

نشر به علمی

## قرآن و روشنگری دینی

«مقاله پژوهشی»

# نقش جنسیت (فرهنگ) در تفسیر سنتی و مدرن قرآن کریم با تاکید نقد دیدگاه بانو امین و آمنه ودود در تفسیر برخی از آیات مربوط زنان و عوامل ارائه تفسیر مدرن

رضوان جلالی فر<sup>۱</sup>، سوسن آل رسول<sup>۲\*</sup> مهدی مهریزی<sup>۳</sup>

### چکیده

ریشه‌یابی تفاوت آراء مفسران قرآن کریم (خصوصاً در ارائه تفسیرهای سنتی یا مدرن) از مباحث جدی در حوزه مطالعات اسلامی است. برخی از مفسران در حوزه آیات مربوط به زنان دیدگاه‌های سنتی ارائه داده‌اند و برخی دیگر دیدگاه‌های مدرن ارائه کرده‌اند مقاله پیش رو به بررسی جنسیت (به معنای فرهنگ) پرداخته و تاثیر آن را در ارائه تفسیر سنتی و مدرن بررسی می‌نماید و در نهایت بررسی می‌کند چه عواملی در ارائه دیدگاه‌های مدرن تاثیرگذار است. روش جمع‌آوری مطالب به صورت کتابخانه‌ای بوده و روش پردازش به آن‌ها به صورت توصیفی-تحلیلی می‌باشد. پس از بررسی‌ها مشخص شد پیش فرض‌ها و فرهنگ‌های متفاوت در ارائه تفاسیر متفاوت نقش دارند که نمونه ارائه تفسیر سنتی درباره زنان در تفسیر بانو امین دیده می‌شود و نمونه تفسیر مدرن در دیدگاه‌های آمنه ودود وجود دارد عواملی هم که سبب ارائه تفاسیر مدرن می‌شود عبارتند از: ۱- شکوفایی عقول بشر؛ ۲- سیروسفر؛ ۳- مواجهه با افراد خاص و ۴- شرایط فرهنگی و اجتماعی.

### واژه‌های کلیدی

فرهنگ، تفسیر سنتی، تفسیر مدرن، آیات مربوط به زنان.

۱ دانشجوی دکتری علوم قرآن و حدیث، دانشگاه آزاد اسلامی، کرج، ایران.  
۲ استاد گروه علوم قرآنی و عرفان اسلامی، دانشگاه آزاد اسلامی، کرج، ایران.  
۳ دانشیار گروه علوم قرآن و حدیث دانشگاه آزاد اسلامی واحد علوم و تحقیقات، تهران ایران.

نویسنده مسئول:

سوسن آل رسول

رایانامه: s\_alerasoul@kiauo.ac.ir

استناد به این مقاله:

جلالی فر، رضوان و آل رسول، سوسن و مهریزی، مهدی (۱۴۰۲). نقش جنسیت (فرهنگ) در تفسیر سنتی و مدرن قرآن کریم با تاکید نقد دیدگاه بانو امین و آمنه ودود در تفسیر برخی از آیات مربوط زنان و عوامل ارائه تفسیر مدرن. فصلنامه علمی قرآن و معارف دینی، ۲(۴)، ۱۹۳-۲۰۶.

# Quran and Religious Enlightenment

Open  
Access

## ORIGINAL ARTICLE

## The Role of Gender and Culture in The Traditional and Modern Interpretation of the Holy Qur'an

Rezvan Jalalifar<sup>1</sup>, Sousan Al-e Rasoul<sup>2\*</sup> Mehdi Mehrizi<sup>3</sup>

1 PhD Candidate of Qur'an and Hadith Sciences, Islamic Azad University, Karaj, Iran.

2 Professor, Department of Qur'anic Sciences and Islamic Mysticism, Islamic Azad University, Karaj, Iran.

3 Associate Professor, Department of Qur'an and Hadith Sciences and Researches Branch of the Islamic Azad University, Tehran, Iran.

### Correspondence

Sousan Al-e Rasoul

Email: [s\\_alerasoul@kiaui.ac.ir](mailto:s_alerasoul@kiaui.ac.ir)

### How to cite

Jalalifar, R. & Al-e Rasoul, S, & mehrizi M. (2023-2024). The Role of Gender and Culture in The Traditional and Modern Interpretation of the Holy Qur'an. Quran and Religious Enlightenment, 4(2), 193-206.

### ABSTRACT

The existence of differences in the interpretive opinions of Muslims is undeniable, and one of the serious issues in exegetical discussions is to find the root of the differences in the opinions of commentators of the Holy Qur'an (especially in presenting traditional or modern interpretations). Commentators have different preconceptions and views on various issues, especially about some verses related to women. Some commentators have a traditional view and some have a modern view. This essay examines culture and gender and their role in providing traditional and modern interpretation. The method of collecting materials is desk study and the method of processing them is descriptive-analytical. After the investigations, it was found that different presuppositions and cultures play a role in presenting different interpretations and an example of traditional commentary about women can be seen in the commentary of Banu Amin and an example of modern interpretation can be seen in the opinions of Amina Wadud, and their opinions also had problems that were pointed out. The factors causing modern interpretations are: 1- The flourishing of human reasons; 2- Journeys; 3- meeting special people, 4- Cultural and social conditions.

### KEYWORDS

culture, traditional interpretation, new interpretation, Banu Amin, Amina Wadud.

## 1. Introduction

One of the serious issues in the field of knowledge and understanding of religious texts is the issue of the influence of gender (culture) as a hidden factor (fore-known) on interpretations and analyses. (Bastani, Dasturi, 2016:5) Gender is very effective in knowledge and recognition (Shajariyan, 2018: 59-77). "Gender" and "sex" are words that are used a lot, especially in women's topics. The verbal affinity of these two, as well as the interaction of biological and social aspects with each other, has caused them to be used interchangeably; This is while these two words generally have completely different meanings from the point of view of sociologists. According to Unger, the word "sex" is limited to the biological dimensions of a person's masculinity and femininity, i.e. chromosomes and genes, which lead to differences in physical appearance (Maccoby, Jacklin, 1974:395). And "gender" is a set of expectations from men and women, what they should do in a certain situation and based on the personal and psychological characteristics that society determines. (Stephanie Garrett, 2010: 40)

In other words, a set of beliefs that are the basis of cultural and social attitudes towards the concept of gender are called gender stereotypes. And the existence of these stereotypes causes certain characteristics to be assigned to men and women separately, in such a way that such characteristics are considered "specific" for only one gender. In this way, the basis of judgment about femininity-masculinity is not the individual's action, but his gender determines what positive or negative characteristics he/she has that cannot be changed or adjusted -regardless of the correctness of the value judgment- (Foster, 2011:28). These stereotypes show themselves more than anything else at the level of language and are used in the form of conceptual

propositions, thus they are abundantly found in the literature and language of every society. (Moghadami, 2017: 93)

It should also be said about women that there were and are different views of women in different cultures. For example, during the Jahili period, there were cruel cultures especially against women (Tabari, 1412:3/421; Javad 'Ali, 1988:5/529 and 532; Tabari, 1412:534/7 and 406/3/1422; Al-Bukhari, 2001:7/ 152) that these cultures were changed by the Prophet (PBUH) with the advent of Islam. (For example: Payandeh, 2013: 472, AH 1520)

However, after the Prophet (PBUH) some cruel and wrong cultures returned to the society (Nikzad, 'Abbas, 2013: 23; Ibn 'Abd Rabbih, 1407:7/88).

Different cultures find opportunity to become apparent in Islamic works, especially in interpretations, and each interpreter based on his own perspective or culture, which is a collection of thoughts, beliefs, and worldviews has interpreted the Qur'an. Of course, in the past there were often traditional interpretations with traditional views (especially in the issue of women) and the commentators of the past usually considered men superior to women; The reason for superiority was considered rationality (Tabatabai, 2011:4/348) and financial resources. (Ibn Wahab Dinwari, 1428: 1/120) Others considered the ability to learn science (which at that time was reserved for men). (Al-Zujaj, 1987: 1/307.) Others considered the reason for superiority to be rationality, good judgment, riding horses, shooting, Jihad, etc. (Zamakhshari, 1986:1/505) Others the ability to ride horses and shooting (Ibn Kathir, 1998:1/459) and some having a beard (Qurtubi, 1985:5/169). Also, some traditional commentators have considered it obligatory for women to do household chores. (Fakhr Razi, 1999:6/102; Ibn Juzi, 1989:1/297.) In addition,

some have considered the lack of passion and enthusiasm of a woman towards her husband and not using perfume as her *Nushuz* (Al-Basit, 224/5:1430), while others have considered sexual infidelity (Qurtubi, 1985: 5/171) as *Nushuz*. Traditional commentators have different opinions about the limits of beating women (punishment of women). For example, some have said that a man can beat his wife to the point of murdering her (San'ani, 1999:1/452) <sup>1</sup>. Others have offered a slightly softer opinion.

In general, in examining various interpretations about women's verses, we come across four types of approaches:

1) Traditionalist (patriarchal) such as Maqatil and Fakhr Razi; 2) New-foundational traditionalists (a little more balanced than traditionalists) such as Tabatabai and Amin;

3) New thinkers (close to the theory of gender equality but not completely) such as Javadi Amuli and Fazlullah; 4) Feminist (believing in gender equality) such as Wadud and Chudhary

About the background of the discussion, it should be said that a related quantitative article entitled "The influence of gender in interpretation (a case study of the verses on women's rights in the books "Makhzn al-'Irfan" and "Qur'an and Women"), written by Mrs. Zainab Shams, was found. No specific definition of gender was given in this article and the author believes that gender has no effect on the interpretation. However, this

1. Qurtubi (Qurtubi, 1985:5/168) and Ibn Ashur (Ibn Ashur, 1999:5/44) offer softer opinions than other commentators.

Also, some have considered it to mean "non-approved beating" (Ibn Babawayh, 1992:3/521) and some have considered hitting with a toothbrush stick (Qumi, 1984: 1/137). Of course, some people consider "waz-bohan" to be polite and kind to women (Qaini, 2013: 71-79); Or some others believed in the abrogation of Zarb ruling by numerous traditions (Ma'rifat, 2010: 45) and some understood it to mean leaving and withdrawing from home (Abu Sulayman, 2001: 114-140).

article, emphasizing the distinction between "sex" and "gender", examines the effect of gender (culture) on interpretation. And it indicates that culture has an effect on the presentation of traditional or modern interpretation and finally examines the factors of providing modern interpretation. Therefore, the following article is completely different from the introduced article in terms of its structure. And it even has a different point of view from the mentioned article.

Before entering into the discussion, it is necessary to discuss the factors affecting the interpretation and the effect of sex (male or female) and gender on the interpretation, then the main discussion will be discussed, which we will deal with in the following.

## 2. Factors affecting the interpreter's interpretation

The work of an interpreter is to interpret and explain the verses of the Qur'an (Rajabi, 2014: 227-234). Presenting different interpretations of the Qur'an indicates the existence of different analyses, different understanding, different mental processing. In other words, presenting different interpretations is caused by the amount of use of different sources (Arabic literature, vocabulary, Qur'anic sciences, hadith and hadith sciences, etc.) and different understandings and presuppositions of interpreters and analyzes and so on. Today, preconceptions and presuppositions are called hermeneutics. (Rabbani, 2004: 6) The assumption of hermeneutic knowledge is that no text, including religious texts, can not be understood without prior knowledge, and no commentator can approach the Qur'an with an empty mind (Haji Isma'ili, Kamalvand, Rahimi, 2012: 79-101.).

In addition to these, the causes of differences of opinions or differences of interpretations are: differences in intellectual capacity or mental abilities, relative influence of cultural and

social environment, gender, temperament, geography (Azad, 2013: 37-38). The set of mentioned issues is one of the factors influencing the interpretation and the reason for the difference between the interpretations.

### **3. Examining the effect of sex (being male or female) on interpretation**

Researches indicate the inherent differences (of male and female) in terms of physical, mental, behavioral and functional structure at birth. And even the brain, which is the command center of the body, has a different structure in women and men, and each (man and woman) has more talent in a certain field. (Muir, Jessel, 2019: 21-54) The Qur'an also mentions the creation of man and woman (Resurrection: 39). And referring to the difference between men and women, it called them each other's clothes (and complements of each other) (187/Baqarah) Of course, men and women are not different from each other in the primary source of knowledge, which is the heart and perceives abstract meanings; (Javadi Amuli, 2004: 300) Tand the sources of knowledge are the same for both.(Mustaqimi, 2007;138) But differences can be seen in some female and male interpretations, in other words, when we see the interpretations written by women and the interpretations written by men, in some cases, there are minor differences of opinion, and these differences, even though small, are undeniable.

### **4. Examining the influence of gender (culture) on interpretation**

About the definition of gender, it should be said that gender is a set of patterns and norms that vary from one history to another and from one geography to another. The type of clothing, the way of socializing, behavioral moods, types of activities and jobs, social responsibilities, family roles, etc. are considered gender. (Holmes, Mary, 2008:57) The different culture

of men and women which is the patterns of femininity and masculinity is considered "gender". But sex (male and female) is related to human creation. (Holmes, Mary, 1387:57)

Researchers believe that the rules of gender (culture) directly or indirectly (unconsciously) affect the interpreters and their views, decisions and analyses.. These gender rules (culture) are different from one society to another, from one region to another, and from time to time. (Bauer, 2008:71-72) In other words, with the change of culture or norms, values and beliefs, commentators' opinions also change. This change can happen over time or be related to different regions and societies. (Bauer, 2008:93)

Therefore, gender means a set of individual culture (patterns and norms) that has an effect on the interpretation, and the root of the difference in some interpretations goes back to this issue.

#### **4.1. Gender-cultural stereotypes in interpretations**

The existence of gender-cultural stereotypes in the interpreter's subconscious is undeniable. (Bayat, 2011:109) Commentators used to interpret based on these cultural gender stereotypes. For example, until about a hundred years ago, commentators were all men, so that some consider the gender of the commentator to be the cause of patriarchal views (Wadud, 2014: 18).

These stereotypes have an effect on the attitude of all members of the society, regardless of sex, so that in some cases it overshadows the interpretive comments of the female commentator. In order to clarify the issue, we will continue to examine the cultural-gender stereotypes in two traditional (Makhzn al-'Irfan) and modern (Amina Wadud) interpretations.

##### **4.1.1. Comparison of the effect of gender stereotypes on two contemporary interpretations of women (traditional and modern)**

Here, by mentioning two examples of female

commentators in two societies with different gender stereotypes, while examining the general attitude of the commentator, a part of the paradigms in each commentary is explained and by studying some older commentary opinions, the effect of stereotypes in the commentator's mind will be investigated.

#### **A: Nusrat Amin**

Sayedeh Nusrat Amin, born in 1274 Shamsi in Isfahan and the author of *Makhzan Al-'Irfan*, is the only female commentator in the Islamic world who has interpreted the Qur'an from beginning to end. She had prominent and important professors. And at the age of 43, she received permission from her masters for ijihad and narration. She was influenced by the seminary professors of Qom and Isfahan, and her intellectual atmosphere was also influenced by the views of the seminaries of that period. (Islamiyat, Mardiyah, 2009.p.15). Considering that Banu Amin studied in the seminary with a traditional approach, it is necessary to have a general look at the seminary and traditional education of that time.

In general, if we want to understand the dominant gender attitude of the seminary, we encounter three traditional approaches (Elahi Khurasani, 212: 166-169):

1- **Recommendation to confine women to the house (limiting women's responsibility to housekeeping)** (Khui, Gharavi, 1986:1/226; Tabatabai Yazdi, 2007:2/801); 2- **Belief in the innate and developmental disability of women** (Sadr al-Din Shirazi, 1981: 7/136); Predominance of immorality over women (Al-Najafi, 1983:31/289); Men deserve perfection and growth more than women. ('Allameh Hilli, 1993: 2/223); 3-**Belief in the absolute corruption-causing by women's behavior** ('Allameh Hilli, 1993: 573/2; Seyyed Murtada, 1984: 121/3) With the identification of the traditional approaches of that time, now we will examine the interpretation of *Makhz al-Irfan*

about the verses related to women, so that this effectiveness is well revealed.

#### **Banu Amin's traditional interpretations about women in Makhzan al-Irfan**

Banu Amin, in the interpretation of the verse of الرجال قوامون, says: men are mostly superior to most women in terms of wisdom, strength, and endurance, and as scientists have said, and it has been proven from experience, women's lives are emotional and sensitive, and they focus on details and elegance... and it should be known that the virtue and superiority of men over women in terms of mental strength and physical strength is general. (Amin, 2011: 4/63) Banu Amin considers it permissible to beat a woman to guide her in the case of her *Nushuz* after the three stages and considers it as a solution (for *Nushuz*). (Amin, 1361: 4/64) She also considered "قانتات" in verse 34 of surah Nisa' to mean obedient to husband. (Amin, 1361: 4/57) In the interpretation of the phrase " الرجال قوامون " in verse 228 of Surah Al-Baqarah, she says: The meaning of the degree and overcoming of a man over a woman regarding conjugal rights is the right to enjoyment, that the husband is the owner of any enjoyment and happiness that he can take from his wife, and such enjoyment is in return for alimony and meeting his wife needs which it is his responsibility, and in return, his wife should do *Tamkin*. (Amin, 1361, Vol:2/322) In his commentary on verse 237 of Al-Baqarah, she did not mention the concept of "ان يعفون" and proposed forgiveness to be from woman's side. Also, she believed polygamy is Halal and permissible. (Amin, 1361, v:4/10)

Therefore, as it is clear, the traditional and scholastic views of that period influenced the interpretation of Banu Amin and she interpreted the verses related to women based on the traditional views of that time.

In criticizing Banu Amin's point of view, it

should be said that in the past, women were not allowed to study. Education is one of the causes of men's intellectual strength over women, and men who were allowed to study should not be compared intellectually with women who were not allowed to study. Also, beating a woman is not a wise action because nowadays some men have used this issue as a reason for violence against women while many problems are solved with speaking, and at most women could be banned from some of their rights, rather than considering beating women as the first option after *Nushuz*. In general, the purely traditional or purely modern view cannot be correct and a middle way should be chosen in this matter.

### **B: Amina Wadud**

Wadud was born in a Christian family in Maryland and converted to Islam in 1972 while she was a university student. She received her bachelor's degree from the University of Pennsylvania and her doctorate in Arabic and Islamic studies from the University of Michigan in 1988. (Islami, Shafi'i, Sa'id, Iqbal, Ibrahim, 'Abai, Mahmud. (1979). *Quarterly Journal of Qur'anic Studies*, 12(46), 557-558.) In some of her works, she describes her life as strongly influenced by racism against African Americans, which has shaped her identity, experiences and research as a black American Muslim woman. Her famous book is "*Qur'an and Woman, rereading the holy text from the perspective of a woman*", which today is considered a classic work in the feminist interpretation of the Qur'an. (Khandagh-abadi, Husayn, 2014; Siraj Munir, 6:18, 41-42). Wadud explicitly considers the book *Qur'an and Women* as an interpretative work that uses gender as a category of thinking and shows how the Qur'an can be adapted to the concerns of modern women. (Feminist Margins of the Qur'an). Also, she sought to prove egalitarian views in the Qur'an. Examining the

environmental conditions of Wadud as well as of other Islamic feminists shows that most of these people migrated from an environment with a generally traditional view to the modern environment of the United States and their attitude was probably influenced by the gender issues of Western countries. From the Second World War, the women's liberation movement and feminism took steps towards the emergence of women's rights. The United Nations and international agencies approved other laws, which took a significant step towards gender equality, and slowly in the Western and American societies, the laws of equality between men and women spread as a gender stereotype. (Evans, 1859:34)

For example, some ruling paradigms in Western societies are as follows:<sup>1</sup> 1- equal distribution of power and influence (for women and men); 2- Financial equality (women and men); 3- Educational equality (women and men); 4- equal distribution of care and maintenance work; 5- equal distribution of equal health care; 6- Stop violence against women

### **Modern interpretations of Amina Wadud towards women**

Examining Wadud's works shows that the main focus of her interpretations and perceptions is attention and focus on the principle of equality between men and women in the Qur'an. (Wadud, 1393:38)), She examines the verses related to women with a look at the entire Qur'an (Wadud, 2013: 67), and reads it in the light of observations that indicate its continuous movement towards greater social justice (Wadud, 2013: 46).

Wadud does not accept the hierarchical system in creation that men are superior, and regarding the phrase "و للرجال عليهن درجة" she

1. <https://www.informationsverige.se/fa/omsverige/individens-rattigheter-och-skyldigheter/kvinnors-rattigheter-och-jamstalldhet/>

emphasizes on considering Siyaq (theme) and says: "The theme of the discussion here is about divorce. The superiority of men over women is that they can divorce their wives without a decree or deputy". (Wadud, 2013:73) She states that a man's guardianship (قيوميت) is his responsibility in return for woman's childbearing and biology so that the functions of both sexes are balanced (Wadud, 2013: 77). By expressing different meanings other than "beating" in the phrase "واضربوهن" she believes that according to other verses that limit violence against women, the verse of واضربوهن is not in the position of issuing permission to beat them, but rather it has imposed a severe restriction on existing violence. Also, the meaning of "قانتات" in this verse is simply obedience to God. (Wadud, 2013: 80)

It should be noted that in the United States, men such as 'Abdullah Adhami (Arab-American researcher) have the same attitude as Wadud in interpreting the verses related to women. (Hedayatullah, 1979:204)

Therefore, the modern culture and worldview of Wadud have an effect on presenting her modern interpretations. In other words, the environment and familiarity with new thoughts has been effective in her and has caused her to present modern interpretations.

In criticizing the discourse of Wadud, it should be said that Wadud goes beyond the apparent meaning of some words and presents a different meaning from the appearance of the words. Although in some cases, her words can be accepted, but departure from the literal meaning is not acceptable. In general, the traditional view or the modern view alone cannot be the solution, but the middle way must be chosen. After discussing the modern interpretation about women, it is necessary to know what factors cause the presentation of

modern interpretation and analysis, which we will discuss further.

## 5. Factors of modern analysis and interpretation

Over time, some commentators have tried to present modern interpretations of the verses. These new views sometimes appear in the interpretation of one or more verses and sometimes in the entire interpretation of a commentator.

There are many examples for this approach, for example Abu-Hayyan Andalusi (7th century commentator) in his interpretation of verse 34 of Surah An-Nisa', contrary to the traditional patriarchal attitude, considers the word رجال "Rijal" as a characteristic of "masculinity" and emphasizes that without this characteristic, a man, does not have the right to be guardian of a woman.

In other words, he did not assume that masculinity is equivalent to guardianship, and he presented a different interpretation from the interpretations of his contemporaries (Andalusi, 1993: 3/249). In addition to Abu-Hayyan's interpretation of the verse, there are other modern interpretations of this verse and other verses of the Qur'an. The important question that exists in this regard is what factors cause modern analysis and interpretation of the verses? In the following, the answer will be discussed.

### 5.1. The flourishing of human intellects

The passage of time has caused the growth and flourishing of human intellects in various fields, especially scientific issues.

Due to this flourishing of human intellects, the "Islamic Modernist" intellectual trend appeared in the late 19th and 20th centuries. This new tendency in the Islamic world tried to adapt Islam to "modern" values, namely rationality, science and democracy. (Kurzman, 2004: 456) Modernists want to review the Qur'an and the



Sunnah of the Prophet (PBUH) using reason and logic to face new issues. (Rippin, 2001: 22) Some of the important principles of Islamic modernist approaches to the Qur'an are: 1- Calling for a modern look at the Qur'an using scientific and rational interpretation, especially as a way to fight against attaching superstitious (and irrational) meanings to the text (Qur'an); 2- Using metaphorical interpretation (in order to rationalize concepts and phrases); 3-Emphasis on the historical context of the Qur'an, etc. (Hedayatullah, 1979: 46) Therefore, the growth and flourishing of human intellects and the emergence of new perspectives is one of the most important factors of modern analysis and interpretation in today's era.

### 5.2. Journey

Another effective factor in providing modern analysis and interpretations is travel and familiarity with new civilizations, cultures and issues in the world. With travel, one's vision broadens and moves away from narrow-mindedness and preconceptions. By finding new information and better analysis, fairer judgments can be made. (Vaziri, 2012: 85-94) In this regard, it should be said that if the author's life environment is wider, his output can be more accurate, comprehensive and better. Perhaps the opinion of a commentator on a verse is issued based on the issues governing that society and the culture of that society, but in the face of the society and other cultures, his attitude and analysis change. In general, if a commentator has traveled, this journey can be effective in presenting his analyzes and interpretations. One of the people who has traveled a lot and this journey is reflected in his interpretation (compared to other interpretations of his time) is Tabari; Some scholars have pointed out to his travels (Ibn Hajar, 1912 AH, Vol. 5, p. 103). Undoubtedly, his travels gave him a wide view and this view is evident in

Tabari's interpretation (compared to other contemporary interpretations). For example, under verse 228 of Surah Al-Baqarah, in his interpretation of the phrase " و للرجال عليهن و درجه", the phrase " درجه " means the good behavior and forgiveness and respect of men towards their wives, contrary to the exegetical practice of his time and before, which almost all of them know درجه as the superiority of a man over his wife. (Tabari, 1991:2/276) Also, he considers قواميت not as an inherent superiority but it means guardianship. (Tabari, 1991: 37/5). Even Weber believed that women can become judges in society and considered women to be very powerful in society. (Cook, 2000: 104)

Of course, the issue of travel and its effect in providing a new interpretation is not limited to Tabari. Tabari was an example. Today, there are many people who propose new interpretations of the verses that are rooted in the journey and its effects.

### 5.3. Meeting with special people

Another factor affecting modern analysis and interpretation is meeting special people. For example, Ibn 'Arabi had many travels during his life and met many mystical people. As an example, he met two mystical women named 1- Fatemeh Qurtubi (an elderly woman and a person of knowledge and virtue) and 2- Nizam. The meeting of these two ladies has been effective in the life experience of this commentator and his attitude. (Izutsu, 1372:38-39) Traveling and meeting special people has been very effective on the thoughts of commentators, sometimes this encounter was face-to-face and sometimes it happened by studying the works of a particular person. Ibn 'Arabi is contemporary of Fakhr Razi and close to the era of commentators such as Tabarsi, Zamakhshari and Abul-Futuh Razi. It seems

that some of Ibn 'Arabi's thoughts, especially in the issue of women, were influential in these commentators, and these commentators did not comment like the commentators of their time, but commented like Ibn 'Arabi. For example, we can refer to Fakhr Razi's commentary (*Al-Tafsir al-Kabir*, 1420:25/91) and Tabarsi in *Mu'jam*. (Razi, 1408:5/348) and Abul-Futuh Razi in the interpretation of *Rud al-Jinnan* (Razi, 1987:5/ 348). Researchers have confirmed that the mentioned commentators were influenced by Ibn Arabi in issues related to women (Nasiri, 'Ali, 2013, *Qur'anic Researches*, No. 158). In addition, Ibn 'Arabi's special views (especially about women) can be seen in his works (Ibn 'Arabi, 2009: 1/345; 493-490; Vol. 14/41). Researchers have also pointed to Ibn Arabi's special views. (Qeysari, 2013:v2/ 1088-1089)

Therefore, encountering certain people can affect the views of the commentator, and the commentator may express opinions different from those of his contemporaries (and in accordance with the opinion of the influential person).

#### 5.4. Socio-cultural conditions

Social conditions are a set of political and social conditions and any customs and lifestyles and common habits among people at a certain time in which the interpreter lives. ('Abbasi, Hujjati, 2017: 101) For example, Seyyed Qutb, author of *Tafsir Fi Zilal*, is famous among researchers of political Islam for reviewing the influence of some Islamic concepts on social and political changes such as Jihad. His father was a member of *Watani Al-Lawa's* Party. Every week, debates and discussions on important issues of Egypt and the Islamic world were held in his house, in which he also actively participated. In the Egyptian revolution of 1919, when he was no more than 13 years old, he also gave speeches to the people with his father and encouraged

them to jihad and resistance. Political thinking was formed in him since his childhood and it has influenced almost all his works. An examination of Seyyed Qutb's commentary work (which was written in prison) shows that it was written completely under the influence of his critical view of the socio-political atmosphere governing Egyptian society.

In addition, it should be said that: a commentator who grew up in a place where there are conflicting opinions, will naturally have a broader view in the interpretation of topics and his understanding of the verses. For example, Husayn Fazlullah is considered one of the most important contemporary commentators who came from the geographical area of Lebanon. Influenced by the social structure of Lebanon due to the diversity of religions and races, he has developed examples of social coexistence in the field of individual and international religious interactions. Fazlullah sees the convergence of religions as a cultural effort to show intellectual, theological, historical and jurisprudential diversity and a scientific basis for common understanding and emphasis on common positions. From his point of view, convergence movements play an important role in explaining intellectual approaches and creating convergence among their intellectual elements, and in removing *takfiri* ideas from the religious institutions and establish political security. To realize this goal, Fazlullah considers it necessary to get acquainted with the method of dialogue in the Qur'an because this method is the peak of rational realism. (Muhassis, Qadi-zadeh, Ayazi, 2014: 101-120) He is a commentator who, despite his connection with tradition, especially in the field of verses related to women, has more up-to-date opinions, so that he is a pioneer in contemporary interpretations.

The patriarchal opinions in his commentary

have been moderated as much as possible. Husayn Fazlullah's view in the position of "male commentator" indicates his focus on the conditions of women throughout history; in his life experience in the context of social conditions, the commentator has been met capable and competent women, who were as active as men in the scientific, political and social fields, and cannot accept the supremacy of men in social affairs. This is where the just and truth-seeking commentator comes to a contradiction between the patriarchal view of traditional interpretation and his own evidence, and a leap of thought takes place.

Also, feminist commentators are among the people whose social conditions have influenced their attitude and they have given opinions different from the traditional ones and in some cases based on the social and cultural conditions of the West.

In general, it should be said that due to the relationship between humanities and religious sciences, environmental-social factors and conditions will inevitably be effective along with the scientific tools of the interpreter's interpretations. In fact, "a person's thinking is the result of his social conditions". (Salimi, 2012: 64)

**The role of gender (culture) in the traditional and modern interpretation of the Holy Qur'an with emphasis on the criticism of the views of Banu Amin and Aminah Wadud in the interpretation of some verses related to women and the causes of modern interpretation**

Sex and gender are conceptually different. Gender (culture) is effective on analyzes and interpretation. There are different views on the issue of women and the interpretation of verses related to women. The upcoming research seeks to investigate the impact of gender (culture) on the quality of interpretation and for what reasons modern interpretation is presented.	<b>1. Introduction</b>
Different perceptions, presuppositions, the amount of use of science, geography and (different) culture have an effect on the commentator's interpretation.	<b>2. Factors affecting the commentator's interpretation</b>
Men and women have differences in terms of physical, mental and behavioral structure, and there are differences (although small) between men's interpretations and women's interpretations, and female interpretations are slightly different from male interpretations.	<b>3. Examining the effect of sex (being male or female) on interpretation</b>
Gender, in the sense of culture, has an effect on interpretations (directly or indirectly). Different geography and regions and different time periods have caused different interpretations.	<b>4. Examining the influence of gender (culture) on interpretation</b>
Cultural gender stereotypes are effective in interpretations, for example, until a hundred years ago, all commentators were male and interpretations were patriarchal.	<b>4. Gender-cultural stereotypes in interpretations</b>
Two female commentators who have a traditional and a modern point of view are 1-Banu Amin and 2-Amineh Wadud. Banu Amin studied in the seminary and has traditional views, and accordingly she provides traditional interpretation, especially in the verses related to women.	<b>1-1-4. Comparison of the effect of gender stereotypes on two contemporary interpretations of women (traditional and modern)</b>
Banu Amin considers men to be superior to women due to their mental strength and physical strength, and considers it permissible to beat women	<b>Banu Amin's traditional interpretations about women in</b>

if they are not <i>Nashezeh</i> , and considers it a factor in preventing women from <i>Nushuz</i> . The point of view of Banu Amin is different from the point of view of Amineh Wadud in this area.	<b>Makhzan al-Irfan</b>
Born in Maryland and a graduate of the University of Pennsylvania, Wadud has a fresh perspective on women's issues. She believes in the equality of men and women and does not accept the superiority of men over women. She considers a man's <b>قواميت</b> to be his responsibility towards making children and supporting his wife.	<b>Modern interpretations of <u>Aminah</u> and Wadud towards women</b>
Over time, modern interpretations of the Qur'an and verses related to women have been presented, which have various reasons that are mentioned below.	<b>5. Factors of modern analysis and interpretation</b>
The flourishing of human intellects in the last century and the emergence of Islamic modernist has led to the presentation of modern interpretations. The modernist believes in revising the Qur'an based on reason and logic and considers some issues of the Qur'an to be metaphors.	<b>5-1. The flourishing of human intellects</b>
Traveling and getting to know new civilizations, cultures and issues in the world makes more detailed and comprehensive opinions. In the past, Tabari traveled a lot and in some cases, he gave different opinions than the commentators of his time.	<b>5-2. Journey</b>
Another factor in providing modern interpretation is encountering special people, for example, Ibn Arabi met two individuals named 1- Fatimah Qurtubi (an elderly woman and a person of knowledge and virtue) and 2- Nizam and had a scientific and spiritual connection with them, and their ideas were influential in Ibn Arabi's thinking.	<b>5-3. Meeting with special people</b>
Socio-cultural conditions also have an effect in presenting modern interpretations. For example, Sayyed Qutb was influenced by revolutionary and jihadist issues of his time and the set of these conditions had an effect on his interpretation.	<b>5-4. Socio-cultural conditions</b>
The interpreter's culture affects his interpretation. If it is a traditional culture, like Banu Amin, traditional interpretation is presented, and if it is a modern culture, like Aminah Wodud, a modern interpretation is presented. There are reasons for the emergence of modern interpretations such as the flourishing of human intellects, travel and meet special people and social cultural conditions.	<b>conclusion</b>

## Conclusion

Gender (culture) is one of the effective factors in different understanding and interpretations of a text. Different cultures (traditional, modern, etc.) affect the presentation of interpretations differently. For example, examining and comparing the works of two contemporary female commentators (Wadud and Amin), and the paradigms related to each society, shows the

bias of their interpretative analyzes based on modern and traditional culture. Because of her education in a traditional place, Banu Amin presents traditional interpretations (especially about women) and Wadud presents modern interpretations because of her education in a modern place.

Presenting modern interpretations (especially about women) has reasons, for

example, the development of human intellect and the emergence of Islamic modernist which wants to revise the Qur'an based on reason is one of the factors for presenting modern interpretations. Another factor in presenting modern interpretations is travel, of which Tabari is a clear example in his time; in addition to this, meeting special people is also effective in presenting modern interpretations, and Ibn 'Arabi due to meeting two women of knowledge and virtue provided a modern and inspired interpretation of those two ladies. Also, socio-cultural conditions are also effective in providing modern interpretations.

## References

- Holmes, Mar. (2007). *Gender in Everyday Life*, Labibi, Muhammad Mahdi, Tehran: Naqd-afkar.
- 'Abbasi, Hasan, Hujjati. & Seyyed Muhammad Baqir. (2017). Investigation of the function of "social conditions" in the way of Shia and Sunni commentators interpretation of the verse Mavaddat from the perspective of religious sociology, *Sociological Studies*, year 11, number 38, 101 -118.
- 'Abd al-Razzaq al-Sa'ani. (1999). *Tafsir 'Abd al- Razzaq*, edition. Mahmud Muhammad Muhammad 'Abduh, Beirut: Dar al-Kutub al-'Ilmiyah.
- 'Ali Rida Azad. (2013). *Tafsir of the Qur'an and Classical Hermeneutics*, first edition, Qum: Bostan Kitab Institute.
- 'Ali, Javad. (1988). *Detailed history of Arabs before Islam*, translated by Muhammad Husayn Ruhani, first edition, Tehran: Babol Bookstore.
- 'Allameh Hilli, Hasan bin Yusuf. (1993). *Tazkira al-Fuqaha*, Qum: Dar Ahya al-Turath al-'Arabi.
- Abu Hayyan Andalusi. (1993). *Al-Bahr al-Muhit*, Dar al-Kutub al-'Ilmiyah, Beirut.
- Abu Ishaq al-Zujaj, Ibrahim ibn al-Sari ibn Sahl. (1987). *Ma'ani al-Qur'an va 'Irabeh*, Beirut: Alim al-Kutub.
- Abu Sulayman, Abdul Hamid Ahmad. (2001). "Al-Fahm al-Maqasidi, Darb al-Marah Vasilah Lehallel Ikhtilaf al-Zawjiyah", *Islamic magazine Al-Ma'rifah*, year 6, number 24, 69-86.
- Abul Futuh Razi, Hussayn bin 'Ali. (1987). *Rud al-Jinnan va Ruh al-Jinan fi Tafsir al-Qur'an*, Mashhad: Astan Quds Razavi Islamic Research Foundation.
- Al-Bukhari, Muhammad ibn Isma'il. (2001). *Shahih Bukhari*. first edition, Damascus: Dar Ta'wq al-Najah.
- Al-Najafi Al-Jawahiri, Muhammad Hasan. (1983). *Jawahir Al-Kalam*, vol. 31, Tehran: Dar al-Kutub al-Islamiyah.
- Bastani, Susan, Dasturi; Mozghan. (2016). "Investigating the effect of gender in the discourse of a case study of two contemporary translations of the Qur'an", *Women's Research*, Year 5, Number 3, Winter, pp. 30-5
- Bauer, Karen. (2008). *Room for interpretation: Qur'anic exegesis and gender*, ProQuest Information and Learning Company, Princeton.
- Elahi Khurasani, 'Ali. (2012). "Paradigmatic criticism of the traditional approach to the social responsibility of Muslim women", *Hawzeh magazine*, year 29, no. 164, 161-176.
- Evans, Frederick William. (1859). *Shakers: Compendium of the Origin, History, Principles, Rules and Regulations, Government, and Doctrines of the United Society of Believers in Christ's Second Appearing*. New York: D. Appleton & Co. p. 34
- Fakhr Razi, Muhammad bin 'Umar. (1999). *al-Tafsir al-Kabir, Beirut: Dar Ahya al-Turath al-'Arabi*.
- Foster, Carly Hayden. (2011). *sexism. the encyclopedia of political science*.
- Garrett, Baqai. (2010). *Sociology of Gender*, Baqai, Katayun, Tehran: Digar publication.
- Haji Isma'ili, Muhammad Rida; Kamalvand, Peyman & Rahimi, Sajjad. (2012). "The role of presuppositions and preconceptions in the interpretation of the Holy Qur'an from the perspective of Ayatollah Javadi Amuli", *biannual scientific research journal of Qur'an and Hadith Studies*, year 6, No. 2, 72-101.
- Hassan-zadeh, Mahdi; Murtađavi, Seyyed Muhammad. (2015). "Semantics of "Fu'ad" in the Qur'an", *Linguistic Studies of the Qur'an*, Year 5, Number 2, 105-114.
- Hedayatullah, 'Ayesha. (1979). *Feminist Margins of the Qur'an*, translated by Mardiyeh Mardiyah and Nafiseh Daneshfard, Tehran: Kargadan.
- Hijazi, Ilahieh, Rida Dust, Zahra. (2012). "Investigating the effect of sex and gender schemas on friendship patterns", *Zan Jamia*, year 3, number 3, 57-77.
- Ibn 'Abd Rabbah. (1986). *al-'Iqd al-Farid, Trihini*, 'Abdul Majid, Qumiha, Mufid Muhammad, Beirut: Dar al-Kutub al-'Ilmiyah.
- Ibn 'Arabi, Muhammad bin 'Ali, (2009), *al-Futuhat Makkiyyah fi Ma'rafah Asrar al-Malkiyyah va al-Malakiyyah*, vol. 14, Tehran: Mula.
- Ibn 'Arabi, Muhammad bin 'Ali, (2009), *Rahmah min al-Rahman fi Tafsir va Isharat al-Qur'an*, Volume 1 Qum: Ayat Ishraq
- Ibn 'Ashur, Muhammad Tahir (1999), *Tahir va al-Tanvir*, Beirut: Mu'assissah Al-Tarikh Al-'Arabi.
- Ibn Babawayh, Muhammad Bin 'Ali, (1992), *Man La Yahdar al-Faqih*, Qum: Qum Seminary Islamic Publication Office.
- Ibn Hajar, (1912), *Lisan Al-Mizan*, Heydarabad Deccan.
- Ibn Kathir, Isma'il bin 'Umar, (1998), *Tafsir al-Qur'an al-Azim*, Beirut: Dar al-Kutub al-'Ilmiyah.
- Ibn Qayyim Juziyeh, Muhammad Ibn Abi Bakr. (1989). *al-*

- Tafsir al-Qur'an al-Karim*, Beirut: Dar va Maktabah Al-Hilal.
- Ibn Wahab Dinwari, 'Abdullah bin Muhammad. (2003). *Ibn Wahab al-Muslimi al-Vadih fi Tafsir al-Qur'an al-Karim*, Beirut: Dar al-Kutub al-'Ilmiyah.
- Islami, Arezu, Shafi'i, Sa'id, Iqbal, Ibrahim, 'Abai, Mahmud. (1979). *Hermeneutics and female reading of the Qur'an: analysis and review of Amina Wadud's opinions*. *Qur'anic Studies Quarterly*, 12(46), 557-575
- Islamiyat, Mardiyah. (2009). *Banu Amin and Tafsir of Makhzan Al-'Irfan*, Tehran, Khane Kitab Publishing House.
- Izutsu, Toshihiko. (1993). The life and thought of Ibn 'Arabi. translated by Hemmati, Homayun, *Keyhan Farhangi*, year 10, number 96, 38-41.
- Javadi Amuli, 'Abdullah (2005), *woman in the mirror of Jalal va Jamal*, Tehran: Raja Cultural Publishing Center.
- Javadi Amuli, 'Abdullah, (1991), *Epistemology in the Qur'an*, Qum, Markaz Modiriyat Huzeh 'Ilmi Qum.
- Khandagh-abadi, Husayn. (2014). *Historical textualism: A look at Amina Wadud's interpretation method, focusing on the interpretation of verse 34 of Surat Al-Nisa'*. *Siraj Munir*, 6(18), 41-76
- Khui, Seyyed Abul Qasim, Gharavi, 'Ali. (1986). *Al-Tanqih fi Sharh al-'Urwa al-Wuthqa*, vol. 1, Qum: Lutfi.
- Kurzman, Charle. (2004). Modernism, *Encyclopedia Of Islam And The Muslim World* ed.Rechard c.Martin. New York.
- Ma'rifat, Muhammad Hadi, Hakim Bashi, Hasan, (2010). "Women in the eyes of the Qur'an and in the culture of the time of descent (1)", *Qur'anic Research Quarterly*, Year 7, Nos. 25 and 26, 26-53.
- Maccoby. E.& Jacklin, C. (1974).*The psychology of Sex Differences*. Stanford:Stanford University press.395-425.
- Michael Cook. (2000). *The Koran: A very short introduction*, Oxford: Oxford University Press, 104.
- Muhassiss, Mardiyah, Qadi-zadeh, Kadim, Ayazi, Muhammad 'Ali, (2014). "'Allameh Muhammad Husayn Fadlullah and the idea of social coexistence in the interpretation of the verses of the Qur'an", *Journal of Research on the Sciences of the Qur'an and Hadith*, year 12, number 25, 101 -120.
- Muir, Anne & Jessel, David. (2019). *The Gender of the Brain, translated by Mahdi Qaracheh Daghi*, Tehran: Liosa.
- Mustaqimi, Mahdiyah Sadat. (2007). "A Philosophical Analysis of Intrinsic Value and Gender", *Women's Strategic Studies*, Year 11, No. 42, 132-161.
- Nasiri, 'Ali, Nasiri, Muhammad Husayn, (2013). "Criticism and examination of views on the aspects of men's superiority over women", *Qur'anic Researches*, year 17, no. 67, 158-189.
- Nikzad, 'Abbas, (2004). "Normalization of violence against women in fake hadiths", *Strategic Studies of Women*, 7th year, number 23, 105-134.
- Payandeh, Abul-Qasim. (2013). *Nahj al-Fasahah*, Qum: Ansarian.
- Qaini, Muhsin, (1994). "Beating a woman is one of the effects of male leadership", *Women magazine*, year 11, vol. 19, pp. 71-72.
- Qeysari, Dawud Bin Mahmud, (2013), *Sharh Fusus al-Hukm Ibn 'Arabi, Khajawi*, third edition, vol. 2, Muhammad, Tehran: Mula.
- Qumi, 'Ali Ibn Ibrahim. (1984). *Tafsir al-Qumi*, Qum: Dar al-Kitab
- Qurtubi, Muhammad bin Ahmad. (1985). *Al-Jami' Al-Ahkam al-Qur'an*, Tehran: Nasir Khosrow.
- Rabbani Golpaygani, 'Ali. (2004). *Hermeneutics and Logic of Understanding Religion*, first edition, Qum: Markaz Modiriyat Huzeh 'Ilmi Qum.
- Rajabi, Mahmud. (2014). *Methodology of Tafsir*, 7th edition, Qum: Pazhoheshgah Huzeh va Daneshgah.
- Rippin, Andrew. (2001). *Muslims: their religious beliefs and practices*. New York: routledge.
- Sadr al-Din Shirazi, Muhammad bin Ibrahim. (1981). *Al-Asfar al-'Arba'ah*, third edition, vol. 7., Beirut: Dar Ahya al-Turath al-'Arabi.
- Salimi, Suhrab, (2003). "Thinking is a product of social conditions", *Kitab Sahneh*, year 6, number 33, 63-65.
- Seyyed Murtada, Seyyed Abul-qasem 'Ali bin Husayn Musavi Baghdadi. (1984). *Rasa'il al-Sharif al-Murtada*, Qum: Dar al-Qur'an al-Karim.
- Shajariyan, Mahdi, (2018). "The effect of gender on knowledge, a feminist perspective with an emphasis on 'Allameh Tabatabai's theory of validity", *Journal of Strategic Studies of Women*, year 22, no. 86, 59-77.
- Tabari, Muhammad Bin Jarir. (1991). *Jami' Al-Bayan*, Beirut: Dar al-Ma'rifat.
- Tabarsi, Fadl bin Hasan, (1993), *Majma' al-Bayan*, Tehran: Nasir Khosrow.
- Tabatabai Yazdi, Seyyed Muhammad Kazim, (2007), *Al-'Urwa al-Wuthqa ma'a Ta'liqat*, Qum, Madrasah Imam Ali bin Abi Talib (a.s.).
- Tabatabai, Muhammad Husayn, (2013), *Al-Mizan fi Tafsir al-Qur'an*, Beirut: AlMu'assissah al-'Ilmi lil-Matbu'at.
- Vaziri, 'Ali-reza, (2012). "Secrets of success in writing (5)", *Muballighan*, 14th year, number 150, 85-94.
- Wahidi, 'Ali bin Ahmad, (2008), *al-Tafsir al-Basit*, Riyadh: Jami'a al-Imam Muhammad bin Sau'ud.
- Zamakhshari, Mahmud bin 'Umar, (1986), *Al-Kashaf*, Beirut: Dar al-Kutub al-'Arabi.