

Reconstructing Muslim Feminist Hermeneutics: Patriarchal Exegesis, Maqāṣidi Reading, and Substantive Gender Justice in Contemporary Islamic Thought

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Abstrak

Bias gender dalam pemikiran Islam kontemporer menguat ketika tafsir dan fikih historis diperlakukan sebagai ketentuan teologis yang final dan membatasi pengalaman perempuan. Kajian ini merumuskan rekonstruksi hermeneutika feminis Muslim berbasis maqāṣid al-sharī'ah dan keadilan substantif. Penelitian ini menggunakan metode kajian pustaka dengan menelaah literatur akademik tentang Islam, gender, feminisme Muslim, tafsir patriarkal, dan hukum keluarga dalam Islam. Hasil kajian menunjukkan bahwa tafsir patriarkal terbentuk melalui androsentrisme dalam produksi pengetahuan, pembacaan atomistik terhadap ayat-ayat yang terkait dengan relasi gender, serta pengabsolutan fikih sebagai kehendak Tuhan. Pembacaan ulang terhadap qiwāmah, poligami, waris, dan kesaksian menegaskan perlunya tafsir holistik, kontekstual, dan maqāṣidi. Hermeneutika feminis Muslim menjadi kerangka pembacaan yang berpijak pada otoritas Al-Qur'an sekaligus memperkuat kesalingan, kemaslahatan, dan keadilan substantif.

Kata Kunci: *feminisme Muslim; hermeneutika; keadilan substantif; maqāṣid al-sharī'ah; tafsir patriarkal.*

Abstract

Gender bias in contemporary Islamic thought intensifies when historical exegesis and fiqh are treated as final theological rulings that restrict women's experiences. This study formulates a reconstruction of Muslim feminist hermeneutics grounded in maqāṣid al-sharī'ah and substantive justice. It applies library research by examining academic literature on Islam, gender, Muslim feminism, patriarchal exegesis, and Islamic family law. The findings show that patriarchal exegesis is shaped by androcentrism in knowledge production, atomistic readings of gender-related verses, and the absolutization of fiqh as divine will. A rereading of qiwāmah, polygamy, inheritance, and testimony affirms the need for holistic, contextual, and maqāṣid-oriented interpretation. Muslim feminist hermeneutics offers an interpretive framework grounded in Qur'anic authority while advancing reciprocity, public welfare, and substantive justice.

Keywords: Hermeneutics; Maqāṣid Al-Sharī'Ah; Muslim Feminism; Patriarchal Exegesis; Substantive Justice

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Introduction

The relationship between Islam and gender is an important discourse in contemporary Islamic studies because gender issues are not only related to the normative status of women in religious texts but also to the authority of interpretation, women's life experiences, and the dominance of interpretive traditions largely shaped by male perspectives. In such contexts, gender inequality in Muslim societies often arises not solely from the text of revelation, but from the way it is read, codified into jurisprudence, taught in religious institutions, and institutionalized in social practice. When interpretations and jurisprudence born of a particular social context are treated as final theological truths, the boundaries between revelation, interpretation, jurisprudence, patriarchal culture, and socio-political interests become blurred. As a result, historical social constructions can gain religious legitimacy and appear as if they are a fixed Islamic provision, especially in the issues of religious authority, family relations, and women's representation in the public sphere (Ghafournia, 2022; wadud, 2021; White et al., 2024).

Some previous research has asserted that Islamic discourse and gender need to be read as a struggle between religious texts, interpretive authority, women's experiences, and the social structures that shape the meaning of Islam, not simply as a debate about the normative status of women in the Qur'an (Bakhshizadeh, 2023; Shaikh, 2023). Within this framework, Muslim feminism does not position religion as an opponent of equality, but as a space for internal critique to reinterpret gender relations by considering women's agency, piety, and the socio-political context of contemporary Muslim society (Shikur et al., 2025; Vidūnaitė, 2023). Gender inequality in Muslim societies also works not only at the level of theological interpretation, but also emerges in the practice of family law, domestic violence, women's leadership, and community-based social services when religious, cultural, and local authority norms are intertwined (Aftab et al., 2024; Zannettino et al., 2023). Therefore, a gender-correct reading of Islam needs to move from formal legality to substantive justice by opening up space for women's experiences, women's leadership, and interpretations that are more responsive to social change (Lahmar, 2024; Pandey, 2024).

Although studies of Islam and gender have largely addressed Muslim feminism, women's agency, family law, religious leadership, and women's representation in Muslim societies, these discussions still often move separately between criticism of interpretation, social practice, and the renewal of Islamic law. Existing studies generally highlight gender inequality as a matter of patriarchal interpretation or as a specific social case, but have not adequately formulated a hermeneutic model that links the epistemological roots of patriarchal interpretation, the reading of maqāṣidī to gender-related verses, and the orientation of substantive justice in Islamic jurisprudence and education. Therefore, this article aims to analyze the epistemological roots of patriarchal interpretation in contemporary Islamic thought, re-read the verses of gender relations that are often used as the basis for women's subordination, and formulate a reconstruction of Muslim feminist hermeneutics based on maqāṣid al-sharī'ah and substantive justice. With this goal, this article is expected to make a conceptual contribution to the development of Islamic and gender discourse that is critical of the dominance of patriarchal interpretation, but remains grounded in the normative authority of the Qur'an.

The contribution of this article lies in the formulation of a model of Muslim feminist hermeneutics that links criticism of patriarchal interpretation with the reading of maqāṣidī and the orientation of substantive justice. This article not only frames the issue of gender as a matter of male-female relations but also as an epistemological issue concerning how the authority of interpretation is formed, who is given space to interpret, and how historical jurisprudence is understood in

contemporary Muslim society. By distinguishing between revelation, interpretation, jurisprudence, and patriarchal culture, this article offers a conceptual framework for rereading the verses of gender relations in a more holistic, contextual, and equitable manner. This contribution is important for the development of contemporary Islamic studies, particularly in the renewal of family fiqh and Islamic education, and in strengthening women's religious authority without relinquishing the Qur'an as the primary normative source.

Method

This research uses a qualitative approach with a literature review design or *library research*. This design was chosen because the research object is in the form of scientific discourse, gender interpretation, Muslim feminism, and the construction of substantive justice developed through academic literature. The literature review in this article is not placed as a complement to the theory, but as a primary source of data that is critically analyzed to build a conceptual synthesis. Therefore, this research is more appropriately understood as a *conceptual-critical literature review*, not a *systematic literature review*, because the purpose is not to calculate the tendency of findings, but to read, compare, criticize, and reconstruct arguments from selected literature (Kraus et al., 2022; Paul & Criado, 2020).

The research data consist of articles from reputable international journals that discuss Islam, gender, Muslim feminism, interpretive authority, family jurisprudence, women's leadership, and substantive justice. The literature was selected purposively based on four criteria: being directly relevant to the focus on Islam and gender, making a theoretical contribution to Islamic hermeneutics or law, being published within the last five years, and appearing in reputable academic journals. Popular sources, media opinions, blogs, and non-academic writings are not used as the main references, so that the construction of arguments remains grounded in scientific literature that can be accounted for.

The data collection technique is carried out through a literature search in academic databases, including Scopus, Taylor & Francis, Springer, Cambridge Core, MDPI, and other relevant international journal platforms. Keywords used include *Islamic feminism*, *Muslim feminism*, *gender justice in Islam*, *patriarchal exegesis*, *Qur'anic hermeneutics*, *Islamic family law*, *women's religious authority*, and *substantive gender justice*. The collected literature is then classified based on the main theme, the position of the argument, the study's context, and its contribution to the formation of the research's conceptual framework.

Data analysis is carried out through three stages. First, thematic identification and coding of key issues in the literature, such as patriarchal interpretation, religious authority, Muslim women's agency, family law, and gender justice. Second, the hermeneutic reading of gender relations verses that are often the locus of debate, such as QS. al-Nisā': 34, QS. al-Nisā': 3, QS. al-Baqarah: 228, QS. al-Baqarah: 282, and QS. al-Ḥ ujurāt: 13. Third, a conceptual synthesis to formulate a model of Muslim feminist hermeneutic reconstruction based on maqāṣid al-sharī'ah and substantive justice. This stage allows the researcher not only to summarize the literature but also to establish conceptual relationships between texts, interpretations, jurisprudence, women's experiences, and patriarchal social structures (Braun & Clarke, 2021; Jaakkola, 2020; MacLeod et al., 2023).

The validity of the analysis is maintained through conceptual triangulation, i.e., by comparing arguments from the study of interpretation, gender studies, the sociology of religion, and Islamic family law. In addition, the researcher conducts repeated readings of the main literature, notes differences in theoretical positions among authors, and ensures that each constructed synthesis

has a clear argumentative basis. With this procedure, this research is expected to produce a conceptual framework that is not only descriptive but also critical, reflective, and relevant to the development of contemporary Islamic and gender studies.

Table 1. Focus of Literature Review Analysis

Focus Analyst	Issues Studied	Reading Techniques	Purpose of Analysis
Patriarchal interpretation	Androcentrism, atomistic readings, and the absolutization of fiqh	Critical and hermeneutic analysis	Identifying the epistemological roots of gender bias in interpretation
Muslim Feminism	Internal criticism of the tradition of tafsir and fiqh	Conceptual synthesis	Explaining the position of Muslim feminism in contemporary Islamic studies
Verses on gender relations	Qiwāmah, polygamy, inheritance, testimony, and moral equality	Historical-contextual readings and maqāṣidī	Offering substantive justice-based rereading
Fiqh and religious authority	Family law, women's leadership, and social legitimacy	Intertextual analysis	Showing the impact of interpretation on social and institutional structures
Substantive justice	Women's experience, benefits, and human dignity	Conceptual reconstruction	Formulating a model of Muslim feminist hermeneutics that is responsive to contemporary contexts

Results and Discussion

The Epistemological Roots of Patriarchal Interpretation in Islamic Thought

The results of the study show that patriarchal interpretation in Islamic thought cannot be understood as a direct consequence of the Qur'an as a revelation, but as a historical product of the interpretive process that takes place in patriarchal social, cultural, and religious authority structures. Gender bias arises when religious texts are read, explained, and codified by interpreting subjects who make the male experience the main point of departure in understanding family, law, authority, and social life. In this context, women are often not placed as epistemic subjects with experience, voice, and interpretive capacity, but rather as objects of discussion in normative constructions shaped by male-dominant perspectives (Bakhshizadeh, 2023; Čustović, 2025; wadud, 2021).

The first epistemological root is androcentrism, the tendency to treat male experience as the universal measure for reading human reality. In this kind of interpretive framework, women are more often understood in terms of their relational functions towards men, such as wives, mothers, guardians of family morals, or symbols of community honor. As a result, women's capacity as subjects of faith, thought, interpretation, leadership, and social decision-making does not receive equal space in the production of religious meaning. The problem of patriarchal interpretation, therefore, lies not only in the content of interpretation but also in the structure of authority that

determines who has the right to interpret and whose experience is considered legitimate as a source of religious knowledge (Ghafournia, 2022; Rohmaniyah et al., 2022; Vidūnaitė, 2023).

The second epistemological root is the atomistic reading of the verses on gender relations. This pattern occurs when certain verses are separated from the Qur'an's overall ethical vision of monotheism, justice, mercy, deliberation, moral responsibility, and human dignity. Passages that descend in a particular social context are then treated as the basis of a fixed and universal gender hierarchy, without considering the moral purpose and social context behind it. Readings like this appear in the use of QS. al-Nisā': 34, QS. al-Nisā': 3, QS. al-Baqarah: 228, and QS. Al-Baqarah: 282 as the legitimacy of women's subordination. In fact, these verses need to be read holistically within the framework of spiritual equality, protection of vulnerable groups, ethical responsibility, and prevention of tyranny (Afsaruddin, 2023; Fidhayanti et al., n.d.; Masruroh et al., 2024).

The third epistemological root is the absolutization of fiqh as God's will. Fiqh is basically the result of human ijtihad shaped by certain social, political, cultural, and knowledge structures. However, when historical jurisprudence is equated with sharia as a divine ideal, then social constructs that contain gender bias can turn into normative claims that are considered final and cannot be criticized. In the context of gender relations, the absolutization of fiqh causes the division of roles of men and women born from agrarian-patriarchal societies to be maintained as a universal provision. Therefore, the distinction between revelation, interpretation, jurisprudence, and culture is important so that the historical construction of human beings is not legitimized as an absolute command of God (El-Ali, 2022; Ramadhita et al., 2023).

Thus, patriarchal interpretation can be understood as a historical product of the relationship between texts, interpreters, social structures, and religious authorities. It does not stand solely as a result of theological reading. Still, it is also shaped by scholarly traditions, family law practices, community culture, educational spaces, and social power configurations that develop within Muslim society. Therefore, criticism of patriarchal interpretation cannot be understood as a rejection of the Qur'an, but rather as a scientific attempt to distinguish the normative message of revelation from the historical construction of human beings that, in practice, can limit the role, experience, and dignity of women.

Rereading the Verses of Gender Relations: From Hierarchy to Substantive Justice

The rereading of the verses on gender relations is important because several verses of the Qur'an are often used as a basis to justify the hierarchy of men over women. QS. al-Nisā': 34, for example, is often read as legitimizing the absolute leadership of men in the family. In patriarchal readings, the concept of *qiwāmah* is understood as the ontological superiority of men, so that the relationship between husband and wife is constructed vertically: the husband as the authority holder and the wife as the party who must submit. Such reading risks normalizing unilateral decisions, limiting women's agency, and ignoring the principles of deliberation and reciprocity in the family (Alak, 2023; Davids, 2023; Embabi, 2022).

From the perspective of Muslim feminist hermeneutics, *qiwāmah* is more appropriately understood as an ethical-functional responsibility related to the maintenance, protection, and welfare of the family. The reason mentioned in the verse, namely the provision of sustenance, shows that *qiwāmah* does not stand as a natural superiority of men, but as a socio-economic function in a particular context. When the economic structure of the family changes, and women also play the role of breadwinners, decision-makers, and family life breadwinners, *qiwāmah* cannot be used to justify one-way dominance. The meaning that is more in line with the purpose of justice is the

relationship of reciprocity, mutual responsibility, and protection of the dignity of all family members (Alak, 2023; Davids, 2023; Yani et al., 2025).

QS. al-Nisā': 3 on polygamy is also often read legally-formally as granting men the right to marry more than one woman. In fact, the verse's context concerns the protection of orphans and women in certain social situations. The moral focus of the verse is not on the expansion of men's rights, but on restricting practices that have the potential to cause injustice (Amien, 2024; Marhumah et al., 2025; Ramadhita et al., 2023). Therefore, the requirements of justice in the paragraph should be understood as the primary ethical principle, not merely an administrative requirement. If justice is difficult to realize, then the moral direction of the verse is actually closer to the protection of women, the restriction of polygamy, and the prevention of social harm in the family and society.

In the issue of inheritance, the two-to-one formula is often understood as evidence of gender hierarchy. This kind of reading needs to be corrected by looking at the structure of economic responsibility at the time of revelation. When men assume full maintenance responsibilities, the division of inheritance is related to the distribution of economic burdens. However, in contemporary society, women are also often the main breadwinners, supporting families, financing children's education, and bearing the burden of household economics (Amien, 2024; Braak & Ibrahim, 2025; Ramadhita et al., 2023). Therefore, a substantive justice-based reading demands attention to the actual burden, family welfare, and property protection goals, not just a literal reproduction of legal formulas without considering changes in the social context.

QS. al-Baqarah: 282 on women's testimony also needs to be read historically-contextually. The verse addresses debt-receivables transactions in society, where women's access to formal financial activities remains limited. Therefore, making this verse as proof of women's intellectual inferiority is a generalization that is not in line with the principle of human moral equality in the Qur'an. In the contemporary context, testimony should be judged based on a person's competence, knowledge, integrity, and involvement in the field testified, not based on absolute gender (Alak, 2023; Embabi, 2022; Ramadhita et al., 2023).

A rereading of *qiwāmah*, polygamy, inheritance, and testimony shows that the verses of gender relations cannot be read in isolation from the moral purpose of the Qur'an. Interpretations that emphasize only formal legality risk maintaining inequality, while interpretations oriented towards substantive justice open space for protecting women's dignity in the family and society. Thus, the renewal of tafsir does not mean abandoning the text, but returning the reading to the ethical spirit of the Qur'an, namely justice, benefit, reciprocity, protection of human dignity, and prevention of tyranny (Kodir et al., 2024; A. Purnomo, 2023; Sultan, 2025).

Reconstruction of Muslim Feminist Hermeneutics Based on Maqāṣid and Substantive Justice

The reconstruction of Muslim feminist hermeneutics can be formulated as a framework for reading that draws a proportionate distinction among revelation, interpretation, jurisprudence, and culture. The Qur'an, as a revelation, has normative authority, while tafsir and fiqh are the result of human understanding shaped by specific historical, social, political, and cultural contexts. Therefore, tafsir and fiqh cannot be positioned as the final product, closed to criticism and renewal. This distinction is important so that criticism of patriarchal interpretation is not understood as a criticism of the Qur'an, but as a scientific evaluation of the construction of human understanding that can contain social bias and gender bias. In this way, the space for ijtihad remains open, while the normative foothold of Islam is maintained as an ethical basis in formulating a fairer interpretation and fiqh (Muhsin & Huda, 2024; Nasohah, 2024).

The reconstruction of Muslim feminist hermeneutics also requires a holistic reading of the Qur'an. Verses related to gender relations cannot be understood in isolation from the Qur'an's central message of monotheism, justice, mercy, trust, deliberation, and the moral equality of man. QS. al-Ḥujurāt:13, for example, affirms that human dignity is not determined by gender, ethnicity, or social status but by piety and moral qualities. This principle shows that the biological differences between men and women cannot be used as a theological basis for justifying dominative relationships. Therefore, verses about family, leadership, inheritance, testimony, and social relations need to be read within the framework of the Qur'an's ethical vision as a whole, not through an atomistic reading that separates the verse from its context, moral purpose, and orientation of justice (Ismail et al., 2024; Kodir et al., 2024; Sultan, 2025).

The next principle is the recognition of women's experience as a source of epistemic considerations in religious interpretation, because the production of Islamic knowledge needs to take into account women's voices, agencies, and social experiences that have often been on the fringes of scientific authority (Alkouatli et al., 2023; Embabi, 2022). The products of interpretation and fiqh are in contact with women's bodies, families, work, education, worship, leadership, and public spaces, so their experiences need to be placed as an important part of the process of reading, correcting, and updating religious meanings (Khawar, 2023; Rashid & Asif, 2024). Interpretations that ignore women's experiences may appear textually neutral, but in social practice, they can be biased because they do not consider the vulnerability, discrimination, domestic burdens, economic responsibilities, and injustices that women experience in real life (Ramadhita et al., 2023; Siddiqui et al., 2024). Within the framework of Muslim feminist hermeneutics, women's experience serves as a corrective space against the construction of interpretation that has been shaped for too long by the male perspective as the dominant standard in the production of religious authority (Omran & Yousafzai, 2025). Thus, the recognition of women's experiences is not just a social demand, but an epistemological need to produce a more equitable, contextual, and responsive interpretation of Islamic moral goals.

This reconstruction must also be directed at maqāṣid al-sharī'ah and substantive justice. Every interpretation needs to be tested based on its impact on the protection of religion, soul, intellect, heredity, property, human dignity, and social welfare. If an interpretation results in violence, subordination, educational marginalization, restrictions on participation, or injustice within the family, it needs to be reread. Substantive justice demands that law and interpretation be not only formally valid, but also just in their social consequences. Thus, Muslim feminist hermeneutics does not stop at a critique of patriarchy, but offers a framework of reading that is theologically responsible, maqāṣid, and relevant to contemporary social realities (Davids, 2023; Kodir et al., 2024; Ramadhita et al., 2023).

This reconstruction model shows that Muslim feminism does not exist outside the Islamic tradition, but rather works from within tradition to revive the ethical vision of the Qur'an. He does not reject revelation, but rejects the absolutization of human interpretation that limits women. It also does not abolish fiqh, but places fiqh as the result of ijtihad that needs to be continuously tested based on maqāṣid, benefit, and substantive justice. With this position, Muslim feminist hermeneutics can be a middle ground between conservative readings that freeze classical interpretations and secular criticism that judges religion as the sole source of gender inequality.

Implications of Interpretive Reconstruction for Fiqh, Islamic Education, and Religious Authority

The reconstruction of Muslim feminist hermeneutics has direct implications for the development of family fiqh. Family jurisprudence needs to shift from the paradigm of control to that of partnership, protection, and substantive justice. In the issues of divorce, alimony, child care, domestic violence, property division, and education rights, women's experiences need to be placed as an important part of legal considerations. Islamic law is not only understood as a set of formal rules, but also as an ethical instrument to safeguard welfare, protect human dignity, and prevent tyranny in family relations (Dutta & Sahney, 2021; Ramadhita et al., 2023).

In Islamic education, the reconstruction of Muslim feminist hermeneutics demands a renewal of how tafsir, fiqh, and morals are taught so that learning does not stop at the transmission of norms but also fosters critical awareness of gender justice. Students need to be introduced to the differences between revelation, interpretation, jurisprudence, and culture so as not to understand all classical legal products as the final provision that is closed to review (Ferianto & Firmansyah, 2026; Jakiyem et al., 2025). Islamic educational materials also need to display the principles of reciprocity, deliberation, shared responsibility, and justice in the relationship between men and women, so that Islamic values are not reduced to legitimizing hierarchical social relations (Ifrohan & Uswatun Hasanah, 2026; Pratama et al., 2023; E. Purnomo et al., 2026). In this way, Islamic education not only functions to transmit religious norms, but also forms critical, ethical, and contextual awareness in understanding Islamic texts and the social reality of students (Muyassaroh, 2025; Najmudin et al., 2025).

The next implication concerns the expansion of women's religious authority. If women's experiences are recognized as part of epistemic considerations in interpretation, then women need to gain a more proportionate space as educators, researchers, mufasir, jurists, judges, speakers, and community leaders. The restriction of women in the space of religious authority is not only a social problem, but also an epistemological problem because it narrows the diversity of experiences in the production of Islamic knowledge. With the opening of the space of authority for women, the interpretation of Islam can develop more responsive to social realities, while remaining grounded in the normative basis of the Qur'an and the ethical goals of Islam.

In the public sphere, the reconstruction of gender interpretation is also important to prevent the use of religion as a basis for limiting women's participation. Patriarchy often works not through explicit rejection of women, but through moral, cultural, and religious arguments that limit their space for movement, leadership, and social authority. Therefore, a gender-correct reading of Islam needs to emphasize that women's leadership, social participation, and public contribution must be judged based on capacity, trust, knowledge, integrity, and benefits, not based on hierarchical gender constructions.

This study shows that patriarchal interpretation works through three main layers, namely epistemological bias, textual readings separate from maqāṣid, and unequal institutionalization of religious authority. Epistemological bias appears when men's experience is made a universal standard. A separate textual reading of maqāṣid emerges when the verses on gender relations are used as the basis for a hierarchy, without regard to their moral context and purpose. Meanwhile, the unequal institutionalization of authority is evident when women are limited in religious interpretation, leadership, and decision-making.

The reconstruction of Muslim feminist hermeneutics offers a more complete reading direction. First, the text is read by distinguishing between revelation and interpretation. Second, verses are understood holistically within the framework of the Qur'an's values. Third, women's

experiences are included as epistemic considerations. Fourth, the results of the interpretation are tested based on maqāṣid and substantive justice. With these four steps, gender relations in Islam are no longer built on the paradigm of domination but on that of reciprocity, responsibility, protection, and benefit.

Table 2. Reconstruction of Gender Interpretation Based on Substantive Justice

Isu Gender	Patriarchal Reading	Reconstruction of Muslim Feminist Hermeneutics	Substantive Justice Orientation
Qiwāmah	Superiority of men over women in the family	Ethical-functional responsibilities related to maintenance, protection, and benefits	Family relations based on partnership, deliberation, and shared responsibility
Polygamy	Male rights are understood as general legality	Restrictions on social practices with strict justice requirements	Protection of women and children from relational injustice
Waris	The formula 2:1 is understood as a permanent theological hierarchy	The distribution of economic responsibilities that need to be read according to the social context	Distribution takes into account the actual maintenance burden and family benefits
Testimonials	Women are considered to have lower rational capacity	Procedural rules in the context of specific financial transactions	Testimonies are judged on competence, knowledge, and integrity
Religious Authority	Men are considered more legitimate as interpreters and religious leaders	Women are recognized as knowledge subjects, educators, and community leaders	Equal access in the production of knowledge and religious decision-making
Islamic Education	Classical jurisprudence is taught as the final stipulation	Fiqh is taught as a result of ijtihad, which needs to be understood in its context and maqāṣid	Education forms a critical, fair, and responsive awareness of women's experiences

The reconstruction of Muslim feminist hermeneutics is not just an effort to defend women, but an epistemological project to restore the relationship between texts, interpretations, jurisprudence, and justice. By reading the verses on gender relations in a contextual, holistic, and maqāṣidī manner, Islamic interpretations can be directed to strengthen human dignity, correct patriarchal dominance, and build a more just socio-religious life.

Conclusion

The patriarchal interpretation in Islamic thought is rooted in three main tendencies: androcentrism in the production of religious knowledge, an atomistic reading of verses on gender relations, and the absolutization of historical jurisprudence as God's final will. A rereading of

qiwāmah, polygamy, inheritance, and testimony shows that the verses on gender relations should not be understood as the basis for a hierarchy of men over women, but rather need to be read within the framework of maqāṣid al-sharī'ah, substantive justice, welfare, and the protection of human dignity. The reconstruction of Muslim feminist hermeneutics demands a firm distinction among revelation, interpretation, jurisprudence, and patriarchal culture, as well as an acknowledgment of women's experience as part of epistemic considerations in interpreting Islam. The implications of this study emphasize the need to reform family fiqh, to develop Islamic education that is critical of gender bias, and to expand women's authority in the fields of interpretation, law, education, and religious leadership. Conceptually, this article contributes to strengthening Islamic and gendered discourse that not only critiques patriarchal interpretations but also offers a framework for reading that remains grounded in the normative authority of the Qur'an and oriented towards substantive justice.

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