

**HOW WADUD RENDERS SELECTED QUR'ANIC VERSES THAT SPEAK ON THE HEREAFTER
AND RECOMPENSE TO SUPPORT HER NOTION OF FEMINISM IN ISLAM IN *QUR'AN AND
WOMAN* (1992)**

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Abstract

The exegetical model to be applied in the analysis of Wadud (1992) may be typified as multi-faceted and Qur'an and Woman specific. It comprises a detail scrutiny of the said work from various angles that were chosen specifically with a view to elucidate specific aspects present in Wadud's study. Other reviews giving attention to Qur'an and Woman (1992) demonstrate individual approaches. Within the discussions, personal glimpses of Wadud may be gleaned. They are subjective derivations based on the subject material of a specific portion but provide valuable information regarding the way she projects herself, and her experience of the context in which she lived. This study will examine how Wadud renders selected verses that speak on the hereafter and recompense in her attempt to support her notion of feminism in Islam as projected in her book Qur'an and Woman (1992).

Keywords: Multi-faceted, subjective, derivations, specific portions, individual approaches

1. Introduction

In Chapter two of *Qur'an and Woman* (1992), it is demonstrated by means of divergent foci how Wadud, provided her perspectives on "The Qur'anic View of Woman". In the present analysis, a similar procedure will be followed to ascertain her utilization of scripture and her conversation with sources (overt and covert). Attention will be given to Chapter One (Creation of Humankind) and Chapter Three (The Hereafter) of *Qur'an and Woman* (1992) separately, followed by a Final Reflection (3.3) providing an overall and comparative view of the said two chapters. The contents of Chapter Three of *Qur'an and Woman* (1992) will now

be categorized in terms of Selected Facets that have been utilized as regards Chapters Two and One of Wadud's *Qur'an and Woman* (1992).

1.1. Structure

The contents of Chapter Three are divided into ten subdivisions, two of which have subsections as well. They are (a). The Hereafter and Creation; (b). Values and the Hereafter; (c). Stages of the Hereafter; (c. i). Death, (c. ii). Resurrection, (c. iii). Judgement; (d). Equity and Recompense; (e). Recompense of the Individual; (f). The Final Abode: (f. i). Hell, (f. ii). Paradise, (f. iii). Companions in the Hereafter; (g). *Hur-al- 'Ayn* in the Qur'anic Discussion of Paradise; (h). *Zawj* in the Hereafter, (i). The Hereafter from Allah's Perspective (*'inda Allah*); and (j). Summary.

Logically the subdivision "[c] Stages of the Hereafter" (3.2.1.3) should have been followed by a discussion of "[f] The Final Abode" (3.2.1.6). However, before providing elucidation of "The Final Abode", Wadud inserts two subdivisions dealing with different aspect of "recompense." They are "[d] Equity and Recompense" (3.2.1.4) and "[f] Recompense of the Individual" (3.2.1.5).

Subsection "[i] The Hereafter from Allah's Perspective (*'inda Allah*)" represents Wadud's reply to a literal interpretation of sensual Qur'anic views of Paradise referred to in her discussion of the subsections of "[f] The Final Abode".

1. 2. Utilization of Scripture

Holistic View

In this chapter, reference is made to numerous Qur'anic verses.

In subdivision "Values and the Hereafter" reference is made to the following Qur'anic verses: Q. 87:17, 93:4, 18:46, 6:30 and 13:26.

In "Stages of the Hereafter": Q. 2:24, and Q. 2:29.

In "Stages of the Hereafter" subsection "Death" Q. 3:185 [plus additional examples (cf. 1992:59⁸) Q. 2:81, 3:168, 4:18, 5:106, 6:61, 23:99, 29:57], 25:58, 39:42.

In “Stages of the Hereafter” subsection “Resurrection”: Q. 17:49-50, 45:26 [plus additional examples (cf. 1992:59¹⁰) Q. 32:10, 37:58-9], 22:1-2, 80:34-7, 81:1-7.

In “Stages of the Hereafter” subsection “Judgement”: Q. 3:185-6, 5:48, 10:61, 2:284, [plus additional examples (cf. 1992:60¹⁴) Q. 57:18, 92:23, 24:38, 35:30, 42:26] Q. 101:6-11, 7:8, 21:47.

In Subdivision “Equity of Recompense”: Q. 40:39-40 [plus additional example (cf. 1992:60¹⁵) Q. 3:195].

In subdivision “Recompense of the Individual”: Q. 6:94, 3:185, 45:21-2, [plus additional examples (cf. 1992:61²⁸) Q. 2:57, 3:117, 7:160, 9:70], Q. 2:48 [plus additional examples (cf. 1992:61²⁹) Q. 82:19, 6:164], Q. 3:195.

In subdivision “Final Abode”: Q. 50:16, 3:5, 16:30, 2:201.

In subdivision “Final Abode”: subsection “Hell”: Q. 43:74-76, 77:28-31, 35.

In subdivision “Final Abode”: subsection “Paradise”: Q. 3:14-15 [plus additional examples (1992:61³⁹) Q. 38:32, 68:12], Q. 100:6 and 8, 4:77.

In subdivision “Final Abode”: “Companions in the Hereafter”: Q. 3:14-15, 100:6-8.

In subdivision “*Hur-al- ‘Ayn* in the Qur’anic Discussion of Paradise”: [Q. 44:54], 3:15.

In subdivision “*Zawj* in the Hereafter”: Q. 37:21-2, 36:54-6, 43:69-70, 40:8, 13:23, 2:25, 3:15, 4:57, 44:54.

Qur’anic verses are quoted regularly to support various aspects of the discussion of Wadud’s views of the Hereafter. The focus is on gender-equal recompense of the individual, while challenging traditional view of woman’s status and role in the Hereafter.

2. Discussion

2. 1. Use of Scripture integrated in the discussion.

The verses listed in the previous subsection are revisited below within the context, Wadud (1992) uses them with a view to facilitate or exemplifying a point of view.

In subdivision “Values and the Hereafter” Qur’anic verses are used to elucidate the preference of the Hereafter in terms of value (Q. 87:17, 93:4) and length (Q. 13:26, 18:46). Regarding subdivision “Stages of the Hereafter” verses Q. 2:24, 2:26) are utilized to

substantiate a general remark made in the subdivision, “summary.” Each will be given things like what they have enjoyed here” (Wadud, 1992, p. 58).

In “Stages of the Hereafter”: “Death” scripture emphasizes the undeniable fact of death (Q. 3:185) for humans, but not for Allah (Q. 25:58) who deals with death in his desired way (Q. 39:42). The key concept is, according to Wadud (1992), within the context of the Hereafter the term “*nafs*.” During the discussion of “Stages of the Hereafter”: ‘Resurrection’, scripture accentuates the reality of the resurrection (Q. 17:49-50, 45:26), describing it (Wadud, 1992, p. 47) as a “Disruption of the order” (Q. 22:1-2, 80:34-7), but also and an occasion when the “*nufūs* are *zuwwijat* (Q. 81:1-7).

In “Stages of the Hereafter”: “Judgement” is presented by scripture as a verdict upon earthly life (Q. 3:185-6, 5:48) by the All-knowing Allah (Q. 10:61, 2:284); described as the weighing of the deeds of the individual (Q. 10:61-11, 7:8, 21:47).

“Equity and Recompense” is explained by means of a detail linguistic analysis of Q. 40:39-40 focusing (1992, p. 49) on the Arabic neuter. As regard “Recompense of the Individual”, Wadud (1992, p. 50) points out that “In the Qur’an, every stage of the Hereafter is experienced by the individual.” It is the individual that will experience the Hereafter (Q. 6:94, 3:185). Wadud summarizes the Qur’anic recompense by means of five points. She asserts that recompense is acquired (point 1) through actions performed by the individual; for which (point 2) Allah cannot be held responsible (Q. 10:44); in accordance (point 3) with personal merits independent of others (Q. 2:48); not determined (point 4) by relations to any other person; and (point 5) in equal way to males and females (Q. 3:195).

In the discussion of “The Final Abode”, verses are quoted to illustrate the absolute knowledge of Allah of the human and his or her actions (Q. 50:16, 3:5), and the preference (compared the earthly existence) of the Final Abode (Q. 16:30, 2:201).

The “Final Abode: Hell” is pictured (1992, p. 52) through citations of scripture as a place of “despair and misery” (Q. 43:74-76, 77:28-31, 35), but without any gender distinction. In response to a literal reading of Qur’anic texts related to “The Final Abode: Paradise”, Wadud emphasizes the relativity of earthly joys compared to the comfort and goodness of the Hereafter (Q. 3:14-15, 100:6 and 8, 4:77).

“The Final Abode: Companions in the Hereafter”, in which Wadud (1992, p. 54) acknowledges the “particular attitude about the importance of wealth and women (Q. 3:14-15, 100:6-8), serves as an introduction to the next three subdivisions.

“*Hur-al- ‘Ayn* in the Qur’anic Discussion of Paradise” refers covertly (cf. Q. 44:54) to the Qur’anic depiction of the said feminine figure, stating that it “meant something specific to the *Jahili* Arab (Wadud, 1992, p. 54). However, after Madinah the Qur’an describes “companions of Paradise in generic terms: ‘For those who keep from evil, with their Lord are Gardens underneath which rivers flow, and pure *azwāj*, and contentment from Allah’” (Q. 3:15).

In “*Zawj* in the Hereafter” Wadud elaborates upon the Qur’anic terms “you and your *azwāj*.” As regards the first term she denies interpretations that decide that a “man has power to directly determine the fate of his spouse” (Q. 37:21-2, 36:54-6, 43:69-70), earthly relations do not count (Q. 40:8, 13:23) (Wadud, 1992, p. 55). As regards the term “pure *azwāj*” (Q. 2:25, 3:15, and 4:57), Wadud’s interpretation (1992, p. 57) is that “companionship awaits those who believe (male and female) in their attainment of Paradise... not that each man will get multiple wives”, *zawj* or *azwāj* mentioned in the context of the Hereafter must not be “equated with *huri*” (cf. Q. 44:54).

2. 2. Hermeneutic Approach

The facet of hermeneutic approach will be divided into three subdivisions, namely presuppositions, exegetical strategy, and application.

2.2.1. Presuppositions

In discussing Presuppositions, subdivisions are treated separately, quoting an applicable verse followed by a presupposition that can be derived from it. In her introduction to Chapter Three, Wadud (1992, p. 44) says, “My discussion centers on one question regarding this beautiful and impressive display: Is there an essential distinction between the women and men in the Qur’anic portrayal of the Hereafter?” Within context of the book the said question can be regarded as rhetorical. The presupposition guiding the chapter is that Qur’anic material, when interpreted according to Wadud’s hermeneutic rules, does not provide evidence for gender distinction in the Hereafter. This main presupposition leads to related sub-presuppositions in consecutive subdivisions and subsections of Chapter Three.

a. The Hereafter and Creation

“However, some of the elaborate descriptions of Paradise with regard to gender will need considerable attentions.” The presupposition is that seemingly apparent indications of gender discrimination would be ruled out through the correct hermeneutic procedures.

b. Values and the Hereafter

“So, although the Qur’an recognizes earthly values, from Allah’s perspective, the value of the Hereafter is greater than this world” (Wadud, 1992, p. 45). The underlying presupposition is that a certain conceptualization of the Hereafter, namely that it “is greater than this world”, should serve as context for any Qur’anic depiction.

c. Stages of the Hereafter

“The Hereafter is divided into several stages, all of which are after this life”. A logical reconstruction of events associated with the Hereafter, and concerning males and females, is presumed.

c. i. Death

“Thus, death is inevitable for all humans (male and female), and distinct only on the basis of the equality of one’s deeds and consciousness” (Wadud, 1992, p. 46). The presupposition is that death levels all gender distinctions, even functional. Only the *nafs* and its record of earthly deeds remains, thus elevating “the Qur’anic discussions of recompense in the Hereafter above gender distinctions.”

c. ii. Resurrection

“There is absolute consensus among the *mufasssirun* (commentators) in terms of this equity of the resurrection” (Wadud, 1992, p. 47). The presupposition regarding a gender-neutral Resurrection is obvious, but Wadud’s claim regarding consensus among *mufasssirun* regarding “this equity” (based upon her interpretation of the phrase *al-nufūsu zuwwijāt*) is not completely convincing.

c. iii. Judgement

“From *nafs* to *nafs* (from individual to individual) the scales on the Day of Judgement will be the same” (Wadud, 1992, p. 48). Reference to gender is vague in the stating of this presupposition, but implied.

d. Equity and Recompense

“[I]n order to convey eternal principles and values (i.e., universals), the Qur’an had to overcome gender constraints in the language of Arabic speakers” (Wadud, 1992, p. 49). Wadud focuses on terms in Q. 40:39-40 that express the “Arabic neuter.” The presupposition is that gender equality is part and parcel of the “eternal principles” expressed by the Qur’an.

e. Recompense of the Individual

“Whether a man or a woman, each is rewarded individually according to what he or she earns, though there is a single (i.e., ungendered) scale for judgement” (Wadud, 1992, p. 50). The presupposition is that gender impartiality is implied by recompense to the individual.

f. The Final Abode

“However, the Hereafter extends far beyond our imagination” (Wadud, 1992, p. 51). This presupposition paves the way for Wadud’s challenging of literal interpretations of Qur’anic depictions of the Hereafter.

f. i. Hell

“Apparently the attributes of despair and misery are not gendered” (Wadud, 1992, p. 52). “Despair and Misery” are experiences associated with Hell.

f. ii. Paradise

“The relationship is made between the things we enjoy on earth, in an Islamic social framework, like companionship, wealth, comfort, and power, and the greater pleasures in Paradise, to which we should direct our lives” (Wadud, 1992, p. 53). The presupposition reflected in the given statement provides a mirror of Wadud’s gender-neutral understanding of Qur’anic depictions of Paradise.

f. iii. Companions in the Hereafter

“With regard to the Hereafter in particular, the Qur’an attempted first to convince them that it is real, and then to persuade them to strive for it by appealing to their nature and experiences” (Wadud, 1992, p. 54). The presupposition be a response to Qur’anic descriptions of Paradise and the “pleasure of some sort of companion.”

g. *Hur-al- ‘Ayn* in the Qur’anic Discussion of Paradise

“The Qur’an offers the *huri* as an incentive to aspire after truth” (Wadud, 1992, p. 55). The presupposition once again emphasizes that the specific depictions of Paradise and companionship are secondary to Wadud’s visualization of the Hereafter.

h. *Zawj* in the Hereafter

“The emphasis is then on partnership, friendship, comfort, and harmony in Paradise, as opposed to the isolation, loneliness, and despair of Hell” (Wadud, 1992, p. 57). The presupposition relates to the one expressed in the previous subsection.

i. The Hereafter from Allah’s Perspective (*‘inda Allah*)

“However, the Qur’an’s descriptions of the companions of Paradise must be viewed on the basis of its entire system of justice and its objective of universal guidance, and from its own descriptions of Allah’s perspective” (1992, p. 58). Theological rather than sensual perspectives are the framework for Wadud’s convictions.

2. 3. Textual Strategy

To support her presupposition of theme of a subdivision or subsection, Wadud uses scripture in an interpretative way. Subjective choices are demonstrated in the way translations of selected verses are made or chosen. Translation of verses are at times abbreviated, e.g., Q. 13:26 and 18:46 in the subdivision “Values and the Hereafter” (Wadud, 1992, p. 45). Alternatively, a brief expression is rendered in an amplified way to correspond with Wadud’s pre-understanding, e.g., Q. 81:7, “when the *nufūs* are paired [into groups or classes]”.

Grammar of Qur’anic expressions are utilized to assert gender equality, e.g., Q. 40:40, “Whoever [*man*] does righteousness from male or female, and he [*huwa*] is a believer, they [*‘ulāi’ka*] will enter Paradise”. The pronouns (in brackets) are categorized as “neuter”, i.e., gender non-specific “Equity of Recompense” (Wadud, 1992, p. 47). Furthermore, Wadud occasionally emphasizes that masculine plural nouns are feminine inclusive, Q. 77:28, “Woe, that Day, to the repudiators [masculine plural] “Final Abode: Hell”. (Wadud, 1992, p. 52).

When interpreting problematic verses, an implied strategy of abrogation is used. For example, Q. 44:54, “We will pair them to [*bi*] *hūrin ‘inin*” (fair women), is categorized as reflecting an early Meccan stage of revelation. Preference should be given to the Madinan period where the expression “[pure] companions” is used, e.g., Q. 3:15. The latter concept

(*zawj*, *azwāj*) is furthermore interpreted as gender non-specific. In this case a broadened, Qur'anic literary context is used to counter the view that the “companions” refer to women who will either share the fate of their spouses (e.g., Q. 36:56), or be given to men in the Hereafter (e.g., Q. 2:25). Wadud argues that references to “companions” are preceded by mentioning of good or bad deeds of the respective persons (e.g., Q. 37:22)

2.4. Application

The Hereafter is an event foreseen in the future, as predicted by scripture. How it is envisaged depends upon the way scriptural evidence is interpreted. In this regard, two approaches to the Qur'anic depictions become evident in chapter three of *Qur'an and Woman*, namely a literal one, or alternatively viewing the portrayals of future as metaphorical (Wadud, 1992, p. 53).

Gender distinctions based upon scripture are absent in her discussion of the Stages of the Hereafter, namely Death, Resurrection and Judgement. However, in descriptions of the Final Abode, Paradise, the conviction exists that “a man has power to directly determine the fate of his spouse” (1992, p. 55). Wadud combats these views by insisting that recompense will be in accordance with the earthly behavior and would pertain to the individual with gender playing no role. Qur'anic descriptions of Paradise that bear “resemblance... to pleasures experienced in this world must be taken analogously” (Wadud, 1992, p. 53). Furthermore, references *zawj* or *azwāj* in context of the Hereafter simply refer to future partnerships with a “delightful companion” (Wadud, 1992).

Descriptions of the Hereafter are an “incentive for humankind to believe, to follow the guidance, and to do good deeds” (Wadud, 1992, p. 46). She focuses on the use of *nafs* in Qur'anic depictions of Afterlife, “because it is this term that is used to elevate the Qur'anic discussions of recompense in the Hereafter above gender distinctions”. Hereafter for Wadud is not a place where woman would have to live in a patriarchal context for eternity. Highest attainment for person is “coming into the company of Allah” (Wadud, 1992, p. 58). According to her these “highest pleasures are the same for female inhabitants of Paradise as for male”.

2. 5. Wadud's Use of Scripture compared with her own guidelines / requirements.

In Wadud's hermeneutical model elucidated in the Introduction of *Qur'an and Woman* (Wadud, 1992), she refers to three foci in the interpretation of texts. They are the context of revelation of a verse, the grammatical composition of the text (i.e., "how it says what it says") and the worldview of the whole text. Her concern is also to ascertain "the principles intended by particulars" (Wadud, 1992, p. 9).

Context and particularly the time of revelation comes to the fore in Wadud's discussion of the Companions in the Hereafter. Texts referring to *Hur al-'Ayn* as promised companion are dated in the Makkan period of revelation, during which the primary audience was "the *Jahili* Arab patriarch" for whom "young virgin women with white skin and large dark eyes" would have been an appealing pleasure awaiting them in Paradises (Wadud, 1992, p. 58). Wadud contends that after the Makkan period "the Qur'an never uses this term again to depict the companions of Paradise in generic terms: 'For those who keep from evil, with their Lord are Gardens underneath which rivers flow, and pure *azwāj*, and contentment from Allah'" (1992, p. 55; cf. Q. 3:15).

Attention to the grammatical composition of the text, "how it says what it says", is illustrated by Wadud's exposition of Q. 40:40, giving detail attention to the interpretation of utilized gender indicators such as pronouns (Wadud, 1992, p. 49). Gender classification is furthermore found in the discussion of *zawj* (Wadud, 1992, pp. 56-7). For her, "companions" – promised to those who enter Paradise – are unspecified in term of gender. References to "those who merit Paradise ... they and their *azwāj*" [*hum wa-azwāju-hum*] (Q. 36:54-6) do not, in the view of Wadud, indicate male entrants with feminine companions (but male/female entrants with male/female companions). She does not, however, explain the masculine pronominal suffix (cf. [*azwāju*]-*hum*).

The concept *Weltanschauung* (worldview) is pertinently mentioned in Wadud's elucidation of Death as one of the Stages of the Hereafter (Wadud, 1992, p. 46). She states, "Qur'anic discussions of death illustrate the significance of the Hereafter to its *Weltanschauung*. As inevitable reality, the Hereafter is an incentive for humankind to believe, to follow the guidance, and to do good deeds." She possibly means that "to believe, to follow the guidance, and to do good works" is the overall message of the Qur'an, within which verse referring to Death should be understood.

As regards particulars and principles or generalization, Wadud explains, “I draw an explicit relationship between context of revelation and specific descriptions rendered [in Qur’anic depictions of Paradise]” (Wadud, 1992, p. 52). The context she refers to is “the pleasures ... specific to the audience at the time of revelation”. In Wadud’s view the Qur’an’s “eternal message is not limited to any single form of articulation. The values indicated by the text transcend the particular modes of expression”. She also mentions the role of reader: “Each new generation of Qur’anic readers must re-evaluate Qur’anic values and, more specifically, must determine what the expressions of Paradise mean to them” (1992, p. 53). Her argument is that “[w]ithout this double movement (cf. 1992, p. 31), we might limit the sensual descriptions of Paradise in the Qur’an to their narrowest literal meaning”. Wadud’s reconstruction of the Qur’anic worldview plays a dominant role. She states, “[s]ince Paradise and its pleasures are beyond human comprehension, the resemblance in these descriptions to pleasures experienced in this world must be taken analogously”. Wadud’s personal view (1992, p. 58) is that Paradise ultimately means “coming into the company of Allah” which is to her “the highest transcendence” for both woman and man equally.

In the discussion of the Hereafter (chapter three) feministic and traditional interpretation of relevant Qur’anic passages represent two totally opposites on the hermeneutic horizon.

2. 6. Conversation with Others

2. 6. 1. Overt Conversation

With a view to the elaboration of themes and the interpreting of verses, overt reference is particularly made to the Qur’anic commentaries of Al-Zamakhshari, Maududi, and Qutb. All three of them are, for example, quoted about the gender-neutral elucidation of Q. 3:195 (Wadud 1992, pp. 49, 60¹⁵, cf. 1992, pp. 51, 61^{32, 33, 34}).

In support of her gender argument Wadud also occasionally refers to other authorities, e.g. (Dilworth & Parkinson, 1975, pp. 52-68; Wadud, 1992, pp. 49, 60¹⁹) and (Hassan, 1992, vol. 1:349; (Wadud, 1992, pp. 49, 60²¹) about grammatical issues. Wan Daud (1989, p. 7; Wadud 1992, pp. 52, 61³⁶) and Fazlur Rahman (1981; Wadud, 1992, p. 52) are referred to in support of Wadud’s views on the interpretation of Qur’anic verses concerning paradise. The feminine authors Fatima Mernissi (1986, p. 95; Wadud, 1992, p. 55) as well as Jane I Smith & Yvonne

Y. Hadad (1975, p. 45; Wadud, 1992, pp. 55, 61⁴⁴) are mentioned about the explication of Qur'anic verses regarding "companions" in the Hereafter. Reference is also made to the dictionary of Edward W. Lane (1980, p. 666; Wadud, 1992, pp. 57, 61⁴¹) within the same context.

2. 6. 2. Covert Conversation

In each subdivision and subsection covert references, particularly (except 1992, p. 47) to opposing points of view, are made. Specific authorities are not mentioned. Occasionally however, Wadud draws attention to unidentified "commentators" (1992, pp. 47, 55 and 57) or "authors" (1992, p. 57). Stylistically overt views may be at times recognized using negatives (1992, p. 47) or the modal verb "must" (1992, p. 58). As for as contents is concerned covert opinions often relate to the literal reading or understanding of scripture (1992, pp. 46 and 52).

2.6.3. Wadud's dealing with overtly and covertly mentioned views of Others.

As shown in the previous subsections of 3.2.12c overt references to sources are used by Wadud to elucidate or support her own interpretive views on Qur'anic passages referring to the Hereafter. Covert references usually pertain to alternative points of view, usually about the literal understanding of verses.

Contrary to the rest of *Qur'an and Woman* (1992) the present chapter allows some insight into real debate and arguments of Wadud to defend her interpretative positions. This firstly pertains to the way sensual descriptions of the Hereafter should be understood, and secondly to the question of "companions" in the world to come.

The first aspect is particularly discernible in the discussion of the 'Final Abode: Paradise'. Wadud only alludes vaguely (1992, p. 52) or in general terms (1992, p. 53; Q. 3:14-15) to sensual descriptions of Paradise. She then attempts to confine them to the revelation situation in seventh century Arabia (1992, p. 52) and insists on approaching the verses by means of certain hermeneutic procedures. They are contextualization (1992, p. 52) and existential interpretation (1992, p. 53).

The second aspect, "companions" in Paradise, concerns the problem whether reference is made in Qur'anic passages to future spouse[s] of males in the Hereafter, or if "companions"

should be understood in gender-unspecified manner. Wadud's strategy (1992, p. 54) is to refer to audience-focused "mechanisms of communication employed by the Qur'an", distinguishing between the Meccan and Madinan phases of revelation. Series of applicable Qur'anic verses are quoted, annotating them with introductory statements that accentuate individual (i.e., male and female) responsibility and recompense. Logic is also used as part of Wadud's as counterstatement stating (1992, p. 57), "Indeed, it is a contradiction in terms that a pious man who practices self-constraint should have multiple erotic pleasures as his objective".

2.7. Perspectives upon Wadud

Perspectives relate to derived observations deemed to provide glimpses of the author (Wadud) as person. Theologically viewed, insight is gained as regards her attitude towards Qur'anic descriptions and towards the "Unseen" (1992, p. 44). Wadud demonstrates a kind of theodicy in attempting to explain divine reasoning with respect to the depicting of Paradise in sensual terms (1992, pp. 51 and 53).

At times she responds in a human-sensitive way to detail, e.g., finding consolation in the pairing of *nufūs* (people) at the resurrection of the dead (1992, p. 47, Q 81:7). She also responds in a typical feminine way to the conceptualization of Qur'anic material, e.g., *Hur ul-'Ayn* and women as spouses of men in the Hereafter. Wadud also displays slight humor when referring to gender in Hell (1992, p. 52).

Wadud the academic, however, also comes to the fore e.g., in her description of death (1992, p. 46). Finally, her conviction of personal responsibility in retribution (1992, p. 50) with Allah as impartial judge (1992, p. 48) impresses the reader as being a strong conviction of hers.

3. CONCLUSION

As conclusion to the discussion of both Chapters One and Three of *Qur'an and Woman* (1992), "Final Reflections" will be furnished, comparing the said chapters in terms of the chosen Selected Features. Chapters One and Three of *Qur'an and Woman* thematically cover Qur'anic perspectives upon two ultimate poles of human existence, namely "Human Creation" (Chapter One) and "The Hereafter" (Chapter Three).

Structurally three subdivisions may be distinguished in Chapter One, namely “Creation and the Language of the Unseen” (plus four subsections), “The Events in the Garden”, and “Conclusion”. The contents of Chapter Three, in turn, is divided into ten subdivisions, two of which have subsections as well. As regard the latter (chapter three) the focus is on “Stages of the Hereafter” coupled with “Recompense of the Individual”.

As far as the Utilization of Scripture is concerned, seen from a *Holistic* perspective, Chapter One (“Human Creation”) refers to a range of scriptural verses, paying special attention to Q. 3:7, 7:27, 38:71-2, and 4:1. Chapter Three (“The Hereafter”) also cites an extensive number of scriptural references in the various subsections and subdivisions, but without attempting any detail analysis of individual verses. *Use of Scripture in the Individual Subdivisions* is evident in Chapter One mostly by way of themes (e.g., “Creation of the First Parents”) illustrated by means of verses. In Chapter Three, verses play a stronger role in determining themes, but are also used in a selective way to substantiate arguments in favor of gender equality (e.g., regarding “Companions in the Hereafter”). *Presuppositions* in Chapter One determining the use of scripture is that “all humans share a single point of origin”. In Chapter Three the presupposition guiding the chapter is that Qur’anic material, when interpreted according to Wadud’s hermeneutic rules, does not provide evidence for gender distinction in the Hereafter. *Textual Strategy* in Chapter One is focused upon combatting Biblical notions regarding creation (man preceded woman). On micro level, detail attention is given to explain gender neutral aspects of words (e.g., *nafs*, 1992, p.17), and on macro (i.e., *Surah*) level, narrative elements are accentuated (e.g., ‘The Events in the Garden’). In Chapter Three, to support her presupposition of the theme of a subdivision or subsection, Wadud uses scripture in an interpretative way. As in Chapter One, the term *nafs* also features prominently (cf. “Stages of the Hereafter”). Translations are used in a selective way (cf. “Values and the Hereafter”). Verses that tend to give priority to the masculine gender are juxtaposed with the quotation of alternative verses (cf. “The Final Abode”). *Application* of scripture in Chapter One is to assert Qur’anic versions of human creation in contrast to biblical traditions. In Chapter Three, Wadud opposes the application of scripture in a literal way, emphasizing that portrayals of future should be interpreted metaphorically (Wadud, 1992, p. 53). *Wadud’s Use of Scripture in the Light of her own Outlines/Requirements* relate and differ in the two chosen chapters of *Qur’an and Woman* (1992). In Chapter One emphasis is on the perceived value of gender equality, and all other respects are made subservient to it. Aspects of her theoretical hermeneutic model receive only partial attention. In Chapter Three, during the discussion of

the Hereafter, feministic and traditional interpretation of relevant Qur'anic passages represent two totally opposites on the hermeneutic horizon. Context, grammatical composition, worldview as well as principles or generalizations, are used by Wadud to further arguments in favor of gender equality.

Conversation with Others takes place on overt and covert level. *Overt* references are made to several authors in Chapter One, including the Qur'anic commentators Maududi, Qutb and al-Zamakhshari. The first two are used in support of Wadud's views, while al-Zamakhshari (Wadud, 1992, p.18) is quoted as representative of traditional notions. In Chapter Three, the said three commentators (together with others) are referred to several times always reflecting opinions (e.g., 1992, p. 49) in harmony with those of Wadud. *Covert* allusions to unidentified views or sources in Chapter One are evident particularly through the utilization of negative statements, e.g., "Allah never planned to begin the creation of mankind with a male person" (Wadud, 1992, p. 19). In Chapter Three, covert references can be recognized in multiple ways, although the negative statements play a significant role, e.g. "No one can diminish the merits earned by another" (1992, p. 50). *Wadud's dealing with overtly and covertly mentioned views of Others* is comparable in Chapters One and Three. In Chapter One, overtly mentioned sources are almost all used in support of Wadud's understanding of the Qur'anic creation focus. Covert references sources predominantly pertain to the contrasting Biblical creation account and depiction of the Events in the Garden. In Chapter Three, overt references are made in support of Wadud's view, or as representative of traditional notions (1992, p. 18). Covert references are particularly mentioned as regards the literal interpretation of Qur'anic text, especially Paradise versus Wadud's call for considerable attention to reinterpretation of elaborate descriptions of Paradise (1992, p. 44).

Perspectives upon Wadud in Chapter One highlights Wadud as a scholar arguing from a scriptural basis; and a woman eagerly defending the feministic point of view. In chapter three a kaleidoscope of images become apparent, e.g., her attitude to the Qur'an and the "Unseen", an academic and at times unemotional approach to her subject matter. However, she also projects fear and desires, and once a sense of humor (Wadud, 1992, p. 52).

Evaluation as noun is derived from the verb "evaluate" which is defined by the *Oxford Advanced Learners Dictionary*, 8th edition (2010, P. 501) as "to form an opinion of the amount, value, or quality of something after thinking about it carefully". The pronoun, "it", in the said definition is problematic as far as Chapter Three (comprising chapters one and three

of *Qur'an and Woman* 1992) is concerned. Multi facets have been illustrated in the discussion above, and each could be appraised separately. For practical purposes, a choice will thus have to be made, making deliberation easier.

A first question that arises is whether Chapters One and Three of *Qur'an and Woman* should have been considered together in the first place. In an early review of *Qur'an and Woman* (1992), Barazangi (1995, p. 325) expresses herself in favor of combining Chapters One and Two. She opines:

Chapter one, 'In the Beginning, Man and Woman were Equal: Human Creation in the Qur'an', and Chapter two, 'The Qur'anic View of Women in this World', are most effective when read together. They represent two stages in human existence. The first emphasizes equality in the creation of humankind of a single *nafs* (soul). The second explains the distinction between individuals based on *taqwa*

Barazangi's argument seems not to be convincing. She namely finds "equality" and "distinction between individuals" as representing "two stages in human existence". The choice made in Chapter Three of the present thesis was rather to link chapter one (creation) and three (Hereafter), ultimate stages of human existence.

Hidayatullah (2014), who categorized chosen feminists (including Wadud) in terms of three approached to Qur'anic interpretation, also combines *Qur'an and Woman* Chapter One and Three on methodological level. Within both chapters, she finds evidence of the "Intratextual method" (comparing related Qur'anic verses thematically). In the first chapter dedicated to "Intratextual Method", namely Reading Equality in Creation", Hidayatullah commences by quoting from chapter one of *Qur'an and Woman*, where emphasis is placed on equality in creation. Wadud (1992, pp.19-20; cf. Hidayatullah 2014, p. 92), for example, mentions Q. 4:1 where the term *nafs* (referential non-specific) is used, from which all mankind originates. The same applies to *zawj* (translated as "mate"), used in the same verse, which is conceptually neither male nor female. Intertextual use of grammar is thus illustrated.

The intertextual method is also elucidated through reference to Chapter Three of *Qur'an and Woman*, "The Hereafter in the Qur'an". Based on Q. 45:21-22, 3:25, 3:161, 4:110-112, 10:30, 14:51, 16:111, and 3:195, Wadud (1992, pp. 50, 51, 58; cf. Hidayatullah, 2014, p. 93) argues that "recompense is acquired not through gender, but through actions performed by the

individual before death”; the individual is not distinguished based on gender, but on the basis of faith and deeds.

However, Chapter Three (Hereafter) of *Qur'an and Woman* (1992) is also methodologically classified as demonstrating the features of the “*Tawhidic Paradigm*”, which inter alia regards sexism as “a form of idolatry since it attributes a God-like role to men over women” (Hidayatullah, 2014, p. 110).

Hidayatullah commences her detail discussion by focusing on the topic “Shirk of Sexism and Male References to God”. Referring to *Qur'an and Woman* (1992, p. 55), “*Zawj* in the Hereafter”, Hidayatullah (2014, p. 114) remarks, “Wadud addresses Qur’anic verses regarding the hereafter, particularly those that have yielded interpretations suggesting that men play a part in the judgement and recompense of their wives.” Wadud studies interpretations of verses Q. 37:21-22 and Q. 36:55-56: these verses refer to the rewards and punishments awaiting human beings and their *azwaj* (mates). Premodern and modern exegetes have interpreted these verses to mean that a woman will be rewarded or punished based on her husband’s deeds, even though, as Wadud asserts, “the Qur’an is emphatic that recompense is based on the individual.”

In the present thesis typifying observation regarding *Qur'an and Woman* (1992) in terms of broad interpretative categories was not attempted. A strong case was made for the influence of gender-equality focused presuppositions in determining textual strategy and application in chapters one (cf. 3.1.5.b) and three (cf. 3.2.12b) of *Qur'an and Woman* (1992). This leads to the neglecting of immediate context as regards Qur’anic creation accounts (Chapter One), or practically ignoring context by interpreting sensual descriptions of paradise (Chapter Three) as allegorical and goal directed. Although Wadud seriously attempts to motivate her exegesis through the choice of supporting translations (Chapter One) or application of grammatical arguments (Chapters One and Three), subjectivism can be said to play a dominant role. Although not directly referring to the two chapters that have been scrutinized, Tayob (2009, p. 167) rightly remarks that in the reflections of Wadud [the agency of] the reader played a far greater role than in modernist approaches where the focus lay much more on text, language, and inter-textuality. However, Wadud is not intentionally subjective. She makes a deliberate choice between translations (Chapter One) and applies grammatical reasoning (Chapters One and Three). She makes a theoretical distinction between God and scripture. In Chapter One on of the subdivisions (3.1.2) is “Creation and the Language of the Unseen”.

According to Wadud (1992, p.15) “the full details of creation are beyond human language and comprehension.” And pertaining to the Hereafter, Wadud bases her argument at one stage on logic (cf. 3.2.12.c), stating, “Indeed, it is a contradiction in terms that a pious man who practices self-constraint should have multiple erotic pleasures as his objective”.

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