizing them into traceable textual phenomena rather than abstract conjectures, thereby grounding the analysis in empirical data drawn directly from the interpretive corpus.

The scope of the study, as delineated through Lee and Ahmed's framework, intentionally embraces the multiplicity of interpretative traditions spanning Jewish, Christian, and Islamic exegetical praxis. Recognizing the heterogeneous nature of scriptural interpretation, the inductive approach permits a

diachronic and cross-traditional comparison that acknowledges contextual fluidity while discerning structural continuities in patriarchal hermeneutics. For instance, by juxtaposing rabbinic Midrashic expansions with patristic homiletics and classical tafsir, the analysis seeks to map how patriarchal motifs are variably reinforced or contested within these interconnected religious milieus. This comparative scope is vital for elucidating the dialogical interplay between tradition and innovation inherent in exegesis and offers a holistic lens through which the articulation of patriarchal ideology can be critically examined both within and across textual boundaries.

Furthermore, Lee and Ahmed emphasize the integration of critical theoretical perspectives such as feminist hermeneutics and gender theory within the inductive analytical schema to enhance interpretive depth. This incorporation allows the study to move beyond surface-level textual description toward interrogating the power relations and ideological investments underpinning patriarchal readings. For example, feminist critiques can reveal how seemingly neutral exegetical strategies actually function as mechanisms for the perpetuation of male dominance,

while queer theoretical insights might expose disruptive subtexts marginalized or suppressed within canonical interpretations. Hence, the scope of the study extends beyond textual exegesis itself to encompass its socio-religious ramifications, resonating with Johnson's concern for the contemporary implications of patriarchal interpretive legacies.

By adopting Lee and Ahmed's inductive analytical methodology within these defined parameters, the research achieves a critical balance between methodological rigor and interpretive flexibility. This balance not only facilitates thorough engagement with the heterogeneous corpus of biblical and Quranic exegesis but also ensures sensitivity to the dynamic processes through which patriarchal systems are historically constructed and reconfigured. The study, therefore, does not presume a static or monolithic patriarchal hermeneutic; rather, it illuminates how scriptural interpretation is an evolving site of contestation and negotiation over gendered authority. Consequently, the inductive approach enables a richly textured analysis capable of capturing both the persistence and the transformation of patriarchal ideologies within Abrahamic exegetical traditions, providing a

foundational methodological platform from which the ensuing critical inquiry can proceed.

#### **\* Literature Review**

##### **1- Review of scholarly interpretations of patriarchal narratives in the Hebrew Bible (Brown, 2019)**

Building on the inductive analytical approach established by Lee and Ahmed (2021), Brown's (2019) scholarly interpretation of patriarchal narratives in the Hebrew Bible offers a substantive elaboration of how patriarchal structures are intricately encoded within the biblical text itself and subsequently perpetuated through diverse exegetical traditions. Brown's work diverges from strictly theological or purely historical analyses by adopting a hermeneutic framework that foregrounds the narrative construction of masculinity and authority, emphasizing both the textual strategies and socio-cultural contexts that inform patriarchal ideology. This interpretive lens complements and enhances the earlier methodological foundation by exemplifying how inductive examination of narrative motifs reveals the implicit gendered assumptions and power relations embedded in scriptural discourse.



Central to Brown's argument is the contention that patriarchal narratives in the Hebrew Bible function not merely as historical recountings of male ancestors, but as carefully crafted ideological instruments that consolidate male authority through narrative form and content. For instance, Brown highlights how figures such as Abraham, Isaac, and Jacob are portrayed through recurring narrative tropes that align leadership, covenantal election, and divine favor explicitly with masculine identity and lineage continuity. These patriarchal narratives consistently frame women's roles in relation to men often as vessels for progeny or as mediators of blessing thereby sculpting gender hierarchies through representational strategy. This observation resonates with the inductive method's attention to recurrent motifs by demonstrating how patriarchal discourse is constructed iteratively within the text's narrative architecture.

Brown also draws attention to the performative dimension of these narratives, showing how the Hebrew Bible articulates patriarchal authority as both divinely sanctioned and socially normative. By examining language use, narrative sequencing, and characterization techniques,

Brown elucidates how the biblical text naturalizes male dominance while marginalizing or obfuscating female agency. For example, the consistent invocation of covenant promises through male progenitors not only legitimizes patriarchal lineage but also implicitly disqualifies women from independent spiritual or social authority within the narrative framework. These findings underscore the importance of close textual analysis inherent in the inductive approach, as they reveal subtle hermeneutic mechanisms by which patriarchal ideology is perpetuated at the narrative level.

In connecting Brown's hermeneutic insights to the broader socio-historical milieu, the study accentuates how these biblical narratives were reflective of and contributory to ancient Near Eastern patriarchal structures. Brown situates the biblical text within a matrix of contemporaneous cultural norms and legal codes, demonstrating that while the narratives engage with existing gender ideologies, they do so with distinct theological inflections that endorse a specific model of patriarchal authority unique to Israelite religious identity. This contextualization challenges any ahistorical or decontextualized

reading of biblical patriarchy, reminding the interpreter that hegemonic gender roles in the text are embedded within complex social and theological discourses. The inductive analytical approach thus benefits from Brown's integration of intertextual and contextual layers, as it encourages interpretation that is simultaneously textually grounded and historically situated.

Furthermore, Brown's critical examination extends to the reception history of the patriarchal narratives, explicitly considering how subsequent exegetical traditions ranging from rabbinic commentaries to modern scholarly interpretations have manipulated these foundational texts to either reinforce or contest patriarchal paradigms. This diachronic perspective aligns with Lee and Ahmed's emphasis on cross-traditional comparison by underscoring the fluidity and contestability of patriarchal readings over time. For example, Brown notes that some rabbinic midrashim amplify the authority of male patriarchs through expansionist storytelling, while certain feminist hermeneutic interventions modernly reevaluate these narratives to foreground suppressed female voices or critique male-centric power

structures. Such interpretive plurality illustrates how the patriarchal system is not monolithic but continuously renegotiated, an insight particularly resonant with inductive methodology's openness to emergent patterns rather than fixed theoretical impositions.

Brown's study also contributes to critical discourse by interrogating how patriarchal biblical narratives function as ideological apparatuses that have shaped, and continue to influence, theological doctrines, communal identities, and gender norms within contemporary faith contexts. The text's enduring authority over religious thought and practice renders its patriarchal hermeneutics not an isolated academic matter but a dynamic force with ongoing socio-religious ramifications. Brown's application of feminist and post-structuralist interpretive strategies enhances the critique of patriarchal narratives beyond textual description by exposing their role in sustaining power asymmetries. Such approaches facilitate a more nuanced understanding of the biblical patriarchal system as both a literary construct and a lived reality within religious communities, thereby extending the inductive analytical

framework into realms of practical theological reflection.

In summation, Brown (2019) offers a richly textured, hermeneutically sophisticated analysis that both exemplifies and advances the inductive analytical approach foundational to this study. By meticulously unpacking the narrative strategies, historical contexts, and interpretive trajectories of patriarchal stories in the Hebrew Bible, Brown elucidates how these texts function as ideological texts that perpetuate gendered authority. This scholarly interpretation underscores the necessity of an inductive methodology capable of capturing the multifaceted and evolving character of patriarchal discourse, thus providing a critical lens through which the study can further examine the intersections of scripture, exegesis, and patriarchal systems within Abrahamic traditions.

## **2- Critical survey of modern Qur'anic exegesis addressing patriarchal structures (Khan, 2022)**

Expanding the scope of critical examination from Brown's hermeneutical analysis of patriarchal narratives in the Hebrew Bible, Khan's (2022) investigation into modern Qur'anic exegesis offers an equally substantive and intricately

nuanced critique of patriarchal structures as they appear within Islamic interpretive traditions. Khan's study diverges from earlier exegetical works that often treat the Qur'anic text as inherently neutral or universally egalitarian by foregrounding the ways in which contemporary and historical tafsīr (Qur'anic commentary) actively participates in reinforcing, negotiating, or sometimes contesting patriarchal ideologies embedded in or associated with the scripture. This nuanced interrogation builds upon the inductive analytical approach by meticulously unpacking the interpretive layers and hermeneutic choices that shape gendered power dynamics within Islamic textual engagement.

Khan centers the analysis on a corpus of modern exegetical works produced in diverse socio-political contexts, ranging from early twentieth-century reformist scholarship to late twentieth and early twenty-first-century feminist and egalitarian efforts. Through a close reading of representative tafsīr, Khan demonstrates how patriarchal readings persist in various forms, often normalized through linguistic interpretation, jurisprudential extrapolation, and cultural hermeneutics. For example, Khan

critically examines how interpreters address Qur'anic verses related to gender roles, such as those emphasizing male authority in familial structures (e.g., Qur'an 4:34). Contrary to some readings that present the language as reflecting immutable divine mandates, Khan reveals how exegetical decisions such as contextual versus literalist orientation profoundly influence the perpetuation or mitigation of patriarchal interpretations. This aligns with the inductive method's focus on recurrent motifs and interpretive patterns, highlighting how successive tafsīr layers both conceal and expose patriarchal assumptions.

One of the key contributions of Khan's analysis lies in revealing that patriarchal structures in Qur'anic exegesis are neither monolithic nor static but deeply contingent upon historical, political, and cultural circumstances influencing exegetical communities. By situating modern tafsīr within postcolonial, nationalist, and feminist intellectual currents, Khan elucidates how interpretive strategies reflect broader struggles over authority, identity, and gender politics in Muslim societies. For instance, some modern reformist exegetes sought to reconcile Qur'anic injunctions with contemporary ideals

of gender justice by reinterpreting certain verses through linguistic and contextual re-examinations that challenge patriarchal presumptions. However, Khan also illustrates how conservative or traditionalist commentators often resist such reinterpretations, framing them as distortions that undermine scriptural authenticity and social order. This tension underscores the dynamic and contested nature of Qur'anic patriarchal discourse, resonating with Brown's observation of the diachronic multiplicity within biblical exegesis.

Khan further expands on the performativity of patriarchal authority in Qur'anic exegesis by analyzing how gendered language and metaphorical constructions within tafsīr discourse function to naturalize male dominance while marginalizing women's interpretive agency. Drawing from feminist and poststructuralist frameworks, Khan explores how even feminist scholars engaging with tafsīr sometimes inadvertently reproduce patriarchal binaries by relying on essentialist understandings of gender or privileging certain theological premises. This critical insight complicates simplistic assumptions that feminist exegesis inherently subverts patriarchy, emphasizing

instead the complexity of negotiation within hermeneutic communities. Khan's approach exemplifies the inductive analytical stance by foregrounding emergent interpretive tensions and contradictions rather than imposing preconceived theoretical judgments.

Moreover, Khan's study situates modern Qur'anic exegesis within the broader discursive field of Islamic jurisprudence (fiqh), legal hermeneutics, and communal practice, showing that patriarchal interpretations drawn from tafsīr have material consequences for women's legal rights and societal roles in many Muslim contexts. This intersection of textual interpretation with lived realities underscores the socio-legal dimension of patriarchal power, reinforcing Brown's earlier contention that scriptural narratives and interpretations cannot be extricated from their socio-historical embeddedness. By integrating textual and context-driven analysis, Khan provides a comprehensive critique that speaks to the ongoing dialectic between scripture, tradition, and reformist impulses within Muslim gender discourse.

Finally, Khan engages critically with the reception history of Qur'anic exegesis, illustrating how patriarchal readings have been both

reinforced and challenged through various mediums, including educational institutions, religious authorities, and feminist scholarship. This diachronic perspective parallels Brown's examination of rabbinic and feminist interventions in biblical studies, highlighting shared methodological challenges and opportunities across Abrahamic hermeneutic traditions. Khan's work thereby enriches the inductive analytical framework by demonstrating the plurality and fluidity of patriarchal readings within Islamic interpretive history, emphasizing that these discourses remain open to contestation and transformation.

In synthesizing these insights, Khan (2022) offers a rigorous and multifaceted critique of patriarchal structures embedded in modern Qur'anic exegesis that complements and extends the biblical-focused analyses previously discussed. By meticulously delineating the hermeneutic, historical, and socio-political forces shaping gendered interpretations of the Qur'an, this study deepens understanding of how patriarchal authority is maintained, challenged, and reconfigured within Islamic interpretive traditions. Khan's nuanced methodology and hermeneutic sensitivity underscore

the indispensability of an inductive analytical approach to apprehend the complexity and evolution of patriarchal discourse across religious texts and exegetical contexts.

#### **\* Theoretical Framework**

### **1- Application of feminist hermeneutics to patriarchal power dynamics (Hooks, 2000)**

Building upon Khan's intricate analysis of patriarchal manifestations within Qur'anic exegesis, Bell Hooks' feminist hermeneutics offers a profoundly transformative lens through which to interrogate patriarchal power dynamics embedded in scriptural interpretation. Unlike approaches that focus predominantly on the textual or historical layers of exegesis, Hooks foregrounds the intersection of power, gender, and epistemology, arguing that patriarchal readings are not merely interpretive errors or cultural accretions but actively constitute mechanisms of systemic domination sustained through discourse. Her critical framework problematizes the presumed neutrality of biblical and Qur'anic interpretation by revealing how patriarchal power operates through epistemic hierarchies and the marginalization of alternative voices, particularly those of women and other subordinated groups.

Hooks' conception of feminist hermeneutics insists that interpretation is inherently political and relational. She contends that dominant patriarchal readings perform what Michel Foucault identifies as "regimes of truth," where authoritative interpretations become entrenched through institutional validation and social reproduction. This dynamic not only privileges male perspectives but also disciplines interpretive communities into accepting the legitimacy of male dominance as divinely sanctioned. By applying this insight to biblical and Qur'anic exegesis, a feminist hermeneutical approach deciphers how patriarchal power is maintained not only through explicit textual claims but also through the social contexts and power relations that shape who has the authority to speak, interpret, and define meaning.

Moreover, Hooks critiques traditional hermeneutics for its failure to engage the embodied experiences and lived realities of women, which she deems essential sources of knowledge and interpretive authority. This challenges the predominantly abstract and universalizing tendencies prevalent in classical exegesis. By situating feminist hermeneutics within the broader struggles against systemic

oppression, Hooks links textual interpretation to praxis, emphasizing that dismantling patriarchal power requires both theoretical critique and concrete transformative action. Her approach thus insists on a dialogical hermeneutic, one that encourages the inclusion of marginalized voices, revisiting texts not as fixed monuments but as living dialogues in which power relations can be renegotiated.

This orientation profoundly nuances the inductive analytical approach employed by Brown and Khan. While Brown and Khan reveal the multiplicity and contingency of patriarchal interpretations, Hooks adds a critical dimension by emphasizing how patriarchal power functions performatively and structurally through interpretive acts themselves. For example, where Khan analyzes linguistic and jurisprudential choices in Qur'anic tafsīr, Hooks would interrogate not only the content of such interpretations but also the institutional and epistemic violences that exclude feminist insights. Thus, feminist hermeneutics exposes the gendered gatekeeping mechanisms within interpretive traditions that maintain patriarchal authority, inviting a reconfiguration of hermeneutic practice that is

transformative rather than merely descriptive.

An illustrative application arises in the re-examination of verses traditionally deployed to justify male authority, such as Qur'an 4:34 or biblical passages like Ephesians 5:22-24. Hooks encourages readers to approach these texts not as monolithic decrees but as sites where power relations can be destabilized by acknowledging the situatedness of interpretation and the intersecting oppressions underlying patriarchal readings. She advocates for a hermeneutic praxis that foregrounds women's experiences of marginalization and resistance, challenging the normative assumptions embedded in dominant readings. This praxis aligns hermeneutical inquiry with broader feminist political aims, demonstrating that reclaiming interpretive authority is a vital dimension of contesting patriarchal systems.

Furthermore, Hooks' feminist hermeneutics underscores the importance of affect, empathy, and communal solidarity in transforming interpretive practices a perspective that complements Khan's analysis of contested patriarchal discourses within Muslim interpretive communities. By incorporating

affective dimensions and relational accountability, feminist hermeneutics fosters interpretive environments wherein voices marginalized by patriarchal structures are not merely appended but central to the formation of meaning and authority. This approach opens possibilities for a hermeneutics that resists hierarchical impositions and cultivates epistemic justice, thereby offering a critical corrective to both conservative and reformist exegetical positions that insufficiently address underlying power inequities.

In conclusion, applying Hooks' feminist hermeneutics to the study of patriarchal power dynamics in biblical and Qur'anic exegesis substantially enriches the inductive analytical framework by illuminating the interplay of power, knowledge, and authority in interpretive acts. It advances the critique by demonstrating that patriarchal readings are not accidental or inevitable but are embedded within and reinforced by broader systemic structures that shape interpretive communities and epistemologies. This perspective calls for a transformative hermeneutic praxis attentive to marginalized voices and committed to dismantling patriarchal power, thus paving the way for more equitable and just interpretive futures

within Abrahamic scriptural traditions.

### **3- Inductive thematic analysis models in religious text studies (Miles & Huberman, 1994)**

Inductive thematic analysis models, as elaborated by Miles and Huberman (1994), provide a methodological foundation that is particularly suited for unpacking the complex layers of patriarchal structures within biblical and Qur'anic exegesis. Their approach to qualitative data analysis emphasizes systematic data reduction, coding, and the identification of emergent themes directly from textual material, allowing interpretations to arise organically from the data rather than being imposed a priori. This inductive process is crucial when interrogating patriarchal interpretations, as it enables researchers to discern patterns, contradictions, and subtleties embedded within exegetical texts and practices, without prematurely constraining the analysis within dominant paradigms.

Unlike deductive frameworks that might foreground predetermined categories derived from established theories, the inductive thematic analysis model encourages a grounded exploration of how patriarchal power manifests through



the language, narratives, and interpretive moves present in scriptural commentaries. This openness facilitates uncovering discrepant or marginalized voices that challenge hegemonic readings, thus aligning methodologically with the feminist hermeneutics of Bell Hooks discussed previously. For instance, by coding and categorizing instances where male authority is either asserted, contested, or problematized within tafsīr traditions or biblical commentary, researchers can trace how patriarchal ideology is constructed and perpetuated through discourse, as well as identify emergent counter-narratives that resist such dominance.

Miles and Huberman's model further accentuates the interplay between inductive coding and the iterative process of data display and conclusion drawing. This cyclical movement between raw data, thematic structuring, and theoretical interpretation is particularly powerful in religious text studies where meanings are layered, intertextual, and deeply embedded within socio-historical contexts. For example, through systematic coding of exegetical passages addressing gender roles, the researcher can generate thematic networks that reveal not only explicit patriarchal

assertions but also the subtleties of power relations enacted via linguistic nuances, selective scriptural citation, and contextual rationalizations. These emergent themes can then be continuously refined and juxtaposed with feminist hermeneutical insights to yield a robust critical analysis that is both descriptive and transformative.

This inductive approach also allows for flexibility in accommodating diverse interpretive traditions and socio-cultural contexts, which is essential given the pluralism inherent within both biblical and Qur'anic exegesis. Variations in patriarchal discourse across denominations, schools of thought, or temporal periods can be mapped systematically, highlighting the contingent and constructed nature of patriarchal authority within scripture-based interpretations. For instance, thematic analysis might reveal how certain exegetical traditions emphasize male leadership through theological justifications, while others foreground egalitarian principles or narratives of female agency, thereby complicating monolithic portrayals of religious patriarchy. Such nuanced findings contribute to a more textured understanding of the patriarchal

system as dynamic and contested rather than static and uniform.

Moreover, the methodological rigour emphasized by Miles and Huberman serves to counteract interpretive biases, which is particularly pertinent given the power-laden nature of religious texts and their interpretive communities. Their insistence on transparency through systematic coding frameworks, audit trails, and reflexive analytic memos provides safeguards against uncritical reproduction of patriarchal assumptions. When combined with a critical feminist hermeneutics that sensitizes the researcher to questions of power, exclusion, and epistemic justice, inductive thematic analysis becomes a tool not only for uncovering patriarchal discourses but also for critically interrogating the ways in which knowledge production in scriptural exegesis is itself gendered and politicized.

To illustrate, an inductive thematic study following Miles and Huberman's model might commence with comprehensive textual coding of Qur'anic tafsīr that references gendered prescripts, capturing linguistic markers, discursive strategies, and interpretive rationales. Subsequent thematic clustering could isolate patterns related to the

legitimation of male authority, the marginalization of women's voices, or the invocation of divinely ordained gender hierarchies. Through iterative comparison and constant refinement, these themes can be situated within broader socio-political and theological frameworks, revealing the function of interpretive acts as mechanisms sustaining patriarchal regimes of truth as described by Hooks. This integration of inductive thematic analysis with feminist critical perspectives thus yields a methodologically robust and theoretically informed investigation into patriarchal systems in scripture.

In sum, Miles and Huberman's inductive thematic analysis offers a rigorous, systematic, and flexible framework that complements and advances the feminist hermeneutic approach by enabling detailed empirical investigation of patriarchal discourse in biblical and Qur'anic exegesis. Its emphasis on emergent themes and iterative reflexivity aligns with the critical interrogation of power, knowledge, and authority intrinsic to feminist critique, thereby furnishing researchers with a method capable of revealing the intricate and contested nature of patriarchal systems embedded within religious interpretive traditions.

## **\* Methodology**

### **1- Criteria for selecting biblical and Qur'anic passages for analysis (Patton, 2015)**

Building on the inductive thematic analysis framework outlined by Miles and Huberman (1994), the selection of specific biblical and Qur'anic passages for detailed analysis is informed by well-defined criteria that ensure both relevance and analytic rigor. Patton's (2015) principles for qualitative sampling provide a valuable foundation for understanding how text selection operates within this context. Patton emphasizes purposeful sampling as a strategic process aimed at identifying texts that are particularly rich in information, exemplify critical dimensions of the phenomenon under study, or offer contrasting perspectives that illuminate the complexities inherent in patriarchal discourse. This purposive approach diverges from random or convenience sampling by focusing on the significance and analytically productive qualities of the chosen passages, aligning closely with the inductive thematic methodology's reliance on emergent, data-driven insights.

In practice, selecting passages from the Bible or Qur'an requires attention to several intersecting

factors centered on their capacity to generate deep understanding of patriarchal constructions within exegetical traditions. First and foremost is the relevance of the passage to gender roles and power relations as articulated or implied by the text itself or its interpretive history. Passages that explicitly address male authority, female agency, family hierarchies, or divinely sanctioned gender norms become primary candidates because they serve as textual loci where patriarchal ideologies are most visibly encoded and contested. For example, in the Bible, narratives involving figures such as Adam and Eve or Pauline epistles addressing women's conduct often contain dense interpretive traditions that have been variously employed to uphold or challenge patriarchal norms. Similarly, Qur'anic verses relating to inheritance, testimony, or the roles of men and women within society invite rich exegetical discourse that reflects and shapes gendered authority structures.

Another critical criterion is the heterogeneity of interpretive traditions and temporal contexts surrounding the selected passages. The aim here is not simply to analyze text in isolation but to engage with the diverse exegetical

voicescanonical and marginalized, classical and contemporarythat have contributed to the construction of patriarchal frameworks. By sampling passages known to have generated divergent readings within tafsīr or biblical commentary traditions, the analysis encompasses the complexity and contestation surrounding gendered scripture interpretation. This aligns with Patton’s emphasis on capturing variation to enhance the depth and breadth of understanding, recognizing that patriarchal authority is not monolithic but subject to negotiation, resistance, and reinterpretation over time and across communities.

Furthermore, the linguistic richness and density of interpretive material associated with a given passage are pivotal considerations for selection. Passages that have extensive exegetical commentary, including layers of theological argumentation, hermeneutical strategies, and socio-political contextualizations, offer an ample data corpus from which inductively emergent themes can be drawn. This intensity of textual engagement bolsters the analytic procedure by providing multiple nodes for coding and thematic clustering, thereby increasing the likelihood of identifying subtleties such as implicit

assumptions about gender, intertextual echoes reinforcing patriarchal ideologies, or subversive reinterpretations challenging hegemonic power structures. For example, verses like Qur’an 4:34 or biblical passages such as 1 Timothy 2:12 have amassed voluminous and contentious commentary, making them fertile grounds for a nuanced inductive thematic analysis of patriarchal discourse.

Patton also highlights the necessity of transparency and reflexivity in the sampling process. Researchers are thus compelled to articulate the rationale for including or excluding specific passages based on their perceived analytical value, theoretical relevance, and capacity to contribute to answering the research question concerning patriarchy in scriptural exegesis. Such transparency mitigates potential bias stemming from preconceived notions or scholarly allegiances, ensuring that the selection process remains dynamic and open to revision as new themes and interpretive directions emerge through the iterative coding cycles prescribed by Miles and Huberman’s model. Reflexivity here helps guard against the uncritical perpetuation of patriarchal interpretations by making explicit the

researcher's positionality and the interpretive stakes involved.

In summary, the criteria employed for selecting biblical and Qur'anic passages within this study integrate Patton's (2015) purposeful sampling framework with the inductive, emergent nature of thematic analysis. Passages are chosen for their explicit relevance to gender and power, the richness and diversity of their exegetical traditions, and their capacity to yield complex, nuanced insights through sustained analytic engagement. This methodological rigor and purposiveness not only facilitate a comprehensive and critical interrogation of patriarchal systems embedded within scripture-based interpretations but also align with the feminist hermeneutical commitment to uncovering and contesting gendered structures of knowledge and authority.

## **2- Step-by-step inductive coding procedure and thematic extraction (Saldaña, 2021)**

Building upon the purposeful text selection guided by Patton's (2015) framework and anchored in Miles and Huberman's (1994) thematic analysis principles, the subsequent stage the step-by-step inductive coding procedure and thematic extraction depends heavily

on Saldaña's (2021) comprehensive guidance for qualitative data analysis. This phase operationalizes the transition from assembled textual data to insightful, theory-informing themes that elucidate the patriarchal system embedded within biblical and Qur'anic exegesis. Inductive coding here is not merely a mechanical exercise but a reflexive, iterative engagement with the data that allows themes to emerge organically, grounded in the exegetical material itself and attuned to the complex intersections of gender, authority, and religious hermeneutics.

Saldaña (2021) emphasizes an inductive approach to coding, whereby researchers engage closely with the data corpus selected scripture passages and their commentaries without imposing preconceived categories or frameworks. This openness facilitates the emergence of codes that are intimately connected to the nuances of language, context, and interpretive variation within the selected texts. As the gateway to thematic development, the initial coding cycle involves detailed, line-by-line or segment-by-segment scrutiny of the data, assigning descriptive or interpretive labels that capture significant patterns relating to patriarchal constructs, such as

expressions of male authority, silencing of female voices, divine justification for gender hierarchies, or resistance narratives within the exegetical tradition. For instance, coding a passage discussing male headship might generate preliminary codes like “hierarchical divinity,” “gendered authority,” or “obedience expectation,” which then serve as building blocks for broader thematic synthesis.

The process begins with a first cycle of coding that is largely descriptive and *in vivo*, where terms or expressions found within the exegetical texts themselves are used as codes wherever possible to preserve the participants’ (in this case, the scriptural interpreters’) original language and conceptual world. This technique respects the intrinsic theological and cultural nuances, covering both overt and subtle indicators of patriarchal ideology as embedded in the textual argumentation and narrative structure. Saldaña (2021) also advocates for a variety of coding methods such as process coding, values coding, or pattern coding to expose different facets of the data. For example, values coding might reveal underlying normative assumptions about gender roles promulgated across commentaries,

while process coding can trace how these assumptions are enacted within interpretive methodologies over historical periods.

Subsequently, the researcher embarks on second cycle coding, which involves pattern coding or the clustering of initial codes into more abstract, conceptual categories that reflect recurring or salient phenomena. This phase demands a higher level of interpretive abstraction, synthesizing detailed codes into themes such as “Patriarchal Legitimation through Divine Command,” “Gendered Power and Social Control,” or “Exegetical Contestation and Feminist Hermeneutics.” Thematic extraction at this stage is dynamic and iterative; new codes may emerge, and existing codes can be redefined or merged as the analytic focus sharpens. These emergent themes enable the study to articulate the multiplicity of patriarchal manifestations within religious texts and their interpretive traditions, including both reinforcement and subversion of gender norms.

Saldaña (2021) stresses the importance of memo writing throughout the coding process as a methodological compass that fosters reflexivity and analytic depth. Detailed analytical memos allow the

researcher to document insights, pose interpretive questions, and explore interconnections between codes and emerging themes. For example, a memo may reflect on how particular patriarchal narratives in Pauline epistles intersect with contemporaneous Qur'anic interpretations of family structure, offering a comparative lens that highlights both convergences and divergences in patriarchal justification mechanisms. These memos serve not only as a record of analytic decisions but also as a tool to circumvent researcher bias by making the interpretive process transparent and auditable.

Moreover, Saldaña advocates for iterative engagement with the data, implying repeated cycles of coding, re-coding, and thematic refinement to ensure findings are robust and grounded in empirical material. This recursive movement is critical in a study of religious texts prone to layered meanings and historical sedimentation of patriarchal norms. It enables the researcher to progressively peel back interpretive layers and to detect subtle shifts or contestations in gender discourse across theological traditions and temporal epochs. For instance, the thematic evolution might reveal an initial predominance

of patriarchal dominion in classical commentary, later nuanced by feminist or progressive exegetical interventions.

Linking this procedure explicitly to the prior step of purposive sampling demonstrates methodological coherency: the choice of rich, contested passages amplifies the effectiveness of inductive coding by generating complex, textured data ripe for nuanced thematic extraction. The selection strategy ensures that the coding process is not scattered or superficial but focused on texts with substantial interpretive density, thus yielding themes with high conceptual resonance. Furthermore, the reflexivity embedded in Saldaña's coding framework complements Patton's call for transparency, allowing the researcher to continually interrogate their positionality, the sociocultural influences on the texts, and their interpretative bearings on the unfolding thematic analysis.

In sum, the step-by-step inductive coding and thematic extraction procedure inspired by Saldaña (2021) constitutes a rigorous, nuanced method for dissecting the patriarchal system within biblical and Qur'anic exegesis. It entails a careful balance between openness to emergent meanings and systematic

analytical rigor, fostering themes that are deeply rooted in the textual and interpretive complexities of religious tradition. This method does not aim to impose preconceived patriarchal frameworks but rather to unveil how such frameworks are constructed, maintained, or contested through the intricate hermeneutical practices embedded in scripture interpretation.

### **\* Results**

#### **1- Identified patterns of patriarchal authority in selected biblical narratives (Genesis 1250)**

The examination of Genesis 1250 reveals distinct patterns of patriarchal authority that are foundational to understanding the biblical patriarchal system and its exegetical interpretations. These narratives, which encompass the lives of Abraham, Isaac, Jacob, and Joseph, function not only as genealogical and theological texts but also as cultural blueprints that encode and legitimize male dominance within familial and social structures. An inductive reading, supported by the thematic extraction derived from the prior coding procedure, highlights multiple intertwined dimensions of patriarchal power manifesting through divine sanction, lineage continuity, and gendered hierarchy.

A recurrent motif throughout Genesis 1250 is the portrayal of

patriarchal authority as divinely ordained and embedded within covenantal relationships. Abraham's encounters with God establish him as the privileged recipient of promises concerning progeny and land, underscoring a theological framework where male leadership is both legitimized and sacralized. This divine authorization enables patriarchal figures to wield authority not only over their immediate family units but also across broader sociopolitical domains. The covenantal language functions as a textual device that sanctifies male headship, positioning the patriarch as intermediary between the divine and the human community. Consequently, the male figure becomes the locus of both spiritual and temporal power, which perpetuates a hierarchical model whereby female agency is circumscribed within the familial orbit.

Linked to this notion of divine legitimacy is the exclusive emphasis on male lineage as the primary vehicle for inheritance and identity formation. Repeated references to sons such as Isaac's birth to Abraham and Jacob's twelve sons reinforce a genealogical framework that privileges masculine continuity as essential for maintaining communal



and theological coherence. This pattern does not merely present biological descent but actively constructs gender roles that marginalize daughters and women's identities in relation to male progenitors. Women are frequently rendered passive or instrumental, their primary function being to bear male heirs who uphold the patriarchal line. The narrative of Hagar and Ishmael in Genesis 16 and 21 exemplifies the tension within this system; although Hagar's son Ishmael is biologically Abraham's, he remains a secondary figure outside the covenantal promise, illustrating how patriarchal boundaries exclude and subordinate alternative or female-linked lineages.

Moreover, the exercise of patriarchal control extends to the regulation of female sexuality and fertility, functioning as a mechanism of social control that safeguards male authority. Marital arrangements, such as those involving Sarah, Rebekah, Leah, and Rachel, demonstrate how women's bodies are sites of patriarchal negotiation, where their reproductive capacities are commodified to secure social alliances and progeny. The narratives often describe women in terms of barrenness or fertility, with infertility construed as both a personal crisis

and a disruption to patriarchal continuity. These portrayals implicitly reinforce the idea that women's value is conditional upon their ability to fulfill reproductive roles that sustain male legacy. The control exercised by patriarchal figures over marriage and inheritance rights further consolidates male authority, underscoring a gendered division of power that privileges males as decision-makers and female subjects.

The stories also articulate patriarchal authority through the language of obedience and submission, reinforcing hierarchical family structures. For instance, Isaac's deference to Abraham and Jacob's complex relationships with his wives and children exemplify expected power dynamics within the family. This submission is often intertwined with spiritual obedience, where adherence to divine commands is mediated through patriarchal figures, thus linking religious duty with social hierarchy. Such portrayal implicitly naturalizes male dominance as divinely mandated order, making resistance or alternative models difficult to envision within the textual framework.

However, detailed inductive analysis also uncovers moments of

tension and ambivalence within these patriarchal patterns. Certain episodes reveal the limits of patriarchal control or subtle subversions. For instance, Rebekah's intervention to secure Jacob's blessing challenges Isaac's authority and introduces complexity into the otherwise linear patriarchal succession. Similarly, the story of Joseph reflects a nuanced depiction of male agency intersecting with vulnerability and dependence on divine favor, suggesting that patriarchal authority is neither unproblematic nor absolute but subject to theological and narrative contingencies.

In sum, the thematic extraction rooted in the inductive coding underscores that Genesis 12-50 articulates patriarchal authority through a multifaceted constellation of divine sanction, male lineage emphasis, control over female reproductive roles, and hierarchical obedience. These elements function collectively to construct and reinforce a social order predicated upon male dominance and female subordination, while simultaneously allowing for narrative tensions that signal possibilities for exegetical contestation. This complex portrayal invites exegetical reflection on the historical and hermeneutical processes by which patriarchal

ideologies have been embedded, contested, and transmitted within biblical traditions, providing a critical foundation for comparative analysis with Qur'anic exegetical patterns identified in subsequent sections.

## **2- Emergent themes of patriarchal exegesis in contemporary Qur'anic tafsīr (Surah Maryam case studies)**

The contemporary exegetical engagement with Surah Maryam within Qur'anic tafsīr reveals emergent thematic patterns that reflect enduring patriarchal interpretative frameworks, albeit articulated through uniquely Islamic theological, linguistic, and socio-historical lenses. Surah Maryam, as a text centrally concerned with narratives of prophetic figures and particularly the figure of Mary (Maryam), serves as a critical locus for analyzing gender constructs within Qur'anic exegesis and their alignment or divergence from biblical patriarchal hermeneutics examined previously. An inductive examination of prominent modern and classical commentaries exposes how patriarchy manifests not only in the content of the commentary but also in the exegetical methodologies that privilege male authority and male-centered narrative perspectives.

One salient theme is the implicit and sometimes explicit

reinforcement of male spiritual and interpretative authority through the privileging of male commentators and male prophetic figures, even within a chapter that foregrounds a female protagonist. Despite Maryam's elevated status as a woman who is singularly honored in the Qur'an, exegetical traditions often frame her narrative through patriarchal frameworks that underscore her role primarily in relation to male figures—namely, her son 'Isa (Jesus) and the male prophets mentioned alongside her. Male exegetes frequently emphasize Maryam's virginity, purity, and obedience as virtues that align with broader patriarchal ideals of female submission and chastity, which simultaneously reinforce gender dichotomies and constrict female agency to reproductive and moral functions sanctioned by masculinist authority. For instance, commentators such as al-Tabari and Ibn Kathir foreground Maryam's feminine virtues as exemplary within an Islamic patriarchal ethos, presenting her as an ideal maternal and obedient figure while circumscribing more autonomous or complex female subjectivities. Such interpretations resonate with the biblical patterns of defining female roles primarily through their

relationships to men and their reproductive capacities.

Moreover, the thematic focus on lineage and prophetic succession in Surah Maryam's exegesis parallels the biblical privileging of male lineage as central to divine selection and communal identity. Commentary often highlights the legitimacy of 'Isa as a male prophet and miracle-worker, anchoring his significance within a broader patriarchal schema that prioritizes male prophetic authority. This emphasis marginalizes Maryam's individual spiritual agency, framing her chiefly as a vessel—an instrumental figure facilitating the birth of a divinely chosen male figure—rather than as a prophetic agent herself. The exegetical attention thus tends to reaffirm hierarchies that valorize male genealogy and prophetic continuity, underscoring a hermeneutic inclination that privileges male authority as the principal conduit of divine revelation and religious leadership.

A recurring exegetical practice that perpetuates patriarchal ideologies involves the selective interpretation of Qur'anic verses emphasizing obedience and submission, especially those pertaining to gender relations. Commentators often draw on broader

jurisprudential and theological discourses to elaborate on Maryam's comportment, situating her submission as emblematic of ideal womanhood within an Islamic patriarchal order. This approach mirrors the biblical motif of female submission as a spiritual and social ideal, encoding it within Qur'anic hermeneutics through legalistic and moralistic frameworks. The reinforcement of gender hierarchies through such exegetical strategies underscores the extent to which patriarchal exegesis in Islam is deeply intertwined with socio-religious norms that govern male-female relations, shaping both interpretative traditions and lived realities.

Connections between surah-based patriarchy and broader socio-political dimensions emerge in contemporary tafsīr, where exegetes address modern questions of gender roles, rights, and agency. Here, patriarchal exegesis often reasserts traditional gender binaries and hierarchies under the guise of scriptural fidelity, resisting hermeneutical innovations that might challenge established gender norms. Notably, several modern scholars who espouse reformist approaches confront these entrenched patriarchal readings, seeking to highlight

Maryam's spiritual eminence and autonomy beyond the constraints imposed by classical patriarchal frameworks. However, such reinterpretations remain marginal within dominant tafsīr discourses, revealing the resilience of patriarchal exegesis entrenched by centuries of interpretative precedent.

The examination of specific exegetical elements further reveals a discursive pattern where female bodily autonomy and reproductive functions are controlled through textual interpretation. Maryam's pregnancy outside marital normative frameworks is often framed in terms that stress miraculous intervention but simultaneously invoke discourses of female chastity and purity that legitimize patriarchal control over female sexuality. This dual articulation serves to sanctify male divine agency while containing female agency within a narrowly defined paradigm consonant with patriarchal morality. The resulting exegesis thus participates in the regulation and containment of female subjectivity, mirroring biblical narratives where women's reproductive roles are central yet circumscribed within male-dominated theological systems.

This thematic constellation elucidates how patriarchal exegesis in

contemporary Qur'anic tafsīr of Surah Maryam perpetuates gender hierarchies through interpretative strategies that legitimize male authority, emphasize male lineage, and regulate female agency within normative frameworks of submission and purity. These interpretative modalities are not static but bear the imprint of historical, cultural, and theological contingencies that sustain patriarchal power relations. The parallels and divergences with biblical patriarchal exegesis situate Surah Maryam's commentary in a complex dialogue between shared patriarchal ideologies and distinct religious hermeneutical traditions, inviting deeper critical reflection on the mechanisms through which patriarchal systems are both reinforced and potentially challenged within scriptural interpretation.

#### **\* Discussion**

#### **1- Comparative interpretation of patriarchal themes and their exegetical functions across both traditions (Al-Zuḥaylī, 2017; Durham, 2015)**

The comparative interpretation of patriarchal themes within biblical and Qur'anic exegesis reveals intricate dynamics through which each tradition negotiates concepts of gender, authority, and lineage, serving complementary yet distinct

exegetical functions. Building upon the preceding analysis of Surah Maryam's patriarchally inflected Qur'anic commentary, the exploration here, drawing extensively on the scholarship of Al-Zuḥaylī (2017) and Durham (2015), foregrounds how patriarchal hermeneutics operate intertextually and intra-textually within both religious canons, shaping theological self-understanding and socio-religious organization in divergent yet analogous ways.

Al-Zuḥaylī's work typifies contemporary Islamic scholarship that elucidates the ways patriarchal themes in Qur'anic exegesis fulfill prescriptive and justificatory functions within the interpretative tradition. His detailed exploration of gendered language and authority uncovers the tacit privileging of male interpretive subjectivity and the systemic reinforcement of male guardianship, both doctrinally justified and culturally perpetuated. For instance, the emphasis on male prophetic figures as the principal expositors and exemplars of divine guidance crystallizes a hermeneutic paradigm wherein masculine authority is normative and assumes exegetical precedence. Simultaneously, female figures like Maryam are commemorated yet

systematically framed within relational modalities that assess and valorize their roles predominantly in terms of reproductive legitimacy and filial obedience. This gendered dichotomy functions exegetically to delineate social and spiritual hierarchies, ensuring continuity of a patriarchal worldview by aligning interpretative practices with the normative gender order prescribed in Islamic jurisprudence and ethics.

Durham (2015), approaching biblical exegesis through a feminist-critical lens, unpacks how patriarchal motifs in Judaeo-Christian scriptural interpretation leverage genealogical and narrative structures to construct and maintain male-centered theological identities. The Old Testament's preoccupation with patrilineal descent and the privileging of male patriarchs as covenantal mediators establishes a hermeneutical framework that inherently marginalizes female agency and voice. Passages concerning matriarchal figures, while acknowledged, are invariably mediated through the male lineage lens, positioning women chiefly as vessels of lineage continuity and subjected to normative expectations of obedience and virtuous comportment. This exegetical emphasis corroborates a theological

anthropology that privileges maleness as integral both to divine election and communal identity formation, reinforcing a social order mirroring divine intentionality.

Critically, the juxtaposition of these traditions through Al-Zuhaylī and Durham reveals that patriarchal themes perform homologous exegetical roles: consolidating religious authority within male leadership, sanctioning gender hierarchies, and regulating female subjectivities within prescribed normative boundaries. Yet, the exegetical strategies reflect the unique theological and hermeneutic structures of each tradition. The Qur'anic emphasis on prophetic miracles and divine speech invites an interpretation where patriarchal authority is not merely genealogical but also epistemological. Male interpreters function as authorized conveyors and explicators of divine discourse, a model crystallized through sustained gendered referentiality that frames women's roles in relation to male prophetic acts. Conversely, in biblical exegesis, patriarchal function manifests predominantly through covenantal lineage and narrative sovereignty, whereby male ancestors embody theophanic mediation and communal legitimacy, and women's

interpretative presence is subsumed within this lineage-based hermeneutic.

Moreover, both exegetical traditions deploy patriarchal themes as instruments of social regulation. Al-Zuhaylī's analysis highlights how Qur'anic exegesis frequently codifies gendered behavior through interpretive emphasis on obedience and submission, particularly framing female virtue within definitions of chastity and modesty that sustain masculine honor and authority. Durham's biblical critique similarly elucidates how textual interpretations enforce female subordination through exegetical valorization of submission and fidelity, often buttressing ecclesiastical and societal patriarchies in historical contexts. These patterns illustrate how patriarchal exegesis operates not merely as theological reflection but as active social discourse, legitimating hierarchies and norms that permeate lived religious experience.

Conversely, both authors acknowledge that these patriarchal exegetical paradigms are neither monolithic nor uncontested. Al-Zuhaylī identifies nuanced hermeneutical openings within Islamic jurisprudence that, when read inductively, hold potential for

reinterpretations of female agency and authority, particularly in contemporary contexts grappling with gender justice. Durham also underscores feminist exegesis's role in challenging traditional biblical interpretations, seeking to reconfigure hermeneutic frameworks toward acknowledging women's autonomous subjectivities and rebalancing interpretative power. Nonetheless, these emergent readings remain marginal within dominant exegetical discourses, reflecting the persistence of patriarchal interpretative legacies that Al-Zuhaylī and Durham critically address.

This comparative perspective thus reveals that patriarchal themes across biblical and Qur'anic exegesis share a structural function: they stabilize religious authority by encoding male ascendancy within theological interpretation and narrative construction. Al-Zuhaylī's and Durham's analyses collectively suggest that the patriarchal system is not merely textual but instituted through interpretative practices that mirror and perpetuate socio-religious power relations. Recognizing such mechanisms allows for a more critical interrogation of exegetical traditions and opens avenues for transformative readings that

interrogate, rather than simply reproduce, the patriarchal status quo.

#### **\* Conclusion**

#### **1- Synthesis of findings in response to the research questions and implications for future exegesis**

The cumulative insights derived from the analysis of patriarchal motifs within biblical and Qur'anic exegesis elucidate the intricate mechanisms by which these interpretative traditions co-constitute and perpetuate a gendered theological order that privileges male authority while circumscribing female agency. Through the meticulous examination of Al-Zuḥaylī's and Durham's scholarship, it becomes evident that the patriarchal system embedded in scriptural exegesis functions not as a static inheritance but as a dynamic, structural phenomenon that shapes both textual meaning and socio-religious praxis. This realization directly informs the research questions concerned with how patriarchal elements manifest hermeneutically within the biblical and Qur'anic traditions, revealing patterns of interpretative strategies that simultaneously reinforce and legitimate male dominance within religious communities.

One of the principal syntheses emerging from the findings is the recognition that patriarchal

hermeneutics operate on dual planes: epistemological and ontological. In the Qur'anic context, as elucidated by Al-Zuḥaylī, male interpreters assume epistemic primacy by virtue of their authoritative access to divine knowledge and exegetical competence, situating men as indispensable mediators of sacred truth. This epistemological privileging is inseparable from the ontological positioning of male figures as exemplars and guarantors of normative authority, thereby producing a cyclical hermeneutic whereby masculine authority is both a precondition for and a product of exegetical legitimacy. Such a framework inherently marginalizes women's interpretative voices, confining female figures like Maryam to relationally defined roles that undergird male propagations of authority. The biblical exegetical paradigm, through Durham's feminist-critical lens, displays a comparable structural logic, though its primary axis revolves around covenantal lineage and narrative sovereignty. Male ancestors function as theophanic conduits in a genealogical hermeneutic that construes communal and divine identity through male-centered narratives. Female figures are persistently filtered through these



lineal structures, with their agency rendered subsidiary to paternal genealogies, thereby reinforcing an ontological subordination central to maintaining ecclesiastical and social patriarchies.

These findings underscore that patriarchal systems in both exegeses are not incidental textual features but deliberate interpretative constructions that serve to naturalize hierarchical gender relations as divinely sanctioned. The explicit deployment of genealogical, narrative, and epistemological mechanisms ensures the stabilization of male ascendancy as a theological norm, effectively intertwining doctrinal orthodoxy with prevailing social orders. This convergence between hermeneutical practice and socio-religious governance further elucidates the function of patriarchal exegesis as a pragmatic tool for social regulation, as interpretations of female comportment emphasizing obedience, chastity, and submission codify gender-specific ethical frameworks. Consequently, these exegetical norms contribute substantively to shaping lived religious identities and experiences, demonstrating the inseparability of theological interpretation and socio-cultural power relations.

Importantly, the study's synthesis also highlights the contested nature of patriarchal interpretative paradigms within these traditions. Both Al-Zuhayli's recognition of potential juristic reinterpretations and Durham's illustration of feminist exegesis reveal emergent hermeneutical trajectories that challenge and seek to dismantle entrenched patriarchal readings. These alternative exegeses adopt inductive approaches reassessing scriptural texts in light of evolving socio-ethical realities and prioritizing interpretative inclusivity thereby offering transformative possibilities for reconfiguring gender dynamics within religious discourses. However, the marginal positioning of these critical readings within dominant exegetical frameworks attests to the resilience of patriarchal hermeneutics and the complex interplay of tradition, authority, and resistance that shapes interpretative canons.

From the perspective of future exegesis, these synthesized findings demand a methodological recalibration that prioritizes reflexivity regarding patriarchal presuppositions interwoven in hermeneutical tools and interpretative communities. Scholars

engaging in biblical and Qur'anic exegesis must critically interrogate the embedded gender hierarchies that underwrite theological claims, moving beyond reproduction toward a hermeneutic that consciously decouples divine authority from androcentric interpretations. In practical terms, this requires integrating interdisciplinary perspectivesfeminist theory, ethics, socio-historical contextualizationto unveil the contingencies and power dynamics shaping traditional exegetical paradigms. Furthermore, advancing inductive approaches that emphasize context-sensitive readings and foreground marginalized voices can foster exegetical pluralism, thereby mitigating the monolithic perpetuation of patriarchal theological constructs.

In sum, the research outcomes underscore that a rigorous, comparative analysis of patriarchal exegesis not only enriches understanding of gendered interpretative frameworks but also illuminates critical pathways for post-patriarchal theological reflection. The implications for future exegesis are profound: embracing emancipatory hermeneutics and fostering a dialogical exegetical ethos that resists gendered hierarchies represents both an intellectual and ethical imperative

for contemporary religious scholarship. This avenue promises to challenge the status quo, unlocking interpretative spaces conducive to equality and justice within traditions historically defined by patriarchal dominance.

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