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**Research Article** 

## Women's Work Between Chastity and Temptation in The Holy Quran

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## ABSTRACT

This research explores prerequisites and strategies concerning chastity and workplace behavior in gender dynamics. It identifies five prerequisites for maintaining chastity, including non-violent communication and recognition of modesty across religions. Additionally, it outlines four strategies to counteract temptation and grooming tactics for women outside their homes. This study aims to enhance understanding and promote respectful interaction within diverse societal contexts.

**KEYWORDS:** Women, Work, Holy Quran, Chastity

## 1. INTRODUCTION

Linguistically speaking, chastity and its genesis. It is said that one should abstain from things that are forbidden, from chastity, chastity, and chastity. This means that one should abstain, which makes it chastity and chastity, and that the woman is chaste and chaste and she is chaste by God.<sup>[1]</sup>

In technical terms, chastity is a type of sensual power that lies between immorality, which is the excess of this power, and morality, and inactivity, which is its negligence. The chaste person is the one who conducts matters in accordance with the law and morality.<sup>[2]</sup>

Seduction, linguistically, is a source of temptation and glue, meaning binding, and temptation is used to refer to corruption among people, that is, their falling under false appearances, including adornment, suspense, and attraction.<sup>[3]</sup>

Seduction, technically, is the action a woman performs to draw a guy in with the intention of seducing and inviting him; the same is true for males. She accomplishes this by using her charms, attractive looks, or covert language.<sup>[4]</sup>

## The first topic

When women go to work and urinate, show them respect. It is broken down into five requirements:

## The first requirement/explanation of the verse

The Qur'anic verse makes it clear that a woman may work as long as she has a valid reason, which is why it taught us valuable lessons and highlighted the beauty of the educational approach in the tale of the two women. Girls' education must be ingrained in their souls through work, the market, and their jobs in order for women to be preserved like jewels, patient, patient, and not to compete with men but to mingle.

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Husam Awad Khalifah College of Education for Girls, University of Anbar, Iraq It is wicked to mix with them because it encourages males to be drawn to women's attractions, to promote evil, to lose respect, to be immodest, and to disseminate faults. Work is important, but what is more important than that is for women to have chastity and modesty in their path and work.<sup>[6]</sup>

## The second requirement

## An approach to dealing with chastity among both sexes

A believer is concerned about other people's circumstances and works to improve them. He calls for doing the right thing and does not keep quiet about misbehaviour. He is influenced by the sights of nature, in a good or bad way. He must, however, speak clearly and without euphemisms, introductions, or feelings that would arouse the second sex when he offers assistance. This is how males should behave when speaking. And women, as demonstrated by the encounter between the Prophet Moses and the two girls in that narrative of faith. He promptly attended to their needs when he observed them working outside their home and realized they needed assistance; he did not use this as a justification or excuse for anything that decency<sup>7</sup>, corroborating this with the Almighty's saying:<sup>[8]</sup>

The two females answered all of the questions that were necessary.<sup>[9]</sup>

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According to God Almighty, the man's response embodies all the Islamic values of chastity, chivalry, and chivalry. The Muslim man's duty is to meet the needs of the populace to the greatest extent feasible. And since his labour was done for the benefit of God Almighty:  $\Rightarrow \Rightarrow \Rightarrow \Rightarrow$ , that man—our master Moses, peace be upon him—did not anticipate receiving appreciation or thanks from the other side.<sup>[11]</sup>

We may learn chaste handling between the two sides from this brief narrative. In addition, I would like to draw attention to a crucial lesson that this brief verse taught me: we should not assume the initiative, mistrust people in particular circumstances, or accuse them of doing something that is unacceptable to God merely because we have witnessed a repugnant phenomenon in our Master's vision. When the two girls were near a group of men, Moses, peace be upon him, spoke to them. However, he had second thoughts, got up, looked into the matter, and recognized the purpose and character of the activity. But in today's human civilization, we discover quick-witted, cold-hearted people.

## The third requirement

## Chastity and modesty in other religions

1. The Christian religion: Looking primarily at the history of the Christian faith, we see that it did not exhibit a particular exterior clothing code but rather regarded modesty and chastity as among the Lord's teachings and an obligation that both parties had to uphold. One of the religious precepts is that a woman should represent what is in her soul in her job. Devotion and devotion, as well as my research into the history of bravery in Christianity generally, led me to discover that the majority of Christian women had previously worn the hijab and niqab, which are among the teachings that represent virginity, chastity, and dignity. The clearest proof of this is the fact that we did not locate a statue or image of Mary, may peace be upon her. This is the clearest sign of decency and virginity, unless she covers her head and body. <sup>[12]</sup>

2. Jewish religion: In terms of modesty and chastity for both men and women, Jewish religious ideals are identical to Christian beliefs. Jewish women are required by their faith to cover their heads and occasionally their faces while they are in public or at work. The ancient Hebrew veil is said to have been so big that it covered the entire body; certain Jews, known as "Haredim," still dress in this manner today<sup>13</sup>. As the Torah says, "Take a mill and grind fine flour, and cover your veil with your tail covered," there is evidence to support this.<sup>14</sup> Similarly, a letter purportedly claimed this: "A woman should not rely on external adornment to show off her beauty by braiding her hair, wearing gold, or wearing immoral clothes." Peter the First was one of the Jewish rabbis. Instead, she ought to rely on interior decoration, so that a spirit of composure and gentleness adorns her heart. This is the pricey and ineffective ornamentation. From God's perspective, and it was worn by religious ladies in the past. <sup>[15]</sup>

#### Fourth requirement

#### Ways to establish chastity

1. Determining and enforcing legal boundaries so that individuals can act as role models for one another in abstaining from vice.

2. Words and deeds become more logical and come from understanding and knowledge when one emphasizes people's good faith and maintains firmness while breaking news amongst individuals.

3. Exercise caution and make sure you get permission before visiting residences and other private areas. Asking permission is an aspect of the chaste etiquette, which keeps one from gazing upon objects that are forbidden.

4. One of the main ways that civilizations are shielded from the growth of immorality is because God taught males to look down and women to be pure.

## **Fifth requirement**

### The benefits of manifestations of chastity on society

- 1. Women's virginity served as an excuse for their refusal to interact with males.
- 2. One sign of virginity in women is that they answer inquiries succinctly rather than talking excessively.
- 3. Men's chastity is represented by action, while women's modesty is portrayed by word and appearance.
- 4. Chastity in speech and attire contributes to believing men's and women's pure souls.
- 5. Modesty, chastity, and modesty are legal indicators of dignity and cleanliness that help you avoid the dirt of mistrust and suspicion.
- 6. Refusing to give in to temptation when out in public helps prevent women from having affairs.

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- 7. Being chaste and humble is one of the grounds for promoting love and peace among individuals.
- 8. Women are allowed to go out, as long as they cover themselves and speak to males only when required. \
- 9. In the case of the father, brother, or husband's absence, demise, or disability, a woman may legally work outside the home and assume responsibility for managing family affairs.
- 10. Taking the initiative to do the right thing and, if able, helping the troubled person without being asked, is part of a man's chastity and chivalry.
- 11. A woman who embodies chastity is elegant in her demeanor, confident in her abilities, aware of her purpose and path, giving both at home and at work, and embellishing all of that with her upbringing and the hijab

#### The second topic

Women going out for the purpose of temptation and temptation

I divided it into four demands <sup>[16]</sup> جاء في قوله تعالى: چ چ چ چ چ چ چ

## The first requirement/explanation of the verse

We must understand that a woman is a man's sister in every way, sharing all of his needs and necessities. The Council also mandates that women work in a variety of fields, but their freedom to do so is constrained by Islamic law and earlier regulations, which dictate a set of manners that God Almighty has prescribed for devout and chaste believing women, and These etiquettes and restrictions are under embellishment.

Adornment is the primary strategy used by women to entice.<sup>[17]</sup> Therefore, how can a woman be elegant if she is immoral, dresses sensually, and values her appearance and physical attractiveness over modesty and the beauty of her soul? The woman who confronts men with adornments and temptations in her work and public places has stripped herself of the garment of modesty. How many women have exposed the flaws of their body with tight, short clothes while thinking of their work? This increased her beauty. In fact, she increased her harm and temptation to society to the point that she was the cause of an increase in immorality and bad thoughts.<sup>18</sup> The real taste is one that appreciates the serene beauty of decency and chasteness; the taste that finds pleasure in the attractiveness of the nude body is primitive.<sup>[9]</sup>

That is, I adorned myself and beautified myself with things that tempt men. So, how does a woman wearing adornment differ today from Zulekha, who was mentioned in the Qur'an, when she adorned herself with the intention of temptation and temptation? <sup>2/</sup>The famous French writer Victor Huger said, "The most beautiful girl is the one who is unaware of her beauty." He means the one who stays away from adornment and temptation.<sup>[22]</sup>

I would close by saying that genuine beauty is the beauty of the spirit polished by chastity, modesty, and modesty that floods the face with light and magnificence that reaches the hearts before sight, especially for Muslim women.

#### The second requirement

## Condemnation of adornment and temptation in previous religions

The fundamental tenet of Christianity is that women should not exhibit jewellery. However, in contemporary times, Christians and some Muslims have been duped into adhering to secular and liberal legislation that support women's right to display jewellery without being constrained by religious principles. Even Pope Shenouda publicly praised women's clothing in his weekly sermons, calling it "very beautiful," and went so far as to openly support women's right to accessorize. He did this in addition to staying silent and endorsing their excessive ornamentation. However, it is not the way the Christian faith operates; just the opposite.

## Sayings of the Church Fathers condemning ostentation and seduction

1. By no means are women to be allowed to uncover and exhibit any part of their bodies, lest both fall — the men by being incited to look, and the women by attracting to themselves the eyes of the men. Clement of Alexandria (circa. 195 AD), 2.246

Women are never permitted to be nude or show any part of their body for fear that it will bring shame upon both of them—men for being drawn to women's eyes and women for being attracted to men's.

2. Expensive apparel that is unable to hide the contours of the body is no longer a covering. Clothes that fall close to the body allows it to fit more naturally. It takes on shape and defines the woman's physique, clinging to the body as if it were flesh. Because of this, even if onlookers are unable to see the actual body, they can see the whole composition of the body. Alexandrian Clement (circa 195 AD), 2.265

Exotic apparel that reveals no flesh is not a cover. Close-fitting clothing readily adopts the figure of the wearer. The woman's body is emphasized with clothing that is sewn to the body as though it were a part of its flesh. As a consequence, even if she is not naked, her body contour will be visible to passersby (clothed and naked)

3. He [God] takes away anxious care for clothes, food, and all luxuries as being unnecessary. What are we to imagine, then, should be said about love of embellishments, the dyeing of wool, and the variety of colors?<sup>23</sup> What should be said about the love of gems, exquisite working of gold, and still more, of artificial hair and wreathed curls? Furthermore, what should be said about staining the eyes, plucking out hairs, painting with rouge and white lead, dyeing of the hair, and the wicked arts that are employed in such deceptions? Clement of Alexandria (circa 195 AD), 2.264

The Lord never considers clothing, food, or any other luxury to be important. What therefore do we suppose is stated about the love of embellishment, clothing dying, and color variety? What is stated about the love of jewelry made of gold and precious stones? And even hair that's synthetic? Apart from drawing eyes, drawing

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lips, plucking eyebrows, coloring hair, and employing all other malevolent techniques for deceit.

4. Women who dress in gold mimic the Egyptians. They keep themselves busy by curling their hair. They are occupied with the other poisonous arts of luxury, such as painting their eyes, anointing their cheeks, and dying their hair. In actuality, they display their flesh to catch the attention of their enamored partners. Alexandrian Clement (circa 195 AD), 2.272

A woman wearing gold jewellery mimics the Egyptians. They keep themselves busy by curling their hair, colouring their hair and cheeks, lining their eyelids, and engaging in other devious forms of opulence. In actuality, they adorn their bodies to draw in their enamoured partners.

5. How does God see artificial beauty, rejecting every deceit with the same total rejection? Alexandrian Clement (circa 195 AD), 2.274

What does God perceive in artificial beauty, rejecting all that is untrue as thoroughly as He does?

6. Because those ladies transgress God's laws when they apply creams to their skin, apply rouge to their cheeks, and use antimony to make their eyes stand out. I assume they find it offensive because God is such an artist! Tertullian (circa 198 AD), 4.20

For when these ladies apply paint to their flesh, rouge to their cheeks, and kohl to their eyes, they are committing a sin against God. This, I believe, does not delight God.

7. Allow the lady to further notice this: Unless she is at home, allow her to be completely covered. Because that attire is somber and shields one from prying eyes. And she who puts her veil and modesty before her eyes will never fall. She will also not expose her face in order to tempt someone else to commit sin. Because it is becoming customary for women to pray in veil, this is what the Word desires. Alexandrian Clement (circa 195 AD), 2.290

This is something that women should be aware of, and if they are not at home, they should wear full coverage. as they are shielded from prying eyes by this somber clothing style. She who remembers her veil and humility will thus never fall. Additionally, she won't allow anyone to commit sin as a result of her face being revealed. This is why the word (the Lord) is intended for you to pray in secrecy.

8. Fill your tongue with quiet and your eyes with shyness. Put the yoke of Christ around your neck and implant the words of God into your ears. Tertulliann (circa 198 AD), 4.25

Put chastity in your eyes and stillness in your tongue. Put the yoke of Christ around your neck and tune in to the voice of the Lord.

9. Susannah was a highly sensitive person at this point. This does not imply that, unlike Jezebel, she wore colorful eye paint or \*\*\*\*\*y ornaments on her body. Instead, it indicates

that she was adorned with purity, holiness, and faith. *Hippolytus (circa 205 AD), 5.193.* 

## The third requirement

## Limits of mixing at work

Without a question, mingling is a vital component of human existence that cannot be overlooked despite hardships, joys, and labor. But the ways of the Islamic and other religions have created a set of rules and customs that govern social interactions and ensure everyone's safety.

They are as follows:

- Women's voice: He forbade women from being submissive in speech and soft speech in order to tempt the speaker, according to the Almighty's saying: چ ف ف ف ف ف ق ق ب ج ج ج ج ج
- 3. Touching a woman: God Almighty prohibited males from making physical contact with foreign women or shaking their hands in the name of business, out of respect, etc. However, this is not the case as He, peace and blessings be upon him, declared, "I do not shake hands with women."<sup>[26]</sup>
- 4. Gazing: a kind of seduction and making eye movements with a particular intention. God Almighty therefore instructed everyone to look away unless absolutely necessary. In line with the words of God Almighty: بح ج ج ج ج ج ج المالية (27) And the Almighty said: [28] ج ک ک ک ک ک ک ج
- 5. Because most people's souls are weak when it comes to wants, mixing is pure evil. As a result, beautification, seduction, and mixing are essential elements in the shift of society from production to immorality.
- 6. Among the ugliness that God has forbade are decorations and ornamentation outside the house, which denote decadence and backwardness. The ability to hide and protect oneself is a blessing bestowed upon man by God Almighty. The Almighty's phrase, which demonstrates the two kinds that are categorically prohibited in both this life and the next, is the apparel of shame. בָי ל ל ל ב

## Fourth requirement

## Methods of combating grooming

1. Intensifying the religious component of different religions and promoting morality, decorum, and hiding in public.

2. It serves as a reminder of God's majesty, boundless mercy, might, capacity, and severity for disobedient people.

3. Assess the media's involvement in disseminating low-quality pictures that trigger primal emotions.
4. Preserving morality and ethics by outlawing dancing, beauty pageants, and the display of enticing apparel.

5. Disrespecting public displays of ornamentation and nudity in the media, as well as encouraging individuals to dress modestly and chastely.

6. Lastly, imposing caps on monetary and other penalties on noncompliance.

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## CONCLUSION

- 1. Not just Islam, but all authentic religions strive for chastity and modesty.
- 2. All three major religions—Judaism, Islam, and Christianity—forbid seduction, ornamentation, and exhibition.
- 3. The purpose of the heavenly religions was to unite time and place, with decoration taking place in a private setting rather than a public one, rather than depriving the human spirit of the delights of life and adornment.
- 4. Women are treated as priceless jewels in the Christian and Islamic religions, to be handled and viewed only by those who recognize, cherish, and honor them.
- 5. Overindulgence in ornamentation and seduction at work pushes people away from productivity and creativity and toward contemplation of passion and temptation.
- 6. Religions have set restrictions for women's labor, which include chastity, decency, competence, and not being alone with them. However, society requires women's work since they share life with men and cannot be disregarded.
- 7. If at all feasible, separate the men and women in separate offices and suites so that the male may focus on his work and not be distracted by the women's accessories, and vice versa.

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