

FARID ESACK'S HERMENEUTICS IN THE STUDY OF WOMEN'S FREEDOM AND JUSTICE***Budi Ichwayudi, Sofi Azzahro, Syabrowi, Maulana Ahmad Ali***

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Abstract: Problems in interpreting the concept of the Qur'an have become a significant issue in the discourse of Islamic thought in the modern era. One of the figures who paid great attention to efforts to explore the meaning of the Qur'an is Farid Esack, who used hermeneutic studies as a tool of interpretation. In line with that, this study aims to analyze the study of liberation and justice for women using Farid Esack's hermeneutic thinking. This research uses a qualitative research method with Farid Esack's hermeneutic approach. The results show that the hermeneutics initiated by Farid Esack, namely liberation hermeneutics, uses critical reasoning that places revelation, reality, and interpretation in an interacting relationship. This approach aims to produce interpretations that are oriented towards liberation and justice. The application of Farid Esack's hermeneutics can be seen in his interpretation of women's liberation from oppression and injustice, especially in the context of divorce. One example is the introduction of the concept of iddah as mentioned in the Qur'an surah Al-Baqarah verse 228 and the relevant hadith. Esack explains that a wife is still entitled to receive maintenance from her husband during the iddah period. This concept can be used as a basis for analyzing current conditions through an Islamic hermeneutic approach.

Keywords: Hermeneutics, Farid Esack, Liberation, Justice, Women

Abstrak: Problematika dalam memaknai konsep Al-Qur'an menjadi isu yang signifikan dalam wacana pemikiran Islam di era modern. Salah satu tokoh yang menaruh perhatian besar pada upaya menggali makna Al-Qur'an adalah Farid Esack, yang menggunakan studi hermeneutika sebagai alat interpretasi. Sejalan dengan itu, penelitian ini bertujuan menganalisis kajian pembebasan dan keadilan terhadap perempuan menggunakan pemikiran hermeneutika Farid Esack. Penelitian ini menggunakan metode penelitian kualitatif dengan pendekatan hermeneutika Farid Esack. Hasil penelitian menunjukkan bahwa hermeneutika yang digagas oleh Farid Esack, yaitu hermeneutika pembebasan, menggunakan nalar kritis yang menempatkan wahyu, realitas, dan penafsiran dalam hubungan yang saling berinteraksi. Pendekatan ini bertujuan menghasilkan penafsiran yang berorientasi pada pembebasan dan keadilan. Penerapan hermeneutika Farid Esack terlihat dalam penafsirannya tentang pembebasan perempuan dari tindakan penindasan dan ketidakadilan, khususnya dalam konteks perceraian. Salah satu contohnya adalah pengenalan konsep iddah sebagaimana disebutkan dalam Al-Qur'an surah Al-Baqarah ayat 228 dan hadis yang relevan. Esack menjelaskan bahwa seorang istri tetap berhak menerima nafkah dari suami selama masa iddah berlangsung. Konsep ini dapat menjadi landasan untuk menganalisis kondisi masa kini melalui pendekatan hermeneutika Islam.

Kata Kunci: Hermeneutika, Farid Esack, Pembebasan, Keadilan, Perempuan

INTRODUCTION

Hermeneutics is an approach used in Islamic studies to understand the teachings of Islam, as well as other fields, such as history, philosophy, linguistics, sociology, anthropology, psychology, and phenomenology. In practice, this approach has been used significantly by Muslim intellectuals for a long time. However, they do not explicitly use the term hermeneutics. Scripture is one part of the field of religious studies that is interesting to study using hermeneutics. Because adherents cannot understand all the contents of the holy book, so it requires the interpretation of the mufasir (Hariyanto, 2017). Many scholars and experts have used hermeneutics as an approach to understanding the Qur'an and Hadith.

Hermeneutic theory cannot be separated from the prominent South African Muslim intellectual Farid Esack. Esack is very influential in thinking about hermeneutics in the contemporary Islamic world. For understanding the Qur'an, Farid Esack provides his hermeneutical thinking. He is one of the contemporary Islamic thinkers, focusing on the theory of the approach to understanding the scriptures that must be discussed to answer all the problems of society, especially related to the problem of alienation that minorities are increasingly worried about and the issue of liberation from various types of discrimination (Saputra, 2022b).

It can be said that Farid Esack is one of the contemporary Muslim scholars who is relatively new to the study of Islamic

thought, especially in Indonesia. As a result, Esack's thought has not been studied much in depth, even though he offers an interesting and relevant perspective in modern Islamic studies, especially regarding liberation hermeneutics. Based on a literature search, there are only a few articles that comprehensively discuss Esack's thought. Among them is Muhtarom's (2017) entitled Considering Farid Esack's hermeneutic ideas to build religious harmony, which highlights how Esack integrates the values of social justice and liberation in an effort to create harmony between religious communities. This article underlines that Esack's approach is not only limited to Qur'anic interpretation but is also relevant in the context of interfaith dialog. In addition, Misbachul Munir (2020) in his article entitled Farid Esack's hermeneutics discusses in more depth the hermeneutical method developed by Esack, especially the application of critical reasoning in interpreting the Qur'anic text. Munir shows that Esack's method can be used to address various social issues, such as gender injustice and marginalization of certain groups. These studies provide an important initial basis for understanding and further developing Esack's thought. In addition, other studies such as those conducted by Abdullah Saeed (2008) in *The Qur'an: An Introduction* also alludes to Esack's hermeneutical method as part of an effort to bridge the gap between classical texts and modern reality. This approach is relevant in analyzing contemporary issues, such as

human rights, gender equality, and social justice. With the growing interest in the study of hermeneutics in Islam, Esack's thought has the potential to become an important foundation for future research.

This study has a distinction by focusing on an in-depth analysis of Farid Esack's liberal hermeneutics that has not been widely studied, especially in Indonesia. This study not only discusses Esack's hermeneutic concept theoretically and descriptively, but also applies it in the interpretation of relevant verses of the Qur'an and hadith. This approach distinguishes it from previous studies, such as Muhtarom (Muhtarom, 2017) and Misbachul Munir (Munir, 2020), by highlighting the context of praxis and social justice. This research also traces the relationship between Esack's hermeneutics and contemporary issues, such as gender equality, making it an important contribution to the study of modern Islamic thought.

Therefore, Farid Esack's thoughts will be discussed from two perspectives in this article. First, it discusses Farid Esack's liberative hermeneutics conceptually and descriptively like a theory. With a strong theoretical foundation, Esack builds his thoughts. Thus, it is important for us to analyze Esack's liberative hermeneutics. Second, applying Farid Esack's hermeneutics to the conceptual ideas in the Quran and Hadith. Esack is the originator of liberative praxis hermeneutics, he seeks to put the Quran into praxis and real context. This can also be harmonized with the hadith

that is related to the discussion of Farid Esack's hermeneutical thinking. This article will focus on the hermeneutical approach and discuss the biographies and hermeneutical studies of the thinkers described.

Theoretically, this research makes an important contribution to the development of Islamic hermeneutic discourse by exploring in depth the thoughts of Farid Esack, especially his liberative hermeneutics. This theoretical analysis enriches the literature on Qur'anic interpretation methods that focus on social, political and economic contexts. By dissecting Esack's hermeneutical approach, this study fills a gap in modern Islamic studies, especially in connecting interpretation theory with issues such as social justice, gender equality, and liberation from various forms of discrimination. The study also provides a theoretical foundation for developing a model of Qur'anic interpretation that is relevant to the context of modern society, making Esack's hermeneutics an analytical framework that can be applied in various fields, such as philosophy, sociology, and religious studies.

Practically, this research also makes a practical contribution by applying Esack's liberative hermeneutics to the interpretation of Qur'anic verses and Hadith relating to contemporary social issues. This approach not only strengthens the relevance of the Qur'an in everyday life but also encourages a more inclusive and contextual reading of religious texts. It can

be utilized by religious education practitioners, social activists, and policy makers to promote interfaith dialogue, social justice, as well as address issues such as marginalization and gender injustice. Thus, this research serves as a practical guide to integrating Islamic values in the solution of social problems, creating harmony and benefit in modern society.

METHOD

This research adopts a qualitative approach with a library research method, which aims to explore and develop Farid Esack's thoughts in the context of liberation hermeneutics. The selection of this method is based on the in-depth nature of the research and is based on a literature review sourced from various relevant literatures. This research aims to develop theoretical insights about Esack's concepts and apply them in a broader social context, especially in understanding social justice, gender equality, and other contemporary issues from an Islamic perspective.

The desk research method used in this study involved collecting data from various sources, including journal articles, books, notes and reports of previously conducted research. These sources served as primary and secondary data used to build the theoretical basis and develop the analytical framework. One of the main challenges in this research is the selection of relevant literature, given that Farid Esack's thought is still relatively new to Indonesian academia, which has led to a limited amount of available literature. Therefore, it is

important to select sources that are credible and have direct relevance to the topic under study, so as to provide a more thorough and objective view.

Although this research is based on a literature review, to reduce the potential for bias and enrich the analysis, a critical selection of each piece of literature used was made. The sources used in this research include not only supporting works, but also works that criticize or differ with Farid Esack's thinking. This approach aims to provide a more balanced picture and enrich the discussion of Esack's hermeneutical methodology. By integrating perspectives from various disciplines, such as sociology, anthropology and philosophy, this analysis is expected to provide a more comprehensive and in-depth insight into the relationship between religious texts and the social and cultural contexts that surround them.

In addition, to improve the quality of analysis, this research will also adopt coding and thematic analysis techniques in processing the data. This technique allows the researcher to identify key themes that emerge in the literature, such as principles of social justice, liberation, as well as responses to social issues such as gender discrimination and marginalization of certain groups. Thus, the analysis can be focused on issues that are most relevant to contemporary society, both in the Islamic context and more broadly in social and political discourse.

Although this research is literature-based, it should be noted that this approach

can enrich the research results by linking them to a more tangible empirical context. Therefore, although this study relies primarily on literature, interviews with academics, practitioners, or individuals who have applied Esack's thoughts in the context of everyday life will provide a deeper practical dimension. Thus, this study is not only limited to theoretical studies, but can also make a practical contribution in understanding how Esack's hermeneutical thinking can be implemented in various fields, such as education, interfaith dialog, and the role of women in Islamic society.

Overall, this research not only aims to discuss Farid Esack's thoughts theoretically, but also to explore their potential application in a broader social context. The research method used, which combines in-depth literature analysis with an interdisciplinary approach and critical perspective, is expected to make a significant contribution to the development of contemporary Islamic studies, particularly in understanding the liberation hermeneutics offered by Esack.

RESULT AND DISCUSSION

Before entering the core of Farid Esack's hermeneutic study, this paper provides an overview of Farid Esack's life and intellectual background, which can influence his thinking. This becomes the basis to facilitate the reader in understanding Farid Esack's hermeneutical style.

Farid Esack Profile

His full name is Farid Esackertian, also commonly referred to as Maulana

after he studied at Madrasah Dars-i Nizami to study religion and memorize the Qur'an (Rohmah & Asnawan, 2024). Maulana Farid Esack was born in Cape Town, a suburb of Wynberg, South Africa, in 1959. Esack and his family had to go to Bonteheuwel because of the group area deed law, which was carried out by apartheid who tried to get rid of indigenous people and groups of black and colored people. Actually, the law had been made a long time ago in 1952 (Rohmah & Asnawan, 2024).

Esack's childhood was full of suffering and hardship. He lived in Wynberg with his six siblings and a mother left behind by her husband. When his father left the family, Esack and his siblings were forced to live in poverty in Bonteheuwel, a poor labor area for black and colored people. Esack's mother ended up acting as both mother and father, earning a living to raise her six young children (Mubarok & Mustaan, 2022).

Farid Esack's mother worked all day in a small factory that paid little and not much, so the mother's income was not enough to support a large family. Esack stated that his mother experienced the suffering of being a victim of three layers of oppression: *apartheid*, *capitalism*, *patriarchy*. As a result, his mother died at a relatively young age, around 52 years old. The poverty experienced by Esack made him and his siblings even have to knock on the door of his neighbor's house to get a bite of food. He was also willing to scavenge the trash in order to take leftover food that could be eaten with his brother (Soleh & Rahmawati, 2011).

Among the neighbors who helped Esack was Mrs. Ellen Batista. Mrs. Ellen often gave Esack a cup of sugar or fish oil.

In addition, Mr. Frank always gave Esack an extension on his loan (Munir, 2020).

Esack has great passion and aspirations. He has wanted to be a teacher and cleric (*Maulana*) since the age of seven. Therefore, Esack tried to follow all available education, even in difficult situations. Esack attended primary and secondary school in Bonteheuve. The Christian national education curriculum was applied by the institution, with an educational ideology that aims to build a model of thinking of a society that is obedient to God and obedient to the apartheid government (Soleh & Rahmawati, 2011).

After Esack finished his madrasa school, he received a scholarship to continue his education in Karachi, Pakistan. Esack studied at the Jama'ah al-Islamiyah and Jama'ah al-'Ilmiyah Institutions (Munir, 2020). He continued his education at the Seminary (Islamic College) with the help of a scholarship. In Pakistan he completed his studies in a period of nine years, from 1974-1982 until he received a bachelor's degree in Islamic theology and sociology at Jami'ah al-Ulum al-Islamiyyah, in Karachi. After his studies, Esack returned to his native South Africa, to participate in opposing apartheid, because he could not see the state of his country which was struggling against the apartheid government (Rohmah & Asnawan, 2024).

Esack and his friends, Ebrahim Rasool (Esack's cousin), Adli Jacobs, and Samiel Manie from the University of Western Cape formed a religious political organization called Call of Islam. This organization began as a discussion group of Muslims who were against apartheid and wanted to apply faith to politics.

However, Call of Islam developed into a political organization and joined the United Democratic Front. This Muslim movement actively promotes national activities against apartheid rule, gender discrimination, environmental pollution, and encourages interfaith empathy. The organization was first established in 1983 (Esack, 1995).

Farid Esack returned to Pakistan in 1990, continuing his education at Jami'ah Abi Bakr, in Karachi. He pursued Qur'anic Studies. In 1994, he studied at the University of Birmingham. And underwent his doctoral education program at the Center for the Study of Islam and Christian-Muslim Relations. Then, in 1995, he conducted a research on Biblical Hermeneutics at the Philosophische Theologische Hochschule, Sankt Georgen, Frankfurt am Main, in Germany. In addition, Esack earned a doctorate in Qur'anic Studies, in 1996. With a dissertation entitled *Qur'an, Liberation and Pluralism: an Islamic Perspective of Interreligious Solidarity against Oppression* (Rahmi, 2024).

In his academic life, Esack serves on the Research Council of the Project on Religion Culture and Identity and is a senior lecturer in the Department of Religious Studies at the University of the Western Cape. Esack is also a gender justice commissioner. Furthermore, he was appointed as a visiting professor in Religious Studies at the University of Hamburg, Germany. In addition, Esack has been responsible for leading a number of NGOs and groups, including the Advisory Board of SAFM, Jubilee 2000, as well as the Community Development Resource Association, and The (Aids) Treatment Action Campaign.

Currently, Esack spends much of his time teaching various courses on Islamic theology, politics, environmentalism, gender justice, Islamic and Muslim issues in South Africa at various universities around the world, such as Amsterdam, Cambridge, Oxford, Harvard, Temple, Cairo, Moscow, Karachi, Birmingham, Makerere (Kampala) Cape Town and Jakarta (Soleh & Rahmawati, 2011).

Esack's written works have been published in book form and published as articles in various international, national, print and local media. In addition to many articles and other works published around the world, he also wrote an important work on the study of Islamic Liberation Theology, Qur'an, Liberation and Pluralism in 1996. He also wrote the book *On Being a Muslim: Finding a Religious Path in the World Today* in 1999, and *An Introduction to the Qur'an* (Munir, 2020).

Farid Esack's Concept of Hermeneutical Thought

Farid Esack's hermeneutics refers to the idea that each individual brings their own problems and expectations to the text, meaning that "it is unreasonable to demand that the mufassir set aside his subjectivity and interpret a text without the initial understanding and questions it raises (because without it) the text is silent (Muhtarom, 2017). Hermeneutics includes behavioral, ideological, and methodological aspects in assisting interpretive efforts and providing maximum understanding (Barlas, 2016; Rahmi, 2024). In this study, various facts that motivate Farid Esack to form a hermeneutic approach will be presented, including the following:

- a. When reading a text, one cannot be separated from the social and personal experiences that form the basis for building the wholeness of existence.
- b. In certain contexts, people will try to interpret something they read and experience. The same applies to the Qur'an. It is difficult to find a universally applicable interpretation of it, because the interpretation is biased and uncertain.
- c. As the Qur'ān states, man can attain right belief (Orthodoxy) through right action or orthopraxy. For the final standard to be fixed is the first thing. In the life of society, injustice and poverty instill wrong beliefs in a person, so orthopraxy means actions that approve of justice, namely liberative praxis. Therefore, the Qur'anic hermeneutic of liberation appears to be present as a real determination to struggle for legitimacy and justice.
- d. Fundamentally, formal doctrine is the result of centuries of scholarly endeavor. In its formative stages, there were religious and political conflicts that influenced it.
- e. In the process of systematizing theology, global Islamic theology and specialized Qur'anic studies are rigid. And it cannot handle the different aspects of historical groups, Muslim or not.
- f. The Qur'an points out that the verses that were revealed were in specific circumstances. So is accepting the justice and righteousness of others. However, conservative Muslim groups continue to theologially narrow the definitions of Islam and

faith and broaden the base of the term *kufr*.

- g. Muslims must seek Qur'anic answers to the challenges that confront humanity today. This means finding the right interpretation for the current situation.

Hermeneutic approach proposed by Farid Esack is liberalism or liberation hermeneutics. This liberation hermeneutics was born influenced by the factor of the gloomy and unstable socio-political situation in South Africa (Esack, 1987, 2002). And Esack tried to get himself out and uphold justice. Because at that time, apartheid was the rule of government applied in the country of South Africa. This rule distinguishes people based on the color of their skin. The logic of Esack's liberation model suggests that the right belief system (Orthodoxy) will appear through right action (Orthopraxy). And right action (Orthopraxy) is an act of liberative praxis that approves of justice (Rohmah & Asnawan, 2024).

The working principle of Farid Esack's hermeneutics is to produce a book of interpretation that uses critical logic and positions revelation/texts, with reality and interpretation interacting with each other. The dialectic is able to build a revolutionary interpretation whose source comes from the Qur'an (Ashari, 2024; Randa, 2024). However, in this study the author will add sources from the hadith. So that both can be the ideological and normative basis for human fighting spirit in facing various kinds of oppression and injustice (Saputra, 2022b).

Farid Esack collaborates hermeneutical keys to read the text, namely *taqwa*, *tawhid*, *an-Nas*, *al-*

Mustad'afun, *'Adl* and *Jihad*. Esack's hermeneutical ideas are also inseparable from the influence of other previous contemporary Islamic thinkers. Arkoun and Fazlur Rahman are two influential figures. By emphasizing the human side, Esack also combines the thoughts of the two figures to produce his hermeneutical thinking. The humanitarian problem raised makes Esack try to integrate a text into a situation that is continuously related to social problems (Permana et al., 2022).

In particular, Esack uses the thoughts of Arkoun and Fazlur Rahman as the basis for his hermeneutical methodology experiment. He uses Arkoun's ideas because they are in line with Esack's thinking. His thoughts emphasize the importance of reconstructing the historical aspects of the Qur'anic text, the time of revelation, and the reception aesthetic stage, which includes how readers and listeners can receive discourse. Esack also takes Fazlur Rahman's hermeneutic method, often known as the double movements theory. Esack's exploration of the Qur'an as God's revelation to respond to the moral and social conditions of Arab society impressed him.

From Palmer's statement, Farid Esack argues that there are two ways to interpret hermeneutics. First, he argues that hermeneutics is the basis of the methodological foundations that shape interpretation. Second, he argues that hermeneutics is used for philosophical exploration of the nature and conditions that are essential for all understanding. Esack also takes the opinion of Carl Braaten who explains hermeneutics as a field of investigating a word or event in a

culture in the past, which can be understood and has meaning in the present (Esack, 1995; Shahin, 2020). In line with Rudolf Bultman also expressed his opinion that hermeneutics is to explain the effort to reach the distance between the past and the present (Lutfi, 2019).

Farid Esack's Hermeneutical Contribution to Liberation and Justice Studies

Farid Esack views the Qur'an as showing good news about the importance of gender justice and compassion towards all parties or victims of oppression, including women. A Farid Esack interpretation of the topic of women in the Qur'an is as follows:

وَالْمُطَلَّقَاتُ يَتَرَبَّصْنَ بِأَنْفُسِهِنَّ ثَلَاثَةَ قُرُوءٍ
 وَلَا تَحِلُّ لَهُنَّ أَنْ يَكْتُمَنَّ مَا خَلَقَ اللَّهُ فِي
 أَرْحَامِهِنَّ إِنْ كُنَّ يُؤْمِنَنَّ بِاللَّهِ وَالْيَوْمِ الْآخِرِ
 وَبِعُولَتِهِنَّ أَحَقُّ بِرِدِّهِنَّ فِي ذَلِكَ إِنْ أَرَادُوا
 إِصْلَاحًا وَهُنَّ مِثْلُ الَّذِي عَلَيْنَّ بِالْمَعْرُوفِ
 وَلِلرِّجَالِ عَلَيْنَّ دَرَجَةٌ ۗ وَاللَّهُ عَزِيزٌ حَكِيمٌ

Women who have been divorced should refrain (from waiting) three quru'. They should not conceal what Allah has created in their wombs, if they believe in Allah and the Last Day. And their husbands have the right to refer to them during the waiting period, if they (the husbands) desire reconciliation. and women have rights equal to their duties in a manner that is just. But husbands have one degree of superiority over their wives. And Allah is

the Most Mighty, the Most Wise (al-Baqarah verse 228).

If the above text is analyzed with Farid Esack's hermeneutic thinking, it can be understood that the socio-historical scope of the verse on the iddah period was revealed by means of general laws or regulations that were enacted. Because at that time the law did not recognize gender equality and justice. Considering women as property to be enslaved, and as inferior or low goods. Because the concept of marriage contract was not yet known at that time. Even to get a woman, it was done through a transaction through a sale and purchase contract, not by using a marriage contract.

The revelation of the verse made Farid Esack express his opinion regarding the abolition of the practice of husbands (masters or owners) divorcing their wives (women) freely and arbitrarily. The purpose of applying the concept of the iddah period is to provide opportunities for reconciliation for both (husband/wife) before divorce. Furthermore, the concept of the iddah period introduces that a woman also has the right to receive financial support from her husband during the iddah period. So it is not easy to be divorced and thrown away just like that. Especially if the woman is pregnant or menstruating.

Thus, the text can be used as a reference or source on how to be kind to women, in order to realize gender liberation and justice for women from all oppression, as well as treatment that is completely unfair. Because women have the same right to receive fair treatment (Saputra, 2022b).

The hadith that discusses the iddah period is as follows:

حَدَّثَنِي يَحْيَى، عَنْ مَالِكٍ عَنْ نَافِعٍ، أَنَّ عَبْدَ اللَّهِ بْنَ عُمَرَ طَلَّقَ امْرَأَتَهُ، وَهِيَ حَائِضٌ عَلَى عَهْدِ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَسَأَلَ عُمَرُ بْنُ الْخَطَّابِ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ عَنْ ذَلِكَ، فَقَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: "مَرَّةً فَلْيُرَاجِعْهَا، ثُمَّ يُمَسِّكْهَا حَتَّى تَطْهَرَ، ثُمَّ تَحِيضَ، ثُمَّ تَطْهَرَ، ثُمَّ إِنْ شَاءَ أَمْسَكَ بَعْدُ، وَإِنْ شَاءَ طَلَّقَ، فَبَلَّ أَنْ يَمَسَّ فِتْلِكَ الْعِدَّةُ الَّتِي أَمَرَ اللَّهُ أَنْ يُطَلَّقَ لَهَا النَّسَاءُ

Meaning: Yahya narrated to me from Malik from Nafi' that 'Abdullah ibn 'Umar divorced his wife while she was menstruating at the time of the Messenger of Allah (peace be upon him), so 'Umar ibn Khattab asked the Messenger of Allah (peace be upon him) about it, and the Messenger of Allah (peace be upon him) said: "Order ibnu umar to reconcile to his wife, then tell him to wait until he is pure (finished from menstruation), then the period of menstruation, then the period of chastity, then after that he may continue the bond of marriage or divorce, before ever not having intercourse with her, then that is the iddah period that Allah has determined for husbands who want to divorce their wives (Ibn Anas, 1980).

The point of the Hadīth is to emphasize to the husband that the woman should be divorced when she is pure, not when she is menstruating. Abu Bakr ibn 'Abdur-Rahman said: "We have not found any of our fuqaha but all of them said that *Qurū'* means chaste."

As He says in the Qur'an Surah Al-Baqarah verse 228 according to Farid Esack's thinking. This shows that reconciliation can be used by those who drop one or two divorces. This applies to

women in iddah conditions, and Allah makes reconciliation during the iddah period of women. So that a husband who gives one or two divorces, then he will not be able to reconcile if his wife's iddah period is over. The woman is allowed to remarry someone other than the man who divorced her.

As for the opinion of Imam Shafi'i, he interpreted the word *Qurū'* as a period of purity. It says in al-Muwattha' that Imam Malik narrated from 'A'ishah that when Hafshah bint 'Abdur-Rahmān went to her husband's house, she was on her third menstrual cycle, and she told Umrah bint 'Abdur-Rahman, who said: "*Urwah* was right." But some people disagreed with that. Instead, they said, Allah swt revealed His word *فُرُوءٍ*. Then 'A'ishah said, you are right, but do you know what is meant by *Qurū'*? *Qurū'* is the period of chastity (Ibn Anas, 1980)

So it can be understood that divorcing wives must be when they are in a state of chastity or not in a state of menstruation. Therefore, the period of chastity is a consideration for the divorce process. This shows that the period of chastity is part of the *Quru'*, which is recommended to wait. This is because they state that a woman who is going through the iddah process because she has been divorced by her husband still has the right to end her iddah period, then separate herself from her husband with the end of the third menstrual period. In addition, the minimum limit required for a woman to receive alimony is about 32 days more some time that applies during the completion of her iddah period (Saputra, 2022a).

Analysis of Farid Esack's Hermeneutics concept in the study of liberation and justice

From the explanation of Hermeneutic thought above, it can be analyzed more clearly that Liberative Hermeneutics for the interpretation of a text is a method of interpretation used by Farid Esack. He only puts forward the idea of Liberative-based hermeneutics. His criticism of classical interpretation and the elements of analyzing the interpretation of verses make it possible to consider his ideas (Muhammad & Rahman, 2022).

Farid Esack underlines that the term hermeneutics basically refers to the interpretation of texts and the related issues that surround them. Farid Esack says the term is derived from the Greek verb *hermeneuin* (to interpret). According to Esack, hermeneutics is used as a branch of science to study the presumptions and foundations of interpreting expressions. As an interpretive act, its main focus is the written text. This means that theory derives from an operation of understanding that is concerned with the interpretation of written texts. Hermeneutics can be divided into three main ideas, namely the nature of the text, the meaning of understanding a text, and the way to understand and interpret the text can be obtained based on the prejudices and assumptions of the interpreter and reader (Lutfi, 2019).

Farid Esack's hermeneutics is used as a tool in interpreting the Qur'an, which is a follow-up to the thoughts of previous Muslim thinkers. In his interpretation, Farid Esack is inspired by the interpretation method used by Fazlur Rahman and Arkoun (double movement).

Farid Esack revealed that Fazlur Rahman stated the Qur'an is the divine response to the moral and situation of the Prophet's Arabia, which is used to interpret and understand the Qur'an and its legal ethics, to become a unified whole with the help of hermeneutic theory. However, according to Esack, Muhammad Arkoun emphasized the importance of returning to the historical background of each revelation or Qur'anic text and period in order to consider it more broadly. This further develops into an aesthetic response or how listeners and readers receive a discourse. Therefore, interpretive methodologies need to be critically evaluated. Arkoun hopes to create a new way of reading religious texts with linguistic and semiotic theories (Lutfi, 2019).

The interpretation of the texts presented can be used as a basis for seeing clearly and analyzing the current situation, so that the teachings of Islam can answer the problems that exist in society. There are many teachings of kindness and justice for women, as shown in the concept of the Iddah period. Not only is it a waiting period for wives who experience divorce, but it also contains messages about liberating justice and care for women. Thus, Farid Esack and Imam Syafi'i, in their interpretations, both emphasize the importance of the iddah period as a form of protection for women, both underline justice in the concept of the iddah period in a divorce.

An important discovery in this study is the application of the concept of Liberative Hermeneutics developed by Farid Esack in the context of Qur'anic

interpretation, especially related to the theme of liberation and justice. Hermeneutics popularized by Esack offers a new perspective in understanding the Qur'anic text, not only as a historical document, but also as a relevant source to answer the social and moral challenges faced by Muslims in contemporary times. Esack criticizes classical interpretations that he considers insufficiently responsive to the changing times and the needs of today's society. Through a liberative hermeneutic approach, he proposes not only to understand the Qur'anic text in a literal or historical way, but also to pay attention to the social context and justice demanded in the text. For example, in his discussion of the iddah period in divorce law, Esack not only sees it as a waiting period, but also as a form of protection and respect for women. This is an example of how Esack utilizes hermeneutics to build a more progressive understanding, by making room for the liberation of women in society who are often marginalized.

Esack's contribution to Qur'anic scholarship can be seen in his introduction of an approach that combines social criticism and liberation ethics in interpretation. Using the theory of hermeneutics, Esack suggests that interpreters should not only be trapped in static interpretations of texts, but be more flexible in dealing with social dynamics. This thinking provides a theoretical foundation to harmonize between religious values and the ever-changing social reality. In addition, Esack's contribution in

developing a more critical and progressive contemporary interpretation thought provides space for modern interpreters to consider relevant socio-political aspects. Esack's hermeneutic concept allows us to understand the Qur'an more inclusively, consider gender perspectives, and provide solutions to injustices that occur in society.

Thus, the findings in this study show that Farid Esack's hermeneutics is not only a method of interpretation, but also a tool of social analysis that can bring the Qur'an more relevant to the challenges of the times. His contribution to Qur'anic scholarship is not only limited to theological aspects, but also includes his contribution in formulating new theories that integrate the text with social and cultural contexts. As a result, Esack provides a new perspective in Qur'anic interpretation that is more inclusive, just and liberating, especially in addressing issues of women and social justice.

CONCLUSION

The conclusion of this study shows that Farid Esack's thoughts on Liberative Hermeneutics are an important contribution to the interpretation of the Qur'an, especially in the context of social justice and gender. Esack proposes a dynamic interpretation approach by criticizing classical interpretation and emphasizing the importance of considering the socio-historical context in understanding the text. Esack's thought brings the concept of liberation and gender justice, which is seen in his

interpretation of the iddah period, which is not only understood as a waiting period, but also as a form of protection and liberation for women. The findings show that Farid Esack's hermeneutics opens the way for interpretations that are relevant to current social issues and make a major contribution in responding to the challenges of the times. Through his approach, Esack builds an interpretation that integrates the teachings of the Qur'an with social reality, placing revelation in a mutually influential interaction with reality, thus enabling a more progressive and inclusive interpretation. Thus, Esack's contribution enriches the treasures of contemporary interpretation, offering an approach that is more open, critical, and responsive to evolving social changes.

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