



Methodology of the Commentary Makhzan Al-'Irfān by Lady Amin (Regarding the Interpretation of the Verses Related to "Women" in the Qur'an)

Hassan Asgharpour^{*1}; Ali Safari²; Robab Emamian³

¹Assistant Professor, Department of Qur'an and Hadith Sciences, Shahed University, Iran

²Assistant Professor, University of Qur'an and Hadith, Iran

³PhD Candidate, University of Qur'an and Hadith, Iran

*Corresponding Author Email: h.asghrpour@shahed.ac.ir

<http://dx.doi.org/10.18415/ijmmu.v8i7.2948>

Abstract

This descriptive-analytical research is devoted to the review of the methodology and interpretive approach of Lady Nusrat Begum Amin in her commentary of Makhzan al-'Irfān. The results show that Lady Amin, considering various narrations that confirm and encourage the use of the Qur'an in interpretation, has widely used the interpretive method of Qur'an by Qur'an. Narrations, as the second source of interpreting the Qur'an, have played a significant role in this commentary as well. In addition, the use of the source of reason (aql) and rational arguments is also often seen in the interpretation of verses to the extent that sometimes the commentator prefers the rule of reason to the appearance (zāhir) of the verse and commentators' opinions. In this commentary, sufficient attention has been paid to the role of Arabic literature for interpreting the Qur'an, since in its different places, morphological and syntactic issues have been used extensively and the interpreter sometimes mentions the use of rhetorical methods in the verses. There are also many philosophical issues in this book, which itself proves the author's profound philosophical knowledge. The commentator has also tried to discover the esoteric meanings of the verses of the Qur'an, noting that in discovering the esoteric meanings, she has paid attention to the appearance of the verses and has taken very cautious steps in this field. In this commentary, theological and doctrinal issues are also discussed in detail along with some verses. Theological discussions are in some cases with an independent title and in some cases in the form of questions and answers. In her commentary, Lady Amin has dealt with jurisprudential issues very little and only for a brief explanation of the verses. Considering the prominent role of different interpretive methods and approaches, her interpretation can be considered as a comprehensive one. In interpreting the verses related to women in the Qur'an, Lady Amin has emphasized paying attention to the types of inherent and non-intrinsic differences between men and women. He stressed the need to pay attention to these differences in providing a correct interpretation of verses related to women.

Keywords: *Makhzan al-'Irfān fī 'Ulūm al-Qur'an; Lady Amin (Nusrat Begum Amin); Interpreting the Verses Related to Women*

1- Introduction

After the revelation of the Holy Book of the Qur'an to the Last Prophet (PBUH), many famous commentators, according to the tradition of the Prophet and the verses and narrations of the Imams (AS), provided a commentary on the Qur'an in the form of one or more volumes that has been a better and more common understanding of the Qur'an and the opening up of concepts, instructions, rules and Islamic laws in various fields. In this regard, we can refer to the early commentators (during and after the life of the Imams (AS)) and later commentators (recent decades), all of whom have tried to create a deep understanding of the framework of religious principles and rules in the Qur'an. (Khorramshahi, 1377, 92)

A look at the interpretive works left by the Shiites throughout the history of Islam shows the variety of interpretive methods and tendencies among them. Interpretive method is the way and method that each interpreter chooses to interpret one or more verses and often depends on the source that is used in interpreting the verses. The commentator sometimes interprets the verses of the Qur'an based on reason, sometimes based on narrations and sometimes with the help of the Qur'an itself.

Various interpretive methods and tendencies have been used by the commentators of the Qur'an in interpreting the verses of this holy book. Different interpretive methods and tendencies have different divisions depending on the source used by the commentator as well as his field of specialization and interest: according to the source of the commentator, they are divided into Qur'an to Qur'an interpretation, narrative interpretation, rational interpretation and mystical interpretation; and according to the specialty and interest of the commentator, they are divided into: jurisprudential, literary, theological, educational, philosophical, scientific, etc. interpretations.

Lady Amin is one of the prominent commentators of the Qur'an in recent decades who has interpreted Qur'anic verses and surahs in a simple and understandable way. She is one of the first Shiite women jurists who was able to achieve the status of *ijtihad*. Lady Amin was born in Isfahan in 1265 HS (1308 AH). His lineage reaches Ali ibn Hussain (AS) through thirty intermediaries. When she was four, she learned reciting the Qur'an and when she was eleven she learned the Arabic language. Although she got married at the age of fifteen, marriage and raising children never stopped her from studying science. At the age of twenty, she studied jurisprudence and principles, interpretation and science of hadith, and then turned to wisdom and philosophy, followed by mysticism. In spite of all the difficulties that existed for the education of religious women at that time, at the age of forty, after years of daily efforts, she achieved the degree of *ijtihad*.

After passing scientific degrees in the presence of professors such as Sheikh Abolghasem Zafrahai, Hossein Nizamuddin Kachuei, Seyyed Abolghasem Dehkordi, Mirza Ali Agha Shirazi, Mir Seyyed Ali Najafabadi, she received permission for *ijtihad* from the scholars and authorities such as Mohammad Kazem Shirazi and Sheikh Abdul Karim Haeri, the founder of Seyyed Ibrahim Hosseini Shirazi, Sheikh Mohammad Reza Najafi Isfahani, Sheikh Morteza Mazaheri Najafi Isfahani. (Mahdavi, 1368, 17)

In the Islamic world, there have always been worthy and committed women who have been the source of many works and blessings in various fields of culture and literature and in the fields of altruism and effort. Relying on the Holy Qur'an and the Prophetic Tradition (PBUH) and the manners of the Infallibles (PBUH), respecting women and supporting them properly has always led to their growth and development in the Islamic society and has advanced them in the field of scientific and cultural services as well as men.

The great example of these worthy and high-ranking women in the history of Islam are honorable personalities such as Haḍrat Khadijah (AS), Haḍrat Fatemeh Zahra (AS), Zaynab Kubrā (AS) and Sakinah bint al-Hussein (AS). (Mahdavi, 1368, 418) In different periods of Islamic history, there have been many devoted, knowledgeable and pious women who, while working and trying and training themselves properly, have not neglected to observe the smallest details of moral issues, and at the same

time have been responsible for training worthy men of the time and have been a worthy and valuable coach for society. In the history of Islam, especially in the Shiite religion, there are many examples of such women, among whom we can mention the mother of Seyyed Razī and Seyyed Morteza Alam al-Hudā, the daughter of Sheikh Tūsī and also the daughter of Mullā Mohammad Taqī Majlisī, namely Amina Begum and etc. The late Ayatollah Muhammad Taqī Ja'fari described the scientific position of this lady as follows: "Considering the writings that have been made available to us by this lady, she can certainly be introduced as one of the prominent scholars of the Shiite world, and her scientific method was also quite comparable to other scholars, but considering her high spiritual status, she should be considered among the elite group of scholars who, in addition to learning knowledge, achieve a new birth in life." Lady Amin is the only female commentator in the Islamic world who has interpreted the entire Holy Qur'an. The Tafsīr Makhzan al-'Irfān in the sciences of the Qur'an is considered a turning point in her writings. This commentary, which consists of 15 volumes, is a mixture of acquiring the knowledge of commentary and the presence of her mystical journey and includes all her thoughts, spirits, and scientific and spiritual states. In the beginning of her commentary, she stated that in order to understand the Qur'an, one must adapt from the light of the guardianship of the main audience of the Qur'an (Ahl al-Bayt (AS)), and of course she does not consider this to be contrary to thinking and contemplation in the Qur'an. (Vol. 1, pp. 7-9)

Lady Amin first deals with the various virtues and names of the surah, then points out the surah is Makkī or Madanī and the number of its verses, after mentioning the verse, she translates it and explains it under the title of "explanation". In the section of interpretation of verses, she has summarized the building and, as necessary, has dealt with the grammar and aspects of the meanings of words, readings, the appropriateness of verses and the dignity of revelation, and sometimes has raised some issues in the form of questions and answers. In general, this interpretation can be considered as a sequential-thematic interpretation in terms of interpretive method; because the commentator, through her sequential interpretation, has dealt appropriately with various topics and has spoken about them in detail. (Lady Amin Isfahani, vol. 1, p. 90)

In the second part of the book, Lady Amin has briefly introduced and reviewed the sources of Tafsīr Makhzan al-'Irfān, including interpretive, hadīthī and lexical sources. She goes on to discuss the interpretive principles and methods of Makhzan al-'Irfān and the interpretive tendency and orientation of this book. In the next section, Lady Amin's views on religious sciences such as revelation, Muḥkam and Mutashābih, miracles, integrity of the Qur'an and copies of the Qur'an are given. In the appendix of the book, Lady Amin also refers to the list of volumes of Tafsīr Makhzan al-'Irfān, the extent to which Lady Amin uses the sayings of the Holy Prophet (PBUH) and the Imams (AS) in Makhzan al-'Irfān, and the extent to which she cites other interpretations in Makhzan al-'Irfān. (Aghighi Bakhshaishi, 1386, 123)

2- The type of Lady Amin's interpretive approach in Makhzan al-'Irfān

This book is a comprehensive interpretation of the Holy Qur'an that has been published in 15 volumes. During the writing of this great work, the commentator, after interpreting the first two parts, for fear of not fulfilling her life to complete her work, starts interpreting part 30 of the Qur'an and continues it in order until finally, at the end of her life, this collection ends. Tafsīr Makhzan al-'Irfān has widely used the interpretive method of "Qur'an to Qur'an". This does not mean that she was unaware of the role of narrations in interpretation. She has used narrations as well. In addition to her commentary, the author has also used commentary books, narrations, etc., and of course, in many cases, she has not mentioned the name of the source she used. The studies conducted in the present study show that the following interpretive sources are among the books used by the commentator in her commentary: Ali ibn Ibrahim Qomi commentary, Abu al-Futūḥ Rāzī commentary, Ibn Sina commentary, al-Bayān, al-Kashāf, Mafātīḥ al-Ghayb Fakhr Rāzī, Tafsīr Rūh al-Bayān Burūsawī, Tafsīr Mulla Sadra, and al-Mizan Tabataba'i. Numerous narrative sources have also been used in this commentary, the most important of which are:

Al-Mahāsin Barqī, Kafi Kulayni, Ma'ānī al-Akhhbār and 'Uyūn Akhhbār al-Reza (AS) Sadūq, Tahdhīb al-Aḥkām Tūsī, Ihyā Al-Ulūm al-Din Al-Ghazālī and Bihār al-Anwār Majlisī.

In this interpretation, during the interpretation of the verses of the Qur'an, an attempt has been made to convey the meaning of "happiness and bliss" and the way to achieve it, in simple language and with good advice to women. To this end, she mentions the pillars of religion and faith, after providing an explanation around the two pillars of happiness; that is, "comfort of body and good mood" and the other "comfort of mind and rest of imagination and peace of soul", which is achieved as a result of observing the two basic principles of "correct beliefs and belief in origin and resurrection" and "good morals". At the end of the commentary, there are instructive discussions about the meaning of appealing to the Imams (AS) and intercession; fight against superstition and obsession; advising the faithful sisters in the struggle against the inciting nafs and obedience to God; the characteristics and dignity of women and the principles of good morals.

3- Introducing the Tafsīr Makhzan al-'Irfān

Lady Amin's greatest work is Tafsīr Makhzan al-'Irfān, which covers a complete period of Tafsīr al-Qur'an in fifteen volumes. This commentary was written between 1337 and 1352 HS and is considered a comprehensive commentary¹ on the Holy Qur'an. This work is one of the few interpretations written by women, of course, the effort in writing it opened a beautiful path in front of the educators of society, i.e. women, so that they can model the Islamic lifestyle in the age and times close to them and towards growth and excellence. Tafsīr Makhzan al-'Irfān is one of the comprehensive interpretations of the Qur'an, which interprets verses in an expressive and analytical style. The main aspect of interpretation is moral and mystical. At the beginning, this commentary has an introduction in which the motivation for writing, the virtue of the Qur'an, the issue of eisegesis, the hierarchy of commentary and some other topics of Qur'anic sciences have been mentioned. The way of expressing issues in this commentary is that the author first brings the translation of groups of verses, then begins the interpretation and explains the message of the Qur'an in a simple and understandable expression. The author sometimes refers to the words of Mulla Sadra and some philosophers and mystics.

This book contains moral points and brilliant Qur'anic truths. The esteemed author at the beginning of the preface, after recounting the virtue of the Qur'an, has useful remarks about the interpretation and sciences of the Qur'an. (Bagheri, 1377, 18) The sources used in this book are: 1- Books of Tafsīr and Qur'anic sciences: Majma' al-Bayān, Jāmi' al-Bayān, Rūh al-Bayān, Tafsīr Abu al-Futūḥ Rāzī, Manhaj al-Şādiqīn, Tafsīr Şāfi, Al-Mīzān, Tafsīr Ṭantāwī, Tafsīr Mulla Sadra, Kashf al-Asrār, Tafsīr Bayḍāwī, Tebyān. 2- Hadith books: Uşūl Kāfi, Tahdhīb al-Aḥkām, Man la Yahḍarah al-Faqīh, Khisāl, Tafsīr Ayyashi, Tafsīr Ali Ibn Ibrahim, Tafsīr Nūr al-Thaqalayn, Bihār al-Anwār. 3- Dictionary: Mufradāt Rāghib. 4- Ethical books: Ihyā Ulūm al-Dīn.

In this book, many philosophical and mystical contents of Mulla Sadra are also expressed. It should also be noted that the commentator in the many cases did not mention the names of the authors and the sources they used, although she has indicated the beginning and end of the narration.

4- Lady Amin's Interpretive Method and Tendency in Makhzan Al-'Irfān

Tafsīr Makhzan al-'Irfān is a complete and sequential Persian commentary that starts from Surah Ḥamd and continues in the order of Surahs of the Qur'an until the end of Surah Nās. This commentary has been published in 15 volumes by various publishers.

¹ The "comprehensive" interpretation is an interpretation in which the interpreter has used at least two methods and a number of different interpretive approaches, to explain the verses of the Qur'an.

The interpreter's method in this interpretation is such that the author first separates the verses with the same context, then turns to their translation. In the following, she explains the message of the Qur'an in a simple and understandable way. In interpreting the verses, the author sometimes refers to the words of Mulla Sadra and some other philosophers and mystics. The commentator's familiarity with theological doubts has caused her interpretation to take on an argumentative aspect. Accordingly, she more or less raises doubts and answers them.

The spirit that governs Tafsīr Makhzan al-'Irfān is its moral dimension, it is the issues of conduct and self-education that have made the moral and educational color of this interpretation stronger than its other fields. The interpreter's concern in his interpretation is to train the human soul and to turn it away from deceptive appearances and materialism and to approach the essence of the Almighty; hence, it can be said that the moral tendency of this interpretation is more prominent than other tendencies. The commentator, below each section of the verses of the Qur'an, first translates the verses into Persian, then explains the verses. In the following, she deals with questions and doubts and answers to them. Of course, translation and explanation can be seen under all the verses, but the design of questions and doubts and answers to them is not comprehensive.

Regarding the commentator's method of interpretation, it has been said: "The commentator's effort is to clarify the meanings of the verses for the Persian reader. Relying on her ijthad, the commentator has made the necessary use of all available sources to explain the verses of the Qur'an. (As'adi, 1383, 69)

Lady Amin has presented a new definition of mysticism and knowledge to everyone with an attitude and perspective that was unique in its kind, because those who previously interpreted the Qur'an with a mystical tendency, have influenced their intellectual thoughts and characteristics in all the verses and interpreted the verses with their own meanings and presuppositions, but what the lady considered from mysticism was what she found in the teachings of the Prophet (PBUH) and the Ahl al-Bayt (AS). In his commentary, she promoted this new view of mysticism; a view that must have correct roots and be obtained only through the Prophet (PBUH) and the Ahl al-Bayt (AS) and does not violate the principles of interpretation of the Qur'an. The commentator emphasized that the important principle in interpreting the Qur'an is to preserve the authenticity of the Qur'an and its certainty, and whatever is said about the explanation of the Qur'an will be probable and suspicious, and it is possible that different views or opinions will be discovered in the future. In Lady Amin's commentary, a dynamic commentary on some verses related to women can be found, which will be mentioned in this article.

5- Important Interpretive Features of Lady Amin

This interpretation has been the product of her teaching in the city of Isfahan among many women. If an interpretation actually has a clear and definite method, we can well define a position for that interpretation and assign a position to it in the classification of interpretations. Wherever the commentator has seen a problem or a debate, has relied on a specific method in Tafsīr Makhzan al-'Irfān and has interpreted the Qur'an accordingly. The following are the interpretive features of Lady Amin:

A) Using The Interpretations of Other Commentators

Lady Amin in her interpretation has taken advantage of various Shiite and Sunnis interpretations and reported the interpretive views of their authors; interpretations such as: Tafsīr Ayyashi, Tafsīr Ali Ibn Ibrahim Qomi, Rawḍa al-Jinān wa Rūh al-Janān Abu al-Futūḥ al-Rāzī, Majma' al-Bayān al-Ṭabrisī, Kashf al-Asrār Maybudī, Anwār al-Tanzīl wa Asrār al-Ta'wīl Bayḍāwī, Durr al-Manthur Suyūṭī, Tafsīr Qur'an Sadr al-Muti'allihīn, al-Burhān Seyyed Hāshim Bahrānī, Rūh al-Bayān Isma'il Burūsawī, Rūh al-Ma'ānī Ālūsī, Manhaj al-Ṣādiqīn Mulla Faḍlullāh Kashani, Al-Mīzān Allameh Tabataba'i and al-Jawāhir Ṭanṭāwī.

Lady Amin has also used the interpretive views of the commentators of the companions and followers in her speech such as: Ibn Abbas, Ibn Mas'ud, Akarma, etc. In some cases, the commentator, without mentioning the name of the scholar or commentator, has referred to different views with terms such as: "some scholars of interpretation" or "some mystics" or "one of the mystics". It is not clear to us who these people are. It is possible that some of mystical views are from her own mental views, but the commentator prefers to express the matter in a veiled way. (Aghighi Bakhshaishi, 1386, 125 (with a little change))

B) Using Narrations in Interpretation

The commentator has used Shiite and Sunni narrations in expressing some issues. Most of the hadith books used by her in her commentary are Al-Kāfi, Uyūn Akhbār al-Rezā (AS) and Bihār al-Anwār. Some of the commentator's narrations do not have an exact address (book name, cover and page). (For example: See: vol. 6, p. 379; vol. 9, p. 227; vol. 13, p. 103)

C) Utilizing Theological Topics

In addition to commentary, the commentator has also paid attention to theological issues. She mentions her views in issues such as the error of God, the infallibility of the prophets (PBUT), predestination and authority, divine blessing, etc. For example, in the interpretation of the phrase "He misguides so many" (Al-Baqarah / 26), there is a discussion about predestination and delegation, and it invalidates the view of the Mu'tazilite and the Ash'arites in the interpretation of predestination and authority. Finally, she chooses the view of the Infallible (PBUH) "the matter between two matters" in this regard. (Vol. 1, pp. 197-215)

In mentioning the divine attributes and names, the mystic deals with these names and attributes and in the end, she says about praise and thanksgiving and the attributes of God at the beginning of Surah Ḥamd: "The beginning of the surah indicates the mood of the mystic; from mentioning and thinking and contemplating on the names and attributes of its unique glory and beauty, and thinking and contemplating on the subtleties of creation and the works of His creation and authority until it finally it leads to the mercy of the Almighty and it is as if one sees Him openly and speaks to Him orally. " (Vol. 1, p. 50)

The commentator then mentions the materialist discourse about the soul and the psyche and answers it in detail.

D) Utilizing the Opinions of Philosophers

The commentator sometimes uses the opinions of philosophers, for example, in interpreting the letters of the alphabet, she has used the words of Islamic philosophers such as Ibn Sina and Sadr al-Muti'allihīn, and in explaining the verse of Nūr, she has used the words of Sadr al-Muti'allihīn. In expressing the descriptions of the fire of Hell, she translates the summary of the words of Sadr al-Muti'allihīn, in which the distinction of Hell from other fires is enumerated as follows:

1. It is the fire of the Hereafter, not the fire of the world, and it is not understood by these senses, except when these senses are changed to the senses of the Resurrection; then one can see the fire with "ʿAyn al-Yaqīn"; as the scholars now observe that fire with "ʿIlm al-Yaqīn" and the witness of this matter is the word of the Almighty God in Surah Takāthur, verse 9, (Takāthur / 9)
2. It is the fire that is located in the commune of objects and spreads from the inside to the outside ...;
3. It is a fire that is produced from evil and the pursuit of lusts, not from wood and charcoal, etc. ...;
4. It is the fire that penetrates the heart ...;
5. The fire of the world is almost the same, there is not much difference between its types, but the fire of hell has seven levels ... (Vol. 2, p. 65)

6- *Other Interpretive Explanations of Lady Amin*

In interpreting the verses, the commentator has dealt with words, derivations, etc., but not with the precision and breadth of interpretations such as *Tibyān* or *Majma' al-Bayān*. Because according to the famous saying, 500 verses of the Holy Qur'an are composed of verses of rulings². The author, like most commentators, has dealt with these issues and explained the jurisprudential and devotional verses as needed, and has given a speech about the duties of human beings, and if necessary, has quoted and explained a hadith; an example of the commentator's speech about the verses of the rulings can be seen in the interpretation of the verses on inheritance and fasting. (Baqarah / verses 180, 181 and 182)

7- *The Approach and Tendency of the Interpreter*

In terms of tendency, this interpretation should be considered as an educational-moral interpretation. In fact, the commentator seeks to show an educational face of the Holy Qur'an to the audience and to introduce the Qur'an as a book for educating and guiding human beings. While interpreting the verses, the commentator has turned to the educational tendency more than other tendencies.

8- *Interpretation of Verses Related to Women by Lady Amin in Makhzan Al-'Irfān*

The interpretations written on the Holy Qur'an differ in the interpretation of the verses related to women. These differences go back to the epistemological and cultural foundations of the interpreter as well as the socio-cultural conditions governing the interpreter's life. One of the issues that can be considered as an influential factor on this issue is the issue of gender. The question is whether the commentators' masculinity or femininity have influenced their interpretation of Qur'anic verses. Also, how can this effect be proven? In the interpretation of the third verse of Surah *Isrā'*, Lady Amin says:

O ye that are sprung from those whom We carried (in the Ark) with Noah! Verily he was a devotee most grateful. (*Isrā'*: 3)

Those who were in the ark with Noah are the passengers of the ark of Noah, to whom God made beautiful promises and saved them from drowning, and addressed them: (O Noah, get down from the ark, peace and blessings be upon you and upon the nations that are with you) and they are the people who, by being invited to monotheism, achieved guidance and growth through their messenger Moses (PBUH) who followed the monotheistic religion of Noah (PBUH). Therefore, sending the book to Moses (PBUH) and guiding the Israelites by that book is to fulfill the same good promise that God gave to their fathers, the passengers of Noah's ark, and the reason for this was that Noah was a grateful servant and for this reason, God has rewarded him and left his invitation, and has implemented the divine tradition on the descendants of those who were on the ship with him, and has guided them through the call to monotheism." (Vol. 7, p. 274)

According to the interpretation of the thirty-fourth verse of Surah *an-Nisā'*, "Men are the protectors and maintainers of women", the administrative and executive head of the family is the man. The holy verse is not in the position of expressing the superiority of men over women, but in fact it states that in Islam, the administrative and executive head of the family is given to men, and this is in terms of the division of duties and responsibilities in married life; not to prove the inherent virtue of man over woman. The author of *Tafsīr Makhzan al-'Irfān* writes under the following verse: "Faḍl" is an excess of

² Based on a narrative from Imam Bāqir (AS), a quarter of the verses of the Qur'an are dedicated to the precepts and issues of the Qur'an: *Al-Ayyashi*, v. 1, p. 9; *Al-Kāfi*, v. 2, p. 628.

some over others, and because often, of course, men outweigh most women, both in strength and in extreme tolerance, and as scientists have said and based on the experience, women's lives is emotional and it relies on delicacy, in these respects (يَمَا أَنْفَقُوا مِنْ أَمْوَالِهِمْ); and also because of the charity of men over women and some other characteristics (يَمَا فَضَّلَ اللَّهُ), God Almighty has endowed men with virtues over women in these respects, and it should be known that this virtue and superiority of men over women is in general in terms of mental strength and physical strength; not all people in general; because, as it is known, there have been and are many women who are virtuous to some men in intellect and tact, and also in physical strength. (Vol. 4, p. 63)

There are differences between men and women, but not all of them can be attributed to the essence of the two genders; because some differences are due to social and historical conditions. Others, such as color and race, are transient and unstable differences. Another part of the differences is imaginary, which is rooted in social proverbs and superstitions and has no scientific or religious support; therefore, it can be said that the differences are of two kinds: a) what is in the nature of man and woman and is inherent and essential. b) Non-intrinsic differences and a function of conditions and complications. Guardianship in the above verse is in the context of the relationship between husband and wife. Consistency goes back to male executive management; for, the Qur'an says: (Nisā' / 34) Men are the source of women's stability; "Men are the protectors and maintainers of women, because Allah has given the one more (strength) than the other, and because they support them from their means." A man's ability in social and economic matters, and his efforts to acquire property and provide for the needs of home and living is more, and because the man is responsible for providing for his living, he also has guardianship inside the house, and this guardianship is not considered an advantage and virtue for the man; rather, it is an executive matter and within the scope of a man's duties; that is, the spirit of guardianship and consistency is a duty; therefore, the Holy Qur'an does not say that a woman is under the command of a man, but says: a man is responsible for the care of the woman and the house. In Surah Nisā' verse 32, God says: "And in no wise covet those things in which Allah Hath bestowed His gifts more freely on some of you than on others: to men is allotted what they earn, and to women what they earn: But ask Allah of His bounty. For Allah hath full knowledge of all things."

Lady Amin interprets the verse as: In short, God Almighty has advised the believers that in what is ordained for you; either about the destinies and creation that everyone is created in the types of ugliness and beauty, being a woman or a man, or about the rules and regulations of Sharia from the division of inheritance or other rules that they should know what God has bestowed on everyone is a bounty from Him and bestowed on everyone on the occasion of his action and deed. Therefore, everyone should be satisfied and pleased with what is and ask God for grace and mercy, not be jealous of another or dissatisfied with his share; for, He is the Almighty, the Knower of everything. He has appointed everything and is not stingy at the creation." (Vol. 4, pp. 61-62)

In addition to the above verses, there are many other verses related to the defense of women's rights, in which God commands believers to abide by women's rights; verses such as: Verse 241 of Surah Al-Baqarah, Verse 20 of Surah Nisā', Verse 6 of Surah Ṭalāq and ...

However, some out of stubbornness and a small group out of ignorance, focus their attention on verse 34 of Surah An-Nisā'³ and, with a misunderstanding of the verse, emphasize the need for corporal punishment of women; while the verse refers to special circumstances and special types of punishment.

Commenting on the discussed part of the verse, Lady Amin says: "Nushūz" means disobedience to the husband out of arrogance and implies the appearance of its signs and effects, and to prevent the

³ الرَّجَالُ قَوَّامُونَ عَلَى النِّسَاءِ بِمَا فَضَّلَ اللَّهُ بَعْضَهُمْ عَلَى بَعْضٍ وَ يَمَا أَنْفَقُوا مِنْ أَمْوَالِهِمْ فَالصَّالِحَاتُ قَانِتَاتٌ حَافِظَاتٌ لِّلْغَيْبِ بِمَا حَفِظَ اللَّهُ وَ اللَّاتِي تَخَافُونَ نُشُوزَهُنَّ فَعِظُوهُنَّ وَ اهْجُرُوهُنَّ فِي الْمَضَاجِعِ وَ اضْرِبُوهُنَّ فَإِنِ اطَّعْنَكُمْ فَلَا تَبْغُوا عَلَيْهِنَّ سَبِيلًا إِنَّ اللَّهَ كَانَ عَلِيمًا كَبِيرًا.

wife from disobeying her husband, God Almighty commands men to do three things that the wife should not disobey otherwise. And apparently this is an instructive ruling, not obligatory, when man sees the signs of the disobedience of his wife, he should resort to three remedies: 1-He should preach and advise her. 2- If the advice does not help, he should stay away from her bed. 3- If these two actions do not help, it is time to hit her. Pointing out that your strength, i.e. men, should not cause you to be proud of yourself and think that it is permissible to oppress a woman whom you consider weaker than yourself, you should know that God is great and dominant and takes the right of the oppressed from the oppressor. (Vol. 4, pp. 63-64)

Some commentators have pointed out that the meaning of "Nushūz" in the above verse is that a woman disobeys her special duty in a marital relationship without any justifiable excuse. Allameh Tabataba'i has stated that if a man secures a woman's financial rights to enjoy (success), the woman has a duty to obey him and keep secret of the man in that matter and not to betray in secret; that is, she should not have intercourse with another or seek enjoying with another, and she should not spend her husband's property, which she should spend on her married life and household chores, in an illicit relationship with others. (Tabataba'i, 1390 AH, vol. 4, p. 344)

Allameh Faḍlullāh, first, according to a single report from Nayshābūrī, pointed to the cause of the revelation of the verse (the dispute between Sa'id ibn Rabi' and his wife, both of whom were Ansār) and the number of quotations in the statement of the cause of the revelation of the verse are considered a reason for their non-authenticity and says in the interpretation of the verse: There should be a difference between the two issues in this verse; One is the guardianship of the man over the woman in the marital life and the other is the right of the woman to retaliate if she is violated. In the following, Allameh Faḍlullāh has pointed out two points of ambiguity in the verse; First: the superiority of man over woman due to some inherent characteristics hidden in the creation of man and woman, and second: the almsgiving (expenditure) of man from his property for the house of the wife and also the woman herself (specifically: dowry and alimony). Allameh Faḍlullāh emphasizes that the ruling expressed in this verse is observing both ambiguities, and in the interpretation of this verse, the two points must be considered together, not independently of each other. He then points to the error of some commentators in separating each of the above two issues in interpreting the verse. Allameh then spoke in detail about the dimensions of male guardianship over women and also the framework of male-female supremacy, and analyzed the characteristics of believing women based on the verse and explained in a precise and reasoned manner the issue of Nushūz and explains the stages of the Qur'an in dealing with it. Allameh Faḍlullāh has also interpreted "Nushūz" to mean the rights of a spouse in the matter of marriage, not to mean general rebellion. (Vol. 7, pp. 227-246)

Accordingly, the above verse refers to the marital issues between a man and a woman that are formed as a result of a marital bond, not absolutely to the marital issues.

Conclusion

Tafsīr Makhzan al-'Irfān in the sciences of the Qur'an is a complete Persian interpretation of the Holy Qur'an, which is organized in order and includes the interpretation of the verses of the Qur'an from Surah Ḥamd to Surah Nās. This commentary has been published in 15 volumes by various publishers. The commentator, like many other commentaries, at the beginning of the commentary of each surah, has referred to some general information, including: stating the number of verses of each surah, whether the surahs are Makkī or Madanī, as well as the virtues of reading each surah and expressing the narrations of the virtues of the surah. Regarding the general method of the commentator in interpreting each surah, it should be said: The commentator first translates each verse, then gives a brief and useful description of the words and vocabulary. The following is a general description of the verses. Like many commentators,

she categorizes and then interprets the verses of the same context. This commentary is a general commentary and is written concisely so that it can be used by the general public. The commentator has not entered the complex and specialized fields of interpretation; rarely, however, some philosophical and mystical specialized terms are found in her interpretation. In terms of interpretive method and tendency, different methods and tendencies can be observed in this interpretation. One of these methods is the method of interpreting the Qur'an to the Qur'an. In places where there is little content and one verse clarifies the content of another verse, she uses this method of interpretation to explain the verses. The use of the method of narrative interpretation is also observed in this interpretation, but this method is not the dominant method of interpretation here. The author has also used rational methods and arguments in her interpretation in some cases. The commentator of Makhzan al-'Irfān, using the source of repeated intellect, has interpreted the verses through reasoning to such an extent that sometimes the rule of reason precedes the appearance of the verse and the sayings of the commentators.

The role of Arabic literature in this interpretation of the Qur'an cannot be ignored. As in some places of this interpretation, morphological and syntactic issues have been used in the interpretation of the verses, and the commentator has sometimes referred to the function and also the determination of rhetorical styles in the verses. This interpretation covers a wide range of philosophical issues. The presence of such material in it is a sign of the author's scientific power and deep philosophical thought. She has also tried to discover the esoteric meanings of the verses of the Qur'an; with this explanation, in discovering the esoteric meanings of the Qur'an, she has paid attention to the appearance of the verses and has dealt with it very cautiously. In this commentary, theological issues have been discussed in detail along with some verses, and the commentator has expressed such discussions in some cases with an independent title, and in other cases in the form of questions and answers. In her commentary, Lady Amin has also turned to jurisprudential issues to a limited extent. From a collective point of view, considering the variety of methods and tendencies of different interpretations, this interpretation can be considered as a comprehensive interpretation and at the same time simple and usable for the general public. Regarding the commentator's approach in interpreting verses related to women, it should also be said: The commentator knows the differences between men and women in two ways: a) Differences arising from the nature of men and women, which are inherent and essential. B) Non-intrinsic differences; which depend on social, cultural, historical or racial conditions, and these types of differences are incidental and unstable. The commentator on the wisdom of the difference between the rulings expressed in many verses related to women, in comparison with men, has considered the above-mentioned inherent or non-inherent differences and has shown these differences in her interpretation. Lady Amin considers these differences to be wise and far from the gender superiority of men over women. In her view, there are physical and spiritual differences between men and women, and these differences have played a role in legislating the rulings related to women; therefore, in order to understand the verses related to women accurately, these differences must be considered.

Bibliography

- Aghighi Bakhshayeshi, Abdolrahim, *Classes of Shiite Commentators*, Qom: Navid-e Islam Publishing Office, 2008.
- Alavi Mehr, Hossein, *Interpretive Methods and Trends*, Qom: Osweh Publications, 2002.
- As'adi, Ali, *Tafsīr Makhzan al-'Irfān*, *Journal of Soroush-e Vahy*, September 2004, No. 13.
- Bagheri Bidhendi, Nasser, *Exemplary Lady (Manifestations of the Life of Lady Mujtahid Amin Isfahani)*, Qom: Islamic Propagating Office, 1998.
- Fadlullah, Muhammad Hussein, *Min Wahy al-Qur'an*, Beirut: Dar al-Malāk, 1419 AH.
- Khorramshahi, Bahauddin, *Encyclopedia of Qur'an and Qur'an Research*, Tehran: Nahid, 1998.

- Kulaynī, Mohammad Ibn Ya'qūb ibn Ishāq, Kāfī, Dar al-Kutub al-Islāmīyah, Tehran: 1407 AH.
- Lady Amin Esfahani, Nusrat Begum, Makhzan al-'Irfān in Qur'anic Sciences, Isfahan: Golbahar Publishing, 2010.
- Mahdavi, Moslehuddin, A Look at the History of the Steel Throne, Isfahan: Isfahan Public Libraries Association, 1991.
- Mahdavi, Moslehuddin, Scientific and Social History of Isfahan in the Last Two Centuries, Isfahan: Al-Hedāyah Publications, 1989.
- Ma'refat, Mohammad Hadi, Al-Tafsīr wal-Mufasssīrūn fī Thawbih al-Qashīb, Mashhad: Al-Radawīyah University for Islamic Sciences, 1418 AH.
- Masjed Jamei, Ahmad, Makhzan al-'Irfān; An Exegesis of the Lady of Knowledge, Proceedings of the First Congress in Honor of Lady Amin, 1992.
- Memoirs of Lady Mojtahed, Isfahan: Isfahan Islamic Culture and Guidance Office, 1993.
- Rajabi, Mahmoud, Qur'an Interpretation Method, Qom: Seminary and University Research Institute, 2004.
- Tabatabaei, Mohammad Hussein, Al-Mīzān Fī Tafsīr Al-Qur'an, Beirut: Al-A'lamī Foundation for Publications, 1390 AH, second edition.
- Tayyebi, Nahid, The Life of an Iranian Lady, Qom: Former Publishing, 2001.
- Zamiri, Mohammad Reza, Detailed Bibliography of Islamic Religions, Qom Educational-Research Institute of Islamic Schools, 2003.

Copyrights

Copyright for this article is retained by the author(s), with first publication rights granted to the journal.

This is an open-access article distributed under the terms and conditions of the Creative Commons Attribution license (<http://creativecommons.org/licenses/by/4.0/>).