International Academic Institute for Science and Technology

International Academic Journal of Humanities Vol. 4, No. 1, 2017, pp. 177-186.
ISSN 2454-2245

International Academic Journal of Humanities

www.iaiest.com

The Effects of Modality on Women's Motifs in Islamic Societies

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Abstract

The term "veil" has been used in the word "blind" more than words. But its meaning is to protect and protect from the guilt of protecting the privacy of the uncharted. In the Quran and Words, the word hijab is not meant to mean anything. However, it has been expressed in more complete and more complete expressions, such as care for eyes, chastity and purity, and protecting the skirt from sin and body cover. In the Qur'an, the verses of chastity and hijab are mutually supportive. In general, the desirable criteria of cover and fashion in Islam can be summarized in the word "hijab" that applies not only to women but also to men. The word hijab in the word means to open the door between two things, and today it refers to the apparent appearance of women. Moderate-dominant phenomena are more or less commonplace among all segments of society, but amongst them, women and teenagers are more likely to face this phenomenon. Today, by developing mass media and new computer technologies, young people have found extensive links to communities and cultures, and their position in understanding and understanding the value and selection of desirable norms has become more complicated and difficult, and maybe areas In the present paper, the young advocate of the society has turned to the opposite behaviors and norms to the values of his community. This paper deals with a set of factors that highlight the importance of the veiled hijab of Islam and the effects of moderation on women's coverage in society.

Keywords: Hijab, Afaf, Woman, Islam, Moderation

1-Introduction

The issue of Hijab and Sattar is not in relation to Islam and Islam is not historically relevant (1). In fact, from the very beginning of the demise of Adam and his wife, they wanted a cover to cover themselves with it. (...), the lamma, swathema and my friend, my lord, my wife and daughter, so their garments came out of their hands and their faces, and they wanted to cover the leaves of their heavenly trees (2). Therefore, the issue of hijab and chastity is rooted in nature. And Mannas essentially wants chastity, and if he grows up and be cultivated on the basis of divine nature, he does not want to look down on the parchment, but wants to keep the paradise of sin (chastity) and as a result of complete cover (hijab). In this regard, many articles and books have been written, including Professor Motahari, in the Hijab Paper, to explain this very carefully. Know the need for the revolution. Know that the preservation of the chastity and infallibility of the society and the purity of the men and women's lives in this very sensitive period The revolutionary society of Iran is a necessity and a great hypothesis.

The Supreme Leader says: "Woman is the manifestation of elegance and beauty of creation. It is imperative that all cultural instruments (3), such as books, press, and sound, be directed towards the promotion of Islamic values, one of the most prominent of which is hijab and chastity. In Islamic culture, the issue of hijab, which is a sign of chastity and hilarity, is one of the most important issues concerning Muslims, especially women.

2-Problem plan

Perhaps one of the most important reasons that most societies, especially Third World countries, follow women's Western dress patterns, the existence of mass communications including satellite and Internet, and so on. So, it's worth asking what measures and practices can be put in place so that women in society in this article we have tried to show the importance of hijab and Islamic moderating effects.

3-Importance of research

Since hijab, maintaining the chastity and infallibility of the society and the purity of the male and female laps is a necessity and a great hypothesis. Therefore, it is imperative that all the tools of culture, such as books, press, and sound, promote Islam as one of the most prominent Most of them are hijab and chastity

The purpose of this research is to examine and analyze the material that can show the importance of Islamic hijab and fashion effects in Islamic religion.

4-Research Method

The research method used is descriptive and analytical method, as well as documentary or library. Therefore, the researcher tried to collect and set up the present collection by studying and using the resources and researches carried out in relation to the subject and the existing facts.

5-The concept of veil

The word hijab means (curtains, tents, hides or skirts, what they wear with something, or what prevents between two things). (4) "and (cover, holds, holds)." (5). Basically, the meaning of the word hijab is more Means the curtain. (But in the meaning of the term jurists, it was usually used as a word for the cover, meaning cover, instead of hijab). (6) "The use of the word hijab in the sense of covering does not mean that the woman is behind the curtain and not one, but this It means that you must cover your head and take care of your chastity if necessary in the community, so in the meaning of the word, if the concept is that the woman creates and maintains a cover for defamation against the unclean, rather than hiding his wife in the form of a term Is close and is present in the community when it is necessary and even plays a role. It is possible to define a hijab from both lexical and idiomatic terms. In the lexical sense, in the simplest form of veil, meaning is the cover and the distance between two things (hijab means covering, and the name is something that is covered with it, and everything separates between two things, hijab Say, and anything that prevents anything else makes him veil.) (7)

In Sura Noor, verse (31), it says, "Tell believing women, throw their eyes down (cursed) and keep their laps open and reveal themselves not only to the extent that they appear, but to (around) Make your own series

And their ornament is clear to their husbands, their sons, their sons, their brothers, their sons, their brothers, their sons, their slaves, or those who do not like the woman Or children who are not aware of women's affairs. And they will not be thrown at their feet to make their adornment hidden, and all of God is back to you, my hair, so that you may prosper (8)

6-The viewpoints of Islam's enemies about the veil of women

Fashion and fashion is a phenomenon that is more or less common among all sections of society, but amongst them, young people and teenagers are (fashion) more than others (fashionist).

Nowadays, by developing mass media and new computer technologies, young people have found a widespread connection with different societies and cultures, and their position in understanding and understanding the value, the belief in choosing the desired norms, has become more complex and more difficult, and maybe The existing fields have led young and young people to face the opposite behaviors and norms to the values of their society.

Hijab is a problem that the enemies of Islam have been investing in, which is the work of widespread tattooing of women.

The enemies of Islam consider this to be absurd, and they want to be free women. And that's what Westerners and opponents of hijab want (women's freedom). And it is certain that they seek to profit from women, who are more likely to fall into the veil and the reasons for it.

7-Unnamed Roots

A: Sensuality: One of the psychological dimensions is the instinct that women are doing against swearing men, and the reason for most women's hijab's demands is the same thing that both the community and the people themselves lose their peace and security. Give

B: Acquiring and celebrating others: Occupation and attraction are among the psychological and human angles that are sometimes gained in real terms, such as the study of science and moral virtues. And sometimes falsely in people who usually lack true and social values.

C: The weakness of faith and lack of knowledge and certainty: faith, heart trust, and practical commitment to divine orders that psychologically guarantee the preservation of human beings from falling into the abyss of selfishness and corruption. Hijab is the result of the poverty of religious culture; one who is far away from this rich culture, knowingly and unknowingly ignorant of it, or imposing a practical obligation on religious needs, including veil, can not easily accept it.

Imam Ali (as) says: Alnas is our number; the people of the enemy are the things they do not know. (9)

D: Hearing the hearts of men: Among the psychological differences between women and men is the fact that a woman has a great desire for a crap that sometimes this desire is overwhelming and calls for popular popularity.

And: Beauty: Beauty is one of the innate tendencies that are inherent in human existence. The misconceptions of some women are that hijab is an obstacle to their beauty. The delight of the different colors and modes and effects of non-veilance arises and emerges. It is unknowing that beauty has its own definition and its limit, and if it does not "translate" in the meaning of the Quran, it becomes a mental illness that sometimes causes loss of life and Heavy economic costs are social.

Z: Marriage: Some consider girls and women who do not wear veils and make ups for marriage, ignoring the fact that the appearance and degree of its impact on marital life is a small contribution of all life. In particular, selection based on appearance has post-marital maladaptive effects.

H: Weakness of Hannah: Happiness and chastity are among the mental and spiritual sovereignty of any human being that prevents him from committing many sins. According to the infallible person, who does not have this component, he is deprived of religion! This curse of infidelity between the Lord and the servant and the slave with other servants prevents the appearance of a veil.

To say: Financial richness: This psychological factor is also rooted in the manifestation of mankind, which occurs in some people in extreme ways, and as this is a way to get false social positions, it can also be affected by other psychological factors. This group of people should say:

The tone is honorable to John Adamit

No such clothes are beautiful

8-The meaning of the word "fashion"

Fashion is a French word for fashion. And in French it means style, style, habit, style and taste. After World War I, this term was introduced into the Persian language following the influx of Western civilization. Define Dehkhoda's culture as follows:

"The fashion of the French word means the method and the mode of fashion, which, according to the taste of time, regulates the way of life and dress, and so on. The traditional way of life is in the form of a social life. "(11)

The social analogy of social science defines fashion as:

"Fashion is a relatively short-lived way of acting in person or speech and many other behaviors. The difference in fashion is that in contradistinction to the fact that the durability and durability of the feature is a new fashion and its subsequent compliance is more due to its novelty. "(12)

9-The view of some Western sociologists about the term "fashion"

Is fashion a manifestation of lifestyle; in this regard, we refer to the theory of some sociologists. Contrary to Marx, Max Weber, in contrast to Marx, is more livelihood than stoemidists. In his view, consumption is a process that involves different social and cultural practices that express the difference between social groups. Differences are not solely due to economic factors. From Weber's discussion of lifestyle, it can be concluded that similarity in patterns of behavior and consumption is often associated with aggregation in particular places and even the similarity of value and mind patterns. (13)

From the perspective of Crowber, fashion is difference and change, it is a particular change, because while many social phenomena are transformed by internal growth or external causes, fashion is a drastic change, and in fact change for change. But, in the eyes of others, these two aspects should not be perceived as contradictory and separate, but they should be linked together, and if Flüggl states that "fashion strangeness" is the same. Fashion is not a move, it's two moves; one that pushes people downstairs to be similar to those in the top class, and moreover, encourages people in the upper class to abandon the status quo and not let the downstairs reach them. (14)

10-fashion, clothing and cultural invasion

It seems that humans, according to their natural and normative needs, choose and use the most appropriate clothing in terms of sex, color, and form, but this is not the case in reality. This may have happened in ancient societies or before the Renaissance and before the Industrial Revolution of Europe, but with the advent of the industrial revolution and the emergence and development of mass media (in particular, the press, fashion magazines, cinema, and then television) and the apparent propaganda and Hide clothes and western clothing models Through the widespread development of messages, the process of modeling and imitation of the coverage of Western cinema actors has practically influenced the taste and selection of other people in the world, especially in Asia and the Third World. Now we are in a situation where people use western clothing with their culture and attachment, not as their natural taste

and taste, but by imitation of the taste and choice of Western designers, and naturally, in part of their identity, they create.

Although fashion can not be introduced as a social phenomenon specific to a particular society and culture, and its emergence and decline occurs in all societies, the exploitation of the capitalist system from fashion is leading to widespread cultural-social changes in the countries of the audience, and in particular the Third World Has been eaten.

In the fashionist phenomenon that created the market for sexual competition, women are compelled to compete with other women in order to achieve security. Accordingly, women's fashion clothing and cosmetics, even if they do not go crazy, have the social pressure from this competition to force them to do so.

When the foundations of the indigenous culture of a society were eroded through massive propaganda, things such as self-sacrifice, humiliation, and ultimately self-deprecation arise, which ultimately lead to the adoption of alienated cultural elements. With the acceptance of the alien culture and the expansion of its underlying foundations, including secularism, materialism, individualism, narcissism and pleasure, the market for the sale of foreign cultural goods and consumables is widespread, and thus the force of initiative, creativity and, most importantly, the cultural identity of the country is invaded. And the crisis. As a result, people's trust in indigenous cultural principles is eliminated and the field of acceptance of alien culture is provided; so that aliens, with their widespread propaganda, accept their cultural values only through the advancement and prosperity of individuals. In such a situation, adherence to social values and norms, "the symbol of decadence and intellectualism," and the acceptance of an alien culture, are regarded as a sign of progress and civilization.

The author of the book, "Culture of Nudity and Cultural Nudity," is readable in terms of fashion, and especially in the coverage sector, from various perspectives such as psychology, ethics, economics, sociology, religion, law and geography. "It's a mistake to imagine that we can see this difference and variety seen in the clothes of individuals of different societies and times, only with this in mind," he said. We will justify three principles. " He considers the relation between culture and clothing during the relation of dress with other social, climatic, economic and historical factors, not within it, and the influence of culture on dress is more important and more comprehensive than that which is considered to be in the ranks of other influences. He believes that all changes that are made in clothing from outside the sphere of internal factors are subject to the relation of clothing and culture and the inclusion within the limits of cultural constraints. According to the author, culture is the most important part and attitude of a society to the world, and the difference in the dress of societies is due to their different cultures and insights in addition to social, economic and ... factors.

But what is being seen today is that Western dominance on culture, relying on the media and industry, brings the world to a massive maturity, which is the real manifestation of covering people on this planet. This uniformity has had the most impact on the field of clothing and its objective presentation is more. (15)

11-Theory of Islam in relation to Balabas and Mad

The eternal costumes of civilization and human beings have been far from savagery. Beyond that, history shows that man has always been dressed. For this reason, all divine religions, especially the religion of Islam, have paid special attention to the question of covering as a natural and worthwhile need, and have raised the spiritual dimension that the views of Islam are unique in this regard. On this basis, the issue of dressing and dressing in the teachings of the Islamic religion is of particular importance, which is discussed along with issues related to the relationship between women and men and its religious issues.

In general, the desirable criteria of cover and fashion in Islam can be summarized in the word "hijab" that applies not only to women but also to men. The word hijab in the word means to open the door between two things, and today it refers to the apparent appearance of women (16)

Iranian culture is one of the cultures that has always adopted a great deal of diversity in the clothes of various social groups. This diversity and variety, not only in ethnic or religious groups, but also among various social classes, has been abundant in terms of its economic, political, gender, and function status over time.

The first garments in Ancient Iranian culture have a mythical state, such that Ferdowsi believes that Kiumars was the creator of the use of animal fur as clothing. So quoting, King of the Pesadadian dynasty was usually dressed in a leopard. (17)

From Omar Khayyam's point of view, it was the appearance of the first dresses with Shah Hushang, but the shades and textiles are related to the time of Shah Tahmorah.

According to ancient epics and inscriptions, in various periods of history, Persians are the leading vanguard of the world. This pivot was before Islam in Iran, and also after Islam. Figures engraved on the rocks and monuments left by Greece, Rome, China, and ... show that the princes and their elders dressed Iranian clothes for their choice. (18)

The other issue of hijab for many is removed from the state of Islamic belief and appears in the form of various models and modes that act exactly like the Western fashion model.

Perhaps the exact term for the translation of the term "high fashion" is not in Persian language, but the concept is the latest fashion or class. By reading this, we will well find that Western countries, by changing the approach to the phenomenon of veil, are trying to **reduce** it to a degree of aesthetic value and separate the veil from its main philosophy of being obsessed. Undoubtedly, the fashion-based approach to hijab is in contradiction with the social doctrines of Islam, which implies a response to visual diversity, and the teachings of Islam about hijab are essentially concerned with eliminating the visual aspects of sin from the level of society. He has not been able to take the beliefs of the Muslim people from today. He is now trying to remove his beliefs from his original path and turn them into useless and harmless things even from them for their own purpose, so that other Islamic hijab and Islamic cover can not be used as a weapon against diversity. And not western fashion, but with it. In the interior, how many years has it been during the years to regulate the coverage of the dressing, which seems to have to be revisited in principle for such exhibitions that essentially respond to diversity in the public domain. The

following note Has been published in an English newspaper to some extent illuminates the new Western image of veil:

"While the latest fashion is dressed in magazine magazine magazines, the important question remains for designers of clothing." (19)

12-What Kind of Clothes Quran is suitable for humans

All human beings have the necessity and necessity of dressing and dressing, and no wise man considers himself worthless. And one of the differences between humans and other organisms is the need to cover and cover. But what is disputed is how it is covered and the type of dressing, which everyone views from their point of view and applies their own personal opinion. Some have sought fashion and surrendered, and only the decision maker has been the last mods of the day, and they do not comment on themselves. Some people only pay attention to the dress, durability and fabric quality, and some people only seem to care.

But really a Muslim man who surrenders himself to divine orders and performs his creator's instructions for any act or behavior and how he dresses?

Let's see how the holy Quran does what suitable for a man?

The verse of the 26th chapter of A'raf, to all humans, says: "Or the people of Adam, the height of Allah, Allah, and Allah, and Allah, and Allah, Allah." Adam's Children! Verily, We have sent down to you a garment, so that you may cover your ugliness, and may be worthy;

Dress is something that suits the body to wear and cover the body and protect human beings (both from heat and cold, both from imperfections and from dangers), that is, clothing should be a health, beauty and security for man. The above verse says that your dress must be in such a way that it first covers your limbs and ugly ones (Yavari Swatkam), secondly, you have been decorated (and Risha), and thirdly, the manifestation of your dignity (elegant dress). Therefore, in choosing the outfit, you must consider the three items above, and it is clear that dressed in harmony with piety is a garment that does not cause harassment or abusive wear. Such as dresses of fame, or clothes that trigger non-sanctuary.

In the verse 187 of the Holy Quran, the Holy Quran mentions each wife and husband as another garment and says: "They are dressed in clothing and they are wearing a garment," they are dressed for you, and you dress for them (like).

Considering the things that were said about clothing that the dress should be a cover, a protective, ornament, and comfort, then the spouses should share these attributes. They should cover each other's defects and ugliness, keep the family home warm, and keep them cool, adorn and calm each other, and keep their clothes away from contamination, as they keep their clothes from being infected. (20)

13-Conclusion

Basically, one of the attributes of women is usually awe and beauty, and men usually have an eye who should steer and control both sexes under the divine teachings and maintain their chastity. And the more

chastity, the greater the shyness and the degree of zeal of each one He is the size of his chastity and vice versa. Therefore, the force of shame and God has put women in men more than men, and the same force in men and women is a deterrent to avoiding punishment. Imam Sadiq (as) says: (Allah Almighty can put ten men in control of sexuality for women, so if they are excited, they will be ten times as much as a man.) (21) And here follows the words and words of God in introducing the verses The hijab we find is first and foremost that it is imperative to chastity to observe the perfect cover, but unfortunately, global advertising is more likely to undermine this power of wit and use any method to counteract it. But with the proliferation of breathtaking videos, Advertising and promotion of inappropriate coatings and make-up tools for enhancing women's sense of self-awareness and instead of women's make-up It is the family and husband's privilege to draw the stranger's eyes. Unfortunately, the advancements in the science and technology of the present age and the mistaken blending of women and men under different pretexts,

both in science and in their work, have become the foundation of the family rather than fruitful. Because a young man who is full of excitement and activity, but in his vision of society is full of lust and in terms of sexual instinct, he no longer thinks of marriage at a young age, and in fact, the concept and purpose of marriage, according to the words of God in the Quran The same calm is mental and psychological; it is not

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