



Woman in Culture and Arts

A Qualitative Inquiry of Women's Weekly Quran Meetings in Kashmar

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ABSTRACT

Introduction

Throughout history, women's meetings and delegations have been a long-standing institution in Iran, serving as a socializing mechanism for women. The purpose of women's religious meetings is to organize regular periodical gatherings. The primary characteristics of these gatherings are the restriction of membership and the scope of their activities. They may take the form of religious circles, household prayer houses, or neighborhood prayer houses, but they are ongoing. In addition, they address charitable causes and religious education. Economic, cultural, charitable, and charitable activities are included in its auxiliary activities. Ghayor & Asgharpour (2013) Khaksarfard and Suri (2017) Soleimani and Amirpour (2017) Karami et al (2021). The primary motivation for women to participate in these religious bodies is the desire for growth and progress, collective solidarity, and social participation, as well as the allocation of time for themselves and their livelihood, which has been influenced by the external factors of the group. Religious houses have undergone transformations in their economic, social, cultural, and religious functions. I had some spare time.

The results of this study may be of great importance to religious guardians who are concerned about the deterioration of religious affairs in Iranian Islamic society. They may be able to mitigate the deficiencies and enhance the desire and enthusiasm of individuals for religious rituals and rituals.

Methodology

This investigation employs a qualitative and interpretive paradigmatic approach. Foundational data theory serves as our strategy and method in this research. In this qualitative study, in-depth and semi-structured qualitative interviews were used to collect data, with such an approach in this article with foundational data theory method, to qualitative analysis of women's weekly Quran meetings in the region. Azadegan, 24 Azadegan Alley, Kashmar city. 17 individuals participate in these weekly Quran meetings that are conducted on Tuesdays. The majority of the participants are housewives, and all are over the age of fifty. In this investigation, 15 of the 17 participants who participated in these meetings were interrogated. Interviews with two individuals were omitted due to their old age and lack of intelligence and knowledge.

Results

The results of this investigation indicate that the central category, which is the "representation of the religious identity structure of women's religious assemblies," was established as a consequence of a variety of factors. Women's genuine convictions regarding Islam and God are the factors that motivate them to participate in these events. The conditions for the presence and stability of these meetings in the construction of the identity of women's religious assemblies are provided by contextual factors, intellectual alignment, and intervening factors. More women attend religious gatherings as a result of strategies such as enhancing participation in women's religious gatherings and emphasizing human respect and ethics. The structure of religion and individual religious experiences are reevaluated as a result of these religious gatherings, which have a variety of consequences.

Conclusion

Religious gatherings have undergone changes in economic, social, cultural and religious functions under the influence of external factors of the group. The lived experience of women attending religious gatherings in three intellectual, practical, and social domains is as

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follows: a) Intellectual: achieving the reward of the hereafter and establishing an intimate relationship with God. The beneficial impact of such a presence on an individual's soul and spirit (the acquisition of serenity) is achieved through the acquisition of a greater understanding of the Qur'an, the rules of religion, and the lives of the Imams (peace be upon them). b) Practical: the identification of suitable and religious marriage options, the enhancement of family and marital relationships (including those between parents and children), and the utilization of free time. c) Social: Attending and visiting family, being aware of the life circumstances of friends and relatives and providing assistance as required, and participating in social charity events (salah al-arham). The primary motivation for women to engage in these religious organizations is the desire for personal growth and development, collective solidarity and social engagement, and the opportunity to invest leisure time. The effects of participation in religious councils and gatherings on the lifestyle of women were as follows: a decrease in aggression and anxiety, a sense of inner peace, a sense of self-satisfaction, an increase in self-confidence, a separation from self-esteem, and a reduction in family tensions. Additionally, the illness is present in both himself and his family. Gender identification with more conflict and less alignment, as well as the allocation of social identity and social dignity with more alignment and less conflict, contribute to the construction of women's religious assembly by establishing incident points at three levels: gender, public domain, and religious affairs. The results of this investigation are in agreement with those of Ghayor & Asgharpour (2013), Khaksarfard & Souri (2016), Soleimani & Amirpour (2017), and Karami et al. (2021).

According to Wach's idea, the theoretical, practical and institutional aspects of religion can be seen in this qualitative analysis of women's weekly meetings. The meetings are conducted in the same community and are attended by women of the same age and profession. Women's genuine convictions regarding Islam and God are the factors that motivate them to participate in these events. The presence and sustainability of women's religious assemblies are facilitated by contextual factors, intellectual alignment, age, occupation, and intervening factors in the construction of their identity. More women attend religious gatherings as a result of strategies such as enhancing participation in women's religious gatherings and emphasizing human respect and ethics. The structure of religion and individual religious experiences are reevaluated as a result of these religious gatherings, which have a variety of consequences. The purpose of all of these factors is to illustrate the religious identity structure of women's religious assemblies. It is anticipated that we will be able to make progress in enhancing the religious performance and fortifying the religious convictions of the younger generation.

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