



The Effect of Female Modesty on The Cohesion of the Family and its Impacts on the Pure Life

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Citation: Hakakan, M., Fayazbakhsh, N., Savadi, E., Shahrودي, M. R. (2022). The effect of female modesty on the cohesion of the family and its impacts on the pure life. *Journal of Woman and Culture*, 13(52), 31-41.

DOR: 20.1001.1.20088426.1401.13.52.3.3

ARTICLE INFO

Received: 27.01.2022

Accepted: 14.04.2022

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Keywords:
Female modesty
Family cohesion
Pure life

Abstract

The purpose of the present study was to explain the effect of women's modesty on the cohesion of the family and its impacts on the pure life. The research universe was Islamic references related to modesty. The research sample was the concept of female modesty. The design of the research was descriptive-analytical. The data collecting was through library-documentary and the information analyzing method was based on the interpretation approach. In such a way that the connection between the concept of "female modesty" and the pure life via reviewing of the religious texts (verses and related narrations), the effects of modesty on the individual, family and the society were explained. The results showed that the sacred center of the family could provide the ground for the cultivation of modesty if the woman as its main element was an objective model of modesty. In this case, the family would be strengthened and protected from collapse and other numerous damages. The modesty of a woman by strengthening the family as the cell of the society led the society reaching to pure life. also. Women's modesty plays an effective role in the position of wife and mother, paving the way for individuals, families and society to reach a virtuous life and tasting the taste of a transcendental and pure life to the society. In fact, by adorning the woman and the family with the ornament of modesty, the society moves on the path of happiness and pure life. One of the main consequences of establishing the modesty is that the individual and the society reach a pure life as the best kind of life.



Extended abstract

Introduction: Unfortunately, despite the passing of more than four decades since the Islamic Revolution, the place of modesty in our society was not properly and clearly explained. Its importance and constructive role in educating the population, families and the Islamic society was neglected in research works, and the implementation of programs related to the promotion and development of modest culture in Iranian society faced resistance and challenges. Another problem in this area was the lack of knowledge about the status of this humanizing virtue, which in some cases led to the design of negative and purely deterrent programs. While modesty is one of the natural needs of human beings and whenever it is properly introduced to public opinion and positive programs were designed and exposed to the public, it was welcomed, supported and strengthened by the people. The enemy, after the defeat in the imposed war and the despair of winning the military war, has prioritized cultural aggression, and by recognizing our strengths and weaknesses, we have focused on depriving families, and in the first place, of girls and women. have given. The goal was to promote immodesty and unveiling and obscene and anti-Islamic coverings, the spread of Western fashions and slavery, the production and distribution of anti-moral films and music, the publication of anti-moral books and magazines and all written, oral and cultural tools. Follows the image. The long-term soft war of the enemy has changed the values of the society, including the value of modesty, chastity and hijab in the society, and has changed the fabric of a part of the Iranian people from modest people to drowned in a modest lifestyle. The harms of cultural aggression from a social point of view can be the weakening of the family institution, the increase in divorce rates, the polarization of culture, corruption and vulgarity, intergenerational conflict and insecurity, and the loss of trust between people. A review of the background shows that so far no independent and formal research has examined the modesty of women and its effects. So in this research The purpose of the present study was to explain the effect of women's modesty on the cohesion of the family and its impacts on the pure life.

Method: This research was a basic theoretical research using descriptive-analytical research method and the data were collected by documentary and library method. The statistical universe of this research was Islamic references related to the subject of modesty. Statistical sample was the concept of female modesty and method of data analysis based on interpretive approach. The basis and criterion of analysis in this research was the use of deductive, inductive, distinguishing, differentiating, distinguishing and comparing reasoning, all of which were done with the help of thinking, reasoning, logic and reasoning; Therefore, in the first step, the concept of modesty was explored using library studies, numerous articles and dissertations. In the second step, using religious texts (Holy Quran, Nahj al-Balaghah, Sahifa Sajjadih, verses and narrations related to Istihaya (shame), the research propositions were examined and in the third step, after analyzing the obtained data, the results were inferenced.

Result: The results showed that the sacred center of the family could provide the ground for the cultivation of modesty if the woman as its main element was an objective model of modesty. In this case, the family would be strengthened and protected from collapse and other numerous damages. The modesty of a woman by strengthening the family as the cell of the society led the society reaching to pure life. also. Women's modesty plays an



effective role in the position of wife and mother, paving the way for individuals, families and society to reach a virtuous life and tasting the taste of a transcendental and pure life to the society. In fact, by adorning the woman and the family with the ornament of modesty, the society moves on the path of happiness and pure life. One of the main consequences of establishing the modesty is that the individual and the society reach a pure life as the best kind of life.

Conclusions: The health of the family and the subsequent growth and development of society depend on the existence of strong and healthy families in which women provide the man with peace of mind while maintaining the element of chastity. In such a family, the man, as the labor force of the society, works harder and plays a role in the growth of the country and reaching the gates of self-sufficiency. A society built on such sound elements will move economically, socially and culturally towards prosperity, and its members will attain a higher level of life that is the fruit of faith and righteous action. One of the factors in achieving a pure life is the rule of Istihaya in society. In fact, the manifestation of human enjoyment of pure life appears in different dimensions and levels of human existence from birth to the end, which is heaven. The true value of man and his attainment of spiritual life and the position of divine caliph depends on his pure life. God, the Blessed and Exalted, says in the Holy Qur'an: "Whoever does a good deed, whether male or female, while he is a believer, we will keep him alive with a pure life; And We will reward them for the best of what they used to do (Nahl, 97). Pure and refreshing life is the gift of God to the people of faith and righteous deeds, and the disbelievers, hypocrites and polytheists do not benefit from it. There is a close relationship between strengthening modesty and achieving the goal of human creation and achieving a pure life; Because the purpose of human creation is to achieve the happiness of the Hereafter and ultimate perfection and to enjoy a pure life. In fact, with the adornment of women and, consequently, the family with the ornament of modesty, society moves in the path of happiness and pure life.

Authors Contributions: Mahya Hakakan: Designing the general framework, data analysis and content editing. Dr. Nafiseh Fayyazbakhsh: Collaboration in designing the general framework and conclusions, content editing, data analysis and final review and corresponding author. Dr. Esmat Savadi: Collaboration in designing the structure of the article and the final review. Dr. Mohammad Reza Shahroudi: Content editing and article submission.

Acknowledgments: The authors would like to thank all the professors who assisted us in this research.

Conflicts of Interest: In this study, no conflict of interest has been reported by the authors.

Funding: This article has not received any financial support.