



Feminist Interpretive Strategies For Religious Texts And The Hazards Of Textual Bias

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Abstract

The Qur'anic text, subject to continuous recitation and interpretation, remains ripe for fresh perspectives that resonate with its core objectives. As the need for contemporary interpretation in line with evolving societal and cultural norms becomes more prominent, Arab women are increasingly turning to this approach, highlighting the enduring challenge of interpretation. Their aim is to transcend traditional exegesis, which historically limited women's active participation and contributions, and instead, to reevaluate the heritage through a modernist lens. The significance of this study lies in its pursuit of uncovering the primary strategies and mechanisms that underlie the feminist hermeneutical approach to religious texts. It will draw comparisons with the predominantly male-dominated interpretive discourse, revealing the fundamental principles and foundations of hermeneutical inquiry. Simultaneously, it will shed light on the risks of gender bias within the interpreter's perspective, emphasizing the consequential impact on the objectivity and gravity of interpretation. In the continuum between complete exclusion and overly elaborate interpretation, striking the right balance is crucial for understanding the semantics and objectives of the text. Here, moderation and temperance in the application of interpretive methods are of utmost importance.

Keywords: Interpretation, Reading, Strategies, Mechanisms, Text, feminist.

1. Introduction

In the context of the developments of the modern age and its advancements, there has been a proliferation of interpretations and reinterpretations of the Quranic text, accompanied by the challenge of interpreting it and its openness to various readings, methodologies, and modern schools of thought influenced by Western philosophies. The interpretive feminist perspective asserts that Islam has honored and elevated the status of women, but societal customs, traditions, environments, and the dominant male authority with its clear bias have deprived women of their rights. Therefore, women today seek to reclaim their position and freedom through the religious text itself. By rejecting the male perspective on their issues, they aim to eliminate the role of men as intermediaries between them and the word of God. As a result, they prefer a direct return to the sources of legislation through feminist

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interpretative readings to deduce the rights of women that have been obscured in their view. This movement believes that the only solution to reclaim their rights and improve their conditions is to resort to the interpretation of the religious discourse.

2. Research Objectives

The contemporary feminist interpretive approach to the religious discourse seeks to achieve the following objectives:

- To uncover the mechanisms of feminist interpretive studies aimed at reading the religious discourse.
- To elucidate the principles and methodological foundations of the interpretive approach.
- To confirm the effectiveness of interpretive reading in exploring the explicit and implicit meanings and structures of the religious text.

3. Significance of the Research

The significance of this study lies in its quest for a new reading and understanding of the religious text that aligns with the developments in contemporary feminist thought and the changing aspects of life around it. It aims to renew the religious discourse and shed light on the strategies employed by contemporary feminist interpretive readings directed towards the religious text, reflecting the uniqueness of feminist interpretation distinct from male-oriented discourse.

4. Research Methodology

The research employs a descriptive-analytical approach to describe the methodology used by women in approaching the religious text and to analyze the results of contemporary feminist interpretive readings of the religious text from a feminist perspective.

5. Research Questions

The present research aims at finding answers to the following research questions:

Has the feminist interpretive approach adhered to the principles of traditional interpretive approaches, or has it developed its own perspective?

How have Arab feminists interpreted the religious texts used by scholars and conservatives against them? Was their interpretive approach objective or biased towards their gender and issues?

To what extent has feminist interpretive discourse enjoyed the freedom to read the sacred texts and the independence to understand their meanings and purposes?

2. The Problem of Interpreting Religious Texts between the Rigidity of Traditional Exegesis and the Openness of Modern Interpretation

The Quranic text is distinguished by its ability to analyze and address human issues, as noted by Nazeer Hamdan: "When the Quran deals with issues of literary, scientific, social, legislative, and intellectual life, it surpasses other writings due to the nature of its treatment, study, and analysis and its miraculous literary style." (Hamdane, 1991; P. 10).

6. The Quranic Text Between Interpretation and Signification

The interpretation and understanding of the Quranic text have been ongoing challenges, particularly in modern Islamic consciousness, which is shaped by the dialectics of Islam and modernity with all its material, social, and scientific advancements. The study of interpreting the religious text poses questions about the reading of the text, the style of reading, its goals, and its mechanisms. According to Muhammad Qarash, "The problem of reading the religious text appears rooted in modern and contemporary Islamic consciousness as the clearest manifestation of the dialectics between Islam and modernity with all its material, social, and scientific achievements." (Qarash, 2018, page 59).

Interpretation is based on the principle of preferring a possible meaning and differs from exegesis in terms of generality and specificity. Exegesis is broader, based on a single aspect of meaning, while interpretation tends to be pluralistic.

The beginning of interpretation in Islamic civilization, according to Muhammad Amara, was with "the beginning of studying the Quran, which is the book of revelation and the source of religion, where interpretation was meant to understand the essence, allowing for later generations to discover what the predecessors hadn't" (Amara, 2006, page 23).

Abdul Fattah Al-Khaldi notes that "scholars, both ancient and modern, have differed in the meaning and types of interpretation, leading to the emergence of different schools, doctrines, and intellectual currents. Some have even included the subject of interpretation in matters of creed" (Al-Khaldi, 1996, page 19).

Hermeneutic studies are based on the idea of the text's independence from its author and intentions, removing the text from any central authority. However, the text may convey something unintended by the author, breaking away from the value system on which it is based. Through interpretation, a new discourse is connected to the text's discourse. Hermeneutics proclaims the death of the author in terms of meanings and intentions, stripping the text of its signification to become the domain of its reader. Its meanings multiply as the readers multiply, without reaching a consensus on a single correct meaning. Thus, one text becomes multiple texts due to the diversity of its readers (Amara, 2006, page 17).

6.1. Approaches to Reading the Quranic Text as Interpretive Starting Point

The Quranic text, due to the diversity of its readings and interpretations, still requires new readings that fulfill its purposes. It cannot be read comprehensively without two integrated readings: one is a synchronous interpretation that takes into account the contextual time in which the verses were revealed (i.e., the reasons for revelation) - meaning considering the circumstances in which the verse was revealed and the prevailing cultures and civilizations. This is done so that we do not move too far from the meaning intended by the text without falling into what is called "historicalization of the text," making it relevant only to that historical period. The other is a progressive, purposive reading that employs interpretation as a method. This reading interprets the Quranic text in the present moment and builds on the results of the first, synchronous reading. It attempts to find correspondences between the text and the contemporary reading era, relying on the meanings of the verses rather than the literal meanings of the words, which may perpetuate the old understanding. Thus, their interpretation in this manner is modern when they reread the text in light of contemporary cultural renewal, considering that the Quranic text is relevant to every era.

The starting point for this reading is traditional exegesis. In the field of interpretation, the textual and contextual structure of the text is reconstructed to align with the social and cultural environment, addressing the superficial and deep structure of the text.

Many scholars agree that old interpretations are almost references for jurisprudence, legislation, and linguistics. They called for modern interpretations that address the Quranic text from a contemporary standpoint, such as

human rights, freedom, and justice, keeping pace with social, cultural, and intellectual developments. Arab women leaned toward this modern style of interpretation and reading, avoiding classical exegesis, which imposed restrictions on women's participation. Thus, the heritage is reinterpreted from a modern perspective that starts with knowledge accumulation and the Islamic heritage that now requires searching for new reading tools without compromising its cognitive and ethical values. However, many rejected this modern approach to the interpretation of the religious text due to its association with secular and liberal Western philosophies. Although Islam does not reject the use of modern advancements and tools, these critics believe that the West has not applied these interpretive theories to their own legislations. Moreover, mainstream Western Christian researchers studying Islamic heritage see these Western interpretive theories as a fashion or a fleeting trend.

The reader still plays the most significant role in applying interpretation, striving for optimal application that concludes the reading process with results that align with the righteous methodology laid out by Islamic jurisprudence. In this method, the Quranic text maintains harmony and consistency with the prophetic text. According to Lafif Fikri Mohammed Al-Joudi, "Just as the nature of the Quranic discourse presents it as a clear expression of itself, it also presents it as a discourse of linguistic communication. Therefore, it contains in itself not only the power of reporting but also another element that communication depends on, which is the recipient. This is what makes the Quran a discourse, and it transcends through time, differing in the moment of its reception, in reading and interpretation, from the moment it was revealed" (Al-Joudi, 2014, page 92).

6.2. Interpretation Guidelines and Criteria

In the context of the Quranic inimitability and the methods of deriving its purposes, the early scholars made efforts to establish guidelines for interpretation to protect the interpretation from falling into error and excess. Among these guidelines was the prohibition of interpreting for the sake of one's gender or sect, in pursuit of worldly objectives. Excessive interpretation also risks diminishing the sanctity of the text.

Regarding the interpretation of religious texts, particularly benefiting from modern linguistic study methods, it is essential to first understand the distinction between meaning and intention. According to Muhammad Muhammad Yunus Ali, "meaning is an abstraction of words on a linguistic level and is a hypothetical interpretation since its conceptualization requires detaching it from the context of communication and returning to its situational reference to determine its content... The fundamental difference between meanings and intentions is that meanings are derived from linguistic elements, whereas deriving intentions requires examining verbal and conceptual indicators, utilizing deductive capacities and contemplation of communicative principles" (Ali, 2016, page 92).

In explaining the nature of interpretation, Muhammad Ahmed Osman emphasizes the need to "interpret by reading what is written between the lines based on specific methods, which requires a good understanding of these methods and awareness of the linguistic context of the author's statements" (Osman, 1436, page 11-12).

The interpretation comes with certain guidelines and conditions. As noted by Yaous, "The methodology seeking the aesthetics of reception relies on distinguishing between the horizon of the effect inherent in the artistic work and the horizon of its current reception. Thus, it is imperative to make this distinction if we want to understand the network of structures that underlie the effect of this work and the aesthetic standards adopted by its interpreters at different stages of literary history" (Yaous, 2004, page 102).

Criteria for interpretation include:

Rationalism Criterion: This emphasizes the supremacy of reason in the interpretative process. It excludes the prophetic text entirely from exegesis and interpretation, which can lead to a deviation from the text's meaning. Instead, it utilizes research results in the field of textual criticism using various methodologies such as linguistics,

semiotics, deconstruction, theory of reading, sociology, history, and psychoanalysis, among others, to criticize religious texts.

Historical Context Criterion: This aims to contextualize Quranic verses by considering the specific environment and time in which they were revealed. It relies on the concept of the "asbab al-nuzul," the circumstances of revelation, to understand the intended purposes of certain verses in the Quran. Some scholars, such as Muhammad Arqoun, emphasize that not all Quranic verses can be universally generalized but should be read within the framework of the cultural context. Others like Hassan Hanafi and Nasr Hamid Abu Zaid share similar views.

It is crucial to find a balance between superficial reading and excessive interpretation of the Quranic text. In the words of Qutb al-Raisuni, "The two opposing approaches, which are explicitly contradictory and differ in their stance on interpretation, both share the assassination of signification and extinguishing its vital pulse. For the first group, the exclusion of interpretation leaves the text veiled in silence and silenced, keeping its secrets folded within itself, filled with its meanings, with no choice for clarification or disclosure! On the other hand, overindulgence in interpretation by the second group makes the text say more than it did, distorting its objective and leading to the excessive use of the text, which results in various implications and thoughts! In both cases, the text is either dead or bound" (Raisuni, 0000, page 468).

Furthermore, it is essential to have some preconditions for the interpretive process. As Raisuni explains, interpretation goes beyond exegesis in terms of the intellectual effort made by the interpreter to uncover the hidden meaning and concealed signification. This often involves a degree of "awareness." Hence, the reader must be well-versed in the science of exegesis because every interpreter is a scholar, but not every scholar is an interpreter. A reader may attain the rank of exegesis without the help of his mental faculties or his natural predisposition to interpret (Raisuni, 0000, page 468).

These guidelines and standards are crucial for ensuring accuracy in reading and safeguarding the reader's intentions. Without them, interpretations can become subjective and distorted, highlighting the importance of striking a balance and moderation in the use of interpretative methods.

6.3. Interpretation Methods

The language of the text should be the primary reference for determining its meaning, as the Quran interprets itself through its own verses. However, this does not mean that other external references outside the text should be ignored when seeking to grasp its purposes.

Hussein Abdul Ghani Al-Asadi highlights the importance of viewing the Quran as a documented text that invites those who seek to understand its content to do so based on what it presents to them. This can guide the path one should follow in understanding the texts. He suggests that in this matter, researchers may find the most correct approach to understand all texts, especially considering the consensus among followers of the Quran that it is a book that interprets itself (Al-Asadi, 2009, p. 340).

The Quran's language and text should be the primary tools for grasping its purposes, allowing for the renewal of understanding over time. As Ali Harb points out, interpretation is about extracting meaning from language. Speech always contains a gap that makes it difficult to exhaust what is said. It provides an opportunity to restart what has been said, to re-interpret and renew previous meanings (Harb, 2007, p. 23).

When employing interpretation for reading religious discourse, Amara Nasser suggests that an open dialogue between contemporary philosophy and the Arab-Islamic heritage revolves around developing an understanding of the Quran's language and world. It requires a balance between historical and sacred contexts and awareness, a balance between the language and the self (Nasser, 2007, p. 207).

The method of writing and structuring the text significantly influences the reader's interaction with it. The unique nature of each text determines how it distinguishes itself from others. Every text has its own nature, defining its identity and the way it guides the reader's semantic interaction (Mustafa Hasan, 2014, p. 11).

Furthermore, the effectiveness of a literary work lies in its structural depth and its ability to stimulate the thoughts and feelings of the recipient. It offers a method to attract the reader, involving them in its semantic productivity. The Quranic text is structured in a way that encourages the reader to be an active participant in its meaning, making it an effective tool for continuous interaction (Shahrzadi, 2010, p. 53).

In summary, while the Quran's language is the primary reference for understanding its meaning, external references should not be entirely disregarded. Interpretation, as a means to extract meaning from language, is a dynamic process that involves reopening and renewing the reader's understanding of the text over time. It is essential to view the Quran as a self-interpreting book and to recognize the unique nature of each text and the impact of its structure on the reader's experience.

6.4. Receiving the Religious Text from the Perspective of Identity (man, woman)

The reading and interpretation of texts differ based on the differences in identity between men and women. The Arab cultural system has historically emphasized male authority over females due to the physiological and physical differences between them. Some studies have argued that the initial readings of religious texts, dominated by men, imposed fixed boundaries and specific roles on women, granting men the right to authority. As a result, the interpretation and discourse on religious texts have been predominantly male-oriented. However, this interpretative discourse, according to some, can change in response to the changing reality of women's participation in interpreting religious texts. Therefore, efforts have been made to reduce the dominance of masculinity and its centrality by interpreting certain verses that have been used to reinforce a subordinate view of women. Traditional interpretations have been influenced by these efforts.

Within the framework of the new interpretive project sought by modernist advocates, those who follow this approach have placed great confidence in the reader. Reading is now seen as a reflection of the reader's psychological and physiological characteristics, as well as their gender identity (male or female). Robert Holub believes that by placing the reader at the center of the interpretive project, a theory of reading based on interaction can be developed. Thus, the specific text that traditional criticism stood alongside has been replaced by the recipient. Nevertheless, there is no reason to believe that the consumer of literature is more stable than the ever-changing text (Holub, *Reception Theory: A Critical Introduction*, 2000, page 229).

7. The Feminist Interpretative Reading of the Religious Text

The interpretation of the Quran and its exegesis has long been dominated by men. However, in recent times, several modern Western philosophies and approaches have been adopted by some male interpreters. These approaches are based on dangerous Western strategies that, if not carefully employed, may lead to secularizing the text and diminishing its sanctity. This is done by employing terminology and concepts that eliminate the elevated forms of expression used in relation to the Quran and its verses, replacing them with more materialistic terms that sever the sacred text's connection to its divine source, transforming it into a cultural document reflecting a specific historical period.

These attempts initially began with Western women and later spread to their Arab counterparts. Nevertheless, there are earlier attempts dating back to the late 19th century, such as the reading of Aisha Al-Taymuriyya (1840-1902) in her work "Mirror of Reflection on Matters," published in 1892. Subsequently, "The Meeting of Women

and Memory" was published in Cairo in 2002 as one of the earliest feminist interpretative readings of the religious text.

These interpretations, presented by women in recent decades, have sometimes deviated from the original intentions, focusing on using the text to address entrenched gender issues. Some have observed that certain Islamic movements have strived to maintain rigid interpretations of religious texts. This has prompted some Muslim women researchers to seek intellectual endeavors that reexamine religious texts in a way that achieves gender equality and respects the universal rights of Muslim women, particularly since they are now involved in all aspects of life. This approach has provoked both conservative and modernist responses, as the matter of women is resolved for the former.

The cultural scene in recent decades has witnessed the rise of a new feminist movement in the Islamic world, known as "feminism," which seeks to provide a feminine perspective on religious texts in order to reconsider certain issues that affect women. This feminist research has extended to various fields and specializations such as Quranic sciences, including interpretation and exegesis, with the aim of breaking and reducing male dominance.

Modern interpretation is considered one of the approaches that women have turned to in order to bring about change in their lives towards progress in civilization, technology, and society. They do this without considering certain verses as unalterable, fixed, or uninterpretable. Some have proposed a reconciliatory approach between feminism and Islam, seeking harmony and moderation.

After some intellectuals engaged in verbal battles to convince others of the Quranic text's adaptability to accommodate scientific, knowledge-based, and methodological developments, women were among those who proved their competence and ability to adapt to the modern era and its developments. Their goal was often to gain universal rights through a critical reading of religious texts, avoiding strict adherence to these tools and approaches, which often lead to intellectual, methodological, and terminological ambiguity. Since continuous change, renewal, and rejection of everything constant are important features of modernity and its principles, this can have a negative impact on some fixed concepts related to religion, faith, and even sanctity. Some feminist interpretations aimed to liberate themselves from religious obligations such as the veil and staying at home.

Amid these transformations, women have revisited some religious texts, especially those texts that have been interpreted in a way that diminishes women's status. Their approach is based on the principle that there is no final interpretation and a need to move beyond historical readings to adapt to the contemporary context.

From these renewal readings aiming to find a new understanding of religious texts, we find several approaches:

The first methodological foundations of feminist interpretation began to be established in the Arab cultural scene with the Lebanese writer Nazira Zein al-Din in her book "Al-Sifur wa Al-Hijab," which was published in 1928. She had received a secular/Christian education, and her approach was influenced by various discourses. As a result of her reading, she faced accusations of atheism and betrayal when she deviated from the tools and rules of classical interpretation, believing that many women's rights were eroded by this male-oriented interpretation. In this book, she presented her intellectual project advocating freedom and the use of reason. The second part of the book presented her perspective on the veil and opposing female circumcision, according to her interpretative understanding of the relevant texts, comparing the opinions of interpreters whom she criticized with a new interpretation based on feminist principles.

She also worked on establishing rules for interpretative reading from a feminist perspective, which later became an example for those who shared her ambitions and orientation. She initially claimed that many interpreters had been too harsh on women, especially in their interpretation of veil-related verses, going to the extent of not leaving any visible part of women uncovered.

In the context of women interpreting the Quranic text and using it to address specific issues, Nazira Zein al-Din, in her book "Al-Sufoor and Al-Hijab," discusses the verse "and stay in your houses" and the verse about the hijab. She argues that these two verses are specifically addressed to the wives of the Prophet and not to all women. She says, "The majority of scholars and jurists agree that these two verses are specific to the wives of the Prophet" (Hafez, 2012, page 218).

She goes on to state in another place, "If the hijab verse was revealed for all women, there would be no need for the verse on lowering the gaze, avoiding intoxicants, and not displaying adornment except what is apparent. Therefore, anyone who claims that these two verses apply to all women, despite the explicit statements in them and all that has been mentioned, has interpreted what God did not intend and has created a burden that is not in the interest of the community, and it cannot lead to the correct path of life" (Hafez, 2012, page 219).

As a result, the interpretation of these verses becomes a means of using the text to resolve complex issues. The constraints that some women feel from certain Quranic verses have led them to use the mechanism of interpretation to serve their specific goals, which appear completely separate from the linguistic intent of the verses. In response to what she sees as an oppressive approach to women, Zein al-Din called for a reevaluation of old interpretative readings and a departure from their tools and methods. She argued that these traditional approaches lacked sound logic and, as a result, she called for the formation of a committee of readers with diverse expertise in fields such as psychology, sociology, ethics, and others, each providing an interpretation from their specialized perspective to keep pace with the spirit of the times. She then called for the complete exclusion of the old interpretations of the early exegetes by advocating for direct engagement with the Quranic text without relying on previous interpretive frameworks, which influenced her reading methodology. As a result, she began to read some verses in the light of the findings of modern science. This led her to conclusions that deviated from traditional exegetical views, and she was not concerned with the remarkable results achieved by earlier exegetes in interpreting matters of faith and legislation, which she saw as inadmissible.

Looking at the methodology she employed, which involved addressing the views of the early exegetes, it becomes evident that she addressed four specific interpretations:

- "Tafsir Anwar al-Tanzil wa Asrar al-Ta'wil" by al-Baydawi.
- "Tafsir al-Quran al-Jalil" known as "Lubab al-Tafsir fi Ma'ani al-Tanzil" by al-Khazin.
- "Tafsir Madarik al-Tanzil wa Haqaiq al-Ta'wil" by al-Nasafi.
- "Tafsir Majma' al-Bayan" by Imam al-Tabarsi, a Shia tafsir.

She relied on both direct and indirect transmission methods. Often, she quoted their statements without criticism or comment. Additionally, she occasionally relied on truncated statements taken out of their original context, which led her to attribute meanings to them that the exegetes did not intend. This led to her claim that there were contradictions in the statements of the exegetes, which, according to her, should not be followed. This led to significant criticism from prominent Islamic scholars, including Sheikh Mustafa al-Ghalayini, who dedicated a book called "Nadhraat fi Kitab al-Sufoor wa al-Hijab" to respond to her and accused her of not possessing adequate knowledge of the Arabic language and its tools. He argued that she was not qualified to interpret religious texts and pointed out some of her misconceptions and misinterpretations, including her inability to distinguish between authentic and inauthentic hadiths.

Amina Wadud, an American writer, also offered a feminist interpretation of the Quran through her book "Women and the Quran," advocating for a reevaluation of the Quranic text from a feminist perspective.

The difference in interpretation between men and women is evident in the analysis of Egyptian political science professor Amani Saleh regarding the verse of "Qawwamun." She believed that the male interpretation was biased and reinforced the subordination of women. She also sought the purpose of the wording in other parts of the Quran to justify her interpretation.

On the other hand, Moroccan doctor and researcher Asmaa al-Marabti adopted a contextual interpretation. She used the approach of Nasr Hamid Abu Zayd in her readings, which some people rejected because they believed it limited the text's applicability and constrained its meanings.

These feminist interpretations, as exemplified by Aisha al-Taymuriyya, shed light on specific aspects of the Quranic text that are interpreted differently when viewed through a feminist lens. For example, Aisha al-Taymuriyya discussed the portrayal of two women in the Quran, who are presented as negative examples compared to other virtuous women mentioned in the Quran. She argues that these women, the wives of the Prophet Noah and Prophet Lot, are singled out in the Quran, revealing a moral lesson that transcends gender roles, and she claimed that the emphasis in these verses is not on marital infidelity but on ethical betrayal. In this context, she interpreted the Quranic message as a call for justice and equality and considered it as a cornerstone of the ethical and legitimate values of Islam. She argued that this message provides evidence of the wisdom and foresight of these women.

We present some interpretative examples from Aisha Merabet, who says: "The Quran gives an example of two women who represent two negative models compared to other female figures mentioned in the Holy Book, and all of them are clear models of the value of human nature. The two specific negative models are the wives of the Prophet Noah and the Prophet Lot, whom Allah mentioned in His noble book, saying: 'Allah has set forth an example to those who disbelieve: the wife of Noah and the wife of Lot, they were under two of our righteous servants, yet they betrayed them. So they availed them not against Allah, and it was said, 'Enter the Fire along with those who enter!'" (Merabet, 2010, page 37) (Surah At-Tahrim, verse 10)."

"Furthermore, her interpretive analysis is based on a unique perspective, and she states, 'It is important to note in this verse that the negative aspect of these two women lies not in their betrayal of their husbands per se but in their conveying of the divine message. Indeed, as mentioned by Ibn Abbas in his commentary - Ibn Abbas in Tafsir At-Tahrim, Dar Al-Kutub Al-Ilmiyah, 2000 Beirut, p. 605 - the issue here is not related to marital infidelity but to moral betrayal.' (Merabet, 2010, pages 37-38)."

"Additionally, we provide another example from this book regarding the Queen of Sheba in her commentary on the verse: 'Verily, when the kings enter a town, they spoil it and make the most honorable among its people the most humiliated. Thus, they do.' (Surah An-Naml, verses 25/36)."

"She adds, 'Is there a more significant testimony than this that we can add to embody the wisdom and depth of this woman?' Aisha Al-Timuriyah says: 'The tongue of the speakers has acknowledged that women are the sisters of devils. Thus, women have been distinguished by this grave attribute, and they have been defined by this derogatory label. So, the task of disciplining them starts with good treatment, and teaching them is a matter of paramount importance. Wives are to be obedient to their husbands' commands and prohibitions because they do not sway in matters that please them, such as jewelry, adornments, and the like, except through their husbands' efforts. Indeed, as Allah Almighty has indicated, 'And due to the wives is similar to what is expected of them, according to what is reasonable.' Meaning that women have rights over their husbands, which must be preserved and respected, such as maintaining a good marital relationship, providing service, and avoiding harm. The rights of marriage are not fulfilled unless each of them looks after the other's rights and interests. The husband must fulfill all her rights and interests, as she must obey him and submit to his authority. If the situation is reversed, and the raised is lowered,

and she becomes loyal to him, how can she not receive the rewards of honor and throw away the veil of modesty?" (Timuri, 2002, page 34)."

8. Feminist Interpretation Mechanisms and Strategies

Feminist interpretive approaches have relied on a set of mechanisms that distinguish feminist interpretation from traditional ones. They view traditional interpretations as old accomplishments, overshadowed by male discourse. Language and its mastery remain crucial prerequisites for the success of the interpretive process. Among these mechanisms are:

feminist interpretation of religious texts is based on a range of strategies, with linguistic competence being one of the most important. Therefore, Feminist interpretation relies on linguistic 'exegeses' to establish specific meanings for religious texts and to negate others. It also relies on context, by linking verses to the circumstances of revelation and the conditions of the early Arab society.

According to many scholars, the best way to understand the Quranic language is to refer back to the Quran itself and seek guidance from its usage.

In general, these feminist tendencies, which have not adhered to the proper approach in reading, have created artificial phenomena against Muslim women and the religious text and its constants. Despite the fact that the Book of Allah is preserved from any distortion, suspicion, criticism, or doubt, it remains a source of guidance and legislation for all times and places. It is essential to be wary of these foreign calls that aim to undermine our constants and beliefs.

9. Conclusion , Findings and Recommendations

The study concludes with the following results and recommendations:

Most attempts at feminist interpretation in the Arab Islamic world have been influenced by Western feminist interpretation arguments.

A woman can contribute to the interpretation of religious discourse, but it must be done without departing from the authority of the Holy Quran and authentic Hadith. This means that the field is open to both men and women to approach religious texts and interpret them, but with the prerequisites of objectivity and the necessary knowledge, both linguistically and cognitively, to delve into such sacred texts, which contain major complexities.

An educated woman must participate in all aspects of life, including presenting her reading of religious discourse. However, the most important aspect of this is the method followed in reading and interpretation, which should not be biased towards anything other than the goals of justice and equality, without excluding traditional studies.

The most significant problems in dealing with religious texts are gender bias and a focus on it in reading, without recognizing the absolute and transcendent nature of the text beyond the duality of masculinity and femininity.

Every generation has the right to provide its own understanding of the religious text in accordance with the requirements of the time and circumstances, while preserving heritage without glorifying it through criticism and transcending the sanctified view that promotes the past for personal purposes.

Understanding the text correctly depends on the language skills of the student, whether male or female. It should be noted that linking a verse to a specific context should only be done after processing a vast network of Quranic and Prophetic texts and with linguistic and deductive rules.

Interpretive language has long been male-dominated, but linguistic masculinity is not a permanent characteristic; it is merely a vessel for culture and thought. While it represented male thinking during its dominance, the rise of women has the potential to shift this thinking in the opposite direction.

Based on the results obtained, the following recommendations can be identified:

The process of reading should be accompanied by deep reflection on the verses of the Quran to derive the intended purposes for which the revelation was sent. Reflection is a substitute for interpretation. Furthermore, scientific theories in fields such as medicine, engineering, and physics cannot be used to attain the intended purposes aimed at establishing the correct ideology

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