



RECONSIDERING AMINA WADUD'S QUR'ANIC HERMENEUTICS: AN EPISTEMOLOGICAL AND PHILOSOPHICAL ANALYSIS FROM THE PERSPECTIVE OF ISLAMIC KNOWLEDGE

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Abstract

The emergence of feminist approaches to Qur'anic interpretation has generated significant debates concerning the epistemological foundations and normative boundaries of Islamic knowledge. Among these approaches, Amina Wadud's Qur'anic hermeneutics seeks to reinterpret gender relations in Islam through a contextual and egalitarian reading of the Qur'an. This study examines the philosophical and epistemological implications of Wadud's hermeneutical approach from the perspective of Islamic knowledge, particularly in relation to *'aqidah*, *uṣūl al-fiqh*, and Islamic legal thought. Using a qualitative library—research method, the study critically analyzes Wadud's major works alongside classical and contemporary literature on Qur'anic hermeneutics, Islamic epistemology, theology, and jurisprudence through a normative—philosophical approach. The novelty of this study lies in examining Wadud's hermeneutics not merely as a method of gender interpretation, but as an epistemological project that potentially reconfigures the relationship between revelation, reason, human agency, and normative authority. The analysis finds that Wadud's contextual hermeneutics prioritizes historical context, human agency, and gender equality in ways that may generate tensions with established Islamic epistemological principles concerning revelation, divine authority, and the normative status of Qur'anic injunctions. These tensions indicate the need for a critical epistemological framework when employing contemporary hermeneutical methods in Islamic thought.

Abstrak

Munculnya pendekatan feminis dalam penafsiran Al-Qur'an telah memunculkan perdebatan penting mengenai landasan epistemologis dan batas-batas normatif keilmuan Islam. Salah satu pendekatan tersebut dikembangkan oleh Amina Wadud melalui hermeneutika Al-Qur'an yang berupaya menafsirkan kembali relasi gender dalam Islam melalui pembacaan kontekstual dan egaliter terhadap Al-Qur'an. Penelitian ini mengkaji implikasi filosofis dan epistemologis hermeneutika Wadud dari perspektif keilmuan Islam, khususnya dalam kaitannya dengan *aqidah*, *uṣūl al-fiqh*, dan pemikiran hukum Islam. Penelitian menggunakan metode studi kepustakaan dengan pendekatan normatif-filosofis melalui analisis kritis terhadap karya-karya utama Wadud serta literatur klasik dan kontemporer mengenai hermeneutika Al-Qur'an, epistemologi Islam, teologi, dan fikih. Kebaruan penelitian ini terletak pada analisis terhadap hermeneutika Wadud bukan semata-mata sebagai metode penafsiran gender, melainkan sebagai proyek epistemologis yang berpotensi mengonstruksi ulang relasi antara wahyu, akal, agensi manusia, dan otoritas normatif. Hasil penelitian menunjukkan bahwa hermeneutika kontekstual Wadud memberikan penekanan kuat pada konteks historis, agensi manusia, dan kesetaraan gender yang berpotensi menimbulkan ketegangan dengan prinsip-prinsip epistemologi Islam mengenai otoritas wahyu dan kedudukan normatif ketentuan Al-Qur'an. Temuan ini menunjukkan pentingnya kerangka epistemologis kritis dalam penggunaan metode hermeneutika kontemporer dalam pemikiran Islam.



INTRODUCTION

The word hermeneutic is derived from the verb of an Old Greek "*Hermeneuein*", which means "to interpret", interpreting something into words. Since the 1670s, hermeneutics or "*Hermeneutikos*" (Greek) has been Latinized to become "*Hermeneutikos*" and then absorbed in English into "hermeneutic" which means "of or for interpreting". As an adjective that cannot be separated from the interpreter "*Hermeneutes*", it refers to Hermes in Greek mythology. Today, "Hermeneutics" refers to the discipline of interpretive methods from ancient Greece used to understand, translate, and interpret the "text" of a Greek god and other things considered foreign, distant, and unclear (Agrey, 2014; Harper, 2022). The scientific method is used to describe textual material in ways that are more meaningful, transparent, close, and understandable by humans, based on their "New" understanding and perspective. For that reason, imagination to engage in dialogue with God, or with another object through their text, in the interpreter's mind, dialogical analysis, interpretation of the interpreter, and so on are critical in hermeneutics (Busacchi, Nieddu, & Michel, 2022; Hidayat, 1996). Where, in its development, it has been used by adherents of Judaism to interpret the Torah to become the Talmud (Lehmhaus, 2015). By Christians, then, it is also used to interpret the Old Testament and New Testament (the Bible) to change the content and substance of their Holy Book (Agrey, 2014; Husaini & Husni, 2015). As in the Bible, the Indonesian translation says the pig is haram, and after several years (two decades), it becomes a wild boar, which is haram ("Alkitab," 2022).

For some people or specific audiences. Hermeneutics is a theory, a method, as well as an epistemological aspect that is promising and tantalising (Agrey, 2014; Busacchi et al., 2022). On the other side, it provides insight and philosophical information with its value or meaning when or from the occurrence of an interpretive process, because it theorises and opens a series of procedures and knowledge from the occurrence of an interpretation. Practical in learning and using it too (Busacchi et al., 2022). It can be used for all forms of textual records, whether agreements, letters, academic manuscripts, scientific works, laws, even scriptures, and so on (Agrey, 2014; Husaini & Husni, 2015). It is more inclusive, dynamic, and flexible. It can be used by everyone with their "ego" without being limited by specific scientific standards, because it seems as if a hermeneutic user is an intellectual, a scientist (Junglos, 2019). It can be used as an instrument to track a track record or re-validate to test an interpretation or almost everything (Majkowski, 2017), and it is often used to update and revive text values that are considered obsolete to be up to date in the interpreter's version (Agrey, 2014; Busacchi et al., 2022).

In fact, it is an easy method for everyone to interpret a text using hermeneutics. It can be used against sacred texts to make them no more sacred, as a basis for legitimacy for specific purposes, by certain individuals or groups of understanding. Because a text is considered to be interpreted based on experience, language analysis, history, and/or contemporary contextual conditions as desired and understood by the interpreter (Agrey, 2014; Majkowski, 2017). Seeing the potential of abuse and delusion for the use of this method inclusively by everyone, hermeneutics is widely used by feminist circles as an instrument that drives their analytical thinking to deconstruct, change, or reform something. For example, what Wadud did to Islam, by deconstructing Islam and its sharia enacted divinely by *Shāri'* or Allah himself, such as Wadud's thought to eliminate the submission and obedience element from her new meaning of Islam, by implicitly highlighting freedom of choice and free will elements, as will be analysed further (Wadud, 1999, 2006), which is problematic from the perspective of *'ilm tafsir* to *fiqh*.

Rather than Yusuf and Mardan article, which analysed the Qur'anic hermeneutics approach to gender equality in Wadud's view (Yusuf, Baharuddin, & Mardan, 2020); or Zulpana and Maulana, which only analyse Wadud's interpretation of the Qur'an Surah An – Nisa' verse 34 (Zulpana, Hamnah, & Maulana, 2024); or Irsyadunnas, which analysed the Wadud's interpretation on the gender verses in the perspective of Gadamer's hermeneutics;(Irsyadunnas, 2015) Zenrif and Bachri, which criticized Amina Wadud's thought in the issue of inheritance only (Zenrif & Bachri, 2023); or Muttaqin which specialize the analysis on the feminist thought of Amina Wadud (Muttaqin, 2020). This philosophical and critical study aimed to explain the philosophical problems of thought from Islamic knowledge perspectives due to the use of Wadud's hermeneutics of the Qur'an. By explaining how hermeneutics as a method of interpretation by Wadud, an aspect of her epistemology, in the beginning, can be influenced and developed as a method of thought, ultimately leading to Amina Wadud's deconstructive thought. The explanation will be obtained through two research problems below, namely what kind of hermeneutics does Wadud use to interpret the Word of Allah? And what are the philosophical problems from the hermeneutical use of the Qur'an by Amina Wadud in the Islamic Knowledge perspective?.

This study employs a qualitative library research design to describe and critically analyze relevant documentary sources concerning Amina Wadud's use of Qur'anic hermeneutics. The analysis is conducted through a normative – philosophical approach grounded in Islamic disciplines, particularly *'ilm al-tafsīr*, *uṣūl al-fiqh*, and *fiqh*. From this perspective, the study seeks to identify the specific hermeneutical framework employed by Wadud and examine the philosophical problems that emerge from its application to sacred texts, particularly in relation to the ontological, epistemological, and axiological foundations of Islamic knowledge. The study further investigates whether and to what extent Wadud's hermeneutical assumptions are compatible with the principles governing the interpretation of the Qur'an and the Sunnah within the Islamic scholarly tradition. By critically examining these epistemological and methodological tensions, this research contributes to a more nuanced understanding of the limits and possibilities of contemporary hermeneutics in Islamic thought. It also provides a critical framework for Muslim scholars and researchers to assess the implications of adopting modern hermeneutical approaches when interpreting Islamic theological and legal doctrines derived from the Qur'an and the Sunnah.

A GLANCE ABOUT AMINA WADUD'S BACKGROUND

Under the background and Amina Wadud's confession. Claiming to inherit a religious nature, the assumption of the meaning of fair means equal (absolutely), the spirit of anti – discrimination, and the perception of religious feminism from her father, a church servant.(Wadud, 2006) Wadud, who claims to have converted to Islam in 1972 because of her education and intellectual intelligence,(Wadud, 2006) not God's guidance. As a convert, she had learned the basics of Islam self – taught non – formally through any books in various mosque libraries until she studied at a certain tarekat (Wadud, 2006). Then, before trying to reform (sharia) Islam through her new interpretation and theology, she had studied Islam at the University of Michigan for a Master Near East studies (graduated 1982) and a doctorate in Islamic and Arabic studies (graduated 1988) (Amaliatulwalidain, 2015; Irsyadunnas, 2015; Wadud, 2006, 2007).

Not just because of her academic anxiety to see hegemony and the consequences of patriarchal interpretation. Her gender jihad movement is the accumulation and

crystallisation of various things, ranging from her life experiences, the influence of thoughts from several movements such as the "second – wave feminist movement", the intellectual figure of the lesbian feminist Audre Lorde, to the most important of which is her ego (Wadud, 2006). After more than 30 years of studying and practising Islam, especially as a *murshid* of a certain tarekat, he feels it is more than the Prophet Peace Be Upon Him (PBUH) to struggle for her Islamic feminism. (Wadud, 2006) For those reasons and backgrounds, under her belief as a feminist, she chose the path of religious feminism to support her gender jihad using hermeneutics. Her book "Inside the gender jihad" presents her historiography and evidence, the result of decades of empirical research. Based on various new reinterpretations of the meanings of Islam, tauhid, caliph, etc., to serve as a new paradigm for reforming and creating her Islamic worldview, distinct from the teachings of the Prophet PBUH. Her gender reform aims to make women humanised – equal to men in the family, religious, social, economic, and political realms in a deviant way (Wadud, 2006).

According to Wadud's confession in her book, "Inside the Gender Jihad," researchers have analyzed this in other research. Wadud's thought and movement in gender jihad were influenced by the thought pattern of Critical Legal Studies (CLS) and feminist legal culture amid several anti – discrimination and feminist movements in the common law culture. Its also a kind of crystalisation and though synthesis, wich come from a combination of several Western, Jewish and Islamic figures, such as Sufi figures (Rabi'ah Al – Adawiyyah), Western liberal figures and anti – discrimination movement (Martin Luther King Jr.), Western Chistian figures (Paul Tillich), Western secular Jewish philosophers (Martin Buber), Western Lesbian feminist political figures (Audre Lorde), to hermeneutic figures in Islam such as Fazlur Rahman, ect., in one thought (Rusydianta, 2026; Wadud, 2006). So, maybe we will not be surprised why her legal thought in Islam is problematic, but it will be clear to every Muslim about the danger from the use of hermeneutics in the nas interpretation with a deviant Islamic legal thought from several crystallisations and thought syntheses, which is not appropriate with Islamic thought based on the Islamic knowledges.

KINDS OF HERMENEUTICS USED BY WADUD

Viewed as new and considered enlightening, it can be used to bring the values of the Qur'an (Kitab) to life in the current context, in accordance with the latest human understanding and views. Muslim intellectual figures widely use hermeneutics to interpret the texts "nas" of the Book of Allah, including Wadud. The meaning of the text or nas here, in accordance with the meaning of the KBBI, is words or sentences from the Qur'an or Sunnah which are used as a guide in ruling or the basis for deciding problems (Tim Penyusun, 2023).

Although its term in the *uṣūl fiqh*, certain schools (the Hanafi School) are more than in the KBBI term. In contrast to "*ẓāhirī*", in the Hanafi School, the meaning of nas is actually a proposition that requires further explanation to show it is a particular law (As – Sulamo, 2005). While in certain schools it is the opposite, "*naṣ*" is a word which by itself functions to show its meaning (certain laws) without the need for further explanation to be interpreted differently, as Allah says, "*Aḥalla Allahu al-Bai'a wa ḥarrama ar-ribā*" (Allah justifies buying and selling and forbids usury). Furthermore, although the term nas should not be interpreted absolutely as *ẓāhiriyyah* only.

The differences or similarities between the meanings of nas and *ẓāhir* are due to linguistic issues (language problems). (An – Namlah, 2000) In contrast, in the discipline of

Islamic scholarship, there is its own knowledge for interpreting the sacred scriptures, namely the science of prophetic interpretation, "*at-tafsīr an-nabawī*" (prophetic interpretation). Where in the method to the results of its interpretation as taught by the Prophet PBUH, it must be in accordance with various *naqli* or other texts, which every argument must keep out the results of the interpretation from the personal opinion or perspective of the exegete's mind. (As – Suyūṭī, 1394) Because in the belief of Muslims, the Qur'an is *kalāmullah* (the word of Allah – a revelation), which among other things, descended through the intermediary of trusted Angels, into the heart of the Prophet Muhammad PBUH in Arabic pronunciation with various exact meanings, to serve as evidence and proof for PBUH as His messenger, as a fundamental law – *dustur* – and guidance from Him, and reading it is worship, which starts from *Surah Al-Fātiḥah* to *Surah an-Nās*, which is narrated *mutawatir* from generation to generation and always preserved by Allah without any changes or deviation, pure as the last revelation, (Khalaf, n.d.) is not a humans creation and although its has wrote since the prophet live, is not just a human textual record (Al – A'zami, 2003). Thereby, based on the *uṣūl al-fiqh* and '*ulūm al-Qur'ān* view, what Wadud did is a deviation from the Islamic views believed by the *Ahlu Sunnah* majority.

Nevertheless, as she admits in the book "Inside the gender jihad", explicitly, that Fazlur Rahman's thoughts inspired her (Wadud, 2006). Fazlur Rahman is an Islamic intellectual who was born in Pakistan, received a formal education up to a Master's in Pakistan. He did his doctorate at Oxford University. He is a figure of neo – modernism in Islam who, in 1964, was appointed a member of the Advisory Council of Islamic Ideology of Pakistan. Often synonymous with various controversies, the climax came in September 1967, when the journal *Fikr – o – Nazar* published the first two chapters of his work, *Islam*, which discussed Muhammad and the Qur'an. In two chapters of his work, he states that the Qur'an as a whole is the Word of Allah. However, in the usual sense, the Qur'an is also entirely the words and minds of Muhammad. As a result of his statement, *al-Bayyināt* and other conservative journals accused Fazlur Rahman of being a deviant from the Quran (people who do not believe in the Qur'an) (Rahman, 1994; Zaprul Khan, 2017).

Starting from the Fazlur Rahman Scholarship, when she was inspired to start reinterpreting some meanings in the Qur'an using hermeneutics to support her gender jihad movement,

"... In my earliest research, Fazlur Rahman's scholarship inspired me to consider terms and their relationships to a Qur'anic worldview. He maintains that "There is no doubt that a central aim of the Qur'an is to establish a viable social order on earth that will be just and ethically based." Later, I would use these terms in transforming and reconstructing an understanding of human nature in Islam" (Wadud, 2006).

Regarding Fazlur Rahman's hermeneutics. Zaprul Khan explained it almost the same as the general hermeneutic theory. Fazlur Rahman's hermeneutics, among other things, only makes a difference in terms of its use, which is used for the Qur'an and/or Sunnah, is offered as part of the problem – solving process of Muslims, and is limited explicitly to generalizing universal principles in Islam, namely for the social sphere, especially the *ahkam* verse. As quoted by Zaprul Khan from the expression of Fazlur Rahman in his book "Islam and Modernity", or "Interpreting from the present situation to Qur'anic times, then back to the present." He initiated a new method of interpreting the Qur'an, using hermeneutics. In his initiation, he offered a "Double movement" in the hermeneutic interpretation of the Qur'an.

It is called a double movement because an interpreter must engage in dialogue between two situations: the situation in which the Qur'anic text was revealed and for then the two of them are reunited, and they seem to have a dialectic in the interpreter's imagination to be reinterpreted again to the present era by the interpreter. To turn on the value of Qur'anic time contextually according to the interpreter's period. The first movement (Qur'anic times) is based on the deviant assumption, advanced by Fazlur Rahman, that the Qur'an is a divine response, formulated in the mind of the Prophet Muhammad, to the Arab social – moral situation at the time of the Prophet. The first movement aims to derive universal values from the Qur'an that are considered ideal and meaningful. The first movement consists of two steps: first, people must understand the text's meaning by examining the historical situation or problem it addressed (that makes the text the answer to the problem); and second, the interpreter must generalize the specific answer and state it as a statement that has values and general moral – social goals.

This universal value can be "extracted" from specific verses, along with their socio – historical backgrounds and legal rationales. During this process, attention must be paid to the value of the Qur'an's teachings as a whole. For this reason, it is hoped that every specific meaning understood, every law stated, and every goal formulated will be coherent with the others. Then proceed to the second movement back to the present, namely returning to the present context, where the results of the first movement (interpretation of universal values) are used to adapt to the context of the current situation to be compatible with the needs of contemporary society, to revive the universal value of the Qur'an for the present. In this second process, the teachings of a general nature have to be embodied in a concrete socio – historical context in recent times. Departing from "From the present situation", it should be noted that the thing that underlies the second movement is the interpreter's pre – understanding of the latest state, where the interpreter is required to comprehensively examine the current contemporary situation in the context of social, cultural, economic, and political norms, values, institutions, etc.

Both the pre – understanding and the second movement require careful study of the current situation and analysis of its various components. So that, in the end, it can assess the current situation, adjust the current condition as necessary, and determine new priorities for living and implementing the values of the Qur'an. Through the dual movement theory, Fazlur Rahman seeks to understand the reasons the Qur'an provides and to derive legal principles and general provisions. Fazlur Rahman's concept of reinterpretation is not tied to mere textual expressions, but instead to a substantial value according to the interpreter's current conditions and assumptions. Interpreter's current situation (Zaprul Khan, 2017), which the deviant conceptual thought and methods within are making the truth of the Qur'anic values as *sein* (corresponding truth) not *sollen* anymore, as Wadud did (Wadud, 2006).

Through her confession and comparing with Fazlur Rahman's hermeneutics explained by Zaprul Khan before, as it seems, Wadud explained she only used Fazlur Rahman's hermeneutics (Wadud, 2006) because she was interested in reviving the values of the Qur'an based on her actual context views (feminism) (Wadud, 2006) either through the double movement if it is related to the *ahkam* verse, or only using logical causality semantic reasoning – *non-double movement* if it is related to the *kauniyyah* verse, or metaphysics (God, Angels), etc., where language is paramount, regarding why language in Fazlur Rahman's hermeneutics is critical. It is because language is the primary means of conveying the Qur'an.

The text of the Qur'an is formed based on the language system (Arabic). Language, besides being subject to the prevailing cultural system and context, also has limitations

in expressing God's ideas, considering that language itself is made up of silent letters, while the letters are limited. However, according to the hermeneutical assumption, God "must" borrow – use the medium of language to convey His messages to humans. Because, actually, there is nothing that we can understand outside the text. In other words, there is no reality that we can understand or think about outside of language signs. Moreover, without language, a commentator can get stuck in the text, unable to capture the spirit – values behind it, which will tend to narrow the meaning of the text or the Qur'an itself. It is where contextualization is important according to hermeneutics (Zaprul Khan, 2017). In addition, as explained by Zaprul Khan, the weaknesses of Fazlur Rahman's hermeneutics, among others, are that it is not effective for metaphysical, *kauniyyah* – natural, etc. However, it must be understood that the double movement hermeneutic method is only effective in applying legal texts, not metaphysical verses. When studying verses on metaphysical matters, such as the concepts of God, angels, and so on, Rahman does not employ double movement hermeneutics. Instead he employs the thematic method, with the principle of logical – synthesis analysis, in which the verses are understood through it. Intellectual property, and then look for the logical relationship. In interpreting this type of verse, Rahman tends to ignore the chronology of the revelation of the verse (Zaprul Khan, 2017).

According to the weaknesses of Fazlur Rahman's hermeneutics, which are not effective for metaphysical verses, *kauniyyah*, and so on. The problem with Wadud's hermeneutic style lies in her inconsistency, incompetence, and lack of scientific integrity. As recognized by Wadud herself. In her reinterpretation, she admits to using Fazlur Rahman's hermeneutics. However, when compared with Fazlur Rahman's hermeneutics, as previously described by Zaprul Khan. Suppose the analysis and explanation in Wadud's books are critically examined and compared with the methods or series. Wadud was inconsistent and did not fully apply Fazlur Rahman's hermeneutics properly. Because often hermeneutical interpretation tends to be classified as feminist hermeneutics, her interpretation is often limited to taking the apparent meaning or even does not hesitate to superficialize the meaning (denying other authentic opinions, even denying other authentic texts), covering up the facts and contextuality of a proposition that actually denies meaningful values, etc.

These various things seem to be done for no other reason than to make her new interpretation pro – feminist, as in her various reinterpretations of Islam, tauhid, caliph, etc. In addition, because sometimes she also uses conventional interpretation, namely the *tafsir al-hawadits bi al-kitab, tafsir kitab bi kitab, tafsir kitab bi ra'yi an-nas*, and *tafsir kitab bi sunah 'ala fahmi Wadud*, but based on Wadud's knowledge and understanding, which is contradictory to other divine texts. Because it is always based on feminism, which legalized the prohibited behavior and acts in Islam (Wadud, 2006). Then, after carefully analysing the use of the hermeneutic method and its results. The hermeneutics that she uses is very thick with the characteristics of feminist hermeneutics, which do not align with Fazlur Rahman's hermeneutics. Several features or elements of feminist hermeneutics that are identical and thick in Wadud's reinterpretation include:

- 1) Her interpretation is always based on the assumption that women are fully human, like men, and always emphasises that women must also be treated as whole human beings, equal to men (Wadud, 2006);
- 2) The interpretation and justification must always be based on the experience or point of view of women alone, and reject interpretations outside of oneself (Wadud, 2006);
- 3) The substance of its interpretation is always based on the notion of feminism, which

is always aimed at forming feminist awareness, demands to treat women the same as men, pro – lesbianism, pro – homosexual, etc (Wadud, 2006);

- 4) The interpretation must always be based on the principle of suspicion of the patriarchal interpretation, and the patriarchal interpretation is not considered "God's Word" for current conditions (Wadud, 2006);
- 5) Rather than just criticising the patriarchal interpretation, its interpretation must continually evaluate more (reform, reconstruction, or deconstruction) (Wadud, 2006);
- 6) Any texts that perpetuate or ratify the patriarchal structure must be changed or reformed in line with the ideology of feminism, according to the latest developments (subjective) (Wadud, 2006); and
- 7) Almost always involve and include non – Islamic concepts and non – Islamic values in every interpretation, such as from liberal Jewish Martin Buber, Christian thinker Paul Tillich, and the lesbian feminist Audre Lorde (Wadud, 2006).

All of the characteristics based on her books, "Inside the gender jihad" above, are all the same as in accordance with the features of feminist hermeneutics expressed by A. Husaini and R. Husni (Husaini & Husni, 2015; Wadud, 2006). So, based on the explanation above, it's clear enough that Wadud's hermeneutics is not analogous to Fadlur Rahman's hermeneutics. Even based on Wadud's confession, Fadlur Rahman's hermeneutics is her basis method and the method of hermeneutics in the beginning, but through her feminist thought, motifs, and movement, which coloured her hermeneutics as identified above, make Wadud's hermeneutics of the Qur'an is more closely aligned to the feminist hermeneutics than Fadlur Rahman's hermeneutics.

SEVERAL PHILOSOPHICAL PROBLEMS FROM THE HERMENEUTICAL USE BY WADUD IN ISLAMIC KNOWLEDGE'S PERSPECTIVE

Suppose her hermeneutics and the results of hermeneutical interpretation are examined again, deeply and philosophically. In the analysis, as explained, the results are often limited to taking the meaning of *zāhir* or even to superficializing it (denying other authentic opinions, even denying other authentic texts), covering up the facts and contextuality of a proposition that negates meaningful values, etc. These things are done for the sake of subjective opinions, personal interests (ego), and her feminist paradigm, so that they are nothing but done to support a reinterpretation or new interpretation that is pro – feminist, as in her various reinterpretations of Islam, which she changed and made shallow, so that her pro – feminist movement changed sharia under the wishes and understanding of feminism. Reluctantly, the meaning of Islam supports patriarchy. Through Wadud's feminist hermeneutics, Wadud reinterprets Islam as "Engaged surrender", namely surrender but without any element of obedience or submission to God's provisions in the *nas* of the *Shāri'* (Allah). So, in her new Islamic worldview, everyone is free to interpret, understand, revise, and update the text according to their own wishes and understanding (feminism) without any relation to divine law, as in PBUH Islamic law. Then, by this thought and the new interpretations, ideologically, Wadud's new meaning of Islam, intended to be appropriate with her gender jihad movement, can accommodate feminism and comply with the wishes of feminists in Islam (changing Allah's sharia) (Wadud, 2006).

Based on Wadud's use of feminist – hermeneutics, the *tafsir al-ḥawādits bi al-kitāb*, *tafsir al-kitāb* by people's opinions, and *tafsir al-kitāb* by Sunnah under her basic understanding, where the understanding is contradictory and deviant from other sacred

texts. Indeed, the results of her own interpretation are not coherent with other texts, and so on. In her reinterpretation of metaphysical verses, she relies solely on logical causality and semantic reasoning. Many of her interpretations of the caliphate, *tauhid*, and Islam are inconsistent and contradictory to other scriptures and the Sunnah. Especially her reinterpretation of the meaning of *tauhid*, which tends to understand "*wiḥdatul wujūd*" – the unity of God with creatures "*ilhād*" because the essence of creatures is "*fana*" illusions, and so on. That is according to Wadud's quote, "God is not only one", and is inseparable from His creatures, or her means the oneness of God is reflected together with His creatures. God is not only one because every creature is a manifestation of God, so that, in essence God himself is, regarding the imperfections of nature and man.

Wadud argues that with these imperfections, God acts through all of His creation to bring peace and harmony in unity. In Wadud's view and belief, various material physical forms, as well as the dichotomy and separation between God and His creatures, are only illusions. Because in the view of Wadud, Allah is one, and with true surrender of the servant to Him, all are united with Allah. With this reinterpretation of the meaning of *tauhid* (monotheism). Wadud tries to use her doctrine of monotheism to justify the removal of gender stratification from all levels of social interaction, both in public and private, ritual and political scales, and so on, not only because it means that "I" (women) and "Thou" (men) are the same. However, more than that, because "Thou" and "I" are one unit in the oneness of Allah. (Wadud, 2006) Whereas the understanding of *wiḥdatul wujūd* existence ontologically is not in accordance with the Ahlu Sunnah creed, especially if it is correlated with other texts. How does Wadud explain Surah Al – Qiyamah verses 22 – 23, Allah said, "*The faces (of the believers) on that day will be radiant to their Lord they will see*" (Q.S., 1985), the verses revealed that one day on the Day of Judgment, believers will see God empirically with their own eyes.

Furthermore, how Wadud explained the words of the Prophet PBUH regarding the meaning of "*Ihsān*" in the relationship of worship between the servant and God ",....*You should always worship Allah as if you see Him, if you are not able to see Him, then Allah actually sees you...*" (Al – Bukhbro, 1422; Muslim, n.d.). Where, based on two information from *Shāri'* and His Messenger, believers are outsiders – other creatures outside the Essence of Allah (*Khāliq*)! Wadud's explanation of this question will definitely reveal more heresies, imbalances, and incoherence in Wadud's monotheistic creed! Is she going to use Martin Buber's Triad Scheme "I – Thou" argument any more (Wadud, 2006), like she did when interpreting Surah Al – *Mujadilah*, verse 7, Allah said,

"Have you not noticed that Allah knows what is in the heavens and the earth? There is no secret conversation between three people, except that He is the four of them. And there is not (talk between) five people, but He is the six. And there is not (also) talk between less than that or more, but He is with them wherever they are. Then He will tell them on the Day of Resurrection what they have done. Verily, Allah knows all things"? (Q.S., 1985).

That is because God is the Intermediary and the transcendent restraining component, so it is possible to see the transcendent Essence – the Intermediary? So, where is the essence of the unity of creation and God in the oneness of God, because matter is an illusion, as she believed? Is it only in the feelings and fantasies of Wadud's Sufism as Sufis who adhere to the *ilhād* faith? Or, alternatively, will she use other human theoretical arguments to explain His Oneness? Denying what Allah Himself explains about Himself in the Qur'an and the Sunnah of His Prophet, PBUH? If so, then where is Wadud's faith

in Allah, the Book of Allah and His Messenger? Some of the basic questions above are just a few of the hundreds of questions to prove the contradictions and misguidance of Wadud's monotheistic faith as a result of her deviant interpretation. (Wadud, 2006)

Then, remembering that the Prophet himself, since 14 centuries ago, had warned against the use of reason – the *'aqli* arguments (including hermeneutics) for the interpretation of the *naqli* texts, the PBUH said, "*Whoever says something in the Book of Allah (Al-Qur'an) using his reasoning, even though it hits, then he has made a mistake (made a mistake)*" (Al – Asy'ats, 1430). The words of the Prophet PBUH are not without reason. Theoretically, in the *usul fiqh*, it is explained that there is knowledge in understanding the sacred texts. Where, because it was revealed in Arabic, there are various types of texts, including some that are *qaṭ'i* – absolute, where in the aspect of *dalālatuhā* – proof of evidence that shows the law of something – is divided into *qaṭ'i* propositions that do not require interpretation or *ta'wīl*, because it clearly shows the written meaning (*ẓāhir* means), as in the inheritance verse of the letter an – *Nisā'* verse 12, etc (Khalaf, 1956). For that, what Wadud did with a 2:1 reinterpretation of inheritance rights so that it could become 1:1 using her mind (her feminist – hermeneutical approach) (Wadud, 1999).

This seems logical and reasonable. However, it is wrong and has serious consequences in addition to violating the meaning of the *ẓāhir* – *qaṭ'i* verse in the Book itself. It falls under the category of forbidding what Allah has permitted in His inheritance rules. Apart from being a deviation – making a new law, far different from Allah's sharia *ḥukmullāh* – *ḥudūdullāh* in His Book, carried out by His Messenger. In addition, when compared with the *tafsir bi ar-ra'yi* (reason) in the style of friends of the Prophet PBUH, it is very different. Because with the PUH friends' understanding of the social situation of the Arabs, the previous divine teachings, the strong understanding of the Book and Sunnah (living with the Prophet), as well as a deep mastery of the Arabic language, where in *ẓāhir* or *qaṭ'i lafz* does not need to be interpreted anymore. These various things make the *bi ar-ra'yi* interpretation of the Companions not contradict the Book (sharia) itself, so that it does not fall into error as intended by the PBUH. The new interpretation of Wadud's style, which uses only reason, has changed the authenticity of the *qaṭ'i* verse. So the mistake is that without an authentic *naqli* legal basis, except for the argument of reason, making the new law different and contradicting the old law, which is authentic from His sharia (Až – žahabi, n.d.).

As intended by the previous hadith of Abu Dawud. Theoretically, in the Islamic scientific knowledge and tradition, the interpretation and the way of interpreting (the *'Ilm at-Tafsir*) are closed or full of exclusive things. This knowledge is a doctrinal science that concerns the Sunnah the Prophet taught directly, specifically how to interpret a verse. It is because Allah is the only one who reveals and prescribes, while the Prophet and His messengers are the ones who explain and interpret. (Al – Qattan, 1422) Although not all the verses of the Prophet Muhammad teach interpretation. However, based on His word in Surah An – Nahl verse 44, Allah said, "*With various explanations (miracles) and books. And We have sent down to you the Adh-Dhikr (Reminder - Al-Quran), so that you may explain to mankind what has been revealed to them and so that they may think about it* (Q.S., 1985)" Regarding the *aḥkām* verse, it is different because the Prophet most often explained and taught after it was delivered. For then the companions learned from the Prophet PBUH, as narrated, that the *ṣaḥābah* studied the Qur'an (regarding the verse *al-*

aḥkām) from the Prophet *talaqqi* in a meeting of 10 verses and did not continue the following 10 verses until they knew their knowledge and deeds (Ibnu Hambal, 1421).

Based on prophetic interpretation and the PBUH's method, the PBUH taught directly how the law and deeds of his texts. In addition, as can be seen in every Book of hadith, regarding the history of interpretation. The PBUH taught that a verse must be interpreted with another verse, as he explained the meaning of wrongdoing that causes people not to get security (going to hell) in Surah *Al-An'am* verse 82 with another verse, namely Surah *Luqman* verse 13, that the injustice in question is an act of shirk – polytheist – disbeliever. (Al – Bukhbro, 1422) Or interpret the Qur'an with the hadith of the Prophet PBUH, as intended in the Surah *Al – Fatihah*, regarding the lafaz *Al – Maghḍūb* are Jewish and *Aḍ-ḍāllin* are Christians, explains the prayer verse by giving examples of its movements, and so on. (Az – zahabi, n.d.) So, that the Prophet's interpretation and his method of interpretation, it can be ensured that the results of interpretation do not conflict with *ḥudūdullāh*, do not conflict with God's will, do not conflict with the divine perspective, let alone make new laws (At – Ṭabaro, 2000).

However, if the new methods and science of interpretation contradict, deny all knowledge, methods, information, and/or data from the science of interpretation of the Prophet PBUH. Then, because it prioritises reason and perception over other textual arguments, and it results in their interpretation being contrary to the *ḥudūdullāh* that He revealed in the Book (*Al-Qur'an*) and Sunnah of His Prophet (changing, contradicting, and making the status of new laws). So the hermeneutic user with his new method of interpretation has fallen into error. Moreover, the result of the interpretation by design in a human perspective is due to egocentricity and some false thoughts – mere thoughts, which are nothing but just to justify, even change *ḥudūdullāh* and declare this from – according to – the same as the will of Allah. If so, then the action aimed at changing it (reforming through reinterpretation that violates the *qaṭ'i* argument), is more or less the same as the actions of those whom Allah warned in Surah *Al – Baqarah* verse 79, namely the group of people who change the Book of Allah and say this (changes) from God to take advantage of the changes they wrote (Al – Fairūzabādī, n.d.; At – Ṭabaro, 2000).

Apart from being contrary to various texts and scholarship that cover them, etc. From the point of view of the Prophet's interpretation in Islamic knowledge traditions, several other major mistakes in the use of hermeneutics by hermeneutic user adherents to nas and revealed Islamic text (including Wadud) are as follows:

First, the thick opinions are based on their own (human) ego, feelings, and personal experiences in interpreting a text using the hermeneutic method. So that they generalise their personal subjective opinion to be accepted by everyone in the name of the divine (God). Whereas none other than the result of the interpretation of their intellectual perspective, from the meaning of the text which they changed and recognised as a divine perspective, and it shows, as Wadud believes, that interpretation based on her understanding is the only correct one, and so on (Wadud, 2006);

Second, it is not used to seek the truth pointed out and revealed by God. By denying many *naqli* and scientific arguments that cover it. Hermeneutics is only used to find justification through the interpretation of the egocentric interpreter, and what was explained above is evidence, as Wadud denied every '*ubudiyyah* or *ibadah* in patriarchal patterns, including becoming a wife under husband hegemony and so on (Wadud, 2006);

Third, hermeneutic users are trapped in the assumption that Islam is a socio – cultural product or do not differentiate and cannot properly separate religion and culture, as if

denying the descent of Islam through revelation — Islam as *Dīn al-wahyī* (Ali, 2019) — and God's provisions in it. So, as if or consider Islam, the language of the Qur'an, the Qur'an itself, sharia is an absolute man — made socio — cultural product. As Wadud alleges that sharia is a product made by patriarchal scholars after the Prophet's death (Wadud, 1999, 2006). That is a deviant assumption based on much misunderstanding, because *Shāri'* (Sharia Maker) is Allah, and His sharia is contained in the Qur'an and the Sunnah of His Prophet, PUH (Baderin, 2010; Khalaf, n.d.);

Fourth, consider the *qaṭ'i* text as free play. In the end, making the divine text, which is nothing but revelation, the object of the reconstruction of the mind to produce a new interpretation that is distorted and vain. To be used as a means of group propaganda, certain groups distance people from His guidance, the Qur'an, and the Sunnah of the Prophet or Islam itself, as Wadud did to serve her ego in her feminist paradigm (Wadud, 2006);

Fifth, the most dangerous thing from hermeneutics science and method is its capability to make many versions of Islam that are actually not Allah's *Dīn* or far from the Islamic message of the Prophet Muhammad, PBUH, itself, especially His sharia as *dīn* in Surah *Asy-Syura* verse 13 (Al — Makhzumi, 1989; Al — Qurṭybo, 1384). As a gender jihad, Wadud uses her hermeneutics of feminism directed to be pro with the values of sexual deviation (lesbianism) in Islam. It can be seen in one of the sub — chapters of her book entitled "Toward an Islamic Feminist Theory in Muslim Women's Studies",

"Overwhelmingly, Muslim male academics participate in or agree with this hegemony, because it justifies their own limited efforts to radically interrogate gender as a category of thought in the Islamic Studies areas of the academy, which still privileges them over Muslim women scholars. Lesbian Muslim women will share some commonalities and some distinctions with both non-Muslim lesbians and heterosexual Muslim women" (Wadud, 2006)

Based on some of those big mistakes. Compared to the prophetic interpretation. In interpreting a verse based on the Prophet's interpretation method, many requirements must be carried out by a *mufasssīr*, including: prioritising the *Naqli* and *Āthār* texts compared to the mind, and keeping and minimising personal opinions in interpreting and interpreting the results. In addition, as quoted by Imam as — *Suyūṭi* in the 1130s, Imam *aṭ-Ṭabari* (224H — 310H) warned in his preamble to his commentary of the dangers posed by people like Wadud. The danger of those who try to interpret the texts with a corrupted creed, follow their passions, act out without a scientific basis for the texts and other Islamic knowledge, and the results of interpretation based on their minds are aimed at deceiving humans into falling into falsehood and misguidance (As — *Suyṭo*, 1394).

Naqli's postulate should be a lamp and light for reason, Wadud deviated from it. Texts showing *qaṭ'i* (absolute) or *ẓāhir* (obvious — no interpretation) arguments: she can change her mood as she pleases and demand it, because of her experiences in the past or present. As a result, adherents of hermeneutics who exceed the limit can be considered as adherents of neo Abu Jahal, the ignorant in accepting Islam brought by the Prophet PBUH, ignorant because it is closed off from guidance, as guidance in understanding Islam according to the *millah* (*sharia*) of Muhammad PBUH. It is because she puts forward their ego — lust and rejects the right and authentic divine things. So that the next impact she did not get any Allah guidance. Further impact, she deviated from the straight path taken by the Prophet — the companions — *tabi'in*, and considered her assumptions noble and correct in the name of God. Her heart and hearing are locked and her eyes are closed because she thinks her scientific interpretation and opinion are the only correct one, etc.

So that the Sharia – religion is adapted to her wishes based on her deviant feminist understanding (Wadud, 2006).

Her actions and the like of the previous people also have been preserved by Allah in Surah *Al-Jathiyah*, verse 23, as a warning, Allah said, "*So have you seen a person who takes his lusts as his god and Allah allows him according to His knowledge and Allah has sealed off his hearing and his heart and put a cover over his sight? So, who will guide him after Allah (let him go astray). Then why don't you take a lesson?*" (Q.S., 1985);, namely those who are religious without guidance and light from Allah, Allah locks their hearts and ears to what is right and straight, Allah makes their sight of what is right closed, Allah allows them to think that their misguided knowledge is the only true one, they do not forbid what Allah has forbidden and do not make lawful what Allah has made lawful, and so on. So that they are so misguided, without fear of Allah, in religion they change all things at will – to follow their desires, and through this verse, God is nothing but worshipping, glorifying, glorifying their lusts (Al – Mbturodo, 1426; At – Tabaro, 2000). Then, as *Ibn Qayyim Al-Jauziyyah* explained that there are three types of invalid opinions and thought, including: 1) opinions that contradict the *nas*, usually obtained through interpretation and imitation, where the results (legal opinions) are actually contrary to the *nas*. They are a group known to cause damage to the Islamic religion. 2) talking about religion to know and understand the *nas* and draw legal conclusions. However, it is done with *kharsy* and prejudice "*zanni*," accompanied by *tafrit* and the cutting off of information for their own interests and agenda.

They are a group of ignorants because ignorance towards the *nas* is someone who makes analogies or explains the *nas* only with their reason, without knowledge of them, and concludes only with reason, without being based on an analysis of various other *nas* and *athar*. They are a group that holds thoughts full of falsehood and sin. 3) Opinions and thoughts about *Rabb* (Allah) regarding His nature and Essence are full of false depictions (*ta'til*) and analogies, are just made up, and are full of error. They are a group of *jahmiyyah*, *qadariyyah*, etc. They usually deny Islam and the faith of the Ahlu Sunnah believers. They usually use flawed, inappropriate, and false analogies. Even with their interpretation, they do not hesitate to distort or deny the text or reject the meaning of the *nas* that is at odds with it. As has been explained, Wadud's thoughts and opinions based on her feminist hermeneutics fulfill the three characteristics of vanity thought described by *Ibn Qayyim Al – Jauziyyah* (Al – Jauziyyah, 1411).

CONCLUSION

Based on the discussion above, the researcher found the following: *First*, even according to Wadud's acknowledgement, she used Fazlur Rahman's hermeneutical method and approach; however, based on her interpretation, there is no doubt that Wadud's hermeneutics aligns with a form of feminist hermeneutics. *Second*, several philosophical problems in the use of feminist hermeneutics in interpreting the Qur'an by Wadud are divided into three: 1) Ontological problems, starting from the epistemological aspect. Hermeneutics, as an interpretation method based on various non – Islamic assumptions, is inductive and destructive, error – based, and contrary to Islam. Instead, it makes various ontological aspects of Wadud's religious feminism problematic, misguided, and misleading because the majority of the ontological aspects contradict the ontology of the Qur'an itself and various other ontologies of Islamic scholarship, as well as the new

meaning of Islam and its monotheism; 2) Epistemological problems, hermeneutics that are open and open to the public. If used against the Qur'an by random people, without the competence standard of a *mufasssir*, and the standard method of interpretation of the Prophet. As a fundamentalist feminist, Wadud's epistemological aspect and approach is problematic because her methods are out of sync, many of which are inappropriate, as her ignorance covers, shallows, denies, distorts, and contradicts existing methods and data – subjecting the text to how the version of reason, the human perspective, not to how it corresponds from the perspective of God, to other texts, so that instead of deifying the human perspective with the style of feminism, style A, style B, etc., as if in the name of God. In fact, it contradicts and distances itself from how it is produced and produces a correct understanding under the Islamic guidance of the treatise of Muhammad PBUH, the Qur'an and Sunnah; 3) Axiological problems, starting from epistemological problems. Feminist hermeneutics is more anthropocentric and subjective in nature, and its results change and renew the values of the nas of the Qur'an. In fact, these changes are contrary to the Qur'an's values, which are more theocentric. As a result of reinterpretation through Wadud's feminist hermeneutics, which justifies lesbianism, it is contrary to the values of the Qur'an (divine values), which forbid sexual deviations (lesbians, homosexuals, etc.). Those two findings explain the most important thing: the epistemological aspect and hermeneutical approaches/method, which were acquired and combined with ontological and axiological aspects derived from Western, Jewish and Islamic knowledge and figures, highly producing deviant thought from Islamic knowledge perspectives and thought.

Then, even this research cannot be generalised to all kinds of hermeneutics in producing deviant thought. Although, based on those discussions and conclusions, this research recommends that the Muslim scholar must be aware of hermeneutics, especially feminist hermeneutics and avoid using it to interpret the Qur'an in ways that overreach the Sharia, such as assuming the forbidden is permissible or following the latest hermeneutical interpretation. Its values go beyond the authority and wisdom of God and His Prophetic Sunnah. Based on the discussion above, the researcher found the following: First, even according to Wadud's acknowledgment, she used Fazlur Rahman's hermeneutical method and approach; however, based on her interpretation, there is no doubt that Wadud's hermeneutics aligns with a form of feminist hermeneutics. Second, several philosophical problems in the use of feminist hermeneutics in interpreting the Qur'an by Wadud are divided into three: 1) Ontological problems, starting from the epistemological aspect. Hermeneutics, as an interpretation method based on various non – Islamic assumptions, is inductive and destructive, error – based, and contrary to Islam. Instead, it makes various ontological aspects of Wadud's religious feminism problematic, misguided, and misleading because the majority of the ontological aspects contradict the ontology of the Qur'an itself and various other ontologies of Islamic scholarship, as well as the new meaning of Islam and its monotheism; 2) Epistemological problems, hermeneutics that are open and open to the public. If used against the Qur'an by random people, without the competence standard of a *mufasssir*, and the standard method of interpretation of the Prophet. As a fundamentalist feminist, Wadud's epistemological aspect and approach is problematic because her methods are out of sync, many of which are inappropriate, as her ignorance covers, shallows, denies, distorts, and contradicts existing methods and data – subjecting the text to how the version of reason, the human perspective, not to how it corresponds from the perspective of God, to other texts, so that instead of deifying the human perspective with the style of feminism, style A, style B, etc., as if in the name of God. In fact, it contradicts and distances itself from how it is produced and produces a correct understanding under the Islamic guidance of

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