
Reinterpreting Islamic Inheritance Law For SDGs: A Comparative Analysis of Ibn Kathir and Amina Wadud on Gender Justice

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Abstract

Objective: This study examines the interpretation of QS. Al-Nisa (4): 11 relates to the division of inheritance between men and women by Ibn Katsir as a classical mufasir and Amina Wadud as a contemporary thinker. The purpose of the study is to explore the differences in the interpretation methodologies of the two, identify the factors that influence these differences, and assess their relevance to gender justice within the framework of the Sustainable Development Goals (SDGs), especially in the aspect of gender equality (SDG 5). **Theoretical framework:** The theoretical framework of this research refers to the hermeneutics of interpretation, with a focus on text and context. **Literature Review:** The literature analyzed includes Tafsir Al-Qur'an Al-Adzim by Ibn Katsir and Qur'an and Woman by Amina Wadud, as well as supporting sources that discuss Islamic inheritance law and gender justice issues. **Literature Review:** The research method is qualitative with a comparative-analytical approach. The data were systematically analyzed through three stages: methodological differences identification, relevance evaluation, and synthesis of findings. **Results:** The results of the study show that Ibn Katsir used a textual approach based on asbabun nuzul and the social context of the 7th-century Arab society. He emphasized the 2:1 division of inheritance as a fixed provision that reflects justice based on men's financial responsibility. In contrast, Amina Wadud adopts a contextual approach that considers the dynamics of women's roles in the modern era. He sees the rule as a flexible principle that can be adapted to the specific needs of the family, reflecting justice based on the actual contribution of the heirs. **Implications:** This research makes a new contribution by integrating classical and contemporary approaches to understanding the Qur'anic text in an adaptive manner to social change. The implication is that it supports a more inclusive dialogue to achieve gender equality and justice in Islamic inheritance law. **Novelty:** The uniqueness of this study is to enrich the discourse of Islamic law in supporting the achievement of the SDGs, especially in the aspects of social justice and women's empowerment.

Keywords: islamic inheritance law, gender justice, sdgs, ibn katsir, amina wadud.

INTRODUCTION

Islamic inheritance law is one of the fundamental aspects of Sharia that regulates the fair distribution of wealth after a person's death. The provisions in the Qur'an and hadith have provided clear principles regarding inheritance distribution, which have historically been interpreted by both classical and contemporary scholars. However, in the modern context and efforts to achieve the Sustainable Development Goals (SDGs), particularly Goal 5 on gender equality and Goal 10 on reducing inequalities, debates have emerged on how Islamic inheritance law can support social justice and gender equality principles. Two scholars, Ibn Kathir and Amina Wadud, have different approaches in interpreting inheritance verses in Islam. Ibn Kathir, as a classical exegete, emphasizes textual meanings in line with classical fiqh traditions, while Amina Wadud, as a Muslim feminist scholar, attempts to interpret inheritance law through a contextual approach that considers gender justice. This study aims to analyze the differences and similarities between their perspectives and how the reinterpretation of Islamic inheritance law can contribute to achieving the SDGs [1].

Research Gap. Studies on Islamic inheritance law have been widely conducted, both from the perspective of classical fiqh and contemporary Islamic legal studies. However, research that specifically compares the interpretations of Ibn Kathir and Amina Wadud in the context of gender justice and its relation to the SDGs remains limited. Most existing studies focus more on the aspects of positive law in Islam or the general discourse on gender in Islam, without comprehensively linking both within the framework of sustainable development. Thus, this research aims to fill this academic gap by offering a comparative analysis that not only contrasts classical and contemporary exegeses but also highlights their implications for social justice and gender inequality in wealth distribution [2].

Significance of This Theme. This study has significant academic and practical implications. From an academic perspective, it contributes to contemporary Islamic legal discourse by exploring how the interpretation of sacred texts can evolve in response to modern challenges. By examining the exegeses of Ibn Kathir and Amina Wadud, this study opens the door to new approaches in understanding inheritance law that are more adaptive to social justice values. From a practical perspective, the reinterpretation of Islamic inheritance law can serve as a foundation for formulating more inclusive policies in the Islamic legal system, thus supporting efforts to achieve the SDGs. In an era of globalization and growing awareness of gender equality, this study can also serve as an important reference for academics, policymakers, and Muslim communities in understanding the relevance of Islamic law to contemporary social justice issues. Thus, this research is not only theoretical but also has practical implications for realizing justice in a more inclusive and equitable Islamic inheritance system [2].

The interpretation of the Qur'an has been going on since the time of the Prophet Muhammad SAW until the modern era, reflecting the need to respond to the challenges and evolving social dynamics. The abundance of tafsir works, ranging from classical to contemporary interpretations, shows a variety of approaches influenced by the background and inclination of mufasir. This dynamic is an inevitability that illustrates the diversity of understanding of the Qur'an as a sacred text [2].

One of the verses that continues to be debated is QS. Al-Nisa (4): 11, which regulates the division of inheritance between men and women in a ratio of 2 to 1. In classical interpretation, this provision is seen as a qath'i (final) and unchangeable law. This interpretation was heavily influenced by the context of patriarchal society at the time, which based justice on the responsibility of men as the head of the family and the main breadwinner. In contrast, contemporary interpretations, such as those offered by Amina Wadud, judge this rule as the result of a gender-biased interpretation. This approach uses hermeneutics to consider the socio-historical conditions at the time the verse was revealed, as well as to pay attention to the changing role of women in modern society [3].

In modern society, discrimination in the distribution of inheritance is often considered inconsistent with the principles of justice upheld by Islam. Some contemporary mufasirs, including feminist figures, consider that the 2-to-1 ratio is no longer relevant because the role of women has evolved. Women are now able to play dual roles in both the domestic and public spheres and often have the same social and economic independence as men. This discourse prompted the birth of a proposal to equalize the distribution of inheritance to 1 to 1, based on distributive justice that is more in line with social change [1].

However, this difference of views not only reflects the legal debate but also shows a paradigm shift in understanding the social roles of men and women in the Islamic perspective. Men are often associated with masculine traits such as aggressiveness, independence, and leadership in the public sphere, while women are more associated with domestic and parenting roles. In classical interpretation, this distinction is considered to be part of a social system governed by Allah (sunatullah). However, contemporary feminism considers this difference as a cultural construction that can change with the times.

This study aims to analyze the differences in the interpretation of QS. Al-Nisa (4): 11 by Ibn Katsir and Amina Wadud, evaluates the root of the difference and assesses the relevance of their views to the issue of gender equality in Islamic inheritance law. With a comparative-analytical approach, this research is expected to contribute to a more adaptive understanding of the values of the Qur'an, as well as bridging classical and contemporary views in answering the needs of modern society [2].

LITERATURE REVIEW

The debate on the provisions for the distribution of inheritance in QS. Al-Nisa (4): 11 continues between classical and contemporary mufasir. Classical mufasir generally views this provision as a fixed and universal law, while contemporary mufasir questions its relevance in modern social contexts and proposes reinterpretations to achieve gender justice [2].

Nasaruddin Umar, in his work "The Argument for Gender Equality in the Perspective of the Qur'an", analyzes verses of the Qur'an that are often considered gender-biased, including QS. al-Nisa (4): 11. She emphasized the importance of understanding the historical and social context in which the verse was revealed, as well as encouraging a fairer reinterpretation of women in Islamic inheritance law [3].

In addition, research conducted by Maryati Bachtiar in her article "Islamic Inheritance Law Viewed from the Perspective of Gender Justice Law" highlights that Islamic inheritance law should be responsive to social developments and be able to become a social engineering tool that promotes gender justice. He argued that the principles of Islamic law should be applied taking into account equality and justice for all genders [4].

Another approach is conveyed by Amina Wadud in her work *Qur'an and Woman: Rereading the Sacred Text from a Woman's Perspective*, which emphasizes the importance of interpreting the Qur'anic text with a contextual hermeneutic approach. Wadud argued that the principle of justice in Islam opens up space for the reinterpretation of legal verses, including QS. al-Nisa (4): 11, to better suit the social dynamics and the role of modern women [5].

The controversy reflects the tension between the preservation of tradition and the need for reform in the interpretation of Islamic law, particularly related to the issue of gender justice in the distribution of inheritance.

Table 1. Literature Review

No.	Author	Title	Focus of Study	Approach & Findings
1	Nasaruddin Umar	<i>The Argument for Gender Equality in the Perspective of the Qur'an</i>	Analysis of Qur'anic verses considered gender-biased, including QS. al-Nisa (4): 11	Emphasizes the importance of understanding the historical and social context in interpreting inheritance verses and encourages a fairer reinterpretation for women in Islamic inheritance law.
2	Maryati Bachtiar	<i>Islamic Inheritance Law Viewed from the Perspective of Gender Justice Law</i>	Responsiveness of Islamic inheritance law to social developments	Islamic inheritance law should serve as a tool for social engineering that promotes gender justice by considering the principle of equality in its application.
3	Amina Wadud	<i>Qur'an and Woman: Rereading the Sacred Text from a Woman's Perspective</i>	Contextual hermeneutic approach in interpreting the Qur'an	The principle of justice in Islam allows for the reinterpretation of legal verses, including QS. al-Nisa (4): 11, to better align with social dynamics and the modern role of women.

This table summarizes the differing perspectives between classical and contemporary mufasssir regarding Islamic inheritance law and highlights reinterpretation approaches aimed at achieving gender justice.

METHODOLOGY

This study applies a qualitative approach with a comparative analysis method to examine the differences in the interpretation of QS. Al-Nisa (4): 11 by Ibn Katsir as a representation of classical interpretation and Amina Wadud as a representation of contemporary interpretation. This study is library research utilizing primary texts, such as Tafsir al-Qur'an al-Azim by Ibn Katsir and the Qur'an and Woman by Amina Wadud, as well as relevant secondary literature. The hermeneutics approach is used to integrate textual analysis, socio-historical context, and gender perspectives in understanding the differences in methodology and substance of interpretation of the two figures [6].

Data is collected through critical analysis of academic documents, journal articles, and other reliable sources. In addition to primary sources, this research also refers to works such as "Research Methodology of the Qur'an and Tafsir" by Samsul Bahri and "Approaches and Analysis in Tafsir Text Research: An Overview" by Sahiron Syamsuddin. The analysis technique used is descriptive-analytical, covering three main stages: identification and classification of data based on the main theme, comparison between classical and contemporary interpretation methods, and interpretation to evaluate the relevance of the analysis results to gender justice issues [7].

The validity and reliability of the data are guaranteed through triangulation of sources by comparing various academic literature, both from classical and contemporary views. This method allows the research to present an in-depth, systematic, and scientific analysis related to the understanding of QS. Al-Nisa (4): 11 in the context of Islamic inheritance law and gender issues. Thus, this research is expected to make a significant contribution to the contemporary Qur'anic interpretation discourse, especially in bridging the differences in views between traditional and modern approaches.

Table 2. Research Method

No.	Research Aspect	Description
1	Approach	Qualitative approach with a comparative analysis method
2	Type of Research	Library research
3	Primary Sources	<i>Tafsir al-Qur'an al-Azim</i> by Ibn Katsir, <i>Qur'an and Woman</i> by Amina Wadud
4	Secondary Sources	<i>Research Methodology of the Qur'an and Tafsir</i> by Samsul Bahri, <i>Approaches and Analysis in Tafsir Text Research: An Overview</i> by Sahiron Syamsuddin, academic documents, journal articles
5	Data Collection Method	Critical analysis of academic documents, journal articles, and other reliable sources
6	Analytical Approach	Hermeneutic approach integrating textual analysis, socio-historical context, and gender perspectives
7	Data Analysis Technique	Descriptive-analytical method with three main stages: (1) identification and classification of data based on the main theme, (2) comparison of classical and contemporary interpretation methods, (3) interpretation and evaluation of relevance to gender justice issues
8	Data Validity & Reliability	Ensured through source triangulation by comparing various academic literature from classical and contemporary perspectives
9	Research Contribution	Provides a systematic and scientific analysis of QS. Al-Nisa (4): 11 in the context of Islamic inheritance law and gender issues, bridging traditional and modern interpretative approaches

RESULTS AND DISCUSSION

Definition of Inheritance

Etymologically, the word "waris" comes from the word mirats, which is the masdar form of the root word waritsa-yaritsu-irtsan-miratsatan. This word means to receive an inheritance or legacy [8]. The term "inheritance" often appears in the Qur'an with varying meanings, depending on the context in which it is used. In QS. Al-Nisa (4): 11, the word "inheritance" specifically refers to heritage in the form of property that must be divided according to the provisions that have been set by Islamic law [9].

يُوصِيكُمُ اللَّهُ فِي أَوْلَادِكُمْ لِلذَّكَرِ مِثْلُ حَظِّ الْأُنثَيَيْنِ فَإِنْ كُنَّ نِسَاءً فَوْقَ اثْنَتَيْنِ فَلَهُنَّ ثُلُثُ مَا تَرَكَ وَإِنْ كَانَتْ وَاحِدَةً فَلَهَا النِّصْفُ وَلِأَبَوَيْهِ لِكُلِّ وَاحِدٍ مِّنْهُمَا الشُّدُسُ مِمَّا تَرَكَ إِنْ كَانَ لَهُ وَلَدٌ فَإِنْ لَمْ يَكُنْ لَهُ وَلَدٌ وَوَرِثَهُ أَبَوَاهُ فَلِأُمِّهِ الثُّلُثُ فَإِنْ كَانَ لَهُ إِخْوَةٌ فَلِأُمِّهِ الشُّدُسُ مِنْ بَعْدِ وَصِيَّةٍ يُوصِي بِهَا أَوْ دَيْنٍ آبَاؤُكُمْ وَأَبْنَاؤُكُمْ لَا تَدْرُونَ أَيُّهُمْ أَقْرَبُ لَكُمْ نَعْمًا فَرِيشَةٌ مِنَ اللَّهِ إِنَّ اللَّهَ كَانَ عَلِيمًا حَكِيمًا

"Allah has commanded you to (oblige) to (distribute inheritance to) your children, (i.e., the share of one boy is the same as the share of two daughters). If the children are all women who are more than two, their share is two-thirds of the wealth left behind. If she (the daughter) is alone, she gets half (the treasure left behind). For both parents, each share of one-sixth of the property left behind, if he (the deceased) has children. If he (the deceased) has no children and he is inherited by his parents (only), his mother gets a third. If he (the deceased) had several siblings, his mother got a sixth. (The inheritance is divided) after (fulfilled) the will he makes or (and repays) his debt. (About) your parents and your children, you do not know which of them is of the greatest benefit to you. This is God's decree. Indeed, Allah is the All-Knowing, the All-Wise" [10].

On the other hand, in QS. Al-A'raf (7): 43, the meaning of "inheritance" is not only limited to the inheritance of property but includes non-material things. In this verse, the word "inheritance" means a gift or gift obtained as a result of charity or a specific cause.

وَنَزَعْنَا مَا فِي صُدُورِهِمْ مِنْ غَلٍّ تَجْرِي مِنْ تَحْتِهِمُ الْأَنْهَارُ وَقَالُوا الْحَمْدُ لِلَّهِ الَّذِي هَدَانَا لِهَذَا وَمَا كُنَّا
لِنَهْتَدِيَ لَوْلَا أَنْ هَدَانَا اللَّهُ لَقَدْ جَاءَتْ رَسُولُ رَبِّنَا بِالْحَقِّ وَنُودُوا أَنْ تُلْكُمُ الْجَنَّةُ أُورِثْتُمُوهَا بِمَا كُنْتُمْ
تَعْمَلُونَ

"We uprooted the vengeance from within their hearts, (in heaven) flowing under them rivers. They said, "Praise be to Allah for showing us to this (paradise). We would not have been guided if Allah had not shown us. Truly, our Lord's apostles have come to bring the truth." That is the paradise that has been bequeathed to you because of what you have always done".

In terminology, Muhammad Ali al-Shabuni explained that inheritance (al-mirats) is the transfer of ownership rights from a deceased person to his or her living heirs. The relics can be in the form of property (money), land, or other forms of property that are legally recognized according to Islamic law. Scholars also interpret inheritance as a law that regulates the distribution of inheritance, including the determination of the share of each entitled heir [11]. In a general sense, inheritance is the process of transferring material rights from a deceased person to a living heir.

Pre-Islamic Women's Inheritance Rights

Historians call the period before the presence of Islam brought by the Prophet Muhammad (peace be upon him) as the time of ignorance. The Arabs at that time were known to be fond of wandering and fighting [12]. The dominant geographical conditions in the form of deserts, dates, and camels, as well as a dry and barren environment, demand that they live a life full of courage and violence [13].

In the tradition of the inheritance law of the ignorant Arab society, the division of inheritance is carried out based on the legal system inherited from the previous generation or the traditions of their ancestors [14]. Inheritance law before Islam was greatly influenced by the social system of society at that time. Before Islam came, children and women had no right to receive inheritance. This is based on the assumption that children and women cannot participate in wars to defend their tribes or tribes [15].

In this tradition, only adult men who are proficient in riding horses, using weapons, and able to carry war spoils (ganimah) are entitled to receive an inheritance. A man who meets these criteria, even if he is not a relative, adopted child, or born out of wedlock, can still obtain an inheritance [16]. To put it more extremely, the widow of the deceased is considered part of the inheritance that can be "transferred" to the male heir, such as from the father to his child. As a result, women have no right to inheritance at all, even if the deceased is her parents or husband [17].

In the Arab tradition of ignorance, a person can become an heir in several ways. First, through kinship, although kinship does not automatically guarantee the right to inheritance. What is considered important is the physical ability to protect the family and the clan [18]. Therefore, heirs from relatives are usually limited to sons, brothers, uncles, and uncles. Second, through a pledge of allegiance, where a person who has a bond of pledge of allegiance with an heir, even if not a relative, can receive a quarter of the inheritance. However, this promise is only considered valid if it is done formally through the ijab kabul process. Third, through the relationship of adopted children, where the adopted child who has the right to inherit must be an adult man. This adoption aims to preserve the family tree and maintain and develop family wealth.

This whole system shows that women and children are always left out. They are considered incapable of contributing to protecting or strengthening the position of the family and clan, so they are not recognized as heirs.

Post-Islamic Women's Inheritance Rights

Islam is essentially a great revolution of humanity (humanism). This revolution aims to liberate human beings from slavery and submission to someone other than their Creator. Islam brought about great changes in human thought, heart, and feelings, as well as in the real-life order and its applications [19].

At the beginning of Islamic history, women gained independence and a brighter inner atmosphere. Under the auspices of Islam, women gained a position that had never been felt in any system or tradition before [20]. Islam exists to perfect previous teachings, both from the time of jahiliyah and the early days of Islam. However, in the early stages, the law of inheritance in Islam had not undergone significant changes, because the focus of Islamic teachings at that time was the development of faith [21]. Therefore, the Arabs still practice the jahiliyah tradition related to marriage, divorce, and inheritance, until they are gradually directed to follow the new provisions outlined by Allah SWT.

The law of inheritance in Islam is established gradually. This is by maqashid sharia (the purpose of sharia) so that Islamic rules can be firmly embedded in the lives of the ummah and make it easier for them to carry out the sharia [22]. This stage also provides important lessons to Muslims about how important Islamic rules are in life. In the early days of Islam, a person was entitled to receive an inheritance because of kinship, adoption, or brotherhood established through the migration from Mecca to Medina between the Muhajirin and Ansars.

This situation lasted until Islam became a strong religion, and Muslims were steady in practicing religious teachings and principles. The initial stage in the sharia of inheritance law is the abolition of the jahiliyah tradition that does not give inheritance rights to women [23]. The tradition of inheritance that only prioritizes adult men and ignores the rights of children and women is canceled by the words of Allah SWT in QS. Al-Nisa (4): 7.

لِّلرِّجَالِ نَصِيبٌ مِّمَّا تَرَكَ الْوَالِدَانِ وَالْأَقْرَبُونَ وَلِلنِّسَاءِ نَصِيبٌ مِّمَّا تَرَكَ الْوَالِدَانِ وَالْأَقْرَبُونَ مِمَّا قَلَّ مِنْهُ أَوْ كَثُرَ نَصِيبًا مَّفْرُوضًا

"For men, there is a right to share the inheritance of both parents and relatives and for women, there is a right to share (also) the inheritance of both parents and relatives, either a little or a lot, according to the predetermined portion."

According to Imam al-Thabari, this verse was revealed to abolish the tradition of jahiliyah that does not give inheritance rights to women [24]. Meanwhile, Ibn Abbas argues that this verse also contains a verse about a will for both parents, as mentioned in the Qur'an. Al-Maidah (5): 106. However, Ibn Abbas's opinion was refuted by Fakhruddin al-Razi in his book of tafsir, Tafsir al-Kabir, as quoted by Imam Ibn Katsir [25].

The next stage in Islamic inheritance law is the cancellation of the adoption of a child as a biological child, including the cancellation of his inheritance rights. This event occurred in the year 5 Hijri, although some argue that the event occurred in the year 3 Hijri [26]. This is based on the words of Allah SWT who ordered the Prophet Muhammad (peace be upon him) to remove the legal consequences arising from the appointment of Zaid bin Haritsah as his adopted son, as mentioned in QS. Al-Ahzab (33): 4-5.

مَا جَعَلَ اللَّهُ لِرَجُلٍ مِنْ قَلْبَيْنِ فِي جَوْفِهِ وَمَا جَعَلَ أَزْوَاجَكُمْ اللَّائِي تُظَاهِرُونَ مِنْهُنَّ أُمَّهَاتِكُمْ وَمَا جَعَلَ أَدْعِيَاءَكُمْ أَبْنَاءَكُمْ ذَلِكَ قَوْلُكُمْ بِأَفْوَاهِكُمْ وَاللَّهُ يَقُولُ الْحَقَّ وَهُوَ يَهْدِي السَّبِيلَ (4) ادْعُوهُمْ لِأَبَائِهِمْ هُوَ أَقْسَطُ عِنْدَ اللَّهِ فَإِنْ لَمْ تَعْلَمُوا آبَاءَهُمْ فَإِخْوَانُكُمْ فِي الدِّينِ وَمَوَالِيكُمْ وَلَيْسَ عَلَيْكُمْ جُنَاحٌ فِيمَا أَخْطَأْتُمْ بِهِ وَلَكِنْ مَا تَعَمَّدَتْ قُلُوبُكُمْ وَكَانَ اللَّهُ غَفُورًا رَحِيمًا

"Allah has not made for a man two hearts in his cavity, He has not made your wives whom you have worshipped as your mothers, nor has He made your adopted children your children. Those are just words in your mouth. Allah says something rightful and He shows them the way (4), calling them (the adopted son) by the name of their father. That is what is just in the sight of God. If you do not know their father, call them your brothers and sisters. There is no sin against you if you are wrong about it, but your heart is intentional. Allah is Forgiving and Merciful."

The next inheritance that Islam canceled from the previous tradition in the early period of Islam was the inheritance right determined based on the oath of allegiance. With the enactment of the inheritance system based on the fate of relatives, the reasons for inheritance based on the promise of pre-allegiance no longer apply. This provision is based on the words of Allah SWT. in QS. Al-Anfal (8): 75.

وَالَّذِينَ آمَنُوا مِنْ بَعْدُ وَهَاجَرُوا وَجَاهَدُوا مَعَكُمْ فَأُولَئِكَ مِنْكُمْ وَأُولُو الْأَرْحَامِ بَعْضُهُمْ أَوْلَىٰ بِبَعْضٍ فِي كِتَابِ اللَّهِ إِنَّ اللَّهَ بِكُلِّ شَيْءٍ عَلِيمٌ

"Those who believe afterward, emigrate, and wage jihad with you, then they belong to you. Those who have kinship are partly more entitled to others according to God's Word. Indeed, Allah is All-Knowing".

After the abolition of the tradition, a verse about the fair distribution of inheritance came down, as mentioned in the Qur'an. Al-Nisa (4): 11. This verse emphasizes the division of inheritance for men and women so that inheritance rights in Islam become clearer and more orderly. With the descent of these verses, the people who have the right to be heirs (ashab al-furudh) include all parties who have a certain relationship, such as men, women, children, mothers, fathers, husbands, wives, siblings, half-brothers, grandfathers, grandmothers, and grandchildren, each of whom gets a share according to the provisions of Allah SWT.

Methodologies Penafsiran Ibnu Katsir

Traces of Ibn Katsir's Life and Intellectual Heritage

Ibn Katsir was a famous classical mufasssir, living in the 14th century AD (8th century Hijri). His full name is Abu al-Fida Ismail Ibn Katsir al-Dimasyqi. He was born in Basrah, Damascus, in 700 AH/1300 AD. His father died when he was six years old, so he was raised by his grandfather in Damascus. Ibn Kathir died in 774 AH/1374 AD [27].

Ibn Katsir is known as a qualified scholar in various fields, including tafsir, hadith, history, and fiqh. He is a scholar of Ahlus Sunnah wal Jama'ah who follows the manhaj Salafush Shalih in religion, both in terms of aqidah, worship, and morals.

One of his monumental works is the book Tafsir al-Qur'an al-Adzim, which is better known as Tafsir Ibn Katsir. This book is one of the most popular works of tafsir among scholars and commentators. In the history of tafsir, this book occupies an important position, ranking second only to the book Jami' al-Bayan fi Tafsir al-Qur'an by Ibn Jarir al-Thabari. Ibn Kather's tafsir explains many verses of the Qur'an that correspond to each other's meanings, with in-depth and comprehensive details.

According to Rasyid Ridha, Tafsir Ibn Katsir is one of the most famous books of tafsir because it pays great attention to the histories of the salaf mufasssirs, explains the meanings of the verses and their laws, and avoids discussing the issue of i'rab and the branches of balaghah science which are often discussed at length by other mufasssirs. Ibn Kathir also avoided talking too broadly about other sciences that are irrelevant to understanding the Qur'an, both in the general context and in its law and advice in particular.

Social and Political Dynamics in the Era of Ibn Katsir

Ibn Kathir lived in an era full of world upheavals that were very complex, both in terms of politics and science. The political upheavals of his time were marked by the continuation of the conflict between the two great powers, namely Islam and Christianity, which had been going on for the previous two centuries in the form of the Crusades [28].

In 616 AH, Baghdad, which became the center of Islamic civilization and science, was attacked by Genghis Khan's forces. Baghdad finally fell to them in 807 H. The fall of Baghdad had a major impact on the dynamics of Islamic science, especially because Genghis Khan's forces destroyed various Islamic scientific literature that had been built up over the centuries.

In this turbulent political condition, the existence and authority of the ulama are very important. Apart from being the guardian of scientific dynamics, the ulama also plays a role as a spiritual leader who awakens the spirit of jihad to maintain the political power of Islam. One of the influential scholars at that time was Ibn Taymiyah, who was also a teacher of Ibn Katsir. Ibn Taymiyah often issued jihad fatwas against the Mongol army and even led an army in battle when the Halab region was controlled by the Tartars in 705 AH.

This difficult political situation shaped the characteristics of scientific figures at that time. They tend to have critical thinking and focus on *tajdid* (renewal) in various aspects of Islam. The move of Islamic centers of scholarship from Baghdad to Damascus and Egypt also influenced the intellectual development of scholars, including Ibn Kathir. This situation also shaped Ibn Katsir's approach to criticism of history, analysis of Islamic law, and interpretation of verses of the Qur'an.

In addition, during this period, various ideas of Islamic renewal also emerged that were introduced by figures such as Ibn Taymiyah (661 AH–728 AH). Ibn Taymiyyah, for example, is known to oppose the religious thinking of the Sufis, such as the teachings of Ibn Arabi (638 AH). On the other hand, there are also heretical schools such as the Al-Bajiriyah group, which is led by Muhammad bin Jamaluddin bin Abdurrahman bin Umar al-Musili al-Bajiriyah. This school developed from 705 AH until it was finally stopped, and its leader was executed in 764 AH. This group denied the existence of a creator substance, which caused strong criticism from scholars.

The political and religious upheavals above greatly influenced the characteristics of Ibn Katsir's thought. He takes a firm stance in the context of science, especially in the criticism of history, the presentation of Islamic law, and the approach to interpreting the verses of the Qur'an.

Ibn Kather's Method and Style of Interpretation

Tafsir Ibn Katsir uses the method of interpreting the Qur'an with the Qur'an, covering all aspects of worship, muamalah, creed, and social relations with the general public. In the process of interpretation, Ibn Katsir referred to the Prophet Muhammad (peace be upon him) as the first mufassir, whose interpretation was based on the sahih hadiths that were mutawatir, then on the narration of the Companions and Tabi'in [29].

The book of Tafsir Ibn Katsir is printed in four volumes. The first volume includes surah Al-Fatihah to surah An-Nisa. The second volume contains surah Al-Ma'idah to surah An-Nahl. The third volume covers surah Al-Isra to surah Yasin, and the fourth volume starts from surah As-Saffat to surah An-Nas, which ends with a discussion in the book Fadha'il Al-Qur'an. This sequence shows that the systematics of writing the book of Tafsir Ibn Katsir still follow the classical system, starting from surah Al-Fatihah to surah An-Nas.

The method of interpretation used by Ibn Katsir is the *tahlili* method, which is to explain in depth every aspect contained in the verses of the Qur'an according to the order of the mushaf. This interpretation is in the form of *tafsir bi al-ma'tsur*, which is an interpretation based on the narration of the Prophet (peace and blessings of Allaah be upon him), his companions, *tabi'in*, and *tabi' tabi'in*. According to Al-Dzahabi, although a book of tafsir is

categorized as *bi al-ma'tsur*, this does not rule out the possibility for its author to use non-narratory elements, such as the results of *ijtihad*. The category of *bi al-ma'tsur* only shows the dominance of the narration element in the *tafsir*. In *Tafsir Ibn Kathir*, this can be seen from his ability not only to collect narration but also to criticize, *tarjih*, and even reject narration that is considered illogical or has certain weaknesses [30].

Ibn Kathir in the *tahlili* method does not protract in the discussion of the meaning of the word (*mufradat*), *balaghah*, or *i'rab*. He handed over these aspects to relevant experts. The focus is on interpreting the verse according to the context of the relevant conversation. Although the element of narration is very dominant in the *tafsir*, the element of *ijtihad* is still present to complement the *tafsir*, so this book covers various aspects.

According to Ismail Salim, Ibn Katsir's method of interpretation in *Tafsir Al-Qur'an Al-'Adzim* was inspired by the approach used by Ibn Taymiyyah [31]. Ibn Taymiyyah's method of interpreting the Qur'an is to interpret the Qur'an with the Qur'an, then with hadiths, the words of the Companions, and *tabi'in*. Although Ibn Taymiyyah never compiled a complete book of *tafsir* (30 juz) and interpreted only a portion of the 64 surahs, he succeeded in laying the standard foundations in the method of interpretation of the Qur'an. Although Ibn Taymiyyah's thought was widely adopted by Ibn Kathir, this does not mean that Ibn Kathir's interpretation was completely influenced by the thought of his teacher. Ibn Katsir still has independence and originality in his approach and application of interpretation.

Methodology of Interpretation of Amina Wadud

Biografi Amina Wadud

Amina Wadud is one of the Muslim feminist figures who lived in the 20th century AD. She was born on September 25, 1952, under the name Maria Teasley in Bethesda, Maryland, United States. Amina converted to Islam in 1972 after taking the *shahada* and changing her name to Amina Wadud to reflect her religious affiliation. His father was a Methodist priest, while his mother had a lineage of Arab, Berber, and African Muslim slaves.

In her intellectual journey, Amina Wadud took formal and informal education. He completed his undergraduate education at the University of Pennsylvania (1970–1975), continued his undergraduate education at the University of Michigan (graduated in 1982), and earned a Doctor of Philosophy degree from the same university in 1988. In addition, Amina also studied Arabic at American University and Al-Azhar University in Cairo, Egypt, as well as delving into Qur'an interpretation and philosophy at Cairo University and Al-Azhar University.

Amina Wadud's first work is *The Qur'an and Women*, a book that contains an analysis of the concept of women based on the Qur'an. The purpose of this work is to provide an interpretation of the Qur'an that is relevant to women's lives in the modern era. This book has received wide attention, including among Islamic studies in Indonesia. Another important work is *Inside the Gender Jihad: Women's Reform in Islam*, which was inspired by her first work. This book is used as the foundation of the struggle for equality and justice between men and women in the Islamic world.

Amina Wadud is known as a female warrior figure in Islam. He believes that the Qur'an must be constantly reinterpreted to maintain its relevance to human life. According to her, the progress of civilization has proven the importance of women's participation in society and recognition of women's resources. One of his controversial actions was becoming a priest for Friday prayers at the Anglican Church, in New York, on March 18, 2005. This action attracted the world's attention as a symbolic effort to voice gender equality in Islam.

Socio-Political Context during the Amina Wadud Period

Amina Wadud lived at a time when the world feminist movement was flourishing, fighting for women's rights. This movement includes various streams, such as individualist feminism (which focuses on middle-class women), socialist feminism (which is oriented towards the workers), to radical feminism.

In the first half of the 20th century, individualist feminism successfully fought for women's suffrage and suffrage in various Western countries, in the turmoil of the two World Wars. This struggle then developed after the Second World War, with the emergence of important works such as Simone de Beauvoir's *The Second Sex* (1949), which encouraged women to pursue careers and rejected marriage as a way of life.

Radical feminism increasingly opposes discrimination based on gender, patriarchal dominance, and social structures that oppress women. The movement, even in its extreme form, defies traditional family institutions and encourages concepts such as artificial insemination and sexual freedom.

Meanwhile, in the Islamic world, newly independent Muslim countries are trying to catch up by adopting Western technology and methodologies, including the concepts of democracy and emancipation. However, this idea of emancipation triggered a reaction from some people because it was considered contrary to Islamic values and caused moral decadence.

In this context, Amina Wadud was inspired to fight for women's rights through progressive Islamic thought. One of her symbolic actions that reflects the spirit of feminism is her courage to become an imam for Friday prayers, which is in the spotlight of the world as part of her fight against gender discrimination.

Methods and Patterns of Interpretation of Amina Wadud

Each mufassir has a unique approach to interpreting the verses of the Qur'an. Amina Wadud focuses her attention on the interpretation of verses related to women and opposes interpretations that support gender discrimination. He rejects views that ignore the principles of justice, equality, and humanity in the interpretation of the Qur'an [35].

Amina uses the hermeneutic method, especially the double movement approach from Fazlur Rahman. The first movement is to look at asbabun nuzul macro, which is the social context of Arab society when the verse is revealed. The second movement is to understand the relevance of the verse today by adapting it to the conditions of modern society [36]. This approach emphasizes the importance of the Qur'an's moral ideas in answering the challenges of the times.

Amina Wadud's interpretation style is included in bi al-ra'yi because it relies heavily on personal opinions and analysis, and is based on science. Even so, he still applies strict principles in understanding the meaning of the Qur'an. The inspiration from Fazlur Rahman is evident in his approach.

Interpretation of Ibn Katsir and Amina Wadud On Qs. Al-Nisa (4): 11

Penafsiran Ibn Katsir

Initially, the distribution of inheritance was carried out through wills to children and parents of heirs. However, this provision was removed by Allah by establishing a new rule that gave a 2-to-1 share of the inheritance to both men and women. In this provision, the share for each parent is one-sixth or one-third, the wife gets one-eighth or one-quarter, and the husband gets half or one-quarter of the inheritance.

Ibn Katsir interpreted a fragment of the verse li al-dzakar mitsla hadzdzi al-untsayain in QS. Al-Nisa (4): 11 by referring to a hadith that is close to the asbabun nuzul of this verse, namely the hadith narrated by Jabir. Based on this hadith, Ibn Katsir explained that the

distribution of inheritance 2 to 1 is a form of justice of Allah. In the time of jahiliyah, women did not get a share of the inheritance at all, while men got everything. With the passage of this verse, God gave the right to girls, even though their share was smaller than that of boys.

Ibn Katsir emphasized that this 2-to-1 ratio is based on the greater responsibilities and burdens of men compared to women. Men are responsible for providing for their families, running trades, and bearing other burdens. Therefore, the granting of a larger share of the inheritance to men is considered by the principle of justice based on such responsibility.

Interpretation of Amina Wadud

In interpreting the fragment of the verse *li al-dzakar mitsla hadzdzi al-untsayain*, Amina Wadud argued that the division of inheritance 2 to 1 for men and women is only one combination of various possibilities for the division of inheritance. Amina even stated that the view that this rule is the only way of division is wrong.

Amina Wadud highlighted that if a daughter is the sole heir, then she is entitled to half of the inheritance. The combination of inheritance division also involves parents, siblings, distant relatives, and grandchildren, which suggests that a 2-to-1 ratio is not an absolute rule. According to Amina, the various variations in this division reflect the principle that all women have the right to inheritance, no matter the extent of their relationship with their heirs. This is contrary to pre-Islamic traditions that often ignore women's rights in inheritance. In addition, the distribution of inheritance must be based on the principle of justice, taking into account the benefits of inheritance for the family left behind [37].

Amina Wadud emphasized that the distribution of inheritance does not solely follow the mathematical formula of 2 to 1. On the contrary, he argued that inheritance should be divided based on the benefits given by the heirs to the heirs during his lifetime. Therefore, Amina proposes a flexible approach that is tailored to the situation and conditions of each family.

Comparison of The Interpretation of Ibn Katsir and Amina Wadud

Based on the description above, the differences and similarities between the interpretations of Ibn Katsir and Amina Wadud towards QS. Al-Nisa (4): 11 can be seen from the approach used. Ibn Katsir applied a textual approach by referring to the *asbabun nuzul* and the condition of Arab society during the period of the descent of the verse. He views the distribution of inheritance 2 to 1 as a fair rule because men have greater responsibilities in the family, such as bearing the livelihood, trade, and various other burdens [38]. This approach emphasizes the importance of historical context in understanding the verse.

In contrast, Amina Wadud uses a contextual approach that focuses on the relevance of verses to the situation of modern society. He views that the distribution of inheritance 2 to 1 is not an absolute rule, but one of the various possibilities of distribution. Amina emphasized the importance of adjusting the distribution of inheritance to the benefits that heirs provide to the family, regardless of their gender. Thus, he puts forward the principle of justice that takes into account the current social and cultural conditions [39].

Ibn Katsir understood the rule of dividing inheritance 2 to 1 as a standard provision by the text of the Qur'an. Meanwhile, Amina Wadud sees the rule as one of the flexible options that can be adjusted to the situation and conditions of the heirs' families. According to him, the distribution of inheritance must be based on justice that involves an analysis of benefits for all parties involved [40].

In conclusion, Ibn Katsir's interpretation tends to stick to the text and historical context, while Amina Wadud emphasizes the reinterpretation of verses to ensure relevance and

justice in the context of modern society. Both offer different approaches to understanding justice in the distribution of inheritance, by QS. Al-Nisa (4): 11.

CONCLUSION

Interpretation of QS. Al-Nisa (4): 11 by Ibn Katsir and Amina Wadud reflects a different approach to understanding justice in the division of inheritance between men and women. Ibn Katsir used a textual approach that focused on the historical context of Arab society at the time of the descent of the verse. For him, the distribution of inheritance 2 to 1 is a fair qath'i (fixed) rule, based on the greater responsibility of men in providing for the family. This approach maintains justice within the social and cultural framework prevailing at the time. On the contrary, Amina Wadud offers a contextual approach by adapting this verse to the reality of modern society. He views that the division of 2 to 1 is not an absolute rule, but one of the various possibilities that depend on the situation and conditions of the family. According to Wadud, the distribution of inheritance should reflect the principle of distributive justice that considers the benefits that heirs provide to the family, without limiting women's rights only to certain mathematical rules. These differences in views are influenced by the social, cultural, and temporal backgrounds in which the two mufassirs lived. Ibn Katsir lived in the classical era that still maintained the traditional patriarchal system, while Amina Wadud was in the modern era that demanded a reinterpretation of the Qur'an to match the value of gender equality. In conclusion, Ibn Katsir's interpretation tends to be textual and conservative, while Amina Wadud's interpretation is contextual and progressive. Both approaches enrich the discourse of Qur'anic interpretation, with each offering relevant perspectives in different social and cultural contexts. This discussion emphasized that the interpretation of the Qur'an is dynamic, allowing flexibility in understanding verses according to the needs of the times.

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Author Contribution

All authors contributed equally to the main contributor to this paper, some are as chairman, member, financier, article translator, and final editor. All authors read and approved the final paper.

Conflicts of Interest

The author declares no conflict of interest.

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