

Analytical Study of Hijab in the Islamic Republic of Iran

Ali Asgari yazdi¹, Sayyed Ali Mohammad Musavi*²

DOR: 20.1001.1.26767368.2021.3.7.2.2

1- Associate Professor, Department of Theoretical Foundations of Islam, University of Tehran, Tehran, IRAN.

2- Ph.D. Student and Lecturer at the Faculty of Education and Islamic Thought, University of Tehran, Tehran, IRAN.

(Received: 15 September 2020 - Accepted: 12 November 2020)

Abstract

Covering and Hijab's problem after the Islamic Revolution's victory has always been one of the most critical challenges of the Islamic Republic, especially in youth, students, and society's elite. The present study investigates the crucial doubts and questions about the Hijab and expresses scientific and convincing solutions and answers with the analytical-descriptive method and library resources. While describing the history of the Hijab in Islam and the Islamic Revolution of Iran, the present study responds to the vital and new suspicions that have recently been raised by opponents of the Hijab and some anti-Islamic media. Doubts are as follows: the conflict between the Hijab and the freedom and progress of women, the lack of connection between the Hijab and innocence, the different perceptions of Muslims about the Islamic Hijab, the incorrect citation of the legality of the Hijab, etc.. Based on the results, the Islamic Hijab has no conflict with freedom (in its real sense) and never hinders the individual's growth, perfection, and maturity. Innocence and modesty accompanying Hijab can strengthen family privacy and lead to society's intellectual and spiritual health. All Islamic jurists agree on the necessity of the Hijab. There should be no confusion between the decisions of the rulers of Islamic countries and the people's behavior about Hijab, with the exact order of Islam that it is necessary to observe Hijab.

Keywords: The Islamic Republic, Hijab, Challenges, Solutions.

*. Corresponding author: musavi245@gmail.com

Introduction

The clothes and type of people covering are one of the actual examples of appearance maintenance is. Human beings dress according to their needs, time-place conditions, and the environment atmosphere regarding historical sources. The dress aimed to protect it from heat and cold, and then added other purposes to it. Today, clothing has become a vast and complex industry that has entered the scientific field and taught in universities as art, which takes on new dimensions over time. The critical point is the Muslim clothing (both men and women) because clothes are a symbol of a person's personality, which shows many of his moral characteristics. Some chapters of the Quran introduce Hijab as a necessity and protect humans from many physical and mental diseases. According to historical studies and the world survey's great movements, the struggle against women's Hijab and chastity has sometimes become a political tool for implementing colonial ideas. It has sometimes been the best tool for anti-religious opposition. The type of women's clothing identifies the religious community.

By studying the books about Andalusia and the memoirs of Mr. Humphrey, the colonial spy in Islamic countries, determine the necessity of institutionalizing the Hijab in religious communities and the role of governments in this regard. With the institutionalization of chastity and hijab culture, society will be safe from the storm of cultural aggression (Sayyed Muhammad Keykavousi, <https://sccr.ir/news/4909/1>).

Mr. Humphrey, an English spy, says: "we must work hard for women not to wear the Hijab so Muslim women will be eager to leave Hijab and veil. After leaving the Hijab through propaganda and [our] efforts, our agents have to encourage men to have illicit relations with women to spread corruption in Islamic societies. Non-Muslim women have to appear entirely without a hijab to Muslim women imitate them" (Humphrey, 1377: 112).

Unfortunately, the same thinking is being instilled today by some skeptics with new tricks and methods - without mentioning the Hijab's removal - to weaken the hijab principle and promote the nudity and depravity culture and trample on women's dignity.

According to the recent lecture of the Leader¹ and the Faqihs commands in response to the enemy's internal and external movements in fighting the

1. What makes me sensitive is the issue of "compulsory hijab" through properties That is, some ignorant people - God willing, unknowingly - follow the same line that the enemy has not been able to complete that line in the country at all costs; Like journalists,

"Compulsory Hijab," the need to address this critical issue and answer the doubts of students and the young generation seeking the truth is felt more than ever.

1. Define Research Concepts and Terms

1.1. Hijab

Hijab means a barrier, which separates two things and covers (Sitr) (Zubaidi, 1994; Ibn Manzur, 1375: the Following of the Word Hijab). Today, the word hijab in the vernacular and jurisprudential texts means the religious cover of women.

The word hijab has been used seven times in the Holy Qur'an with a barrier meaning. In the Quran 33:53, the verse of Hijab, men are instructed to speak to the Prophet's wives behind the curtain (مِنْ وَرَاءِ حِجَابٍ) (Tabatabaei, 1375: 16, 337).

1.2. Doubt

Doubt (on the weight of Shebh and Shabah) means like and similar. The word implies similarity and secrecy (Moein, 1392: the following of the word doubt). Other meanings of doubt include error, the possibility of fault, suspicion, something in which right and wrong are unknown.

But in the term, doubt means any fault, question, or ambiguity that in the perceptions, analyzes, decisions, and behaviors relating to the bliss of the individual or society causes error and mistake in recognizing right from wrong. Undoubtedly, doubt is similar to the truth and makes it difficult to distinguish right from wrong and make people doubt.

2. Hijab History

2.1. In Islam

In Islam, Islamic Hijab refers to the various cover of Muslim women. It is a concept derived from the Holy Quran and Islamic jurisprudence and structured in Islamic culture, which refers to the legal cover contrast

intellectuals, mullahs and mullahs [They say] "The Imam, who said that women should wear hijab, did not say all women!" Talk nonsense! We were there then and we know. The Imam stood like a mountain in the face of a clear denial created by the Pahlavi and Pahlavi followers in the country, saying that there should be a hijab. Now sir [says] that "Sir!" This sin is no greater than backbite; 'Why do you not pursue anyone in the backbite of someone, in the face of [not wearing] a headscarf or without veil, for example?' See what [error]? No diagnosis; what man suffers from is not discernment. We did not say that if someone removes his headscarf in front of a stranger in his house, we will pursue him; [no] we do not follow him, he is in his own house, he does personal work. What is done in public, on the street, is a public work, a social work, a public education. This [task] creates a task for a government that has come to power in the name of Islam. There is no forbidden work, small or large; what is forbidden by Sharia should not be done openly in the country (Statements in the Meeting of the Ahl Al-Bayt Praisers, 96/12/17).

stranger, especially women. Hijab is sometimes taken from Sharia's rules and sometimes related to social contracts and the individual (Pakatchi, entry of Hijab).

In the Qur'an, the famous verses of a hijab are verse 31 of Surah Noor and verses 53 and 59 of Surah Al-Ahzab. These verses contain valuable points and contents about the Hijab, including the limits of hijab contrast strangers, the hijab necessity's philosophy, the exceptions of the hijab limits, the identification of mahram and strangers, and so on. According to the order of revelation and appearance of the verses, first, in verse 53 of Surah Al-Ahzab, God instructs the believing men to deal with the wives of the Prophet (PBUH) (behind the Hijab). Then, in verse 59, he asks the believing women to cover themselves with (Jilbab) to be safe from strangers' harassment. Finally, in verse 31 of Surah Al-Noor, he draws its limits well by mentioning the details of the Hijab.

In Dhi Al-Qaeda in the fifth year of AH (The year of marriage of the Prophet (PBUH) with Zainab bint Jahsh) revealed verse 31 of Surah Al-Noor is the first verse of Hijab. It orders the believers to explain their needs to wives of the Prophet (PBUH) behind the curtain (behind the Hijab) to save their hearts from temptation. Allama considers the request of property from the Prophet wives as an allusion to talking to them (Tabatabaei, 1374: 16, 506).

The practicality of this order is to protect men from temptation. Zamakhshari, like Allameh, considers the references of pronoun (هُنَّ) in the phrase (سَأَلْتُمُوهُنَّ) are the wives of the Prophet (PBUH) (Ibid. And Zamakhshari, 1407: 3, 555).

A famous fatwa among jurists and the view of most of them is that women should cover their whole body except face and two hands from strangers (Najafi, 1362: 77, 29).

Allameh says that all scholars except Abu Bakr Ibn Abd al-Rahman agree on the face and Shiite scholars except the hands (Helli, 1414 AH: 2, 448). According to Fakhr al-Muhaqiqin, the exception of the face and hands is all Muslim scholar's consensus.

2.2. In the Islamic Republic of Iran

After the revolution's victory, most government offices and clerical work were in the middle modern class's hands created by the Shah's government modernist system. Hence, the main problem in the early days after the revolution was thousands of secular and unveiled female employees in government offices. On the other hand, the revolutionary classes that had risen to protect spiritual values did not tolerate this situation (Ramazani, 1387: 1-8).

Maryam Muhammadi writes in an article entitled (Hijab yesterday, Hijab today): After the Islamic Revolution's victory, revived adherence to Islamic values and observance of Hijab and chastity, so that many women in the country tended to the chador. Less than a month after the victory of the revolution and the presence of unveiled women in various departments and organizations intensifies the revolutionaries' dissatisfaction with the current situation (Mohammadi, 1393: 40).

Imam Khomeini said in a speech on Isfand 6, 1357: in the Islamic Ministry should not sin. In Islamic ministries, women should not be naked; women work, but with Hijab. There is no problem with their work, but with a religious hijab (Khomeini, 1362: 5, 150).

Following the Imam's speech and its symmetry with International Women's Day commemoration, some women's protest movements accompanied this day's ceremony. From Isfand 16, secular women gathered in various halls with multiple rituals performance and expressed their opposition to the Hijab. Also, extended discussions about Hijab to departments and ministries, and in some units, the work was interrupted for several hours. On the morning of Isfand 17, Radio Iran, in an interview with Hojjat al-Islam Ishraqi, Imam Khomeini's son-in-law, asked him for his opinion on Hijab. He answered: "Hijab must be observed and must implement Islamic laws face-to-face and must consider this issue in all institutions, departments, schools, and universities. Hijab is not just a chador, but covering women's hair and limbs and wearing dignified clothes in any form. The chador is a standard and perfect thing, but depending on the type of women's work, sometimes covering the body and hair in other ways can also be a hijab. According to the Imam, the Islamic Hijab should perform by women with enthusiasm; but people should not repel indecent with another indecent" (Ibid).

Imam on religious minorities' situation, emphasizing respect for them, said: "It is better if the women of religious minorities also observe the Islamic hijab" (Ibid).

Ishraqi's words did not calm women protesters but escalated protests against the Hijab. For example, female employees of the sales department of Iran Airlines, the Villa branch, announced: A woman's Hijab must be inner decency and purity. On their part, they sent a representative to Ayatollah Taleghani's house. Various groups of women marched to oppose the Hijab. The protests also spread to girls' schools such as Marjan, Hashtroudi, Kharazmi, and Azar. Female employees of hospitals such as "Beh Avar" and "Hezar Takhte Khabi" as well as women working in the

telecommunications of 118 and 124 wards and employees of the Ministry of Foreign Affairs participated in this march (Ardalan, 1380: 164).

Twenty days after the end of the women's protests contrast the Hijab, on the 10th and 11th of Farvardin 1358, the people voted for the "Islamic Republic" in a referendum. With the majority vote of the people to the Islamic Republic, being without the Hijab became more intolerable. From the second half of Farvardin of the same year, plans such as cleaning in the press, a new strategy for selecting students, separating the sea for the men and women, and banning demonstrations and gatherings at the University of Tehran were introduced (Ardalan, 1380: 169).

As a result, the hijab observance gradually became widespread in society, so people refused to accept women without the Hijab even in shops and grocery stores. Many shops had signed similarly to "we apologize for not responding to women without hijab" or slogans encouraging women to observe Hijab (Author's observations). Also, one year after the Cultural Revolution, universities set out to "a change in the foundation of the educational system and a broad and profound revolution based on the originality and values and truths of the Islamic Revolution" (Kayhan, 31 Farvardin 1359, part of the announcement of the Cultural Revolution Council) were closed. The need to observe the Hijab for women employees in offices and schools and public places became legal (Kayhan newspaper, 11 and 12 Tir 1359).

The people welcomed this situation widely, and secular women became like other women in the face of the Hijab's generalization, and some of them fled abroad (Ramezani, 1387: 1-8).

3. The Situation of Hijab During the Imposed War

Imam Khomeini, on July 4, 1980, in response to an inquiry about the assault of some ignorant and possibly counter-revolutionary individuals, sent a message to unveiled women to the Muslim nation of Iran not to attack unveiled women: "The assault on women in the streets, alleys, and bazaars may be from deviants and opponents of the revolution; so, no one has the right to attack, and such interference forbid for Muslims, and the police and committees must prevent such movements" (Khomeini, 1362: 12, 502).

Following this message, from Tir 14, 1359, unveiled women were banned from entering government offices and organizations, and women were required to wear long-sleeved clothing and scarf. Since Ramadan 1360, regulatory and judicial institutions have tried to crash with the manifestations of denial, especially the lack of Hijab, based on the new

laws. Under the new rules, public places should install signs that read, "Do not Accept Unveiled People."

In the following years, due to the people's and official's sensitivity, the country's conditions and atmosphere will change significantly in favor of the Hijab. Still, since 1362, the problem of lousy Hijab has replaced the lack of Hijab. Once again, public opinion on Hijab provokes and clashes between people and people with lousy Hijab (Mohammadi, 1393: 41).

According to one group, Iranian abroad feminist groups made great efforts to bring their cultural and behavioral views. On the other hand, some secular women, who had become discouraged and impatient in the hope of a government change in Iran, soon linked these feminist groups. But the revolutionary and religious atmosphere of the country and the holy war and defense do not allow them to develop such issues. During the war years, religious and extreme enthusiasm and a sense of need for unity contrast of the enemy, even before the legislators decided, made Iranian women eager and united by choosing Islamic dress. Their goal was not only to fulfill a divine duty but to defend Islamic values and support their children and husbands who owed their blood on the fronts (Ramezani, 1387: 10).

During the war, social solidarity was so strong that it thwarted all secularist efforts, at home and abroad. It thwarted foreign publications' attempts to make the Iranian Muslim woman's face look ugly (Mohammadi, 1393: 42).

4. Hijab after the End of the Imposed War until Today

After this period, the issue of lousy Hijab, which has raised to some extent, occasionally catches public opinion and officials' attention to the influence and growth of feminist ideas in Iranian society become stronger. With the efficiency of the constructive Government, the socio-cultural policies of the community take a different path. On the other hand, since the beginning of the 1370s, Western governments have provided the ground for the lousy Hijab in society through careful and intricate planning for Iran's cultural invasion. Accordingly, in 1371, it raised the issue of Manto or tent in various circles. In the last years of the constructive Government, the lousy hijab slope in society becomes steeper, and girls move towards fashion. It continues with the development of a lousy hijab with forming the reform government, the design of the freedom slogan, and its misinterpretations (secular interpretations); in such a way, many objections, without effect, are formed. In 1382, the Supreme Council of the Cultural Revolution, to heal the open wound of a lousy hijab, approved a plan entitled

"Development of Hijab and Chastity." This project seeks to revive Islamic dress in all governmental and non-governmental centers (Ibid, 42-44).

5. The Most Important New Questions and Doubts about Hijab in the Islamic Republic of Iran

The debate over women, gender, and the relationship between Islamic teachings and women's rights, including covering style, at the turn of the century, was considered for some reasons. Reasons such as the active presence of Western interventions in Islamic countries in the thirteenth to nineteenth centuries and the influence of modern culture and the subsequent spread of issues related to women's social and legal life in the Islamic world, as a result of what happened in the new Western world. A clear example came during British rule in Egypt. Their use of feminist literature and the Hijab's introduction as a symbol of Egyptian women's oppression and subjugation made Muslim women's clothing a central theme of nationalist-feminist discourse.

Opponents of Hijab in Muslim societies claim that this type of women's covering in Islamic societies is taken from other civilizations, such as Eastern Rome and Iran, and is not from Islamic rules (Motahari, 1396: 205).

According to the feminist movements, the Hijab reflects a woman's gender rather than covering her body. In their view, Islam considers the female gender to be a potential threat to society's moral security and obliges women to observe the Hijab prevent sedition in the community, which is the realm of men.

According to them, the Hijab is a symbol of gender segregation and discrimination between the sexes. Its legislation manifests the continuity of the ignorance mentality towards women and Islam's retreat from social equality principles. Simultaneously, man has long had to impose specific social laws to maintain the social system and continue human life. However, these restraining and imposing rules in themselves impose restrictions on individuals. Indeed, the laws enacted by reformers and committed to moral principles have been in human beings' collective interest. Therefore, violation and non-compliance with these laws in many cases not caused harm to the offender but endangered others' mental and biological health in some cases. We follow our discussion about important religious and social laws as Hijab and chastity with this view and introduction. In this section, we analyze the crucial doubts and answers regarding this divine law.

5.1. Conflict of Legal Hijab with Human Rights and Freedom of Persons Choice

One of the immediate and most serious suspicions is the conflict between the compulsory Hijab and the provisions of the Convention on Human Rights and human beings' freedom to choose their lifestyle.

Concise answer: 'which free and civilized country teaches people to make drugs or explosives on TV with the slogan of freedom?' Because when the harm of work outweighed its benefits and the interests of society were prohibited and opposed to it, legislators of community bound freedom to principles such as moral principles to no one could endanger the physical and mental health under the pretext of freedom.

Detailed answer: first, Hijab does not mean capturing a woman at home and forbidding her to leave. Although it is recommended to leave the house less often, our jurisprudence and religion have never prohibited women's presence in society. A woman can engage in cultural, economic, social, and political work outside the home, observing the Hijab and Islamic customs. Therefore, in this regard, women's freedom is protected. Like men, women have the opportunity to achieve growth and perfection, just like education and science.

Then, to determine whether the Hijab is an obstacle to freedom or a means of liberation, it must recognize liberty's meaning and truth.

Freedom, in one sense, divided into two types:

A) Real, Positive, and Desirable Freedom

This kind of liberty removes unnecessary and extra restrictions from human hands, feet, tongue, eyes, ears, and intellect. Man does not depend on what he should not be attached to and should remove what is disturbing the growth of custom, reason, and revelation. Therefore, the bravest people are victorious over their souls (Sheikh Saduq, 1363: 4, 394).

The most hostile enemies of human beings are their souls and inner desires (Majlisi: 36, 67). True freedom must be following reason, nature, revelation, virtue, and humanity; accordingly, the Hijab as opposed to space and a great help in finding positive freedom. It is an outstanding achievement when a woman understands and commits, restrains the heart with full cover, and suppresses the temptation to adorn and manifest and charm. Freedom from others' shackles and not being captive to others' lusts is another significant victory, and this is lively and desirable freedom.

B) Negative Freedom or Anti-Freedom

Will and choice are what the heart wants or what others want from a woman; others who think of their lust, not the humanity of women. Of course, Islamic dress suppresses the desires and passions of the individual and deprives the freedom animal. There is no doubt that the desirable

covering of religion is the greatest obstacle for secularists. That is why we see that the masters of colonialism and the leaders of infidelity and depravity are making great efforts to eliminate this value. The freedom conception is a liberty violation and deprivation of the rights of those who want to have a pure body and soul. Contaminating toxins with colorful, tasty, and smelly food is not life-giving but deadly. So the Hijab provides freedom ground, not a nuisance, and deprives freedom.

Third, any society, wisdom, or religion does not accept the covering necessity for men and women is a customary, intellectual, and religious principle; undoubtedly, complete nudity. However, freedom meaning is limited, and there is some difference in taste and opinion about the coverage limitation, especially for women. Because no one's idea and desire are preferable to others and even himself, the best rational and paternalistic way is to choose God's path and limits, the Creator of man and the universe, for salvation and happiness humanity. Finally, if a person suffers from certain limitations to maintain a value or achieve perfection, this is neither bad nor a new offer. There is no doubt that a person who seeks science sacrifices part of his recreation and pleasures, which should be the case, but neither custom nor reason nor religion condemns this restriction.

5.2. The Necessity of Women's Freedom in the Amount of Covering and at the Same Time, Ensuring Their Security by the Government

The benefits of Hijab, including women's security and comfort, non-encroachment on women in the workplace and school, etc. Opponents of Hijab believe that these reasons for restricting women and depriving them of their liberty are not correct, citing the benefits of cover. Instead, we must release women so they can appear in public as they wish, and at the same time, the Government must ensure the full security of women at all times to no one disturbs them. They can be present in the community freely, and with the cover they want.

Such a request is practically impossible because no country has enough military and security forces to provide women's security 24 hours a day in all city streets, alleys, back alleys, workplaces, university environments, etc. That is why even countries with low crime rates have not been able to prevent the phenomenon of rape, aggression, sexual harassment, etc. in their country. Should note that sometimes these sexual crimes were committed by the police officers themselves, who were supposed to provide security.

Because they, too, are human and have the power of lust, and may be exposed to women due to provocation. Common sense dictates that

prevention is better than cure. A person can enter society by wearing suitable and appropriate coverage for a woman and engaging in her daily activities without attracting others' opinions or endangering her safety tranquility.

5.3. The Need to Fight Against False Laws and Non-Compliance with Them

Another suspicion has recently raised by the anti-compulsory hijab movement (White Wednesdays)² led by Masih Alinejad³. They say that we accept that observing the Islamic Hijab is a law in the Islamic Republic, but 'why must the law be obeyed?' For example, slavery in different societies or racial discrimination between blacks and whites has been legal in the US for many years. If everyone accepted these unjust laws, we would not be witnessing eliminating these unfair laws today. We must confront and change the inhuman laws that are incompatible with the intellect of modern civilized man. The law of Hijab in Iran, which deprives human beings of their freedom, is one example of these oppressive laws.

In response, I should say that the analogy between slavery or racial discrimination with the Hijab is incorrect. The majority of society's people and the wise men of each group required the violation of human dignity and the right to freedom of individuals rejected and condemned those laws. Proper Hijab and covering have many benefits for society and the individual so that every wise and fair person acknowledges these results. Even if you are right and the religious Hijab is cruel, fighting it is not lawlessness and creating chaos in society. Every country has envisaged peaceful and correct ways to change the law, through which individuals can pursue legal change. If someone has a problem with the law forbidding the sale and purchase of weapons, drug trafficking, human organ trafficking, drug use, orgy, etc., and considers it cruel and wrong, 'can he do these things in society and invite others to do it?' and then say in court, I think these things were okay and right.

5.4. Differences about the Limits of the Islamic Hijab in Muslim Societies

2. White Wednesdays is a Social campaign aimed at combating the compulsory hijab in the Islamic Republic, which was founded in 2017 by Masih Alinejad, the founder of the Sneaky Liberation Movement. It was an online movement with a similar goal, to bring protests against the hijab to the context of society and the streets. <https://fa.wikipedia.org>.

3. Masoumeh Alinejad Qomi, born on September 11, 1976 in Babylon (known as Masih Alinejad). She is an Iranian journalist, writer, television presenter, women's rights activist, and feminist. She is the founder and designer of the Sneaky Freedom and White Wednesday movements aimed at freeing the hijab and removing the obligatory hijab in Iran. She started journalism with the newspaper Hamestagi in 2001 and later collaborated with ILNA. She has also been published in Shargh, Bahar, Hamihan and Etemad Melli newspapers. Alinejad was a parliamentary correspondent in the sixth and seventh Islamic Consultative Assembly. <https://fa.wikipedia.org>.

There is a definite difference in the status of clothing in different Islamic societies. Some Islamic countries, such as Iran, consider covering the whole body (except the face and hands) for women. Still, Turkey and some Arab countries do not believe it necessary for women to protect their heads and even their arms or under their chins. Thus, this difference in the limits of the Hijab shows that there is no consensus among Muslims themselves about Hijab.

There is a confusion between the views of Islam and Islamic governments on Hijab and covering. Although Islamic governments, for various reasons, have considered a particular limitation of Hijab in their country, a group of Islamic scholars, both Shia and Sunni, agree on the issue of Hijab⁴ (covering the whole body except the face and hands). Even some Shia and Sunni commentators have considered it obligatory to cover the face (Mughniyeh, 1421: 86).

Therefore, there should be no confusion between governments and states' decisions or the people's behavior with Islam's view.

5.5. Hijab Causes More Curiosity and Arousal

Observance of Hijab makes a man more curious, and arousal as humankind is greedy for what is forbidden.

The phrase "humankind is greedy for what is forbidden" is a famous saying used by religious thinkers in their books. Although this phrase is correct in its place, but should not use as a pretext to remove the boundaries of forbidden religious and social activities. For example, it is not permissible to infringe on others' property to quell the people's greed for money and wealth because removing the limits does not solve the problem.

Detailed Answer:

1. Because of this greedy human being, everyone tries to maintain her property, honor, and privacy to be safe from the bite of greedy human beings. For example, due to the property's greed, people protect their money in safes banks and close their doors. Even honor is much more important than wealth. Therefore, we must be more careful about protecting it to avoid the intrigue of greedy people.

4. For further reading, see: Mohammad Ibn Hassan Tusi, *Al-Mabsut Fi Fiqh Al-Imamiya*, vol. 4, p. 160, published by Mohammad Baqir Behboodi, Tehran, 1388. Yusuf Ibn Ahmad Bahrani, *Al-Hadaiq Al-Nadherah Fi Ahkam Al-Etra Al-Tahira*, vol. 23, p. 5556, Qom 1363-1367. Ahmad ibn Muhammad Mahdi Naraq, *Documentary of Shiism in the rules of Sharia*, vol. 16, p. 46, Qom 1419. Ibn Hazm, *Al-Mohalla*, vol. 3, p. 210. Muhammad ibn Ahmad Shams al-A'imah Sarakhsi, *Al-Mabsut*, vol. 10, pp. 152-154, Beirut 1406/1986. Ibn Qadameh, *Al-Mughni*, vol. 1, p. 431. Ahmad Dardir Abu al-Barakat, *Al-Sharh al-Kabir*, vol. 1, p. 214, Beirut: Dar-ehiya al-Kotob al-Arabiya, (n.d) Abdul Rahman Jaziri, *Fiqh on the four religions*, vol. 1, p. 172.

Javadi Amoli says: "Islam's attitude towards women and the regulation of their rights, and that their dignity has the aspect of God's righteousness, not the liberty of the people, and sanctity of her pride is not permissible for anyone, and everyone is obliged to protect the status of women, is evident in religious rulings. For example, if someone violates her position and insults her honor, the Hadd must impose, and nothing causes the Hadd to fall, neither the consent of the husband nor the consent of the wife herself. Because her honor has the aspect of God's right, and it is not like property that steals and the plaintiff consents, the Hadd will break. Western or Eastern materialistic civilization considers women's honor as a commodity, so with the wife or husband's consent, the accused is acquitted, and the case is declared closed; like the old ignorance that with the advent of Islam, the law of the new and the old ignorance disappeared" (Javadi Amoli, 1386: 30).

1. Although typical, immature people are usually greedy, they will try to protect their privacy and others if they grow culturally and spiritually. They will realize that they should not do anything that is forbidden. For example, stores put up a sign saying, "Do Not Touch the Goods" or "Do not Allow Miscellaneous People to Enter This Place." People with personality respect and do not protest why you forbade us, which is a sign of their personality;

2. Man has a physical characteristic and a mental characteristic that his desire is satisfied physically by providing a limited amount. For example, his stomach has a limited capacity. But mentally, he is very diverse and infinitely demanding, so if there is no limit for him, there will be many anomalies. As a result, this phrase (whether it is a narration or not) is a news sentence that expresses immature human beings' reality, not an essay sentence that all human beings should be like this;

3. The phrase "Humankind is Greedy for What Is forbidden" is correct but needs to be explained. Man is greedy for something forbidden and aroused by it; that is the desire to awaken something in a person and then ban him. But if something is not offered at all or offered less, greed and craving will be less toward it (Motahari, 1379: 19, 461). Therefore, removing social constraints does not solve the problem but adds to it. In the sexual instinct and some other instincts, restraints kill true love, but it defiles and burdens nature. In this case, the more supply, the greater the desire for diversity. Tiredness comes from a certain kind of immorality, but not in the sense that the desire for purity replaces it, but in the mind that the fire and thirst quench the tongue and demand another kind of prostitution, and these demands will never be exhausted. (Ibid, 456);

4. Compulsory Hijab will not make men and strangers greedy. A person secretly looks inside a house when its door is open, and something inside that catches her attention; in this case, he stimulates to see, but if the door is closed, there will be no stimulus to see. If a woman observes the Islamic Hijab and does not arouse the lustful lust, she will not attract the man's attention;

5. We do not want to lose the tension between men and women, which is the beauty of life, which is very wrong. The tension between men and women, which is one of the beauties of life, should not be eliminated, but this tension should be adjusted, controlled, and regulated, not abandoned; maintaining traction and attractiveness with privacy is crucial for Hijab.

6. Hijab Hinders Women's Progress

One of the hijab problems is that it hinders the scientific and practical progress of women and causes the stagnation of society, and generates half of the community's strength to lose.

Firstly, the full Hijab of women does not hinder their social, economic, and political activities. Throughout history, women's presence in all these areas and Muslim women activists' recent experience, especially the Islamic Revolution's history, is the best evidence.

Then, we believe that what hinders the scientific, practical, and moral progress of men and women is the lack of a Hijab. A woman who enters the social arena without Hijab spends part of her time, energy, and financial income on makeup, clothes, and other expenses. She also attracts the amount of men's time and energy, which prevents her from being more productive. Third, keeping a woman at home and housekeeping is not a waste of time and effort, but the holiest places and jobs and the most productive jobs are the mother's job, housekeeping, and marriage. 'Is there no scientific logic and reasoning that wives and mothers' work is not working at home and is not worth spending life and time on?' 'Is it a job to build doors, windows, tables, chairs, and machines, but to develop and nurture human beings is a waste of time and energy?'

Fourth, According to various expediencies and appropriateness of working with individuals' physical and mental structure and other matters, God Almighty has placed the task of earning money and a living to men, not women. Accordingly, he has put the charge of managing his wife on him. So, economic activity in the specific and common sense of the word has not been asked of women. Not working outside the home is considered a waste of energy. In compliance with all religious norms, the social and economic work of committed and responsible women contributes to

society's economic growth, and no one hinders this activity. It does not mean that men and women oblige to work outside and participate in the economy, which leads to the disintegration of the family unit and the growth of human qualities. If a woman is not present in the office and factory, we consider the community has lost its force.

7. Lack of Connection Between Chastity and Hijab

There is no connection between Hijab and chastity; Chastity is necessary, but Hijab is not required. It is justified by citing the Hijab and covering rural women and women in the north of the country's paddy fields, who do not have a full hijab but are chaste. Therefore, what is valuable for a woman is purity, not necessarily the observance of the Hijab. It should cover the eyes and the heart, but rotten chador is not a Muslim foundation from virtue (Parvin Etesami, 154).

The poet violates the chador as a symbol of Hijab and innocence and believes that virtue has no relationship with the Hijab and covers women (chador).

Hijab in dictionaries means covering, veil, and barrier. The guard is called an obstacle because it prevents strangers and others from entering a specific area and environment. Therefore, the Hijab and covering of a woman are also barriers against strangers who intend to infiltrate and occupy others' honor. The same concept of prohibition and refusal exists at the root of the abrogation of chastity. Chastity: Stopping what is neither permissible nor beautiful (Ibn Manzur, Lisan Al-Arab, the word Chasity); Chastity: The occurrence of a state of the soul in which it refuses to overcome the desire (Ragheb Isfahani, Dictionary of the Words of the Qur'an, the word chastity).

Therefore, the two words, "Hijab" and "Chastity," basically have an ordinary meaning of prohibition and refusal. The difference between the banning of Hijab and virtue is the difference between the appearance and the interior. The ban and restraint in Hijab are related to the build. The prohibition and condition in purity are related to the inside.

Chastity is an inner state, instead of considering the effect of appearance on the inside and the impact of the scoop on the impression is one of the general characteristics of human beings (Bagheri, 2016: 1, 66); therefore, there is an interaction between the Hijab and the outer covering and chastity and the inner restraint of man. Hijab and better appearance have a more significant effect on strengthening and cultivating chastity's internal and inner spirit. More inner and esoteric virtue causes more and better Hijab and covering in the face of strangers. The Qur'an mentions this effect

with extraordinary delicacy. First, God allows older women to remove their outer garments, such as the chador, in front of strangers without the intention of showing off. Finally, He says: If they are chaste, they do not even take off their clothes such as chadors, it is better (Al-Noor: 60). A relationship between the exterior covering and the inward purity like the sign and the sign owner; In other words, the amount of outward Hijab is a sign of a particular stage of inner purity of the owner of the Hijab. Of course, this does not mean that every woman who has Hijab and appearance covering necessarily has all the degrees of virtue and purity. So, the answer to people's suspicions that use the excuses of some women with Hijab shows the Hijab ineffective. These women's problems are the inner Hijab's weakness and the lack of faith, and a strong belief in the positive effects of the Hijab and the outer covering. Islamic Hijab has wide dimensions. One of the most critical and necessary dimensions is the inner, esoteric, and mental Hijab that gives a person a firm inner belief and faith in the face of sin and corruption. This mental and ideological Hijab is based on the other hijabs, including the Hijab and the outer covering because human thoughts and ideas shape her behaviors. Just as Hijab and covering does not necessarily mean having all chastity levels, chastity is inconceivable without observing covering. A woman or a man who appears naked or half-naked in public cannot be considered chaste. Because the outer covering is one of the signs and symptoms of chastity, and there is an interactive relationship between the amount of innocence and the Hijab (Tayebi, 1378: 39).

Some have considered the relationship between celibacy and Hijab as a kind of relationship between root and fruit. It means that Hijab is the fruit of innocence, and virtue is the root of the Hijab. Some people may wear the Hijab, but they have not developed inner innocence and purity; this Hijab is only a shell and an appearance. On the other hand, people claim to be chaste and entertain themselves with expressions such as "I Have a Pure Heart, God Deals with Hearts." Such people must accept that a pure inside cultivates a pure outside, and a pure heart will never produce the impure fruit of the unveiled (Ibid, 40).

Conclusion

The issue of Hijab and covering and related questions and doubts, especially in the Islamic Republic of Iran, is an efficient and challenging issue that by analyzing this critical issue in this article, obtained the following results:

1. The Islamic Hijab is proven through the verses of the Qur'an and hadiths and also rational reasons. Hijab is a matter of consensus and coincidence among all Islamic jurists, and the majority of scholars agree on its limitations (all bodies except face and hands);
2. After the Islamic Revolution's victory in Iran, despite the opposition and protest of some women with the Islamic Hijab, most people accepted the Islamic Hijab. With the valuable instructions of Imam Khomeini, the Hijab gradually found its place in Iran and took legal form. Then, due to the enemy's cultural invasion and various other factors, bad Hijab replaced non-hijab;
3. One of the most critical factors of opposition to Hijab and also bad Hijab in the Islamic Republic of Iran is the raising of various suspicions by the opponents of hijab and dissident currents. This article examined the significant doubts raised, such as the conflict between Hijab and women's freedom and progress, the lack of connection between Hijab and chastity, different perceptions of Muslims about Islamic Hijab, the incorrect citation of the legality of Hijab, etc. convincing and worthy answer give to each of them by providing a correct and complete explanation;
4. Based on the results, the Islamic Hijab does not conflict with true freedom and women's real progress and promotion. By observing the Islamic Hijab (along with chastity and modesty, which is directly related to the Hijab), women can be present in society and have scientific, material, and spiritual progress and protect society's privacy the family from any filth, corruption, and corruption.

References

Holy Quran

Al-Zubaidi, M. (1994). *The Crown of the Bride in the Jewel of the Dictionary*. Beirut: Dar al-Fikr.

Ardalan, P. (1380). "Hijab, According to History." *Listed in the Collection of Articles of the Second Sex*. Tehran: Toseae.

Bagheri, Kh. (1395). *A Look at Islamic Education Again*. Tehran: School Publishing.

Etesami, P. (1377). *Poem Collection*. Tehran: Qatreh Publishing.

- Helli, H. (1414). *Note to the Jurists*. Qom: Al-Bayt Institute. Humphrey. (1377). *Memoirs of Mr. Humphrey*. (E, Qarni. Trans). Tehran: Golestan Kosar Publishing.
- Ibn Manzur, M. (1375). *Arabic Language*. Beirut: Dar al-Fikr.
- Khomeini, R. (1362). *Sahifa Noor*. Tehran: Institute for Organizing and Publishing Imam's Works.
- Javadi Amoli, A. (1386). *Woman in the Mirror of Glory and Beauty*. Qom: Isra Publishing.
- Majlisi, M. (n.d). *Bihar Al-Anvar*. Beirut: Dar Ehya Al-Arab Heritage.
- Mohammadi, M. (1393). "Hijab Yesterday, Hijab Today." *Women's Message Magazine*. Vol. 23, no. 275, pp. 22-24.
- Moein, M. (1392). *Moein Persian Culture*. Tehran: Amirkabir Publications.
- Motahari, M. (1379). *Work Collection*. Tehran: Sadra Publishing.
- (1396). *Hijab Issue*. Tehran: Sadra Publishing.
- Mughniyeh, M. (1421). *Jurisprudence on the Five Religions*. Beirut: Dar Al-Jawad Publishing.
- Najafi, M. (1362). *The Jewel of the Word in the Explanation of the Laws of Islam*. Beirut: Dar Al-Ehya Al-Torath Al-Arabi.
- Ramazani, R. (1387). "Hijab in Iran from the Islamic Revolution to the End of the Imposed War." *Shiite Women Quarterly*. Vol. 5, no. 18, pp. 57-67.
- Saduq, M. (1363). *Man La Yahzarohu Al-Faqih*. Qom: Islamic Publishing Institute.
- Tabatabaei, M. (1374). *Almizan Fi Tafsir Al-Qur'an*. (M, Mousavi Hamedani. Trans). Qom: Islamic Publications Office.

_____ (1375). *Almizan Fi Tafsir Al-Qur'an*. Qom: Islamic Publications Office.

Tayebi, N. (1378). "Hijab and Chastity Review Again." *Women's Message Magazine*. Vol. 5, no. 96, pp. 23-35.

Zamakhshari, M. (1407). *Discovering the Truths of the Mysteries of Revelation and the Eyes of the Minds in the Aspects of Interpretation*. Beirut: Dar Al-kotob Al-Arabi.