



Analysis of the Readings of Contemporary Commentators and Researchers of the Qur'an on the Social Status of Women

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Abstract

One of the most important interests of researchers in the sciences of the Qur'an and social issues in the field of women is the analysis and study of interpretations, their revision and recognition of interpretations in terms of the approach and the type of interpreter's view of verses related to women. The type of viewpoint of interpretations seems to differ in terms of intellectual, epistemological, and cultural principles, the current situation that directly governs the interpreter's life and sometimes the interpreter's gender in some cases. Paying attention to the commonalities of approaches and the differences between interpretations and the origin of these approaches can be very effective in contemporary interpretations in dealing with verses relating to women in resolving many doubts. It can also respond to attacks and challenges from the West with slogans of freedom, gender and legal equality, and raising issues such as Islam's opposition to women's freedom and rights. This article, by using the library method and documents in a descriptive and analytical manner, seeks to achieve the following goals: Criticizing and evaluating these approaches by expressing the approach of the three interpretations, the traditional, the ijthadi, and the modernist approach in confronting the verses related to women in the field of women's social status.

Keywords: *Social Status of Women; Fundamentals of Interpretation; Traditional Interpretations, Ijtihadist Interpretations; Modernist Interpretations*

Introduction

Developments and movements of women, feminist challenges, feminine and masculine knowledge, issues such as equal rights of men and women, impressibility of interpretations by developments on the one hand and the impact of ideas and thoughts of thinkers and commentators on

society and the type of understanding the cultural issues, all double the necessity of studying interpretations and approaches in the field of women's issues. The type of interpretations was different in handling the imported developments and challenges. Some commentators took the way of critique, rejection or acceptance of transformational ideas in the field of women's issues, and some of them solved the challenges by using the original Islamic sources correctly. Examining the differences in the orientations, commonalities, and differences between the interpretations and theories of Quranic researchers has been the most important and main focus of this article. This article, by using the library method and documents with descriptive and analytical methods, while expressing the approach of triple interpretations, traditional, ijihadist, and modernist approach, criticizes and evaluates the approaches in confronting the verses related to women and the field of women's social status.

The reasons for the difference in the approach of interpretations can be due to the intellectual foundations of the commentator and the presuppositions that govern the interpreter's mind, the influence of modern and cultural conditions or even the impact of cultural invasion. Researchers and thinkers each wrote in this field with the different kind of view they have on the issue. The collection of works can be categorized as follows:

1. The works that have a report-like and descriptive aspect, such as "*Ketab Qoran va Masaleye Zan*" [The book of the Quran and the issue of woman] by Mahdi Mehrizi and the article of this researcher (1384), "*Rouykardhaye Mazhabi dar Tarikh Moaser Iran*" [Religious approaches in contemporary Iranian history regarding the woman], the author in this article, presented a brief report of different approaches and opinions about the woman's issue in the last 100 years. Of course, it should be noted that the diversity and variances of views raised and referred to in this article, also hinder the content critique of approaches.

2. The works that explained a single approach in woman's issue, such as: Seyyed Haidar Alavinejad (1380), which titled "*Rouykardhaye Roshanfekri be Masaleye Zan*" [Intellectual approaches to the issue of woman in the Qur'an]. The author examines the view of Abu Zayd in understanding the Qur'an and explaining the views of the *naskh* of Islamic laws and alteration of the rulings, considering the circumstances of the era through a completely new perspective toward the Qur'anic rulings and challenging issues. As well as the article of "*Now-Andishi Dini va Masaleye Zan*" [Intellectuality and the woman's issue] by Mahdi Mehrizi (1380) and the article of "*Zan dar Manzoumeye Fekri Marefati Now-Andish Dini*" [Woman in the intellectual system of religious modernism] by Neda Haji Vusough (1389).

3. The works that reveal the impact of the interpreter attitude in interpretation: The article of "*Tasire Negareshe Mofasser be Zan dar Tafsiire Ayat*" [The effect of the attitude of the interpreter toward the woman in interpreting the Quran], by Nafiseh Moradi (1398), which, in the third and fourth chapter has dealt with the traditional innovative and modernist approaches, and mentioned some verses to explain the approach. As well as the article of "*Motale'eye Tahlili Do Mostanade Qorani Mofasseran Bavarmand be Noghsane Aqle Zan dar Tafsiire Tabari*" [As an analytical study of the two Quranic evidences of commentators believe in the lack of woman's reason according to Tafsir Al-Tabari] by Zohreh Ranjbar Tilaki (1398), who in her article acknowledges that the traditional assumptions and beliefs of the commentator and the extent to which the commentator is free from this biases in confronting the verses related to the issue of women play an important role in explaining and interpreting the verses.

Many other articles and books, have also dealt with the subject in a very particular and one-axis way, such as "*Barrasi Tatbigi Qavvamiyate Mard bar Zan dar Tafasire Al-Mizan va Al-Menar*" [The comparative study of the superiority of men over women in management, according to the Al-Mizan and Al-Manar interpretations] by Mohammad Faker and Seyyed Javad Hoseinitabar, or the article of "*Takide Hoghooghe Zan dar Quran dar Tafasire Farighein*" [An emphasis on women's rights in Shiite and Sunni interpretations] by Ali Aswadi. These works are valuable writings. The present article first introduces the type of attitude of the difference in women in the field of social status, and then expresses the foundations of interpretations and eventually reviews and evaluates the interpretations.

1- The Approach of Traditional Interpretations to Women's Social Status

The most significant place of occurrence of traditional interpretation approach is the social aspect and status of the woman, as the basis of the traditional approach, the belief in originality of man's life, and dependency and parasitic share of woman in the individual aspect. The topics of this approach can be categorized in the following several areas:

1-1- The originality of social absence of women

Living beyond the curtain and being prevented from social presence for women, is one of the obvious basis of this approach. The owners of this idea, considering the differences and preference of superiority of men over women, both in terms of physical and rational strength, have ordered the woman to stay at home and be socially absent. The interpretation of Ahsan Al-Hadith stating the verse 33 of Al-Ahzab, explains that the verse means: women have to stay at home and not entered the political fields. Qurashi argues: "When Aisha wanted to participate in the war against Imam Ali (AS), went to Umm Salamah in Mecca, and asked her to cooperate on the war against the Imam. Umm Salamah reminding her this verse, said: «The Quran has limited your dimension by ordering: {*Remain in your houses*}, so do not go further»." (Qurashi Bonabi, 1375: vol. 8, 353). The obligation of remaining at home in contemporary interpretations is clearly seen by using the general term of staying at home and not leaving it, except for necessity or by a special title of not interfering in politics. (Zuhayli, 1411 AH: vol. 22, 10; Sabouni, 1421 AH: vol. 2, 481)

A strange point that Tafsir Al-Kashif has narrated from Fakhr Al-Razih - of course has been quoted in his criticism - is that in the phrase of {*through them He scattered abroad many men and also women*} (Nisa: 1), the reason that He did not used the objective of "*Kathiran*" [many] for the women too, is to point out to the fact that it is appropriate for men to be famous and visible in society, unlike women, for whom it is a priority to remain covert and invisible. (Mughniyah, 1424: vol. 2, 244) The strange thing is the way that Fakhr Al-Razi has extracted this result from the verse.

1-2- Inability and lack of reasoning

The approach of the superiority of man over woman, in terms of status, dignity as well as the power for comprehension and determination. They base their promise on the fact that only men have been chosen among the individuals for the position of prophethood, Imamate, judgment, jihad and the establishment of the divine rites, such as congregational and Friday prayers, and none of the women has reached this positions. (Zuhayli, 1398: vol. 2, 52)

Like other interpretations, the author of Makhzan Al-Irfan did not directly refer to the defect of the woman's wisdom, but as comparing to the perception of the verse: {*because of the advantage Allah has granted some of them over others*}, he says: "The advantage and excel of men over women in terms of intellectual and physical strength, is in general way, not in every man and women; because it turns out that many women have been and still are more advantaged and excelled over men not only intellectually, but also physically". (Amin Esfahani, 1362: vol. 4, 163)

From the type of commentator's words, it seems that the principle of lack of prudence and reason, as well as the dominance of emotion, has been accepted. The owner of Al-Mizan is amongst the commentators that take the man's superiority in thinking and reasoning over the woman for granted. According to this approach, the management of society, in addition to physical forces, requires people with more strength of reasoning in issues such as the government, judgment and Jihad. Thus, it is Sharia that has not granted the authority of social management to those who have greater sensual emotions and desires, which means women. Of course, the owner of Al-Mizan does not believe that women have to stay always at home and be socially absent, instead he considers the inferior look at the woman to be an oppression. (Tabatabai, 1379: vol. 4, 347)

1-3- Lack of women's talent

Traditional commentators, referring to the verse: *{Does God choose for Himself the kind of children who grow up wearing ornaments and who are not strong enough to defend their rights?}* (Zukhruf: 18) and emphasizing on the phrase: *{man yunashshau fi-l hilyah}*; which means to have desire to look pretty by using jewelries and ornaments, and the phrase: *{fi-l khisami ghayri mubin}*; which means [according to them] women do not have argumentary talent and do not have enough power to prove their point of view, in the event of a conflict, and to take back their right. These two personalities are used as women's weakness and their intellectual defect to draw a conclusion that women have lack of talent to be granted big responsibilities. (Amin Esfahani, 1362: C. 12) In the interpretation of Al-Kashif, the author has pointed to the lack of female intellect, and the strength of her emotion, and its relationship with the inability to give a reason during a conflict. Tafsir Al-Mizan and Tafsir Al-Maraghi have also confirmed this view. (Tabatabai, 1379: vol. 18, p. 90; Maraghi, 1369: vol. 25, 77)

Sadeghi Tehrani, to prove his point, argues as such "Women are physically weaker than men in war and intellectually weaker in debate, so the superiority of men's mental and physical power over most of women is undeniable, and this is for the interest of human society, both in the marriage affairs and other social matters. As the Qur'an says: *{Al-Rijal Qawwamoon alan-Nisa}* [**Men are in charge of women**] (Sadeghi Tehrani, 1406 AH: vol. 26, 289)

Haeri Tehrani pointed directly to the inherent female defect. This defect is observed in reasoning power, mental weakness, and, of course, intellectual slowness, and inability to establish reason and rational arguments. (Haeri Tehrani, 1386: vol. 5, 203) In his commentary, Hijazi has mentioned the condition of "staying at home" along with other traits, indicating the defects of women, and the lack of originality of women's social presence. (Hijazi, 1413: vol. 3, p. 389)

The point that helps us to reach a correct interpretation of the verse is that, this desire to wear ornaments and self-decoration, as well as the inability to make a rational argument and take back the owned right, are inherent in some individuals, and depend on the type of education of a woman as well as conditions that a woman has being raised. Muhammad Hussein Fadlallah refers to the fact that the phrase of *{Yunashsaha'u}* should be interpreted as the education area. That is, the type of upbringing and conditions have made her inclined to do so, otherwise the woman is able to use the power of reason and thought. (Fadlallah, 1419: vol. 20, 271 -273) If not, why is the Qur'an referring to women like "The Queen Belqis" who has the ability to run the country with all its vastness, army and servants, and in such a way that the great commanders leave the decision to her.

1-4- The principles of the approach

The owners of this approach, based on the authority of the appearances of the verses, have taken the appearance of the verses of 33 of Al-Ahzab and the 18 of Al- Zukhruf, and the verse of Qawwamiyyat, as well as the narrations, such as the ones that indicate that women are not allowed to leave the house, to establish their attitude. So, investigating verses in the interpretations of this approach is very necessary.

1-4-1- The verse 33 of Al-Ahzab

In the verse of *{Remain in your houses and do not dress up fancily the way they used to dress during [the time of] primitive Ignorance}*: The "Qarna" [in Arabic] is derived from "Qarra"; so, if it is taken from "uqrurna", it means it is obligatory for women to settle down and stay at home. And if it is from "qarra, yaqarru", it means to stay in the house, and not leave it. Makaram Shirazi considers the verdict to settle down in the house as a general rule, and referring it to the Prophet's wives in the verse, is for more emphasis. (Makarem Shirazi, 1371: vol. 17, 291; Hijazi, 1413: vol. 3, p. 193) Tafsir Al-Nafhat al-Rahman expresses his view that a woman should not leave home, by quoting a narration. The narration is about Sawda: "It was narrated that Sawda bint Zam'ah did not trespass the door of her room [inside of Masjid Al-Nabi] to perform prayer and Hajj or Umrah until her corps left home during the time of Umar.

Once she was asked: «Why do not you perform Hajj?» She replied: «We were told: {*Stay in your houses*}.»" (Nihawandi, 1386: vol. 5, 1172)

In the Tafsir al-Munir, also the obligation of staying in the house and not leaving it, is clearly seen in the interpretive view of the commentator, as well as the content of his interpretation; because the woman's going out from home is conditional on "necessity", so he considers it permissible to go to the mosque only for old women, and confirms from his narrations that women are "Awrah" [private], so, it is better for a woman to pray in the most secret place of the house as it has been mentioned in some hadiths. (Zuhayli, 1411 AH: vol. 22, 10; Sabouni, 1421 AH, vol. 2, p. 481).

The owner of Al-Tahrir wa Al-Tanwir considers the obligation of staying at home to be special to the Prophet's wives to maintain their sanctity, and settling down at home to be a kind of worship, in such a way that sometimes, when there was not enough space in the Prophet's Mosque for Friday prayers, the Prophet's wives prayed Friday prayers in their houses attached to the mosque. Ibn Ashour has allowed women to leave home in times of need and urgency. And this verdict in the verse "*wa La tabarrujanna tabarruj al-Jahiliyyat al-uola*" is such as a warning to other women. (Ibn Ashour 1420 AH: vol. 21, 244)

It seems through the research, some interpretations unanimously agree on staying at home, being invisible beyond curtains and necessity of social absence. Therefore, they have restricted the conditions of leaving the house. Holders of the traditional approach allowed women to leave home in three ways: 1- Time of need and necessity, 2- Emergency time, 3- Going to the mosque (It is only permissible for old women).

1-4-2- The verse 18 of Al-Zukhruf

Another presumption attributed to the traditional approach is based on two axes: First, that woman has a strong interest in jewelry, and her perfection and upbringing depend on ornaments. Second, that paying attention to ornaments is considered a sign of intellectual deficiency as well as the inability to fight and the lack of reasoning and rational talking during conversation. The author of Tafsir Fi Zilal al-Quran begins his speech as follows: Is it proper and polite to be mentioned as the daughters of God, a creature who, on hearing of her birth, her father's face turns black with rage, and she brought up and grows in ornaments, and she is not able to fight, and not to quarrel, but in a conflict, only thing she can do is swear by the horses? (Sayyid Qutb, 1425 AH: vol. 5, 3181)

In the interpretation of Bayan al-Ma'ani, it is stated that those who have brought up in ornaments, and are interested in jewelries so they argue about them; because they are imperfect, and the gender of the girls when in the conflict, their words are implicit and ambiguous due to their weakness and intellectual defect. (Aal Ghazi, 1382, vol. 4, 165).

Wahbah Zuhayli and some other interpretations such as Bayan al-Ma'ani have used the word "tatarabba" in their works. According to them, this word with the meaning of brought up or nurtured in ornaments and decorative things, it is believed that the dominant thought and desire of women is the subject of ornaments and precious objects, and she cannot think logically, rather, her thought is based on tenderness, emotions and feelings, so she cannot defend herself by arguing in conflict and dispute. And a special phrase that reveals the commentator's approach more, is to state the reason of why gold is forbidden for men and permissible for women, because [due to them] it is a kind of ruling by God to show women's weakness and defects. He describes the adornment bestowed upon men by God to be patience of obedience. (Zuhayli, 1411 AH: vol. 25, 1132)

1-4-3- Critique and evaluation of the approach

The owners of this approach have to re-study their foundations. Their first basis is to presuppose the appearance of the verse of Qawwamiyyat, based on the authority of the appearances of the verses, to prove the originality of the social absence of women. What is clear from the context and content of the verse is that the verse of Qawwamiyyat is related to the woman toward her husband, not the woman

against the other men, but the guardianship of the man over the woman is in the realm of family. (Javadi Amoli, 1376: p. 393). In the verse quoted from Surah Al-Ahzab (verse 33), it seems that some commentators have contented themselves with the first part of the verse, and have confirmed their presupposition in the discussion of "the woman not leaving the house". It seems that the meaning of the first clause is completed with the combination of "*Wa la tabarrajna tabarruj al-jahiliyya al-oula*". The author of "Min Huda Al-Qur'an" writes in the explanation of the verse: "Islam does not oppose any social and political presence, or even presence in war at certain times that is not contrary to morality and does not cause corruption. And what is not accepted is leaving the house with the intention of corruption." (Mudarressi, 1419 AH: vol. 10, 322) Rather, there is Qur'anic evidence for the social presence of women. Like the verses that state the rules and regulations of dress and groom, and confirm the obligation of woman's social presence. Another basis of this suppositional attitude is woman's mental and physical deficiency and lack of talent in some social activities such as judgment, jihad, guardianship, and advocacy. In the subject of child custody, Javadi Amoli does not consider masculinity as a condition for custodian, so in the absence of a legal custodian for a child, the mother can be in charge of the minor. And in terms of judgment, women's emotionality is not considered an obstacle to the adjustment of her intellectual and mental powers. What is important and necessary condition in judgment and authority is having reason and wisdom, and not being overwhelmed by feelings and emotions. (Javadi Amoli, 1388: 13)

Another basis for ordering the woman to stay at home is the appearance of verse 18 of Al-Zukhruf. According to it, some commentators consider women to have been brought up and raised in ornaments, and they have considered her drowning in ornaments to be a proof of her being incapable of defending her rights and reaching higher levels of society, which requires further study and attention. Muhammad Hussein Fadlallah considers these behaviors as non-essential and the product of social conditions and educational environment. That is, the Qur'an reveals a society in which the type of education immerses the minds of women in the arrangement of ornaments (Fadlallah, 1419: v. 20, 222.223). As a result, these personalities are not universal and depend on the education of individuals. Another critique of this approach is the narrative evidence on the basis of which some commentators rule that women should not be exposed to social presence. These narrations can also be flawed and distorted in terms of authenticity, because all the ways reach Ibn Mas'ud, that is, a companion, and do not end with the Infallible Prophet. In terms of semantics, the narration proposes the whole existence of the woman to be "*Awrat*" which means something that should be covered and protected [as a private part], but this interpretation of woman as *awrat*, is contrary to the Qur'anic assertions about women and the types of covering regulation that are specific to a certain parts of a woman's body. For example, in verse 31 of Al-Noor, the Qur'an demands from women to cast down their eyes, guard their private parts, and to draw their veils over their bosoms... etc., and in general, the not to reveal their adornments. While the narrators want to extend the regulations to the whole body, which the Qur'anic evidence does not confirm. On the other hand, the practice of these narrations contradicts the tradition of the infallibles, and at the top of them is the Lady Fatimah Al-Siddiqah Al-Tahirah (AS), who had a social and political presence, observing religious norms.

2- The Approach of Ijtihadist Interpretation to the Social Status of Women

Ijtihadist interpretations have preserved the value-based view of the Qur'an on human beings in both classes of men and women, and based on the equality of men and women, do not give any superiority to the social status of the two parties. Rather, both have the merit of social presence and the acquisition of acquired dignity and attainment of communal perfection and acceptance of responsibilities and management in certain categories. The approach of this type of interpretation to the originality of social presence and equality of women and men is based on the verses of the Qur'an, which confirm the social presence of women. Traditions obtained from the history about the social activity of women have been formed by the culture of the society of their time, which is discussed in this brief.

2-1- The originality of the woman's social presence

Ijtihadist interpretations, believe in women's social life like men's social life, based on the principle of preserving human dignity, and the principle of preserving the same truth for men and women. Some commentators following verse 12 of Al-Mumtahanah consider the basis of women's allegiance to the Prophet (PBUH) as one of the components of social life for women; a new social life, as opposed to living in the age of ignorance. And they consider woman as an independent human being in the matter of faith and disbelief, obedience and disobedience, and the circle of responsibility, and they do not consider her as a follower of man in such a way that her faith and allegiance be on the margins of man's faith and subordinate to the man (Fadlallah, 1419: vol. 22, 168; Sadeghi Tehrani 1406: vol. 28, 294; Sayyid Qutb, 1425: vol. 6, 3547)

Tabatabai also has stated that women's allegiance fulfilled with the Messenger of God (PBUH), is a social tradition that makes women's social life different from life in the age of ignorance. (Tabatabai, 1379: vol. 19, 243) The author of interpretation of Nemooneh also considers the presence of women in allegiance to the Prophet (PBUH), and the revelation of the verse to accept women's allegiance as a sign of human identity of woman, unlike those who do not believe in women to have an identity, and he has also affirmed the social identity of women. (Makarem Shirazi, 1371: vol. 24, 51)

1- The author of Tafsir al-Hadith considers the verse to be in the position of establishing and confirming the female personality in the Islamic society independently to the position of the man, and it is an expression of the important issue of equality between men and women in the Islamic government, and argues as follows: Most likely, the verse was revealed independently to respond to the allegiance of women, because women, independently of men, were present for allegiance to the Prophet (PBUH). As a result, women have an independent and unique social life. As God says in verse 195 of Al-Imran: ***{I do not waste the work of any worker among you, whether male or female}***. Unlike verse 34 of Al-Nisa, where the dominion of a man over a woman is bound to their marital life (Darwaza, 1421: vol. 9, 289).

2-2- Equality of women's social affairs

The approach to the social equality of men and women stems from the fact that the truth of the existence of men and women is the same, and gender is one of the effects of the human body. The unity of human truth brings with it the unity of judgment. Of course, due to the difference between the body of a man and a woman, some of the rulings of a man and a woman that are not related to virtues may be different. (Javadi Amoli, 1381: 92) By examining the totality of the Qur'anic sermons in social affairs, one can reach a categorical conclusion. The first category is the use of the masculine plural form - according to the common culture of revelatory time - for both classes of men and women, where both are called to social activity, such as the verse: ***{Believers are merely those who believe in God and His messenger. Whenever they are with the latter on some collective errand, they should not leave until they have asked him for permission to do so}*** (Noor / 62). Believers, mean all believing men and women, God considers it necessary for both of them to be with divine leaders, to be on the scene, to be active and smart, to be wise and not to be isolated.

The second category is the verses addressed women in particular, in addition to addressing men, and delegating important social matters to them, like supervising the affairs of society, and performing religious duties in community, in the form of commanding the good and forbidding the bad, such as the verse ***{And the believers, men and women, are protecting friends one of another; they enjoin the right and forbid the wrong}***," (Tawbah / 71). Qurashi Bonabi, in explaining the verse, acknowledges that the believers - both men and women - have guardianship over each other in purifying the Islamic society and creating a monotheistic environment. (Ghurashi Bonabi, 1375, vol. 4, p. 270). According to the third category, women are specifically concerned with the word of God, such as the verse 12 of Surah Al-Mumtahanah, which speaks of the independent and fundamental presence of women in the stability and maintenance of the Islamic religion and community. (Mudarresi, 1419: vol. 15, 326) Therefore, both men

and women have the right to intervene and act in the management of society, so, just as a man can decide his own destiny, so does a woman.

2-3- Permissibility of women's social presence

The most important and reasoned evidence for allowing women to be social, is the commands and rules of hijab and veil for women. However, if the Qur'an was against the presence of women in society, it would simply order them to stay at home. But by looking at the verses of hijab in Surah Al-Noor, the instructions for the type of presence against mahrams and non-mahrams, are given to them. Thus, the idea of presence is accepted and it is certain that the Qur'an expresses the manner of her social behavior, even the type of talking to the man, and also explains the type of cover. The owner of *Min Wahy al-Quran*, interpreting the verse 33 of Al-Ahzab argues that obligating women to remain in the house is bound by the type of women leaving the house in the manner of ignorance by wearing and showing their adornments without observing the moral virtues, therefore, the verse does not seek to state that women has not to leave the house in absolute way, and if it advises her to stay at home, it is to take care of the house and family affairs and take care of her husband. (Fadlallah, 1419: vol. 18, 298)

Another reason for the presence of women is women's allegiance mentioned in verse 12 of Surah Al-Mumtahanah. The author of *Nemooneh* commentary considers this verse as a strong response to those who say that Islam does not value women as half of human society, expressing: The allegiance of women took place both in the peace of Hudaibiyyah, alongside the men, and in the conquest of Mecca, as well as in Medina. This allegiance has revived the human identity of women and saved them from being a worthless commodity in the hands of men. (Makarem Shirazi, 1371 AH: vol. 24, 147) Muhammad Hussein Fadlallah, citing the content of the verse, considers women's allegiance to the Prophet (PBUH) and acceptance of his mission as a sign of women's independence in ideological affairs, and not being followers of the men. Therefore, in faith and allegiance, the woman is not a follower and subordinate to the man, rather she is independent in faith and disbelief, obedience or disobedience and acceptance of any responsibility. (Fadlallah, 1419 AH: vol. 22, 168)

2-4-Legal distinctions in the community

The basis of thinking about the legal distinctions between men and women in society is the acceptance of the principle of differences. This approach considers differences to be natural and based on their creation, which have been imposed by the Creator of the universe on the basis of advantages and disadvantages for the sake of material life of individuals. In the Qur'an, God has made man the manager and maintainer, and has entrusted the man with the task of providing economics for the family, and based on the woman's spirits and talents, He has made her the mother and survivor of the human race and an emotional center like a magnetic force that warms life. Another point that they adhere to in this approach is that masculinity does not play a role in their humanity, and the only factor in the nearness of God and the value of individuals is their piety and the type of action they perform, and the distinctions and divisions of work proposed by God and His Prophet do not diminish the value of human beings in social status or the position of closeness to God for men and women.

These distinctions are merely for division of labor and executive responsibility. In this regard, Javadi Amoli says: "The standard of virtue and perfection must be guaranteed by divine revelation, and divine revelation has divided the duties among people. Accordingly, a woman should never say: Since I am deprived of some of the duties of a man, I am also deprived of the virtues of those duties, because every practical work has a reward that depends on the sincerity of its worker, and a woman like a man, has certain rewards for her executive duties. " (Javadi Amoli, 1388: 13)

The owner of *Al-Manar* also described the attributes of *Qawwamiyyat*, supervision, guardianship and protection of the family, and dominance over women and the family among the duties of men, thereby placing the duty of almsgiving and jihad on the shoulders of men. He states that the difference between rules and duties, is because of difference in nature and talent, or acquisitive abilities. He says they are responsible for their talents and abilities, and there is no compulsion in choosing - for example,

that woman to accept to be under the auspices of a man. (Rashid Rida, 1414 AH: vol. 5, 6) Acceptance of the principle of physical and sexual differences is based on the social system and for the interests of human beings. The differences are based on justice and divine law. (Makarem Shirazi, 1371 AH: Vol. 3, 363) The owner of *Min Wahy Al-Quran* does not consider the difference and virtue in the verse as a legislative virtue, but in his opinion, it is a real virtue in worldly life, due to external and internal causes such as doubling a man's inheritance over a woman, it is to balance rights and duties. (Fadlallah, 1419 AH: vol. 7, 216) The proponents of this view, while acknowledging the differences, do not deny legal inequality, and seek to persuade public opinion on the issue. This approach can be clearly seen in the interpretation of *Al-Mizan* as well as in the book of "Zan dar Ayineye Jalal va Jamal" [Woman in the Mirror of Glory and Beauty]. (Tabatabai, 1390: vol.2, 273.276; Javadi Amoli, 1376: 354)

2-5- The principles of the approach

The holders of this approach, considering the comprehensiveness of the Qur'an, and the positive view of the Qur'an on women's social activity and political participation, and the indisputable historical evidence of women's active presence, believe in the originality of women's social presence. Some historical verses and evidences are as follows.

2-5-1- The verse 18 of Al-Mumtahanah

In the verse: {*O Prophet, whenever any believing women come to swear allegiance to you, saying they will not associate anything with God, nor steal, nor misbehave sexually, nor kill their children, nor give any [cause for] scandal that they may invent between either their hands or legs, nor to disobey you in any decent matter; then accept their allegiance and seek forgiveness from God for them. God is Forgiving, Merciful*}, the allegiance of women to the Prophet (PBUH) is mentioned, which explicitly depicts the contribution of women in the political participation of their society, and their right to choose. Of course, the issue of allegiance has been repeated in the 6th year of the Hijrah and the year of the conquest of Mecca.

2-5-2- The verses 23 to 34 of An-Naml

In Surah An-Naml, a prominent model for holding the major responsibility of society, as the Queen of Sheba, is mentioned in the language of the hoopoe, the messenger of Prophet Sulayman (AS). It is talking about a prosperous land, where a woman rules: {*I found a woman ruling over them, and she has been given everything and has a splendid throne*}. (Al-Naml /23) The point to consider is the type of government and important decisions made by a woman. In a letter, Queen of Sheba and her people were invited to the monotheistic religion. The verses 32 to 34 of Surah An-Naml illustrate this incident and explain how men with high physical strength and a great deal of understanding leave the decision to the queen: {*She said: "Councilmen, give me your opinion concerning my affair: I have never settled any matter unless you were present with me. They said: "We possess strength and can be extremely violent, while authority rests with you; so attend to whatever you will command."*}

2-5-3- The verse 35 of Al-Ahzab

The verse in question introduces individual and social perfections for men and women alike, and says: {*Muslim men and Muslim women, believing men and believing women, devout men and devout women, truthful men and truthful women, patient men and patient women, reverent men and reverent women, charitable men and charitable women,...*}. There are also verses that indicate the social activity of the daughters of Shoaib, or the Blessed Virgin Mary, which commands collective worship with the priests of the temple, as well as the verses speak of Asiah. This devoted lady took the fight against infidelity from the center of the root of infidelity, that is, the ruler of her time. She started, and contrary to those who believe that a woman's growth is tied to ornaments, it shows that she preferred her monotheistic belief to a prosperous life in the palace.

2-5-4- Traditions indicate the presence of family ladies in political arenas

Historical documents show the activities of women in all socio-political, economic and cultural dimensions. Human is by nature, a social being, and society itself need the presence of individuals for growth and development; individuals in every class, whether men or women, need social life for their growth and perfection. This is why even the inferior and parasitic view of women has not prevented the presence of women in society throughout history. Examples are to express the positive view of Islam on the activities of women in society. For this reason, we will suffice with some of the most prominent patterns and examples. The traditions about the presence of women in the battles of the Prophet (PBUH) in the role of helper and nurse indicates that how women treated the wounded fighters and helped the Islamic army.

Another prominent example is Khadijah Al-Kubra (AS), who, by choosing the best, and donating all her property as a supporter of the guardianship and prophethood of the Holy Prophet (PBUH), has watered and preserved the then-weak tree of Islam. Khadijah's act in defense of Islam was considered by the Prophet (PBUH) to be equal to the sword of Ali (AS). (See: Karami Faridani, Ali, 1382: 480)

Zeinab Al-Kubra (AS), as the flagbearer of the Ashura movement, with fiery sermons in the palace of Yazid and Ibn Ziad, and the role of quelling the seditions of the leaders of infidelity and filth, is another example of the presence of women in social activities.

Lady Zahra (AS), after the demise of the Messenger of God (PBUH), went to the mosque after the usurpation of Fadak and recited the sermon of Fadak behind the curtains, enlightening all the cruelties and oppressions that she has been subjected to. And in support of the Walayat, sometimes at night she was going to the house of the Muhajirin and Ansar with Ali (AS), and reminding them, her father's wishes and wills. (See: Sheikh Saduq, 1410 AH: 372)

Another confirmed example in the history of Islam is the presence of Asma bint Yazid Al-Ansari as the representative of all women of her time, to the Messenger of God (PBUH), who began her question with the utmost politeness: "O, Messenger of God! May I and my parents be your sacrifice! We women, are housewives and enclosed to the house and have children, but you men, are virtuous over us; because you participate in Friday prayers and congregational prayers, visit the sick and the funerals, and you can often go to Hajj and, above all, jihad in the way of God, and we are deprived of it." The Prophet, in the presence of the companions, praised this virtuous woman, and then replied, "O woman, know and declare it to all the women you represent, that the responsibility of raising children and dealing well with husband, in a way that your husbands do not commit sin or betrayal outside the house with his eyes, his ears and his hands, it is equal to all the virtues that you have enumerated for men (Suyouti, 1404: vol. 2, 152). The type of life and acts of the Prophet (PBUH), as the best example for all the worlds, confirms the social presence of women.

2-5-5- Woman's social dignity is subject to community culture

In the pre-Islamic era, women had no place nor social status. The ignorant society believed in the inferiority of women to such an extent that they did not give women the right to live, and the birth of a girl was considered a disgrace to them, and this was why a hole was dug before the birth of a child; so if the child became a girl, soil would be poured on her and she would be buried alive. Abd al-Karim al-Khatib considers the ugly act of these people as an act contrary to nature and an act deviating from the tradition of life among living beings, who could bury a creature born of themselves and the fruit of their body, alive. (Abd al-Karim, 1424: vol. 7, 311) The thought of the age of ignorance considered woman as an object or commodity and as part of men's property and possessions. In the era of the advent of Islam, the greatest gift to women's society was the appreciation of women in various dimensions. Among other things, Islam gave women an existential and humane identity. In the culture of revelation, women, like men, acquired a social identity. In the same culture, the verses of the Qur'an descended to address both men and women. In the West, women are still seen as commodities as in the pre-Islamic era, and women are traded under the titles of freedom and employment. In some capitalist countries, women are seen as a

labor force with very low wages, under the the slogan of financial independence, because they are the best factor in preventing economic collapse.

Feminism, with the slogan of absolute freedom for women, has exploited women through the currents of the Western brand. The differences between men and women in this idea have been ignored. Hijab, family and having children are each considered chains in this regard, which put a woman in a fence, and tie her hands and feet. (Moballegh, 1380: 27)

In modern ignorance, the view of woman has not changed, that is, woman is still considered a sub-being, and is considered in the service of men. Just as capitalist countries used women as low-wage workers under the pretext of freedom to solve labor and employment problems, as well as reduce costs, they dragged women from the houses to the factories. The double-standard view of the West in the Western capitalist system in dealing with the issue of women and the social identity of women is very strange. The West, on the one hand, shouts the slogan of freedom, justice and equality. On the other hand, it inflicts the worst and most severe oppression on the body, soul and mind of women.

2-6- Critique and evaluation of the approach

The principle of equality between men and women, by accepting the class-based differences between men and women, is an approach that, while valuating the status of men and women in social status, determines the criteria for the active presence of women. And women's behavioral limitations in this attitude do not diminish their social prestige. According to the comprehensiveness of Quranic verses and traditions indicating the active presence of women in history, the responsibilities of each man and woman are defined in an executive activity commensurate with the sex of individuals, which, by the way, has been forged by God in the interest of individuals, and does not cause the superiority of male over female. The executive responsibilities of society are based on the efficiency of each woman and man, and this is not a sign of innate perfection or imperfection in the person, rather, the criteria of superiority is the person's piety (Javadi Amoli). This type of approach seems to be appropriate to the social identity of women and is consistent with the verses of the Qur'an.

3- The Approach of Modernist Interpretations in the Field of Women's Social Status

Modernist interpretations, with the aim of defending women's rights and laying the groundwork for the social activities of men and women together, equal rights for both classes, and resolving the challenges between religion and new attitudes, took different approaches in verses related to women. Some of them took a completely critical look and have started reconsidering and re-reading religious texts. Some consider the relevant issues to be completely social and in line with contemporary culture and conditions, away from the centrality of religious sources. A group also solved challenges and contradictions with the view of historicity of verses... etc. In order to reach the foundations and ideas of this approach, some beliefs of these attitudes need to be examined.

3-1- Equality for women, in social responsibility

Equality means to be able to practice social rights and responsibilities by women like men, such as the right to education, the right to have property independently, the same right to divorce, the right to social responsibility at the micro or macro levels, so that gender could not prevent women from social rights, duties and responsibilities. Muhammad Hussein Fadlallah, by stating the premise that men and women have the same origin and inherent dignity, and in emphasizing the equality of intellect between men and women, believes in the social participation of women, and unlike the commentators who, based on the verse of Qawwamiyyat, consider men as dominant in the social life, he denies this generality of Qawwamiyyat for men, and considers it to be limited to married life. Of course, it raises the issue of Qawwamiyyat, not in the meaning of domination over women and the rule of patriarchy, but under the title of duty and protection. (Fadlallah, 1419: vol. 7, 230) Ibn Ashur, in verse 23 of Al-Naml,

acknowledges the competence of women's social responsibility and mentions the phrase {*she has been given everything*}, to mean intellect, wisdom, and a land full of water, plants, and blessings bestowed on Belqis, which is a sign of a woman's command, firmness, and ability to govern society. (Ibn Ashour 1420, AH: vol. 19, 249) Tafsir Min Wahy al-Qur'an, also refers to the domination of a woman over all the people of her region with all her might. (Fadlallah 1419 AH: vol. 17, 199) Tafsir Nafahat Al-Rahman, has also referred to the same meaning.

3-1-1- Equality of management in macro categories

What are the criteria and conditions for qualifying individuals to hold executive positions at the macro level? Is gender involved in qualifying? Are the sources from which social laws are made the property as a criteria or the features and characteristics accepted in terms of intellect, custom and religion? The answers that religious thinkers in the position of modernist thinkers have in explaining this view will be very useful. The language of the verses applies, and this generality allows women to hold senior management. Javadi Amoli considers the reform of the society system based on chastity, veil and observance of religious norms as the most important channel of entry and permission of management for women, and believes that it is not forbidden to give women the important executive affairs. Jobs that are dedicated to the women's class, such as managing hospitals and universities, and even a woman can become a jurist, as well as be a member of the Council of Experts and the Guardian Council. (Javadi Amoli, 1388: 13)

3-1-2- Freedom of women in all social arenas

This approach, based on the verses that generally speak of consultation, commanding the good and forbidding the evil, establishing justice, without sexual restrictions, allows women's freedom in all areas of society. On the other hand, women's issues are social and relative issues, and every society has laws in this regard according to its time and place. In the contemporary era, which is historically different from the era of revelation and the cultural and social situation of that time, it requires its own rules and there is no need to stagnate in old thought, belief, and traditional laws. Obeying the orders and rulings of the past is not the answer to this age. Commentators such as Muhammad Hussein Fadlallah, based on the historicity of Shari'a, the human nature of jurisprudential inferences, the distinction between a fixed religion and a Shari'a that varies with circumstances and time, establish their views on rational arguments along with religious texts and extracting material that is close to religious truths. Of course, in the ijihadist method, while respecting the opinions of former scholars, they do not accept attachment to the rules of the past jurisprudence, which is not in accordance with the conditions of the present age. According to this believe, with the ijihadist method and comprehensiveness of verses, women can be led from darkness and subordination to the fields of responsibilities and social positions, and eventually ascent to higher human levels. (Qubbanchi, 1383: p. 6)

It should be noted that the influence of political currents also arises from the intellectual foundations and modern conditions such as individualistic or family currents in the field of women, which is clearly tangible. For example, the individualist current says: Why do you define women, only in the family? This has led to the role of parents in managing life being diminished, and instead social and media institutions engaging in educating generations. This makes the issues of women's presence in society more prominent. Conversely, the family-oriented current gives originality to the presence of a woman at home and role-playing in the house as a good mother or wife.

3-1-3- Equality of men and women rights

The challenge of equality or legal similarity between men and women, along with movements of women's rights in the Western world, have entered other societies too. Books, magazines and articles on social and legal issues of Islamic societies did not stay away from this challenge. For this reason, Islamic thinkers and commentators seek to solve the challenge of ideas such as the total negation of equality between men and women, the justification of differences based on the principles of Islamic rules and

equality or the same rights of men and women. The emergence of rights can be seen in examples such as equality between men and women, the issue of woman's testimony, the primacy of the mother over the paternal ancestor, the right to education, financial independence, the right to socio-political independence, the right to choose, elect and be elected, the right to have authority, the right to supervise and the right to demand thing.

Some commentators and Quranic scholars, such as Aminah Wadood, and a number of jurists such as Ayatollah Sanei, have a new approach with a kind of disconnection from the views of the past, relying on verses and critical views on the narrations that consider women incomplete, or narrations that order them to stay at home, and thus, ignore the dignity of women. One of the cases of ruling on equal rights for men and women is the ruling on the testimony of women. For example: Verse 282 of Surah Al-Baqarah commands: *{Call in to witness from among your men two witnesses. But if there are not two men, then one man and two women from among those whom you choose to be witnesses, so that if one of the two errs, the second of the two may remind the other}*. Aminah Wadood explains the verse as follows: According to God, men and women are not superior to each other. Imagine that at the time of the revelation of the Qur'an, women had no value or prestige at all. Let alone accepting a woman's testimony because they could easily have misled or influenced a woman. She believes that according to a verse of the Qur'an, only one woman is a witness and the other is her companion and reminder, so she is there to remind her in such difficult circumstances. Thus, the role of the second woman is a reminder, not a witness, but because the woman is helpless in that society, one comes to support the other. (Wadood, 1999: 153) Ayatollah Sanei has considered the criterion in testimony according to the logic of the verse as a double certainty, not masculinity and femininity (Cultural Institute of Fiqh al-Thaqalain, 1379: 403). Javadi Amoli also considered the narrations that reflect the reason for the testimony of two women against a man as lack of female intellect, to be weak (Javadi Amoli, 1385: vol. 12, 645).

Ayatollah Sanei has ruled that qisas and diyat are equal for men and women, arguing that the principle of qisas and diyat is mentioned in the Qur'an without considering the difference between men and women, and that in the lives of men and women today, both play a key role in the family economy. Unequal verdicts in these positions are obvious oppression of women. (Cultural Institute of Fiqh al-Thaqalain, 1379, p. 404) Hojjatoleslam Bojnourdi believes: According to the arguments in the verses, narrations and opinions of the jurists, judgment means knowledge and then a just verdict, so judgment has nothing to do with gender. In the field of women's ijthad, too, the power of inference from sources is considered as main condition, whether for men or women, in principle, there is no difference between a man and a woman in reaching the level of ijthad. (Zaki Al-Milad, 1395) Rashid Rida considers the principle of equality between men and women in human values based on the verse 282 of Al-Baqarah as the principle approved by the texts. Of course, he began by acknowledging the natural differences between men and women, and then extended this equality to the sphere of socio-political activities. Rashid Rida in his commentary Al-Manar states that women's participation in political issues is a duty and a task. Most of the issues of gender justice and equality between men and women are related to social and political rights. (Rashid Rida, 1426: Vol. 2, 302) For this reason, by reviewing religion in the light of the degree of attention to religion, women's social rights are valued, and inequalities are identified and its foundations are recognized. As a result, either inequality will lead to equality, or if it is based on justice, its arguments and wisdom will be obvious and convincing.

3-1-4- Hijab as an individual practice

Proponents of this approach, while accepting the principle of hijab, advising on wearing and culturing hijab, believe that respect for human dignity and freedom requires the realization of human rights, therefore, the right to accept or refuse hijab is one of the signs of freedom, and the acceptance of the theory of the sociality of the hijab is disregard for her right to freedom, insult to her human dignity, and gross oppression against women. No one can capture or imprison others. The right of women to liberty, and the rule of both reason and the Sharia that no one should be imprisoned and confined for no reason, and that oppression should not take place in any way, require that the ruling on the individuality of the hijab be issued. Some say, if a woman accepted to wear hijab at first, she must always observe it.

But then, it may have advantages or disadvantages for her. Therefore, it has an individual aspect. These theorists believe that since the hijab is an obligatory and individual rule, then it is a purely personal duty and cannot be a social issue, and the religious government does not have the right of coercion in a personal duty; Because acts of worship are subject to the intention of nearness to God, that is, the condition for accepting the act is divine intention and closeness to God, and acting without the intention of closeness to God is not acceptable and satisfactory. In various acts of worship, such as prayer, fasting, and Hajj, in which the intention of closeness to God is considered as condition, force, compulsion, and ta'zir (punishment) have no value. Another of their arguments is that religious beliefs and divine commandments are matters of the heart. And the affairs of the heart cannot be conquered and are not achieved by coercion and reluctance. And we cannot assign and restrict the ruling specifically regarding hijab. (Ayazi, 1386: 8) Therefore, the religious government cannot force people to perform divine duties such as hijab, especially regarding the rules of worship and the duties of the individual that are related to the relationship between God and the individual and must be accompanied by the intention of closeness to God; Because the intention of closeness to God is a heart-based issue and obligation has no meaning in it. (Imeny and Setayesh, 1399: 157-177)

Quranic scholars such as Qasim Amin, Muhammad Shahroor, Sadr, Ayazi, considered accepting or not accepting the hijab as an individual matter, and do not accept that not wearing the hijab to be a crime. So with this introduction, the government should not impose the hijab, although it can provide a culture and conditions for acceptance. Ayazi, as a Quran researcher, says: "The principle of hijab is obligatory and it is necessary to create a culture and propaganda activity to inform people about this duty, but not performing hijab per se, will not lead to punishment and we cannot punish someone for neglecting an obligation such as hijab or create a law to oblige it. Hijab becomes obligatory only if it can become a social law in a way that not wearing hijab, in general, damages public decency and non-wearing hijab becomes a social anomaly". (Ayazi, 1386: 3)

3-2- The principles of the approach

Every idea is formed on the basis of principles and foundations. The modernist approach, after proving the equal social status of men and women, believes in the equal and similar presence of these two classes, in the field of socio-political and economic activities such as holding senior management of society for women alongside men and defends it. To gain the depth of this attitude, we reread the basics of the approach, which are:

3-2-1- A woman's issue is a social subject not religious

Issues such as justice and the realization of human rights are the challenges of the new age in the field of women. The modernist approach to achieve these goals proposes the legal and socio-cultural laws of each age and place. It seems that those who have the attitude of religion and the capabilities of religion, in guiding and positioning the rules and laws and explaining the way and method of dealing with various issues, including the issues of human society, have confined them to the age, and their confrontation with religion is like their confrontation with other empirical laws, which will change over time and change of conditions; or according to their view the rules of religion and its social orders are customary. That is, the social problems of each era arise from the cultural and intellectual foundations of that time, and with the change of time and place, social principles and rules must be applied contractually and validly. The most points of view in the field of women are issues such as the social presence of women, judgment, the primacy of the mother over the paternal ancestor and the religious limits of hijab in the social arena among thematic and social interpretations. Abu Zayd believes that we should not look for the issue of women in the Qur'an and other religious texts, because this is a social issue and social issues have nothing to do with religion. He says: "Religious discourse distorts the issue of women, because it wants to solve the issue by referring to religious texts." (Abu Zayd 1999: 287,293)

3-2-2- The historicity of the Qur'an in women's field

The Proponents of this view believe in many verses such as hijab, women confinement in the house, verses of the rules of women, the verses were revealed at that time and according to the cultural and political situation of that period. For example, those who consider the motive of legislating the veil, in this kind of veil required of women, to recognize slaves from free women, so that free women will have more dignity and admiration with their hijab, and no one will aspire them. And according to the Qur'an: *{Dhalika adna an yurafna}* means that it is more worthy and appropriate that they are not known and are not attacked. In the present age, there is no slavery and no slave woman, no discussion of leaving the house to meet the need, therefore, because of the disappearance of the subject, the verdict will also be annulled, and the verse is not applicable in today's society and similar social conditions must be provided for the verse. This attitude, by denying the divinity and the revelatory origin of the verses, considers the text of the Qur'an as the product of the culture of its time. So that Nasr Hamid Abu Zayd considers the text of the Qur'an as any other text that is formed from the socio-cultural conditions of his time. (Abu Zayd, 1380: 13) The foundations of the historicity theory of Quranic verses are based on several principles: First of all, knowing the text of the Qur'an humanely, and being influenced by the conditions of time and age, in the sense that the rules of the Qur'an are suitable to the age of revelation, and useful in that age, and not applicable in this age through using some Quranic words and expressions.

3-2-3- Equality among citizens (men and women) as a social contract

Justice, in the form of fairness and equality among citizens (men and women), similarities in all social, economic, political rights and any similar rights or duties, can be formed on the basis of an idea through a rule or law and social contract; the idea that looks at human as an independent being who can discover the standard of values and property of living in the evolution of life without the need for any source and reference with the tools of reason and science. Every society, with its customary and environmental conditions, registers and determines the rules of its social life. Justice in this view is a social contract with human methods away from the framework of religion and sharia.

3-3- Critique and evaluation of the approach

The modernist interpretation, following the solution of the issue of the passivity of the issue of women as inferior beings, can be followed by the liberal and woman-centered currents, which came from the West, based on the principle of equality or legal similarity between men and women, as well as having a historicity view of the Qur'an, so it is subjected to criticism. But basing the principle of legal similarity on the Qur'anic principle - the difference between natural rights and innate rights - the natural differences between men and women, will lead to the difference in legal relations between men and women, that is, men and women with respect to the principle of human creation and value, in terms of legal issues, duties, punishments and so on, are not similar. It should be noted that in the two words of "equality" and "similarity", legal equality between men and women is one of the certain and accepted principles of religion about the rights of men and women, but what is wrongly seen among the sayings, is the legal similarity between men and women. To perceive the existential, sexual, and physical differences between men and women, whether out of ignorance or intentionally, and following currents behind the scenes, will deal a severe blow to a woman's high status. Because not seeing the differences is not only injustice, but also an obvious oppression that will be inflicted on both classes. Since men and women must appear in the social, family, and other spheres with different abilities and needs that they have taken from nature, so with the evidences given to men and women by natural law and how they were created, their rights will be determined.

The second debatable point, the relation of historicity to the Qur'an, has limited this eternal book to its age and excluded universality. In addition, it is a non-revelatory attribution to the Qur'an, while God has affirmed in many places the divinity of the Qur'an. For example in the verse 13 of Surah Yunus: *{Say: "If God had so wished, I would not have recited it to you nor advised you about it. I lived for a lifetime among you before [receiving] it. So will you not use your reason?"}* Another point, is the impressibility of the Qur'an on modern conditions. It is necessary to note that the Holy Qur'an was

revealed in accordance with the conversational culture of the age of revelation, and this is a rational rule. If the Qur'an had not considered those conditions, every common sense would not have accepted it. But this does not mean that the Qur'an follows the ignorant culture, but rather pays attention to the understanding of the audience and the conditions of the revelation of the Qur'an. This group's use of the historicity of the Qur'an in the discussion of rulings, and especially according to our article, i.e. the issue of hijab, which introduces the verses of hijab as the cause of the ruling, has no Qur'anic and narrative support, as well as the cause of reliable documentary revelation to reach the verdict, so, the phrase *{dhalika adna an yurafna fala yudhayna}* [*That is more appropriate so they may be recognized and not molested*] (Ahzab / 59), which is the Qur'anic document of this group, does not indicate the reason for the ruling of hijab, and also does not mean class distinction (Dehghan, 1394: 239) but this phrase, expresses the philosophy of hijab. If Muslim women wear the hijab, they will not be harassed. Another point is that in the view of some commentators of the Qur'an and jurisprudence, the slaves are also required to wear the hijab, and they are examples of *{Nisa al-muminin}* [*the wives of the believers*]. Another issue is the adoption of an individual verdict for hijab, while hijab is a completely social matter. So, it is better to explain the circle of individual judgments and social judgments. Only rulings are social, that lose their subject without the effect of society or the individual's relationship with society, and the need to comply with them is being eliminated.

With the clarification of the individual or social criterion of religious rulings, the "obligation of hijab and covering" falls into the category of rulings whose subject is related to the existence of society and its presence, which without achieving these two fields, its necessity will be eliminated. So, when the Prophet (PBUH) is commissioned to tell the believing men and women to be such this, in their appearance and dress, this has a public and social aspect, and no one can consider the hijab as a personal obligation. The obligatory act and the subject of the verse of hijab is not related to the privacy and private life of people in the Islamic society, and the interpretation of hijab to a personal obligation will be contrary to the appearance of this noble verse, and the purpose of this divine command is to be rejected.

Results

By examining the interpretations, we reached three approaches in the field of women's social status:

1. The approach of traditional interpretations, which is based on the absence of women in society, by using verses 33 of Al-Ahzab and 18 of Al-Zukhruf, and narrations that indicate the inadmissibility of women in society.
2. Ijtihadist interpretations have a valuable view on both men and women, and consider the originality of the social presence of women, by presenting the story of Belqis, as a symbol of the presence of women in society. It is also based on verses that indicate the type of cover and rules for the presence of women in society, as well as narrations that indicates the presence of women in political arenas throughout history. This approach is in line with Qur'anic principles that affirm the equality of human beings.
3. The modernist approach was created with a new perspective, with the ideal of defending women's rights, following the advent of feminism. The owners of this approach were divided into different categories after responding to the challenges and contradictions. One group denied women freedom, and another group completely fell in love with the West and adapted their views to human rights and laws even if religion was destroyed. A group also wrote in order to justify and convince their addressees. This attitude calls for equality for women in social responsibility, equality in the exercise of management rights in the macro categories, freedom, personal, as well as the individuality of the hijab. Another idea of this approach is to socialize the issue of women by saying that religion diverts the issue of women.

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