

SOME REFLECTION ON PARADIGM SHIFT IN QUR'ĀNIC, INTERPRETATION ON GENDER ISSUE DISCOURSE

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The Holy Qur'ān and *Hadīth* are the primary sources of knowledge for the religion of Islam. Their interpretation, therefore, has a larger effect and impact on right understanding of the divine intents. Various interpretations have developed over the time in the field of theology and exegesis. This paper aims at exploring the views of some Muslim women scholars *viz.* Amina Wadud, Asma Barlas, and Fatima Mernissi and their approach towards Qur'ānic hermeneutics. Thus, the paper is an attempt to study the feminist approach to the gender equality as how their interpretations differ from the traditional exegeses and on what basis they have formed a new Qur'ānic hermeneutics in view of contemporary development in gender-equality and gender justice discourse. A critique by Ayesha A. Hidayatullah has also been presented. However, our discussion is only confined to a specific verse of chapter *al-Nisā'*.

Keywords: Muslim women, Qur'ānic hermeneutic, feminist, gender equality.

Introduction

In recent decades, a shift in Qur'ānic hermeneutics approach has been propounded especially by the people like Hasan Hanafi, Nasr Hamid Abu Zayd, Abdolkarim Soroush, Fatema Mernissi, Amina Wadud and Leila Ahmed, to name but a few¹. Their interpretation of Qur'ānic texts is at variance with the classical interpretation. They have tried to analyze

the issues in the context of contemporary developments so as to make interpretation more suitable and compatible with modern thoughts and developments in gender studies.

Hermeneutics is defined as understanding and interpretation of canonical texts. The Qur'ānic interpretation was done through exegesis and commentaries by the scholars called as *tafsīr*. Thus, Qur'ānic hermeneutics (*tafsīr*) developed as a body of knowledge which aims to explain the true meaning of Qur'ānic texts and occasions of its revelation (*asbāb al-nuzūl*). In later years, scholars framed various rules of interpretation and divided *tafsīr* into two major categories: (a) *Tafsīr bil-Mathur* (b) *Tafsīr bi-al-Ra'y*. The former includes the interpretation of the Qur'ān by Qur'ānic verses and use of the explanations of the prophet (ﷺ) and his companions whereas the latter comes from opinions based on reason and *ijtihād*. In recent decades, some changes happened in hermeneutical theories and approaches which was introduced by modernist scholars like Fazlur Rahman (d. 1988), Muhammad Arkoun (d. 2010), and Nasr Hamid Abu Zayd (d. 2010). Fatima Maernissi, Asma Barlas and Amina Wadud *etc.* further added their own inputs in methods of Qur'ānic hermeneutics which was severely criticized by others.

In this paper, an attempt has been made to study such development in Qur'ānic hermeneutics advocated by some feminist women scholars on the issues related to discourse on woman. They have tried to explicate the issue through new interpretations of Qur'ānic text and its translation. The discussion is mainly confined to a verse of chapter *al-Nisa* on which modernist scholars differ from classical interpretation of the text. The verse discusses many gender related issues especially with respect to women. For example, the word "*Qawwāmūn*" which has been a subject of debate and discussion among the modern and traditional scholars. It has been criticized that interpretation of traditional scholars seems not to be fair and thus unsuited with modern concept of gender equality. Hence, to address the question of gender and women's right from Islamic philosophical perspective, a revisit of interpretation of Qur'ānic text is required.

It has been further criticized by the modern feminists that interpretations of the Holy Qur'ān made in the past seem to have been afflicted with patriarchal approach. Consequently, the issues related to women were also perceived from the perspective of male hegemony and thus interpreted accordingly. Citing the historical realities of that time, it was argued that there was a societal effect on the interpretation and understanding of the Qur'ānic verses. Further, when the holy Qur'ān

was revealed during the 7th century, there was a male dominant society among Arabs who were governed by male heads of their own tribes and hence the verses were directly considered a response to the socio-political conditions of that time. But the Qur'ān is transcendental in nature which lies beyond time and space and therefore its texts should be reinterpreted by taking into consideration the current social conditions. It was further argued as how an interpretation made during 7th century can also be equally applicable and compatible in present society of 21st century.

Since the late twentieth century, some women intellectuals started critically assessing traditional interpretations and conducting research on the interpretation of verses related to women issues especially the verse 34 of chapter IV (*al-Nisā'*) of the Qur'ān.

الرِّجَالُ قَوَّامُونَ عَلَى النِّسَاءِ بِمَا فَضَّلَ اللَّهُ بَعْضَهُمْ عَلَى بَعْضٍ وَبِمَا أَنْفَقُوا مِنْ أَمْوَالِهِمْ ۚ فَالصَّالِحَاتُ قَانِتَاتٌ حَافِظَاتٌ لِّلْغَيْبِ بِمَا حَفِظَ اللَّهُ ۗ وَاللَّاتِي تَخَافُونَ نُشُوزَهُنَّ فَعِظُوهُنَّ وَاهْجُرُوهُنَّ فِي الْمَضَاجِعِ وَاضْرِبُوهُنَّ ۚ فَإِنْ أَطَعْنَكُمْ فَلَا تَبْغُوا عَلَيْهِنَّ سَبِيلًا ۗ إِنَّ اللَّهَ كَانَ عَلِيمًا كَبِيرًا

“Men are the protectors and maintainers of women, because Allah has given the one more (strength) than the other. And because they support them from their means. Therefore the righteous women are devoutly obedient, and guard in (the husbands) absence what Allah would have them guard. As to those women on whose part you fear disloyalty and ill-conduct, admonish them (first), (next), refuse to share their beds, (and last) beat them (lightly) but if they return to obedience do not seek against them means (of annoyance): For Allah is Most High, great (above you all)”²

Some Muslim Feminist Writers and their Thoughts

Amina Wadud³

One of the contemporary feminists Amina Wadud advocates that the understanding of the Qur'ān be carried out in the context of existing realities and prevailing women issues with due consideration.

She explicates three approaches of Qur'ānic interpretation concerning women: traditional, reactive and holistic⁴. She believes that ‘traditional’ method of Qur'ānic exegesis is not so holistic. It follows the same approach to interpret the verses from beginning to end and there is

hardly any attempt made to link them with other similar themes, issues and principles. She further believes that since the traditional Qur'ānic exegesis scholars happened to be male, so exposition of women related issues from their own experience and perception is missing rather such issues were perceived from male perspective. Whereas the reactive approach involves strong criticism against the traditional hermeneutics and considering them responsible for domestic violence, atrocities against Muslim women citing the disappointing plight of women in Muslim society as indirect consequence. In its gut reaction, this approach failed to distinguish the canonical texts and the interpretations and hence went to another extreme. However, a holistic approach of Qur'ānic interpretation tries to incorporate all concerning issues from modern, social, moral, economic and political perspective, including women's own perception for their issues. Amina Wadud considers this approach to be more appropriate and acceptable.

As for Wadud's approach towards the interpretation of revealed text, in her hermeneutical model, the first focal point is the context of the text revelation, then the grammatical composition of the text and finally the broad general view of the text. According to her, though the use of some terms was specific to the seventh century Arabs but other terms are of universal application. In order to reach the right 'spirit' of the Qur'ān in different scenario and situations, a dynamic hermeneutical approach is required. One final interpretation of the text cannot be concluded as there are cultural and other social differences among the people worldwide which cannot be ignored and hence be taken into account. It does not mean that such approach will change or compromise the main notion and tenets of revealed texts rather it is a reflection of different understandings and capacities of people to analyze and apply rulings in diverse and ever-changing circumstances. For Wadud, the Muslim women seem to be immature and naive in their attitude and thus consider themselves as weak and inferior.

As for the verse, "Men are *Qawwāmūn* 'alā women (on the basis) of what Allah has preferred (*faḍḍala*) some of them over some other (on the basis) of what they spend of their property (for the support of women)", she contends that not all men excel over all women rather some of the men excel over some women. Similarly some women may surpass some men in some matters as the word *baḍa* (some) indicates. Hence, concluding an absolute superiority of men over women from the verse is not right. Because if the meaning was to imply the superiority

of man, the verse would have been directly expressed as: “they (masculine plural) are preferred over them (feminine plural)”. She further argues that even in today’s practical world, all men are not the sole earning member rather both men and women together earn to meet expenses for their family. Further as for another part of the same verse: “So good women are *Qānitīn*, guarding in secret which Allah has guarded. As for those from whom you fear (*nushuz*), admonish them, banish them to beds apart, and scourge them. Then, if they obey you, seek not a way against them”⁵, it has been typically interpreted by the commentators that a women should be obedient to her husband or the husband may beat her if she becomes too adamant to mend her unbecoming behavior. Here Wadud also argues that the word *Qānitīn* not specifically mean to be completely submissive or obedient rather it means the ‘good’ women as the same word has been used for both men and women throughout the Qur’ān characterizing them as subservient to Allah. The word for specific meaning of obedience in Arabic used is *Ṭā’ah*. It is thus cannot be concluded as a condition for the wives to be completely obedient to their husbands in all respects. The verse also speaks about *nushuz*⁶ which can be ascribed to both genders. She opines that if there is a discord between the husband and wife then it should be resolved by following three steps according to the Qur’ān: The first step is reconciliation and the second one is separation so as to cool them off and the third and last step is the scourge (*ḍaraba*). The separation can also mean that after the fight it is not practical that the husband and wife would satisfy their physical needs in such an emotionally disturbing situation or it could mean a separation of a day or few days or it can also be like a state of separation that occurs during divorce *i.e.* the ‘*iddah*’ period.

The word *ḍaraba* means ‘strike’. But Wadud seems to be unclear in explanation of the word as she simply prefers to say that *ḍaraba* does not necessarily mean to use violence. She also mentions different meanings of the word *ḍaraba* like ‘to leave’ or ‘strike out on a journey’. She further concludes in her arguments: “There is no getting around this one, even though I have tried through different methods for two decades”⁷. She has adopted a strategy of saying ‘no’ while still showing full sanctity of the Qur’ān. Instead of terming it un-islamic she prefers to say that explanation is against the accepted opinion. She also contends that there is a high need to make the text more dignified for the contemporary women than it was explained during seventh century as evolution of human understanding has now reached the universal justice and human

dignity. She further clarifies this notion by explaining that “Qur’ān never overtly advocated the eradication of the institution of slavery and concubinage”⁸ but now it is a universally accepted fact that this practice is unjust. So an interpretation in line with the times could be possible without corrupting the Qur’ānic text.

Unfortunately people have misconstrued the word *daraba* and added their own connotations from the implied meaning of the verse. Such misconception led to approve domestic violence. There is a need to recourse to sequence of reconciliation and harmony rather than violence. The Qur’ān has clearly stated the relationship between the spouses as like garment to each other which demands mutual respect and honor and not hegemony of male or female. Wadud focuses on the chronological development of the Qur’ānic solicitousness for women progress. *The Qur’ān* came to eradicate the ill practices of the Pagan - Arab society but its teachings cannot be restricted to them only. Further, if all ill practices were to be abolished at once, it would have created problems with further complications and resulted into non-implementation of the Divine instructions. It is a natural evolution in society which fosters social reforms with regard to women. Hence, such transformation and changes are needed to be introduced on the basis of overall intent of the Qur’ān.

Asma Barlas⁹

Another Muslim woman intellectual, Asma Barlas has also adopted a different hermeneutical approach to interpretation of Qur’ānic text and termed the classical hermeneutics as patriarchal and non-egalitarian in nature. Similar to Amina Wadud, she also believes that the traditionalist interpretations have not been deliberated in consideration of thematic and structural coherence rather there seemed to be verse by verse exposition. She contends that the Qur’ān is the words of God and can have multiple interpretations based on the textual context. She further believes that the earlier commentators seemed to have been inflicted with misogynistic understandings. To her, Qur’ān does not support patriarchy and traditional as well as contemporary scholars failed to properly interpret the sacred texts¹⁰.

However, unlike the ultra feminists, she contends that the struggle for women equal rights and fairness can be made within the framework of the Qur’ānic teachings.

She first starts her arguments by posing questions like: Does the Qur’ān teach sexual in equality or does the Qur’ān represent God as

Father/Male or teach that God has a special relationship with males or males embody Divine attributes and females are by nature unclean, sinful and weak. Also does it teach that the rule by Father/Husband is Divinely ordained and an earthly continuation of God's rule?

She further poses another question: Does the Qur'ān permit and encourage the liberation of women? That is whether the creation of God as well as human creation, ontology, sexuality and marriage relationships challenge sexual inequality and patriarchy?

She believes that patriarchal customs and beliefs has been fed into Islamic discourses through commentaries and super commentaries on the Qur'ānic exegesis, the detailing of life of the holy prophet Muḥammad (ﷺ) and explications of *ḥadīth* texts. Men were mostly the ones who had developed such discourses.

In order to understand the patriarchal reading, one should know the relationship between hermeneutics and history and also the connection between the contents of knowledge and the methods by which it has been generated. As for women liberation and anti-patriarchal readings, one needs to understand as how to read the texts, what kind of questions to be asked and answered. She defines the term patriarchy as follows:

- a) Historically specific mode of governance rule by father and husbands is considered as a claim to rule over wife and children.
- b) Further there is a biological difference between men and women because of which patriarchy was argued. She contends that the Qur'ānic teachings are egalitarian and hence pro-patriarchal regime cannot be concluded from its texts. However, it does not mean that the Qur'ān does not treat men and women differently.¹¹

She also defines Qur'ānic hermeneutics by categorizing it into three aspects of God's Self-Disclosure that generate liberated readings of the Qur'ān: the principles of Divine Unity, Justness and Incomparability. By Divine unity (*tawḥīd*), she demonstrates the "indivisibility of God's Sovereignty to challenge the theory which assumes male as an extension of God's rule." By justness, she reveals the term *ẓulm* (harming to others by transgressing their rights) in the Qur'ān which clarifies that God never does any *ẓulm* to anybody. From analyzing this term, she derives Divine justice as "respect for the rights of the human as a moral agent"¹². And God's "incomparability" means that God is absent of anthropomorphic terms; this rejects the attribution of God as male, as represented in the

Arabic- gendered language used in the Qur'ān. Thus "God is beyond sex/gender."¹³

Barlas asserts that in order to understand the Divine intent, reading should be carried out holistically and intra-textually *i.e.* reading the Qur'ānic text with outward and inward meaning to reach Divine intent. Certain meanings are intrinsic to the text such that anyone can retrieve them if they employ the right method and pose the right questions.

As regards the above-mentioned verse of chapter *al-Nisa'*, Barlas points out that any understanding of *Qiwāmah* as men to be superior because of their high intelligence and morality will be contradictory to the verse 9 of chapter *Tawbah*¹⁴ in which the Qur'ān designates men and women to be *awliya* (friends, supporters) to each other. So the word *Qawwām* cannot be interpreted to portray the husband to be a ruler over his wife. Otherwise it would be concluded that the Qur'ān is flawed which can never be the case. Thus, men and women are mutual protectors to each other.

As regards understanding the word *ḍaraba*, she contends that any reading to imply 'hitting' contradicts the *Qur'ānic* view of sexual equality and its teachings that marriages should be based on love, forgiveness, harmony and *sukūn* (tranquility).

Fatima Mernissi¹⁵

The basic premise of Fatima Mernissi argument is that gender inequity in the Muslim society does not stem directly from Islam rather it has developed through generations of "the male elite" authors who misinterpreted the Qur'ānic text in accordance with their own patriarchy influenced line of thinking.

Mernissi argues¹⁶ that calls to religious validation of misogyny are at odds with the original egalitarian intent of the Prophet (ﷺ). The inferior position given to women in some Muslim societies is based on a false and male-dominant interpretation of the Qur'ān. According to her, due to the acceptance of anti-women attitudes in Jewish and Christian traditions that took hold of canonists (expert in Christian Church laws), these acceptances also crept into Islamology, and thus affected interpretations related to narrating the life of the holy prophet (ﷺ).¹⁷

On the issue of Prophet's objections and opposition to violence against women, Mernissi has pointed out that the Prophet (ﷺ) never meted out any injustice to his wives in any part of his life and never did

any kind of discrimination between them. Ibn Sa‘d is reported to have said that the Prophet (ﷺ) never laid his hand on his wives or a slave or a person.¹⁸

The behaviour of the Prophet (ﷺ) was always an example for the people around him. However, sometimes, very kind and merciful behavior of the Prophet (ﷺ) for women bothered some men as they were having lurking fear of women becoming to defy their husband and show rebel attitude. Based on *ḥadīth* of Ibn Sa‘d, Mernissi has also added that the Prophet (ﷺ) always objected to women being beaten. Some people accused women to have created a chaotic atmosphere in the family and made complaint to the Prophet (ﷺ) and hence they tried to justify women beating. The Prophet (ﷺ) declared that only the worst man could apply these kinds of cruel methods such as beating a woman. Mernissi has also mentioned about a project of the Prophet (ﷺ) about gender equality during Madinah period. Mernissi further clarified that Islam is as a consistent system of values and that the Prophet Muhammad’s equalitarian project is based on a detail of the arising of women’s free will as a situation that the organization of society should have considered¹⁹. Thus, a woman has her finger on the pulse that is related to society and hence she declares her opinion about such issues.

Analyzing various *aḥadīth* and Qu’rānic verses, she concludes that they emerged out of a particularly critical point in the history of Islam, when internal and external pressures threatened Muhammad (ﷺ), his wives and the fledgling religion.

She claims that despite the “science” of *ḥadīth* interpretation, some elites continued to misinterpret the meanings of *ḥadīth* to serve their own way of thinking and agenda. This led to the exclusion of women and the embedding of pre-Islamic tribal misogyny within the Islamic tradition. Mernissi identifies two *aḥadīth* in particular as critical weapons in the male arsenal in continuing debates against female equality. The first, transmitted initially by a companion called Abu Bakr (R.A.), states, “Those who entrust their affairs to women will never know prosperity.” The second, originated by Abu Hurayrah (R.A.), both places women in the same polluting category as animals as well as excluding them from sacred space. According to *ḥadīth* science, the transmitters of *ḥadīth* must be both qualified and reliable for their *ḥadīth* to be valid. For both these originators, Mernissi argues, this is not the case. Examining the history and the reputations of both Abu Bakr and Abu Hurayrah (R.A.), she believes that both had personal reasons for the origination of such

anti-female *ḥadīth*. Moreover, both men had reputations as liars. Nevertheless, these *aḥadīth* became part of the tradition and men continued to rely upon them. This runs contrary to the duty of Muslims to question everything, even “authentic” *ḥadīth*. Mernissi thus justifies her examination of these *aḥadīth* and of the tradition in which they became entrenched not as counter to Muslim practice but as part of it.

Mernissi states that the *ḥadīth* about communities where women coming to power wouldn't get better has been rejected and discussed by many people in spite of the fact that *Bukhāri* and other scholars have regarded it as authentic. Again, according to her, canonists have not come to an agreement about the implementation of *ḥadīths* in terms of the relation between women and politics. It has been certain that there have been ones using the *ḥadīth* to keep women away from decision-making mechanisms. On the other hand, there have been others who think such arguments as groundless and far from convincing. Mernissi has said that Taberi has been one of them, and she has thought Taberi did not find the argument sufficiently grounded in terms of women's being deprived from decision-making mechanisms and isolated in politics²⁰.

3. Critique to the Feminist Interpretation

Aysha A. Hidayatullah²¹

Aysha Hidayatullah has criticised²² the so-called feminist interpretation of the Qur'ān.

She focuses on three methods of feminist Interpretation of the Qur'ān:

1. Historical contextualization method, in this case the historical conditions during the time of revelations of the verses must be understood and must read in the light of the changing circumstances in order to apply those principles in the current context.
2. Intra textual method, in this method the verses are not interpreted individually rather they are comprehended and compared with verses that are related to the same context.
3. There are two aspects of *Tawḥīdī* paradigm to interpret the issue: firstly, claiming the male supremacy over the women is a form of *shirk* since God, being supreme, has all the powers and attribute of supremacy possessed by Him alone and secondly, believing that the true and final interpretation of the Qur'ān can never be exactly achieved because the true Divine meaning can only be known to the God.

She identifies two common issues in the feminist interpretations. Firstly, the claim of gender differences is not clearly found in their arguments if the both gender (male and female) has any difference physically or psychologically but they claim perfect equality without clarifying natural differences. Secondly, certain verses are very crystal clear and hence cannot be interpreted differently from the traditional exegeses. The verse (IV:34) uses the word *daraba* which clearly means 'to beat' thereby giving permission to husbands to hit their wives in severe circumstances. Thus, it clearly shows the male control and sadly refuses the apologetic explanations of the feminist.

Hidayatullah however concludes that to address the questions about gender equality and injustices in the Qur'ān is rather a difficult task and sometimes it causes a threat to one's faith but consequently it can also lead to finding new possibilities of interpreting the Qur'ān.

CONCLUSION

No feminist Muslim scholars have denied the Divine nature of Qur'ān, but to them, the conventional interpretations of the Qur'ān seem to be responsible for the misogynistic and patriarchal understandings. The methodology of approaching the text is also a major factor in employing the process of interpretation which can be termed as hermeneutical approach to get a better understanding of the Divine intent. Though, these female scholars speak about social justice in a more feminist point of view. But their assertion is a point of reflection that the Qur'ān was a catalyst for changes in political, social, spiritual and intellectual lives of the pagan Arabs. Similarly the Qur'ān can also be a catalyst for change in the present times of Muslims and Non-Muslims if understood away from the presuppositions and presumed notions of some traditional interpreters and commentators.

However, feminists' interpretations seem to be an apologetic attempt made to reinterpret the verses showing male control and command. Their interpretation more focuses on highlighting historical context and tradition of that age which differs with the contemporary era. However, interpretation may incorporate changed circumstances of various ages but essence and core of Qur'ānic text should not be compromised from its real intents. Moreover, the Arabic words fail to support the feminist interpretation as it deviates from its original meaning to a distorted indefinite meaning. The feminists' claim that traditional explanation of the verses

has been inflicted with male dominant society of that age does not hold true as the holy prophet (ﷺ) has explained the issue by his moral precepts and practices in that age itself. There is no denying to the fact that the practice adopted by the Prophet Muḥammad (ﷺ) was meant to establish justice to the both genders. However, there is a pressing need to explore the major causes and find solution to the existing issues related to gender-inequalities and injustices prevailing in the society. The modern concept of gender-equality to be analysed in the light of Qur'ānic texts and authentic *ḥadīths* rather resorting to go for apologetic interpretation of canonical texts by accepting the modern concept of gender-equality in toto. Hence, in view of the changing circumstances of present world, the solution must be explored in the light of canonical text and precepts and practices of the holy prophet (ﷺ) reported authentically without compromising the canonical textual meanings.

The flexibility of the message of the Qur'ān has been reflected in the interpretation ability of the scholars to faithfully represent its text in accordance with the milieu of their respective times. Hence, under new approach, modern scholars have also tried to attempt in this respect. However, it is matter of investigation as how far their interpretation has digressed from intent of Qur'ānic text without corrupting it. As a matter of *ijtihād*, there is possibility of committing mistake or reaching correctness in their interpretation.

Qur'ān as an eternal Divine book is universal and timeless. Hence, there is a need of continuous interpretation for the meaning of Qur'ānic texts in contemporary context and situations with the analysis of the past ones. All the works of *tafsīr bir-rā'y* are attempts of the Human mind which termed as *ijtihād i.e.* one's exertion and strive to reach to the best understanding keeping in mind the best interest of the people and the Divine Intent. There is always room to gain new insight and depth in understanding by using our intellects and reasoning. The oft-repeated call of the Qur'ān to the human being is to use human intellect and thinking to find the answers and understand the universe towards the realization of the creator.

Since establishing a discrimination free socially just society can be achieved through Divine rulings derived from the Qur'ān. Hence, understanding of the Qur'ān without considering it a historical text should be made in space and time and should not be interpreted outside the context and spirit.

Notes And References

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2. Abdullah Yusuf Ali, *The Holy Qur'ān* – English translation (2010)
3. Amina Wadud (born in 1952) is an American Muslim woman with a progressive focus on *Qur'ān* exegesis (interpretation of the holy text). Her research specialities include gender and *Qur'ānic* studies. Her major works include: *Qur'ān and Woman: Rereading the Sacred Text from a Woman's Perspective*; *Inside the Gender Jihad: Women's Reform in Islam*. However she has been heavily criticized by people for her outspoken progressive views and alleged to propagate the ideology which doesn't conform with established principles of Islamic teachings. She also courted controversy by embarking on delivering a Friday sermon and leading the mixed prayer.
4. See Amina Wadud. *Qur'ān and Women*(1999)
5. The Qur'ān, vol. IV, v. 34.
6. A disorder between married couple (Amina Wadud & Syed Qutb); The term *nushuz* has been applied to both men and women in the Qur'ān. When it is applied to the wife it is in regard to the husband. Many believe it implies a rebellion, disloyalty, or disobedience to the husband. It cannot explicitly mean this because *nushuz* is used in the Qur'ān regarding both men and women. Wadud, Amina (1999).
7. See Wadud (1999).
8. See Wadud Amina. *Inside the Gender Jihad* (2007)
9. Asma Barlas (born in 1950), is a Pakistani-American writer and academic. Her specialties include comparative and international politics, Islam and Qur'ānic hermeneutics, and women's studies. She criticized patriarchal mode of Qur'ānic interpretation in her book: *Believing Women*” in *Islam: Unreading Patriarchal Interpretations of the Qur'ān*.
10. Smith, Jane I, p. 481. (Hartford Seminary). “Believing Women” in *Islam. Unreading Patriarchal Interpretations of the Qur'ān.*” (Book Review). *The Muslim World*, Fall, 2002, vol. XCII, pp. 3-4, 481-483. H.W. Wilson WN: 0228801584012. “The argument of her book, however, which is to refute the claim that the Qur'ān in any way supports patriarchy, is based on her insistence that contemporary Muslims must take responsibility for the recovery of the true and proper meaning of the sacred text. That Muslims have not determined criteria for generating a “textually legitimate reading of the Qur'ān” she identifies as both a hermeneutical and theological failure. “https://en.wikipedia.org/wiki/%22Believing_Women%22_in_Islam#cite_ref-Smithp481_1-1”
11. See *Gender and Equality in Muslim Family Law*, (2014), p. 241.
12. See Barlas, “*Believing Women*” in *Islam: Unreading Patriarchal Interpretations of the Qur'ān* (2002)
13. See Riyani, Irma & Ecep. *God is Beyond Sex/Gender* (2017)
14. “The believers, men and women, are Auliya’ (helpers, supporters, friends, protectors) of one another...” (The Qur'ān: vol. XI, v. 71).

15. Fatema Mernissi (born in 1940) was a Muslim feminist writer and sociologist whose works are concerned with analysis of historical development of Islamic thought and its modern manifestation. Hence, her works are focused on women and Islam from a contemporary as well as from a historical perspective. Her major contribution include: *Islam and Democracy, The Veil And The Male Elite: A Feminist Interpretation Of Women's Rights In Islam, Women's Rebellion & Islamic Memory, Beyond the Veil: Male-Female Dynami in Muslim Society, Women and Islam: An Historical and Theological Enquiry*.
16. See Mernissi Fatema. *The Veil and the Male Elite* (1991).
17. See KOC. *Fatima Mernissi and Amina Wadud* (2016).
18. *Ibid*.
19. *Ibid*, Mernissi 1991, p. 184.
20. See Mernissi (1991).
21. Aysha A. Hidayatullah is a professor at the Department of Theology and Religious Studies, the University of San Francisco, where she teaches courses on Islam, gender, and race. She has done a comprehensive analysis of contemporary feminist interpretations of the Qur'ān developed since the late twentieth century. She argues that their interpretations rely on claims about feminist justice that are not fully supported by the text and hence there is a need of a major revision to their exegetical foundations.
22. See Hidayatullah Ayesha. *Feminist Edges of the Qur'ān* (2014).

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