

**CRITICAL ANALYSIS ON EXEGETICAL METHODS IN *FEMINIST  
EDGES OF THE QURAN* AND THE RELEVANCE OF FEMINIST  
QURANIC SCHOLARSHIP WITH THE MALAYSIAN CONTEXT**



**A THESIS**

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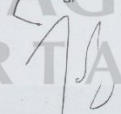
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## MOTTO

“Leonard, I am overwhelmed. Everything is changing and it’s simply too much. I need to get away and think.”

- Sheldon Cooper

“It isn’t enough to talk about peace. One must believe in it. And it isn’t enough to believe in it. One must work at it.”

- Eleanor Roosevelt

“We better stick to the routine; we don't want to look stupid.”

- Monica Geller

“Some days I think, I have to get married soon, but other days I think there's no need to get married when I'm enjoying life while doing something I love.”

- Song Hye-kyo

“Why are you here? What are you doing here?”

- Donna Sheridan

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## ARABIC-LATIN TRANSLITERATION SYSTEM

Transliterations are Arabic words used in the preparation of a written work. This thesis is guided by the Joint Decrees of the Minister of Religion and the Minister of Education and Culture of the Republic of Indonesia, Number 158 of 1987 and Number 0543b/U/1987, dated January 22, 1988.

### A. Single Consonant

Arabic Font	Name	Latin Font	Name
ا	Alif	Not denoted	Not denoted
ب	Ba'	B	Be
ت	Ta'	T	Te
ث	Sa'	Ṣ	Es (with dots above the letter)
ج	Jim	J	Je
ح	Ha'	Ḥ	Ha (with dots below the letter)
خ	Kh	Kh	Ka and ha
د	Dal	D	De



ذ	Zal	Ẓ	Ze (with dots below the letter)
ر	Ra'	R	Er
ز	Zai	Z	Zet
س	Sin	S	Es
ش	Syin	Sy	Es and ye
ص	Sad	Ṣ	Es (with dots below the letter)
ض	Dad	Ḍ	De (with dots below the letter)
ط	Ta'	Ṭ	Te (with dots below the letter)
ظ	Za'	Ẓ	Zet (with dots below the letter)
ع	'ain	‘	Inverted commas above
غ	Gain	G	Ge
ف	Fa'	F	Ef
ق	Qaf	Q	Qi

ك	Kaf	K	Ka
ل	Lam	L	'el
م	Mim	M	'em
ن	Nun	N	'en
و	Waw	W	W
هـ	Ha'	H	Ha
ء	Hamzah	'	Apostrophe
ي	Ya'	Y	Ye

**B. Double consonants (Syaddah is written in duplicate)**

متعدّدة	Written as	<i>Muta'addidah</i>
عدّة	Written as	<i>'iddah</i>

**C. Ta' Marbuthah**

1. When it is ended, it is written as h.

حكمة	Written as	Ḥikmah
جزية	Written as	Jizyah

(This provision does not apply to Arabic words that have been absorbed into Indonesian, such as *solat*, *zakat*, and so on, unless the original pronunciation is desired). If it is followed by the word "al" and the second reading is separated, then it is written with h.

كرامة الاولياء	Written as	Karāmah al-auliyā'
----------------	------------	--------------------

2. If ta' marbutah lives or with a vowel, fathah, kasrah, and dammah are written t.

كاة الفطرة	Written as	Zakāt al-fiṭrah
------------	------------	-----------------

#### D. Short Vowel

-----َ-----	Fathah	Written as	A
-----ِ-----	Kasrah	Written as	I
-----ُ-----	Dammah	Written as	U

## E. Long Vowel

FATHAH + ALIF جاهلية	Written as	Ā Jāhiliyah
FATHAH + INDETERMINATE YA' تنسى	Written as	Ā Tansā
FATHAH + INDETERMINATE YA' كريم	Written as	Ī Karīm
DAMMAH + INDETERMINATE WAWU فروض	Written as	Ū Furūd

## F. Double Vowel

FATHAH + INDETERMINATE YA' بينكم	Written as	Ai, Bainakum
FATHAH + INDETERMINATE WAWU قول	Written as	Au, Qaul

## G. Consecutive Short Vowels in a Word Separated by Apostrophes

أنتم	Written as	a'antum
اعدت	Written as	U'iddat
لئن شكرتم	Written as	La'in syakartum

## H. The word Alif + Lam Followed by Qamariyah and Syamsiyah

### Letters Written using "al"

القرآن	Written as	Al-Qur'ān
القياس	Written as	Al-Qiyās
اسماء	Written as	Al-Samā'
الشمس	Written as	Al-Syams

## I. Writing Words in a Series of Sentences

ذوى الفروض	Written as	<i>Ẓāwī al- Furūd</i>
اهل السنّة	Written as	<i>Ahl-sunnah</i>

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## ABSTRACT

A critical analysis of exegetical methods employed in *Feminist Edges of the Quran* explores the significance of feminist *Quranic* scholarship within the context of Malaysia. The study delves into the intersection of feminism and Islamic exegesis, examining how the author, Aysha Hidayatullah, navigates these realms. The analysis encompasses the interpretive approaches utilised in “Feminist Edges of the *Quran*” and their implications for understanding gender dynamics within the Islamic context.

The research highlights the relevance of feminist *Quranic* scholarship in addressing gender inequalities specific to Malaysia. It investigates the sociocultural and religious factors influencing the interpretation of Islamic texts in the Malaysian context, shedding light on how feminist perspectives can contribute to challenging and transforming traditional interpretations. By critically assessing Hidayatullah's methods, this study evaluates the conception of feminism in endorsing a more inclusive and equitable understanding of the *Quran* in relation to women's rights.

The study employs a qualitative research methodology, drawing from textual analysis and scholarly discourse on feminist exegesis. Through close examination of Hidayatullah's work, this research reveals the complexities and nuances of feminist interpretations of the *Quran*, exploring their potential impact on Malaysian society. The analysis also considers the challenges and potential resistance faced by feminist perspectives within a culturally diverse and traditionally rooted environment.

Ultimately, this thesis contributes to the ongoing discourse on feminist interpretations of Islamic texts by examining their applicability within a specific national and cultural context. By critically evaluating the exegetical methods employed in *Feminist Edges of the Quran* and their resonance with the Malaysian landscape, this study aims to advance a more inclusive and equitable understanding of women's roles and rights within Islam in Malaysia.

**Keywords:** exegesis, Hidayatullah, exegetical methods, feminist *Quranic* scholarship, Feminism, Malaysia.



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I send my salutations and blessings upon the noble Prophet Muhammad (peace be upon him), the trailblazing leader and a source of inspiration for Muslims around the globe. His teachings have illuminated our lives with truth and formed the bedrock of our legal and moral framework. He guided us away from the darkness of ignorance and onto the enlightening path of Islam.

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# CHAPTER I

## INTRODUCTION

### A. Background Research

Every Abrahamic religion possesses a revelation containing God's word as guidance for their believers wherein the Bible for the Christians and the Psalms for the Jews. The existence of the revelation regardless of their form, means to aid throughout the daily life of the believers being a God-sent boundary guidance, affirmations, and companionship. As for Muslims, the *Quran* is a sacred guidebook to be adhered to until the day of judgement ever since it has been brought down to the last prophet Muhammad Saw. The *Quran* has defined itself as an eternal revelation and applicable to humankind in every aspect of life, as accorded in the *Quran* in Surah al-Baqarah (2:53). Thus, the *Quran* is acknowledged as the sacred guidebook for Muslim that has gone through history for centuries and it is essential to conduct an exegesis on the *Quran* to comprehend the divine messages and truth well. Considering the in-view of the *Quran* as the God's word is divinity and superhuman. This has resulted in the requirement of the *Quranic* verses to undergo a fair exegesis to be able to be deciphered. Given the eternal nature of the *Quran*, an exegete has to be initiated with the synthesis of exegesis of the *Quran*. For instance, considering the circumstances and approaches enable the exegeses to differ and evolve. Consequently, depending on one's exegetical method such as approaching the *Quran* with the feminist approach, as means to view the *Quran* with gender perspectives.

Firstly, I find that it is uncommon for a Muslim feminist to set out a negative connotation towards *Quranic* feminist exegesis by emphasising the history of feminism as its initial emergence involves inter-religious dialogue. Yet, as Hidayatullah portrays this aspect in a way, permitting Islamic feminist scholarship to discover a different view of the scholarship. In addition, mainly of the conservative Muslim scholars believe there exists an occurrence of inconsistency in the *Quranic*

exegesis of the early generation Muslim feminist scholars, the author proficiently explains the structure interfaces in the *Quranic* feminist exegesis dividing it into three parts; historical contextualisation method, Intratextual method and Tawhidic paradigm.<sup>1</sup> Being overlooked for its *Quranic* scientific methods and rules, these interfaces depict the structure of the *Quranic* feminist exegesis as a self-sufficient method. This overruled the opinion of the *Quranic* feminist exegesis being the result of women being oppressed in patriarchal constructed societies. Clearly, the author's concern is to defend *Quranic* feminist scholarship by deconstructing the existing portrayal to an advanced depiction as a compatible, interdependent scholarship that is accessible to form a synergy. Consequently, alongside the different aspects the author promotes, I sense that the public has an opposite speculation on the book indeed labelling it as an anti-feminist discourse, using it as a distinction towards Muslim in general and *Quranic* feminists' exegesis.

On the side note, to strengthen the ground of this research, I decide to base this research on prior events about ambiguity particularly mirroring to Ibn al-Jazari, a well-known Islamic scholar, being the recorder and compiler of the former writing on the *Quran* past events and the one to be referred to for the latter scholars. Hence, the feminist scholarship approach is essential to aid Muslims to read the *Quran* within the view that includes both gender, men and women. As dated from past events, the presence of ambiguity in *Quranic* matter was pointed out during the early stage of the *Quran* along with the series of Islamic events. Al- Jazari is known to be the most reliable writer in his times. In his book, al-Jazari states the urgency of variant readings and the brief history of the first codex of the *Quran* during Abu Bakr As-Siddiq Caliphate until the caliphate of Umar al-Khattab, at first, the codex agreed to be in the possession of the Prophet's wife as a personal belonging to Hafshah, whom also the daughter of the caliph at that time. Subsequent to the Uthman caliphate, Uthman initiated another codification as a solution to rumours and fear of losing the authenticity of *Quran* due to expansion of Islam through the world with the guide of

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<sup>1</sup> Johanna Pink, "Review of Feminist Edges of The *Quran*", *Bulletin of the School of Oriental and African Studies, University of London*, vol. 78, no. 1 ([Cambridge University Press, School of Oriental and African Studies], 2015), pp. 193–5.

the first codex from the Abu Bakr Caliphate and the assistance of Zaid bin Thabit RA.<sup>2</sup>

We can see the aesthetics and uniqueness of this Ilmu Qiraat gathered the attention of the Western scholars concerning the tradition, indeed questioned the methods of codex of the *Quran* in the Western scholarship about the transmission system, and the contentiousness of the oral tradition. For the Western does not approve and consider the system from the Islamic tradition relevant as it does not follow the concept of Western scholarship. This might be the reason why Ibn al-Jazari's writing came in this book about ambiguity to counter the alienated thoughts of Islam from Western that claims to be the standard of thinking for modern days. The ambiguity of scholarship between the East and the West is able to be spotted with the above-mentioned. Given how Ilmu Qiraat as one of the Islamic scholarly evolves from oral to text oriented, I thought the existence and the ambiguity has the potential to be explore as ambiguity is truly needed and require a higher degree of understanding, as the initiative of Uthman briefs us his attempts in solving the ambiguity among the Muslims by tolerating the ambiguous but putting some dividing line to prevent and sustain one's purpose and principle. From the introduction correlating the Ilmu Qiraat with ambiguity, I find that ambiguity surely lives through text. In fact, ambiguity is a natural force in Islam to begin with even though it can be seen fading with time. Thereby, I think the book, *Feminist Edges of The Quran* by Hidayatullah offers a different side, and constructive insights in feminist *Quranic* exegesis. Just by looking through the time, ambiguity of exegesis should not be taken lightly as ambiguity is a serious matter which must be taken into understanding in every aspect of life, as it really exists from within individual humans and leads to society and even to a whole new level, a civilization. Yet, this distinction is only found and reconstructed along the inclusivity and diversity of Islam during the earlier times way back before the Golden Age of Islam to prevent misinterpretation of "orthodox" Islam.

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<sup>2</sup> Thomas Bauer, *A Culture of Ambiguity: An Alternative of Islam* (Columbia University Press, 2021).

In recent years, the exploration of feminist perspectives within the framework of *Quranic* scholarship has gained significant global attention. However, when examined within the specific context of Malaysia, this exploration encounters a distinct landscape influenced by the dominant stance of religious councils. Correspondingly, I am taking interest in looking at the relevance of the unique stance of *Quranic* feminist scholarship from the book Aysha Hidayatullah with the Fatwa of Selangor for the Malaysian context. The intersection between feminist scholarship and Islamic teachings, especially within the context of the *Quran*, poses intricate challenges and offers potential avenues for deeper investigation. The core aim of this research is to thoroughly analyse the feminist scholarship and critical conclusions put forth by Aysha Hidayatullah, seeking to ascertain its relevance within the Malaysian context. Given that both feminism as a whole in the Malaysia Context and the *Quranic* feminist exegesis itself are interdependent and related. I thought that the study is required to achieve a relevant and fair grasp to deepen and accept the ambiguity in *Quranic* feminist scholarship in Malaysia.

## **B. Research Questions**

Based on the problems above, I formulate the following questions.

1. How is the critical analysis on the *Quranic* exegetical methods by Aysha Hidayatullah in *Feminist Edges of The Quran*?
2. How is the relevance of the critical conclusions of the feminist *Quranic* exegetical methods with Malaysian context?

## **C. Research Objective**

Given the research questions, the objectives of the research are:

1. To familiarise the critical analysis on the *Quranic* exegetical methods by Aysha Hidayatullah in *Feminist Edges of the Quran*.
2. To explore the relevance of the critical conclusions of the feminist *Quranic* exegetical methods with Malaysian context.

## D. Research Significance

I expect to be able to find the objective of the research as follows:

1. The critical conclusions on the exegetical methods in *Feminist Edges of the Quran*.
2. The relevance of the critical conclusions of the feminist *Quranic* exegetical methods with Malaysian context.

I believe that this research will encourage further research about feminist or gender on *Quranic* exegesis for it has been known globally, only not accepted on a positive note, particularly in the Malaysian Context.

## E. Literature Review

There are numerous journals and a few books I found, associated with the book *Feminists Edges of the Quran* by Hidayatullah. And thus far, feminist has had its breakthrough in the scholarly realm since the early feminist era in academia by the hard work of Muslim feminist scholars such as Amina Wadud, Riffat Hassan and Asma Barlas as the first generation. This research focuses on the structure of the *Quranic* exegetical method critiques by Hidayatullah in the book. Secondly, I will elaborate on the critiques of Hidayatullah A. Hidayatullah on the *Quranic* feminist exegeses. Last, I will find its relevance towards the Malaysian context.

There are two reviews of the book *Feminists Edges of The Quran* by Johanna Pink and Saba Fatima, they both commented that the book and the exegeses it brought is well-structured for the contemporary feminist exegesis, the reviews summarise the book briefly.<sup>3</sup> Besides that, there are many brief reviews and most of the reviews have left several critiques on the book.<sup>4</sup> Yet, from above-mentioned, I have not been able to find comments or elaboration on all uniform exegetical methods offered in the book. However, in addition, I will also put in comparative settings on Hidayatullah's criticisms.

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<sup>3</sup> Saba Fatima, "Aysha Hidayatullah, *Feminist Edges of the Quran*. New York: Oxford University Press, 2014, ISBN 978-0-19-935956", *Hypatia Reviews Online*, vol. 2015 (2015).

<sup>4</sup> Pink, "Review of *Feminist Edges of The Quran*".

Next, from the journal *Feminist Interpretation of The Quran in a Comparative Feminist Setting*, also written by Hidayatullah for the Journal Feminist Studies of the Religion. Hidayatullah traces and reevaluates some core values from her book *Feminists Edges of The Quran*, and the reflection of comparative feminist settings on some papers about religious texts.<sup>5</sup> I find the comparative setting used by Hidayatullah in the second half of her journal practical and intend to follow the comparative setting.

Subsequently in a journal article, a collective work by Abdussalam Muhammad Shukri and Musa Yusuf Owoyemi titled as “Women and The Freedom of Reinterpreting the Holy Text: A Study of *Sisters in Islam* and Their Reinterpretation of *Quranic* Verses and Hadith on Marital Issues”.<sup>6</sup> This journal article contains the *Quran* and Hadith Feminist exegesis in Malaysia by *Sisters in Islam* (SIS) and how these efforts are influenced by the works of Amina Wadud and Fatima Mernissi.

From the journal “*The Development of Islamic Feminism in Malaysia*” by Indriati Ismail, he examines feminism in Malaysia along its relevance and conflicts towards the in-views of Malaysian Islamic and culture perspectives.<sup>7</sup> However in this journal, its author only relates to the subject of the *Quranic* exegesis generally commenting on the uses of hermeneutics as the exegetical method.

I also encountered a thesis titled “*Gender Equality in Malaysia: Islamic Feminism and Sisters in Islam*” written by Nyuk Yan Chee.<sup>8</sup> The thesis contained about Islam, Feminism and *Sisters in Islam* and its challenges. The difference is that he brought up the social background in Malaysia specifically by the term *adat* which

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<sup>5</sup> Aysha A. Hidayatullah, “Feminist Interpretation of the *Quran* in a Comparative Feminist Setting”, *Journal of Feminist Studies in Religion*, vol. 30, no. 2 ([Indiana University Press, FSR, Inc], 2014), pp. 115–29.

<sup>6</sup> Abdussalam Muhammad Shukri and Musa Yusuf Owoyemi, “Women and The Freedom of Reinterpreting the Holy Text: A Study of *Sisters in Islam* and Their Reinterpretation of *Quranic* Verses and Hadith on Marital Issues”, *JICSA*, vol. 04, no. 02 (2015).

<sup>7</sup> Ismail Indriaty, “The Development of Islamic Feminism in Malaysia”, *International Journal of Islamic Thought*, vol. 23 (2023), pp. 39–49.

<sup>8</sup> Yan Chee Nyuk, “Gender Equality in Malaysia: Islamic Feminism and Sisters in Islam”, Centre for East and Southeast Asian Studies Master’s Program in Asian Studies Southeast Asian Track (Sweden: Lund University, 2007).



has its own place and roles for Malaysians. These are the research I found on the Islamic feminist in relevance to Malaysian context.

There are another few theses I found on the university library titled “*Hermeneutika Dilthey Dalam Penafsiran Fatima Mernissi Tentang Konsep Hijab Dan Peran Perempuan*” by Lia Luthfiana Thifani<sup>9</sup> and another by M. Fahrian Noor, “*Seksualitas Dalam Al - Quran Menurut Kecia Ali (Studi Penafsiran Qiwamah Dalam Buku Sexual Ethics Dan Islam)*”.<sup>10</sup> Both thesis are on the feminist *Quranic* exegetical methods of Fatima Mernissi on the issues of hijab in relevance to Indonesian context, and Kecia Ali on the sexuality issues of the term *Qiwamah* from her book “*Sexual Ethics and Islam*”.

From the above-mentioned research, I deem no one has employed specifically on the exegetical methods in relevance to the Malaysian context, especially the exegetical methods by Hidayatullah in the book *Feminist Edges of The Quran*.

## **F. Research Method**

### 1. Type of research

I am using the library research method. This method will be carried out by data collection, researching, and identifying the data related to the research.

### 2. Data sources

This research consists of primary and secondary data. The primary data used is the book *Feminists Edges of the Quran* by Aysha Hidayatullah and the fatwa of Selangor. The secondary data sources gathered to support the primary data are the verses from the *Quran*, journals, books, and theses and podcasts.

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<sup>9</sup> Lia Luthfiana Thifani, “Hermeneutika Dilthey Dalam Penafsiran Fatima Mernissi Tentang Konsep Hijab Dan Peran Perempuan”, Fakultas Ushuluddin dan Pemikiran Islam Ilmu al-*Quran* dan Tafsir (Yogyakarta: UIN Sunan Kalijaga, 2019).

<sup>10</sup> M. Fahrian Noor, “Seksualitas dalam al-*Quran* Menurut Kecia Ali (Studi Penafsiran Qiwamah Menurut Buku Sexual Ethics & Islam)”, Fakultas Ushuluddin dan Pemikiran Islam Ilmu al-*Quran* dan Tafsir (Yogyakarta: Universitas Islam Negeri Sunan Kalijaga, 2022).

### 3. Data collection technique

Given that this research is using the library research method, the collection of the written data will be compiled from the primary and the secondary data sources I have found essentially related.

### 4. Data analysis technique

One of the techniques used are descriptive analytics. By using this method, I will be able to examine the collected data and explain the data in the primary source, the book *Feminists Edges of The Quran* by Aysha Hidayatullah. The focus point that will be taken from the book are the criticism towards the feminists' *Quranic* exegesis. The second technique is comparative. Technically, I will define the critical analysis on the exegeses using the theories that will be decided along the on-going research and last, I will conclude Hidayatullah's stance in the world of feminism generally and particularly in the Malaysian Context.

## **G. Paper Organisation**

This research contains five chapters. I arrange them as follows:

The first chapter is the introduction to this research. It consists of the background of the research, research question, research objective, research significance, literature review, research design, and thesis organisation.

The second chapter is the review on the subject of the research. I will cover briefly biography of Aysha Hidayatullah, introduction to the book *Feminist Edges of the Quran* and the Malaysian Context with the history of feminism in Malaysia, following the issues on Malaysian feminism regarding the Malaysian Law and Customs. Next, I will discuss in this chapter concerning the feminist *Quranic* scholarship in Malaysia. I will include a brief introduction of a non-governmental organisation to determine relevance to; Sisters in Islam (SIS), which is based in Selangor Malaysia.

The third chapter explores the three main exegetical methods from *Feminists Edges of The Quran*. Next, the discussion on the syntheses from the critical analysis

on the *Quranic* exegetical methods offered in *Feminists Edges of The Quran*. This chapter concludes the critical conclusions of Aysha Hidayatullah's analysis and several other exegetes in the feminist *Quranic* scholarship.

The fourth chapter reviews the benefits and the potential drawbacks of *Quranic* feminist scholarship in *Feminist Edges of the Quran* in the Malaysian Context. This follows with the relevance of the critical analysis through *Feminist Edges of The Quran* with the Malaysian Context with the substantial testimonies of fellow feminist scholars on the exegetical methods. Mainly, this chapter will discuss the fatwa of Selangor and the school of thought of Aysha Hidayatullah from her book.

The fifth chapter is the conclusion to answer the questions noted in the first chapter followed by suggestions for further research with related or similar settings.

## CHAPTER V

### CONCLUDING REMARKS

#### A. Conclusion

Towards the conclusion of the book, Hidayatullah candidly acknowledges that she has not yet encountered a definitive or robust answer or argument that seamlessly reconciles the concepts of the *Quran* and feminism. She remains open to the potential emergence of new possibilities that can bridge these two approaches, allowing for an inclusive stance that addresses the needs and concerns of both genders without compromising the integrity of either perspective. The primary factor behind my selection of her work is the clarity of her perspective, even though her focus borders on interfaith relations and her authorial background includes references to her country, the U.S.

The reasons I choose to utilise Aysha Hidayatullah's book *Feminist Edges of The Quran* are: Firstly, Hidayatullah adeptly synthesised various perspectives on the perceived gaps and uncertainties in the intersection of *Quranic* teachings and feminism, particularly focusing on the fundamental principles of justice and equality. In the context of Malaysia, the relevance of Hidayatullah's book can be understood through two significant reasons. Firstly, her work delves into an exhaustive exploration of the intersections between feminism and *Quranic* exegesis. This rationale pertains to the emphasis on interfaith perspectives within feminist scholarship, a feature that resonates with the multi-faith context of Malaysia. Hidayatullah's approach acknowledges and addresses the diversity of religious beliefs present in Malaysia, making her work particularly relevant in this multifaceted religious landscape. Importantly, Hidayatullah recognizes that these experiences and challenges are intricately intertwined with the intersections of their various identities and social positions. Through her insightful analysis of women's experiences and the multifaceted challenges they encounter, Hidayatullah's approach resonates deeply with the complexities of the Malaysian societal landscape.

Secondly, she earnestly endeavoured to analyse the opinions of feminist scholars, the diverse range of definitions they presented, and engaged in critical discourse to ultimately arrive at a comprehensive resolution. Furthermore, she meticulously examines and organises arguments pertaining to contentious exegesis concerning gender dynamics, particularly within the context of marital relationships and the roles of men and women. Moreover, given the existing negative perception of feminism in Malaysia, her comprehensive examination has the potential to foster a more receptive and open-minded environment, encouraging rational and informed engagement with the subject matter. To answer the main problem statement, I believe that Hidayatullah's concern and motive in writing this book can go hand in hand with the published Fatwa of Selangor. The critical analysis concluded by Hidayatullah in chapter 3 should be able to render the stance of Fatwa of Selangor.

## **B. Recommendation**

While this thesis primarily centres around Hidayatullah's critical analysis of feminist exegetical methods, it serves as a compelling counterargument to the Selangor fatwa. Moving forward, it is essential to delve into the potential ramifications of these interpretations on the broader Muslim community in Malaysia. This entails an exploration of how these interpretations might influence gender dynamics, reshape family structures, and impact community relationships within the Malaysian context. Additionally, a comprehensive exploration of the practical application of feminist exegesis is necessary to provide a well-rounded perspective.

Furthermore, the realisation of the thesis in practical terms involves identifying pathways to further research within the domain of feminist Qur'anic exegesis in Malaysia. As the MAIS (Majlis Agama Islam Selangor) and the Religious Council of Selangor address legal considerations, it becomes imperative to expand their legal efforts first. This could involve engaging in legal discussions and explorations to align these interpretations with existing religious and legal frameworks. This approach lays the groundwork for future endeavours in this field, contributing to the advancement of gender equality within Islamic interpretations while respecting cultural and legal sensitivities.

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