



Critical methodology of explaining the family system and women's rights from the point of view of Mohammad Mojtabad Shabastri

Abdolhadi. Salehizadeh^{1*}

Seyyed Mohammad. Khalatbari¹

1. Department of Islamic Studies, University of Agricultural Sciences and Natural Resources, Khuzestan, Bavi, Iran

* Corresponding author

Email: salehizadeh@asnruk.ac.ir Received: 06.01.2023 Acceptance: 04.10.2022

Journal of Applied Family Therapy

eISSN: 2717-2430
http://Aftj.ir

Vol. 3, No. 5, Pp: 356-373
Winter 2023 Special Issue

Original research article

How to Cite This Article:

Salehizadeh A., & Khalatbari, S. (2023). Critical methodology of explaining the family system and women's rights from the point of view of Mohammad Mojtabad Shabastri. *aftj*, 3(5): 356-373.



© 2023 by the authors. Licensee Iranian Association of Women's Studies, Tehran, Iran. This article is an open access article distributed under the terms and conditions of the Creative Commons Attribution-NonCommercial 4.0 International (CC BY-NC 4.0 license)

Abstract

Aim: The family, as the most important social center, has undergone various changes in recent years; According to the changes in the family center, the position of men and women has also changed. Mujtahadshabastri is one of the new religious thinkers who put forward ideas in this field and from the perspective of hermeneutics and interpretation paradigm in human sciences, he challenged the rulings and duties and position of women in the existing interpretations of religious texts and demanded a re-interpretation and interpretation of the position and duties of women. And family and women's rights are based on culture, tradition and the cultural atmosphere that governs societies. **Method:** The current research was conducted based on fundamental methodology and with the help of content analysis method. **Results:** In this study, the epistemological foundations of Mujtahid Shabestri were analyzed and the hermeneutic foundations of the 19th century, including the hermeneutics of Schleiermacher and Diltay, were shown in Shabestri's theory, from the perspective of Islamic wisdom, the epistemic, existential and social gaps of his thought were drawn. . From this point of view, based on Shabestri's thinking, there is no eternal, permanent, pre-determined rule, in other words, there is no natural and developmental state; Rather, new orders can be issued according to the culture and social environment. **Conclusion:** The basis of Shabestri's theory can be traced in his interpretive theory, his vision of revelation and his jurisprudential Islam. **Keywords:** *Hermeneutics, Tradition, Woman, Default, Family.*

References

- Barzegar, E. (2004). *The history of the transformation of the Islamic state and Iran*, Tehran: Samt.
- Beyhaqi, A. (1424). *Al-Sunan al-Kabari*, vol. 10, Beirut, Dar al-Kutb al-Ulamiya, third edition.
- Crawford, M., & Unger, R. (2004). *A feminist psychology*. Publisher: Stephen Ruffer, 4th ed.
- Fayazi, M. (2015). Lack of coherence in the hermeneutic system of Mujtahid Shabestri, *Book Review Quarterly*, 17(74), 13-48.
- Heidegger, M. (2013). *the basic issues of phenomenology*; Translated by Parviz Zia Shahabi; Ch1, Tehran: Minooye Kherad Publications.
- Hosseinzadeh, A. H., & Mambani, I. (2011). Social factors affecting the level of believability of gender stereotypes in both public and private spheres, *Youth Studies Sociology Quarterly*, 2(3): 67-84
<http://mohammadmojtahedshabestari.com>.
- Izutsu, T. (1995). *God, Man in the Qur'an*, translated by Ahmad Aram, Tehran: Elmi Farhangi Publications.
- Karajki, M. (1410). *Kenz al-Fawadee*, Dar al-Zhaer publisher, Qom.
- Locke, J. (1998). *A treatise on tolerance*, translated by Shirzad Golshahi Karim, Tehran: Ney.
- Majlisi, M. B. (1403). *Bihar al-Anwar*, vol. 68, Beirut, Dar Ahya al-Trath al-Arabi.
- Motahari, M. (2004). *Collection of works*, Qom, Sadra Publishing House.
- Motahari, M. (2007). *The system of women's rights in Islam*, Tehran: Sadr.
- Mujtahid Shabestri, M. (1378). *Women, Book and Tradition*, *Iranian Women's Journal*, 8(57).
- Mujtahid Shabestri, M. (1996). *Hermeneutics, book and tradition*, Tehran: Tarhe No.
- Mujtahid Shabestri, M. (2000). *Criticism on the formal reading of religion*, Tehran, Tarhe No.
- Mujtahid Shabestri, M. (2000). *Flying in the clouds of not knowing*, *Kian Monthly*, 10(52), pp. 10-17.
- Mujtahid Shabestri, M. (2000). *New Life*, 24(28).
- Mujtahid Shabestri, M. (2004). *Reflections on human reading of religion*, Tehran: Tarhe No.
- Mujtahid Shabestri, M. (2007). *Iman and Azadi*, Tehran: Tarhe No.
- Parsania, H. (2010). *Critical Methodology of Hikmat Sadraei*, Qom: Kitab Farda.
- Safar Qomi, M. (1404). *Basa'er al-Darjat-e al-Kubari fi Faza'el al-e-Mohammed*, publisher of Ayatollah Murashi Najafi library.
- Short, Evan. (1999). *The philosophy of continental social sciences (hermeneutics, genealogy and critical theory from ancient Greece to the 21st century)*, translated by Hadi Jalili, Tehran: Nei Publishing.
- Tamimi Maqibi, N. (2006). *Da'aim al-Islam*, Egypt, Dar al-Ma'arif.
The Holy Quran