

A Civilizational Explanation of Allameh Faḍlullāh's Views on the Issue of Gender in the Quran

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Introduction

Essentially, addressing the issue of civilization with various approaches signifies the growth and advancement of interdisciplinary studies. It reflects the interest of macro-level thinkers in actualizing scientific contributions across different areas of life, the outcome of which is found in achieving peaceful coexistence at a grand, global scale. The issue of gender is one of those major, debated phenomena between Western civilization, as the central civilization, and other civilizations on its periphery, which requires attention. In this research, among the dependent variables, we have focused on the variable of gender in the views of Allameh Faḍlullāh. Allameh Faḍlullāh's civilizational approach to the issue of gender in the Quran can have significant impacts on Islamic societies. Sayyid Mohammad Hussein Faḍlullāh, with an innovative approach to Quranic exegesis, endeavored to establish a connection between Islamic values and the needs of contemporary civilization. In Islamic civilization, to provide a correct explanation of the prominent and distinct aspects of civilization, one must refer to the authentic sources of Islam, such as the Quran, and extract and present Quran-based theories of civilization based on its fundamental concepts. Therefore, the present research delves into the Quran and the views of Allameh Faḍlullāh to provide a fitting answer to this question: From a civilizational perspective, according to Allameh Faḍlullāh, what are the components of gender, and how are these components explained civilizational from his viewpoint?

Methodology

Civilizational studies are inherently multidisciplinary. The theoretical framework of the study, the dominant discourse, the paradigm, the style, the tools, hermeneutics, the manner of interpretation and exegesis of civilizational sources, historical, indigenous, and the contextual requirements of time, place, and linguistics, all work in conjunction in civilizational studies to solve a problem. Ultimately, the main goal is the power of analysis, explanation, and prediction. It is important to achieve an indigenous method based on theoretical foundations and Islamic human sciences and to break the dominance of non-indigenous methods based on an un-divine worldview. However, it must be acknowledged that civilizational studies in Iran are still in their early stages, and there is a considerable distance to achieving an authentic methodology. Ultimately, this research has been conducted using a descriptive-analytical method with a civilizational approach.



Findings

This article attempts to re-examine the concept of gender within the framework of Islamic civilization's indicators. The paper's objective is to investigate the views of Allameh Faḍlullāh regarding gender in the Quran and explain its civilizational components. In this regard, three main components have been extracted: bestowing dignity, centering justice, and responsibility. Initially, by referencing the evolution in civilizational studies and the necessity of redefining macro-concepts such as gender, we examine the position of men and women not from a biological or traditional perspective, but within a civilizational framework, where men and women, as complements to each other, play a role in the process of civilization-building. The article posits that Islamic civilization should be founded upon concepts such as shared human dignity, individual piety, and social responsibility. In the main section of the article, three fundamental characteristics in Allameh Faḍlullāh's view on gender are explained:

1. **Bestowing Dignity:** Humans possess inherent dignity that should be elevated to social honor within society. Fadlallah, by critiquing traditional and patriarchal perspectives, emphasizes a humanistic and equal view of men and women.
2. **Centering Justice:** Justice, in his view, does not mean absolute equality but rather proportionality to the existential makeup of each individual. He considers the differing roles of men and women to be natural and accepts human rights equality within the framework of responsibilities.
3. **Responsibility in the Family Institution:** Fadlallah analyzes the concept of *qawamah* (guardianship/management) for men, interpreting it not as dominance but as a managerial responsibility that is meaningful within the framework of justice and capability. In his view, the family is the starting point for civilization-building. Ultimately, the article concludes that Allameh Faḍlullāh's views, by creating a balance between religious teachings and the exigencies of modern civilization, offer a new model for explaining the issue of gender in the Quran and possess significant potential for use in the project of Islamic civilization-building.

Conclusion

A civilizational approach to the Quran examines the issue of gender within the broader framework of social development and Islamic civilization-building. From this perspective, men and women are the two main pillars of society, each having a specific role in the process of civilizational evolution. This approach accepts the natural differences between men and women but simultaneously emphasizes gender justice and the equality of their human rights in the path toward realizing Islamic civilization. Based on Fadlallah's views, dignity, justice, and responsibility are the three fundamental characteristics in the civilizational approach to gender.

His interpretation seeks to create a balance between the rights and duties of women and men in Islamic society. This viewpoint can serve as an important basis for the civilizational analysis of the issue of gender in the Quran and warrants attention in contemporary discussions surrounding women's rights in Islam.

The concept of "justice" is one of the main pillars for the stability of civilization. Justice is not meant as absolute equality but rather as "creating equal opportunities" for men and women in areas pertinent to each, based on their existential makeup. In a civilizational view, social laws should be regulated in a way that allows men and women to participate in the process of

developing Islamic civilization according to their capabilities. Accordingly, some gender-based rulings that have led to social inequality in traditional societies require re-examination within the framework of social and civilizational justice.

Fadlallah analyzes the concept of *qawamah* in the family within the framework of civilizational responsibility. Women can also assume responsibilities in managerial, political, and economic spheres, and this does not contradict Quranic teachings.

Ultimately, the civilizational analysis of Fadlallah's views on gender reveals that he seeks to establish a balance between religious teachings and the requirements of modern civilization. Within this framework, he proposes several important principles: the equal human standing of women and men in the civilizational structure of Islam, meaning that women and men should have equal opportunities to participate in civilization-building. The redefinition of *qawamah* and family management within the framework of social justice, and that *qawamah* means managerial responsibility, not gender dominance. In summary, with a civilizational approach to the issue of gender in the Quran, Fadlallah offers a model that can be utilized in the process of modern Islamic civilization-building. This perspective not only provides an answer to contemporary challenges regarding women's rights in Islam but also lays the groundwork for creating a just and advanced Islamic civilization.

Keywords

Civilization, Gender, Allameh Faḍlullāh, Responsibility, Centering Justice.

Ethical Considerations

Compliance with research ethics. The authors observed the ethical principles in conducting and publishing this scholarly research, and this is confirmed by all of them.

Conflict of interest

The authors declare that they have no conflict of interest.

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