



## Woman in Culture and Arts

### Study of Gender Metaphors Related to Women in Interpretive Stories (Case study of Rowz al-Janan, Jala al-Azhan and Manhaj al-Sadeghin)\*

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Article Info	ABSTRACT
<p><b>Article type:</b> Research Article</p> <p><b>Article history:</b> Received: 25 June 2023 Received in revised form: 11 May 2024 Accepted: 12 June 2024 Published online: 5 August 2024</p> <p><b>Keywords:</b> <i>Gender Metaphor,</i> <i>Narration,</i> <i>Qur'an Interpretation,</i> <i>Woman.</i></p>	<p><b>Introduction</b></p> <p>The appearance of Islam and its different teachings laid the foundation for the redefinition of men and women in that era. By changing the beliefs and traditions of ignorance, Islam tried to condemn the old gender stereotypes and present a new and more balanced definition of the female sex, thereby marginalizing gender discrimination to some extent, but the prevalence of anti-feminist discourse and the depth of beliefs and Gender stereotypes in that culture caused the patriarchal system to abuse religion as a tool to stabilize and strengthen its discourse and to use ideology to serve the patriarchal discourse (Zarghani, 2018: 145). Many examples of this dominance can be found in Persian literary, educational and cultural works. In the fifth lunar century, Ghazali considers women as evil and divides women into ten types, each of which is similar to an animal (Ghazali, 1936-1938: 149-151). Another name of Zahirī's Sandbadnama book is Makr al-Nasa, which was written in the 6th century. This book is full of narratives of women's deceptions and guiles, and a warning about that. In Khaqani's view, the world is an oppressive woman. The anti-feminist view does not lose its sharpness and nervousness throughout history; Saadi advises men: "O men, try or wear women's clothes" (Saadi, 2006, Golestan: 55) and Rumi also does not neglect to attack women and he believes that "the principle of hundred Yusuf is Jamal Dhul-Jalal / you less than women, Sacrifice that beauty" (Molvi, 1995: 845) and "The first and last of my descent from a woman" (Molvi, 1995: 1006).</p> <p>In general, both in educational books and in literary narratives, the attitude towards women is under the shadow of the aforementioned stereotypes and metaphors such as "The woman is deficient in intellect"; "The Woman is evil"; "The woman is torment"; "The Woman is cunning" and "The Woman is weak" does not go away and remains under the influence of these views. Now, according to these propositions, in this article, we want to answer these questions: "Which gender metaphors are used in interpretive stories about women?" The next question is "Which of these metaphors have a positive value and which have a negative value?" and the third is "How is the prevalence of gender metaphors among these commentators?"</p> <p><b>Methodology</b></p> <p>Our research method is the qualitative content analysis method and the library method was</p>

\* This article is from PhD dissertation of the first author supervised by the second author and advised by the third author titled "The evolution of the image of women in the view of Shiite commentators from the Seljuqs to the Safavids based on the narratives of three Persian commentaries (Rowz al-Janan and Rooh al-Janan, Jala al-Azhan and Jala al-Ahzan and Manjha al-Sadiqin fi elZam al-Mokhalefin)."

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used to collect the research information. In this article, the text body consists of the stories of three interpretations of Ruz al-Janan (6th lunar century), Jala al-Azhan, also known as Gazor (8th lunar century) and Manhaj al-Sadeghin (10th lunar century). These commentaries have been chosen because the interpretation of Ruz al-Janan is the basis for the writing of two other commentaries (Jurjani, 1958, Vol. 1: Corrected Introduction: Ta-Ya and Laz-Lah). Among the narratives of these three interpretations, we selected stories in which gender metaphors exist or can be traced. It should be noted that this research only focuses on female gender metaphors and does not deal with common or male gender metaphors.

### Results

The study of gender metaphors in interpretative narratives shows that it is possible to follow the traces of customary and cultural gender stereotypes among these narratives. This is primarily influenced by the metaphorical language of the Qur'an and the Qur'an's use of gender metaphors; And in the next level, commentators use gender expressions in some descriptions and similes. More positive metaphors are formed around the role of motherhood and wifely role of women and consider attributes such as birth, origin, outset and kindness and negative metaphors with influence of negative gender stereotypes are mostly assigned to the type of woman or woman in the role of wife. In negative metaphors, unwarranted indulgence, deceitfulness, passivity and disturbance are among the attributes attributed to women.

Common anti-feminist stereotypes such as "The woman is commodity", "The woman is summed up in her body", "The woman is evil" and "The man is owner of woman" in narrations such as the narration of "Harut and Marut", "Qatam and Ibn Muljam" and "The ungodly women of Mecca and Medina" have been promoted; and in some narratives such as "The Tempting Woman and Moses", "The Adulterous Woman in Pursuit of Punishment" and "The Woman and Dhul-Kafel" Common anti-feminist stereotypes marginalized.

### Conclusion

In these interpretative narratives, the female body is shown in two metaphorical aspects, heavenly and hellish. In the heavenly aspect, the Woman is pleasure and beauty and the female body is representative of full enjoyment and indulgence, and descriptions such as virginity, concealment, mystery, beauty, and loyalty are defined as the values of the female body as heavenly. On the other hand, the infernal side of the female body shows itself in seduction, deception, representation of Satan and the torment of adultery. Another point is that in the description of the pleasures of heaven, women's desires are not addressed much; But brief and limited references have been made to women's sexual desire. In general, from Ruz al-Janan to Manhaj al-Sadeghin, in the period from the sixth to the tenth lunar century, there is not much change in metaphors and negative gender stereotypes in these narratives, and this indicates the same attitude of these three commentators on this issue. This comparison about positive sexual metaphors is slightly different, and in the interpretation of Manhaj al-Sadeghin, some positive metaphors that correspond between mother and nature have been omitted. The removal of some positive metaphors on the one hand and the same representation of negative metaphors on the other hand, shows that over time, stereotypes and negative metaphors in these three interpretations have not only been weakened but have moved towards strengthening.

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**Cite this article:** Ahsanmoghadam, K., Radmard, A., & Salehinia, M. (2024). Study of Gender Metaphors Related to Women in Interpretive Stories (Case study of Rowz al-Janan, Jala al-Azhan and Manhaj al-Sadeghin). *Woman in Culture and Art*, 16(2), 197-691. DOI: <https://doi.org/10.22059/jwica.2023.361203.1932>



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Publisher: The University of Tehran Press.

DOI: <https://doi.org/10.22059/jwica.2023.361203.1932>