The philosophy of Hijaab (veil) and the methods of making the youngsters interested in it

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Abstract

Every human being with any intellectual system performs arbitrary and voluntary activities to get to the goals which are deemed by him or her as favorable and desirable; in other words, the entire array of the human voluntary actions are a function of the beauty and the indecency recognized by the individual. Having Hijaab or not having Hijaab follows the same principle. Some of the individuals consider Hijaab as being connected to decency and they bound themselves to observe it and they also regard unveiling as being an indecent act and they try to stay away from it; quite contrarily, there are those who like unveil and try to stay unveiled and they oppositely consider observing Hijaab or veil as something indecent and try to keep their hands clean of it. It is necessary to notice that the cover and the dressing have always been accompanied with the human beings, and the women had to observe Hijaab more than men, in all of the civilizations.

Keywords: Hijaab, methods, veil.

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Introduction:

Every human being with any intellectual system performs arbitrary and voluntary activities to get to the goals which are deemed by him or her as favorable and desirable; in other words, the entire array of the human voluntary actions are a function of the beauty and the indecency recognized by the individual. Having Hijab or not having Hijab follows the same principle. Some of the individuals consider Hijab as being connected to decency and they bound themselves to observe it and they also regard unveiling as being an indecent act and they try to stay away from it; quite contrarily, there are those who like unveil and try to stay unveiled and they oppositely consider observing Hijab or veil as something indecent and try to keep their hands clean of it. It is necessary to notice that the cover and the dressing have always been accompanied with the human beings, and the women had to observe Hijab more than men, in all of the civilizations.

In Phoenicians’ civilization, an ethnicity which lived four thousand years before Christ, women were veiled and observed Hijab and they used red fabrics in their covers and clothing. The Aryan women also had veils, especially, the women from higher social classes to whom observing Hijab was of a great value. It was customary among the Greeks for the women to cover even their faces with a piece of very elegant semi-transparent face guise and the women had to take a seat inside the Harems and even teaching and training was performed by the mothers or the nursemaids. Assyrians and Chaldeans also had veils, one of the writers states that “the Assyrian and Babylonian women only those who were virtuous and those who had husbands were veiled”. Also, the Spartan women observed Hijab. Spartan girls used to observe Hijab after getting married. The paintings and the images remaining of the Spartans imply that the Spartan women used to cover their heads and kept their faces unveiled and when they were to enter the alleys and the bazaars they had covers. Also, the Romans, Carthage people, Chinese, Indians, ancient Iranians, Parthian Iranians and Sassanid Iranians were all veiled. In Torah and sacred books there are also recommendations to observe Hijab and that unveil and not observing Hijab is to be followed with chastisement and punishment. This was while the corruption, nakedness and lack of Hijab started in the new West and it contagiously and gradually was transmitted to the other societies. Torah, the sacred book of the Jews, in many of the stances explicitly or implicitly has emphasized on covering and clothing and the relevant issues. In some of the verses, a reference has been made to the term Chador or Burgha, which is taken to mean the cover for the face. The use of such expressions is indicative of the Jewish women veil in those periods.

Weil Dorandt in describing the veiled Jewish women from the medieval era states that “their sexual life in spite of polygamy being practiced was considerably clean of faults. Their wives were diffident ladies, industrious spouses, productive mothers and truthful and since they got married early, prostitution was kept in its least and minimum level”.

The origin of clothing emergence:

Some have recognized that the clothing and dressing have been emerged as a result of three factors: protection against cold and heat and snow and rain, staying virtuous as a result of

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3 http://bikarane8.parsiblog.com
preserving one’s own honor and prudence and finally looking beautiful and spruce and dignified and some think beyond these three factors. Some have realized clothing as the first home to everyone that is more specific than the accommodation and the house one resides in and following this idea they assert that the human beings are home-carrying vagabonds and wanderers. In jurisprudential terms the term Hijaab has not been applied and is not used to convey the meaning of women’s cover and veil; rather, the term “conceal” is used which exactly bears the meaning of covering and veiling. Taghavyan knows Hijaab as covering and veiling regarding Hijaab in Islam, but such a cover and concealment has been described as encompassing three aspects of clothing, behavior and deeds which are the base of the human freedom. He states that the human beings need to be covered and veiled to be enjoying freedom and movement among the other human beings and based on the same idea the God orders that the prophets have brought the human beings clothing and this clothing is pietyism and on the resurrection day, Qiama, only the possessors of piety are veiled and have clothes and the rest are present with their heads down due to their shamefulness as a result of their nudeness. The prophets consider the Hijaab in its body-covering meaning (clothing) as the least veil which should be observed by the human beings and the most perfect and the most sententious Hijaab is the one consistent with the manners and the deeds conducted by an individual. The issue of observing Hijaab and being unveiled pertains to two cultures and two ideologies which adopt different perspectives and standpoints regarding a human being called the women and it has been stated in the verses that “مَنْ تَشَبَّهَ بِقَوْمٍ فَهُوَ مِنْهُمْ” which means that “the person who makes oneself look like a group of people is one of them. And it has to be asked from the officials and authorities in charge of such affairs that why is it not told to the youth “the clothing chosen by every human being is the flag signifying of the interior affairs of his or her internal existence or being, and it is a flag that is installed by the individual on the door-top of the person’s existence and through keeping it up the individual announces that what culture is it that the person follows. As every nation through being loyal and showing respect towards their flag expresses its belief in its national and political identity, every human being, insofar as s/he is believing in a series of values and discretions and gets involved and engaged in them cannot take off the clothing which is proportionate to them.”

How to make our children observe Hijaab?
“Clothing” beyond traditions and nations can be traced back into the human “nature and temperament” and it is outside the realm of “gender” and “humanity”. It has been envisaged as a noble rank for the human beings and it dates back in history to the beginning of the human life on earth and it is here to meet three different needs:
Natural needs: protection against the heat and the cold and the other natural factors
Social needs: acting as a guarding shield for honor and purity
Psychological needs: caring for attirement and beauty
Moreover, the type of the dressing and coverage used by any society besides being an indicator of the natural and geographical characteristics, age status and occupational position and/or the economical and social factors is a function of the culture and the ideology governing the society

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4 http://www.padida.ir
which extends well beyond practicing taste and diversity to be revealing of the extant values in the family.

In a precise and subtle look at the veil, it can be said that observing Hijaab is a social-devotional and beyond these an epical religious precept, and it is not like saying prayers that it is performed several times a day and then the time for it comes to an end nor is it like observing fasting which is carried out during one month every year or like paying quint [Khums] upon liquidating of which there would be no burden upon the payer’s shoulder, rather Hijaab is a religious prism-like duty with different aspects and various flanks and it is believed to be followed with jurisprudential and ethical, theosophical and divine effects (Loqmani, 2010). On the one hand, it brings a theosophical state for the woman who observes Hijaab since it is amalgamated with love and this is the reason why the seemingly difficult situation of observing Hijaab looks easy and straightforward and, on the other hand, it has an epical dimension as well and it is more of a kept-up righteousness and justice-seeking, purity and chastity flag which is always accompanied by the individual and unfurled (Loqmani, Ibid).

Hijab is the women’s right and the men’s delimitation:
The women observing Hijaab can reach their right which is a sublime personality and the men find out their limit which should not be trespassed by them, such a discretion which is in line with every human beings’ pure and clean temperament is reflective of this divine truth that the women’s body organs and parts are trusted upon them by the one God and the women should deploy them in accordance to the orders given by their creator and it is parallel to the same idea that after marriage they are only at the discretion and the jurisdiction of the husbands. Otherwise, upon existing the sacred fortress of dignity the women fall down into the abyss of impurity that is because the Islam’s great apostle (peace be upon him) has ordered that “should any woman decorate herself for any other person than her husband and perfumes herself her prayers won’t be accepted by the one God unless she performs ablution to be purified”. After falling in the abyss of indignity other scourges take grip of her skirt such as “being sent out of the spirituality and shininess” and afterwards she will be turned into nothing more than a useless creature habituated to eating, drinking and dressing. “Personality downfall” is a far greater disaster which is brought about as a result of not observing Hijaab and such individuals would take an awkward look at the marriage. Since marriage is the holy tradition recommended by the apostles and prophets and it has been realized to act as a hindrance and barrier to the diverse sets of joys and lusts (Looqmani, Ibid).

What are the main criteria for clothing?

1. The clothing should be covering the parts defined by the canonical law as compulsory that is the entire body except the face and the palms of the hands.
2. The dressing should not be incentive and arousing lust, it should not be in a manner that it covers the appearance but the type of the coverage is in a manner that it incites sexual excitement and instigates intuitive senses.
3. Dressing should not mean any harm to the human and the Islamic identity of the Muslims and it should not make the individual look like the Kaffirs because such a bitter incident is not consistent with the Muslims’ honor and magnificence.

http://www.ijhcs.com/index.php/ijhcs/index
and the God by no means puts a way for the Kaffirs to take over the Muslims … and he who turns away from you is verily one of them” (Munafiqoon: 8).

4. The dressing should not cause the person to become famous that is to say that one’s clothing should not make him or her notorious. That is because the value of a Muslim beyond his or her type of clothing originates from the way s/he thinks and whatever has caused the expression of the inferiority and underestimation complexes would be the reason why the others talk notoriously about him or her and show him or her to each other pointing at the tip of the finger and this is the type of dressing and clothing which is forbidden.

Why does clothing exist and why is it obligatory?

1. **Soul purification or tranquility within:**
The calmness and safety in the inside are unique and peerless gifts which cause the individual to enjoy whatever s/he possesses and it is at the side of such calmness that materialistic welfare finds meaning and makes sense.
Although Islamic dressing and veil is seemingly accompanied by difficulties and duties but on the inside it is some sort tranquility of the mind and shield which, aside from the need for the security and judicial enforcement officials, in itself it is reflective of the limits and the personality boundaries (Loqmani, Ibid).
Removing sanctums from between the men and the women and freeing of the undue interactions elevate the sexual emotions and tumults.
Due to the same reason, Islam has been thoughtful of strategies such as the decrees and legal orders regarding the way one should look at the others, the way one should dress and the sacredness of marriage to offset and harness this instinct in the relationships between the women and the men\(^5\). The importance and criticality of the women’s clothing in Islam comes as a result of:
Firstly, the men are aroused with the smallest excuse even when taking a look.
Secondarily, the men’s patience and endurance to the sex instinct is lower than the women.
Thirdly, according to her nature, women are more delicate, more beautiful and more enviable.
Fourthly, the tendency to show off and boast and charming is more in the women than the men\(^6\).

Levi, the Jewish lawyer, whose two of the daughters have converted to Islam and chosen to observe Hijaab states, following his daughters eviction, that “Hijaab is one of the orders given by the Holy Quran which clarifies the women’s ethical value. Hijaab is an indicator of purity, virtuosity and cleanliness. I respect to the religion of my daughters and I will defend them in the court” (Loqmani, Ibid).

2. **Increasing the women’s value and making up for her physical weaknesses:**
Hijaab causes other ways to look at the women than their physical beauties and sexuality and this is per se reviving the women’s prestige and sanctity and then there would be paid more attention to their ethical and spiritual qualifications and talents residing in them.

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\(^5\) www.porsan.ir
\(^6\) www.porsan.ir
The secret behind Hijaab is not to limit the women; rather it is a stop put in front of the objectors and the offenders. Islam knows the women as precious human beings and pearls that should not be lustfully and commercially and instrumentally misused and the sluggish individuals should not be seeking to freely and unduly and limitlessly exploit them, so Hijaab is immunity and immaculateness (Loqmani, Ibid). One of the American women writes in her book “regression” that “as a feminist, I announce that the American society has never been enjoying so much freedom as it is now, and in the meantime it has never seen itself so misfortunate as it is now. That means that freedom has not taught the American community to think and ponder correctly”.

Henula Nakata, the Japanese writer, states that “it was through observing Hijaab that I felt my humanity and femaleness value. Hijaab teaches me to stay away from within the reach of the aliens (Loqmani, Ibid). The holy Quran realizes that in order for the women’s personality healthiness coefficient to be elevated in confrontation with the conspicuous sluttish minds conspiracies there is a need for the women to stay behind the shield of Hijaab and the most prosperous and exquisite value coming out of it would be staying undisturbed and unstained (“اذلك أن يعفون فلا يذينى” which means that “that is likelier that they are realized so they will not be annoyed” (Ahzab: 59) (Loqmani, Ibid).

3. Solidification of the familial relationships and safeguarding the life foundation:
Hijaab is an explicit and vivid indicator that the sexual pleasures should be taken in the familial environment and within its legitimate framework and unveiling, showing one’s body and boasting is equal to limitation in marriage and ending of the freedom!

Since in the freedom of taking pleasure the legal wife is considered as a peer, an interferer and a jailor and consequently the family foundation is laid upon the enmity and hatred.

In a community in which nudeness is prevalent instead of contentment to the things one has, the individuals advance in comparisons (Loqmani, Ibid).

The writer of the book “regression” states regarding the effect of observing Hijaab in the families that “through the Hijaab entrance to the familial life, scales such as maternity, respect and even the family and chastity concepts were the things that could be perceived.”

His Highness Ali (peace be upon him) orders that “the women’s coverage is better for them and stabilizes their beauties”. Therefore, the divine decrees more than leading to the limitation of the pleasures and joys result in the persistence of the pleasures and happiness and hilarity. Thus, although, on the one hand, Hijaab can be limitation for some of the women and cause them to tire and bother but, on the other hand, it keeps healthy the maximum peak of the pleasures and concentrates the affections and loves on the family and the man and the woman are rescued from indifference respective to one another in the familial system and this is a crisis which is now taking a firm grip of the communities in the West.

Imam Sadeq (Peace be upon him) orders that “the human body and physique does not feel weakness and suffering in the face of the works and duties which are based on the strong internal intentions and beliefs (Rezvani, 2006).
4. Personality growth and emergence of creativity:
Simplicity and solidity, purity and dignity guide the internally hidden energies onto a healthy path and provide the individual with a chance to grow. Those who are constantly obsessed with sculpturing and ornamenting and attiring their bodies will not find an opportunity to transcend beyond surface to enter into depth, morality, to find thought concentration and personality stability.
Imam Sadeq (peace be upon him) orders that “کفی بالمرء خزیااَأنَی لبس َثوبااَیشهره” which means that “this is enough for the inferiority and disdainment of the human beings to put on clothes that make her notorious” (Loqmani, Ibid).
Sima Ferdowsi says “in the latest studies conducted, the women who are willing to showcase themselves to the stranger men do not have self-confidence in their internal abilities and they tend to make use of the apparent attractions, accordingly (Loqmani, Ibid).

Forbidden and taboo look:
It has been ordered by the Islam’s great apostle (peace be upon him) that “should anyone fill his or her eyes with the look at the things and individuals forbidden by canonical laws, the almighty God will resurrect him or her on the day of Judgment while s/he is blinded by the fiery nails ignited from the hell. And until the God almighty is ordering and judging between the people s/he is ordered to be taken to the fire.”
Among the common duties between the men and women in the Holy Quran is the duty pertaining to the looking style and manners and it is ordered therein that “tell the believed men, to keep their eyes shut [of the things forbidden] and practice nobility and virtue, that is neater and cleaner for them; since the God is aware of what you do, and tell the faithful women to close their eyes [to what is forbidden] and practice chastity (Noor:30)” (Kariminya, 2006).
The human being enjoying Hijaab, through keeping herself distant from the others’ reach, enhances her value level to the extent that the men should be indigently seeking for her at her door. Doubtlessly, if the women understand such a concept completely they will tend more to cover and veil and conceal their body and they will discern that the preciousness path does not go from the door of being available and accessible at all the times7.

5. Social constancy:
Being in pursue of the sexual tendencies outside the homes and in the society weakens the work and active force in the society, not that observing Hijab according to some of the dissidents’ ideas causes the idleness of half of the community members8. Islam does not disagree with the principle of the women going out of their homes and educate and participate in social, political and economical activities, quite inversely, it even recommends on cases such as women’s education and their learning of the various sciences. But, such affairs should be within the framework of the Islamic instructions and norms. As it is known that there were sacrosanct women at the early era of Islam who had social occupations such as barber, seller, businesswomen and so forth, one specimen should be Nasibeh, the mother of Sanan Aslami, the mother of ‘Atyeh Ansari, the mother

7 http://www.parsianforum.com/showthread.php, Hijaab in psychology
8 www.porsan.ir
of ‘Ammareh, Rafideh, the mother of Salim the nurse and so many other examples (Rashedi, 2006).
What acts as a barrier to the social mobility and constructive activities in various social aspects is not that the women should be concealing of their bodies, rather the real hindrance is improper veils and coverage, semi-nude bodies, attirement, attracting the opposite sex, conversation, laughing loudly and intermingling in the work and school and bazaar environment⁹.

Veil and its spiritual effects and approaching the God:
The human beings have two aspects: physical and spiritual. The human beings’ objective of creation is to be tested, to worship and get perfect. According to the fact that the entire divine orders to perform or to quit an act is based on the real exigencies and depravity and therefore surely are effective on the human move towards felicity and eternal perfection observing Hijaaab and the predetermined coverage has been envisaged in the religion as being necessary in order for the human beings to be able o purify and enlighten their souls and sublimate¹⁰.

Veil and physical serenity and sexual esprit:
The industrial revolution in the west and the contacts between the two genders in various work levels caused a nudism culture to become promoted and the sexual relations took another form which was abnormal as well and this culture so much expanded so that the nude sexual paintings and encouragement for nudity were observable in all of the areas. Nowadays, after the storms of lust and the tornados of nakedness in the west have been settled down it has been made clear in this post-storm residence that Hijaaab causes physical tranquility and sexual sprightliness in the individuals. Balance in repulsing the instinct and distancing from the luster is the most pronounced income gained by observing Hijaaab and it is because of the same reason that Hijaaab incites sexual imagination and causes sexual issues to find meaning and not to suffer from senselessness like nudism culture. The results of the newest studies by the westerners indicate that the covering for the hair and the women’s veil not only does not bring about the hair-loss but it also contributes to the preservation of the hair and it is recommended that the hai should be covered during the day for it to be protected from the dust and the other extant air pollutants (Loqmani, Ibid).

Why the women should dress up:
Why should women observe Hijaaab and the men do not need to cover their hair? According to a saying by Shahid Motahhari deduced from the Islam’s decrees the tendency for showing off and self-decoration is women-specific. From the perspective of taking possession of the hearts men are preys and the women are the hunters and, in contrast, from the perspective of the domination over the body and the physique the women are preys and the men are hunters, the women’s tendency to self-attirement emits from their hunting sensations. This is the woman who, bound by her specific nature, wishes to take away the hearts and make the man submitted to her and trap him in her custody of love and interest. Therefore, deviations

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⁹ www.porsan.ir
¹⁰ www.porsan.ir
and self-attirement and nudism are among the women-specific aberrations and it is them who are ordered to observe Hijaab. In other words, the women-specific attractions and sexual strains and beauties and the men’s sexual excitability are among the reasons why it is ordered to the women to observe Hijaab; therefore, hair attractions and the other body organs are not identical in men and women and also it is the same as regarding the women and men’s excitabilities and this issue has been completely proved and justified by science.

In the verse 32 of the Surah Ahzab it has been ordered that “” which means that “they [the women] should not attire the way they used to in the ignorance era”, and this verse in the holy Quran addresses the women and warns them not to show off and perform coquetry the way the women in the ignorance era did and that they should not be seeking to attract the stranger men (Rahbar, 2007). Of course, this does not mean that the men can appear in the society with any sort of veil and there are also limitations considered for them (Loqmani, Ibid).

**Is Hijaab a personal, social or divine right?**

With a look at the divine epistemologies one can discern that not only is the Hijaab a personal right or even a duty which can be easily neglected by the women or the men and fathers but it is also an affective-psychological and familial-social issue which has its roots in the human temperament and the God from the day one has devised the human beings with such an instinct, and more superior to Hijaab being a personal or social right it is regarded as the Allah’s right to which the women and the families, the individuals and the societies are hold accountable and this accountability and faithability by the God is nothing more or less than the God’s servitude which provides for the human beings’ sublimation and shininess.

From the perspective of Javadi Amoli the women’s honor does not belong to the women nor does it in the possession of the husbands and it is not brothers-specific and nor the children’s. these are the ones who can express their agreement to the women’s lack of Hijaab observance, but the holy Quran does not agree above all for the women to lose their Hijaab, since the women’s prestige and sanctity has been posited as the Allah’s right. Thus, no one has the right to state that I agree that you lose your veil or unveil your Hijaab. It is said by the Holy Quran that “every group even if have stated their agreement you should execute the God’s amercement in confrontation with pollutions and impurities, so it becomes evident that the women’s modesty and chastity is the Allah’s right”. It is quoted from Imam Sadeq (peace be upon him) that “the mighty God is zealous and likes the characteristic of being zealous and it is out of His zeal that all of the apparent improper deeds and temperamental acts have been forbidden” (Majlesi, 1982).

**The Islamic upbringing etiquettes:**

After the child (boy) was taught the manners for eating and drinking, he should be prohibited from self-attirement and decoration and being fussy over dressing. And this is what needs to be denounced in his eyes and it should be revealed to him that ornamenting and self-decoration are the women styles and the men should be shameful to practice such manners. And the boy should be protected from sitting with the children who have been reared in affluence and riches and he should be got accustomed to the vulgar and thick clothing and he should be extremely protected against sitting with the mischievous companions, and this is the politeness principle (Naraghi).

So, it is up to the kind fathers to try hard to discipline their children and know that this is a trust which is put into their hands by the God. And his heart is pure and he is quintessentially clean.
The daughters should be reared like the boys, except the things that are considered as the differences between them. So, she should be taught seclusion and prudency and Hijab and chastity. After she is taught with such manners the father should be considerate that in what science or industry she has talents then tries to train her in these talents and she should not be allowed to get busy in the things she has no talents for in order for her life not to be wasted (naraghi).

**Joblessness the factor contributing to demonic thoughts:**
Naraghi in “Me’raj Al-Sa’adeh” quotes the great Islam’s apostle (peace be upon him) that “the women should never be left jobless, rather she should be constantly kept busy with a home affair, or she should be assigned a business. Since if she is left jobless, Satan indulges her into vain thoughts and she comes up with tendencies for going out and having fun and self-attirement and boastfulness, finds interests in frivolity and flippancy and laughter and playing games and she will be ended in corruption and turpitude.

**Boastfulness:**
The person lacking veil or Hijab is thoughtful of showing off herself and her beauties. This showing off is reflective and a symptom of inferiority complex, destroys her talents for growth and sublimation; while the women are human beings like the men and they should be seeking to grow and perfect from humanistic perspectives.

The individual who is thinking of ways to attract the others attention through displaying and showcasing her beauty and the choice of a special type of clothing is in fact trying to find a position in the society through relying in her appearance attractions and not by taking advantage of her sublimate values and originalities.

In fact, by doing so she announces that what is more original to her and she cares for it is her being a woman not a human and not her thought and competencies and efficiencies. Such an individual before anything else is a prisoner of her own self and she is more resembling to a shopkeeper who is constantly obsessed with decorating her shop and changing the appearance and does not find herself a time for thinking about bigger dreams.

The great Islam’s apostle (peace be upon him) orders that three jobs are superior to all sorts of worships and praying the God: fighting with one’s own self (suppressing the home-wrecking manners), domineering over capriciousness, negligence to the world (Meshkini, 1966).

**Aestheticism inherence:**
Ghara’ati in one of his fascinating speeches ordered that “aestheticism is an intrinsic issue: the human beings are inherently anesthetists and the Satan chooses this way to enter. It is important for us not to be deceived” which means that “even if their beauty were to please you” (Ahzab:52).

**A balance between beauty and ugliness:**
Imam Ali (peace be upon him) orders in Nahj Al-Balagha that “if a person is uglier, s/he should mix it with the beauty gifted upon him by the God then his or her ugliness shall be removed.”
s/he is tall, wow, how tall s/he is! And then orders that “قصير آلّهمة” “s/he is not so much ambitious” (Nahj Al-Balagha, v.13, p.18). And, “طليق النّسان” which means that “s/he has a soft tongue,” “حيديد آلّجّان” “the heart is like a stone.” (Nahj Al-Balagha, v.7, p.21) which means that there are easy situations accompanied with bottlenecks! The bees produce honey, but they sting and they produce poison as well. It is not true that if anyone with a little ugliness of the face should think that s/he is misfortunate. s/he may be better in talents, intelligence, poetry talent, calligraphy and it is ordered in Nahj Al-Balagha that “whenever the God puts a deficiency on something or someone instead makes it up somewhere else” (Ghara’ati).

The beauty of the pearl inside the shale:
It is supreme that those who are beautiful should be keeping to and guarding themselves. The holy Quran orders that “الّؤلوّل المكّنون” which means that “a pearl stone which is covered and hidden, it is not for auction (Al-Waqi’ah:23). It is also ordered that “كأنهنّ اليافوط و المرّجان” (Al-Rahman:58) which means that these women who are the fellows of the heaven are like ruby and coral gemstones but “لم يعطهنّ إنسٌ قلبه ولا جان” (Al-Rahman:56) which means that “the women who are the fellows of the heaven are beautiful, but no one stretches hand to them [abuses them]”. Being beautiful does not mean auctioning oneself. Some of these girls when think of themselves as beautiful auction themselves and they say that everyone can see more for free. It is said in the Holy Quran that “you should not let them see you, should anyone want to gaze upon you should spend money for your expenditures, home, car, telephone, water, gas, electricity, everyone who becomes your servant can see you, if you are a precious pearl, you should be a” [and] if you are ruby or coral gemstone then “لم يعطهنّ إنسٌ قلبه ولا جان”. The beauties of the world are not permanent and they disappear very soon. And thus we have Hadith that if anyone selects a girl for marriage because of her beauty or for money then the God will take both of them from him. Money and beauty vanish. The beauties of the world are occasional and thus it has been stated by the Holy Quran the word “عرض” has been used for the creation of the world. “عرض هذا الدنيا” that means that this world has been offered like a phenomena which can last for a short time the same as the scent of a perfume (Ghara’ati, 2011).

Faith, the human heart ornament:
The God has used the simile of ornamentation for the faith.”حبيب إليكم الإيمان و زينته في فلوكيكم” which means that “the faith is the human ornament. Faith is the human ornament. The believers and the faithful ones are beautiful. The human beings reach the world beauties quicker. We have Hadith which state that everyone’s aliment has been measured and prescribed from the Halals and lawful food stuff. If a person deals with the forbidden and unlawful things then the God will reduce his or her share of the Halals. You take an unlawful or tabooed look your marriage is postponed for two years. The marriages are twisted and complicated because we profiteer usuries. If our society is a virtuous society it reaches to Halal sooner. Those who keep themselves busy with any sort of sins similar to a person who walks and eats seeds or takes a snack when the table is set then s/he will not have enough appetite for the main meal. Those who take their looks from the Haram and forbidden scenes and control themselves and their eyes their internal life will be sweeter instead. Lo! God you ordered in the Holy Quran that “faith is beautiful” which means that “I [the God] set faith as something
lovely onto you and I installed the ornament of faith in your hearts”, Lo! God, please grant us with the spiritual and material beauties and ornaments\(^{11}\) (Ghara’ati, Ibid).

**How can create fondness among the youngsters to the principle of Hijaab:** Regarding the issue of Hijaab the majority of the discussions revolve around the topic of observing Hijaab and its favorable effects on the society and the family and the disadvantages stemming from not observing Hijaab.

Generally speaking, the factors effective on making the youngsters interested in the use of veil and observing Hijaab are:

1. The recognition of exigencies and expediencies for observing Hijaab and the disadvantages ad harms that can be caused by not observing Hijaab, in such a manner that if the advantages and disadvantages can be well elaborated from the epistemological and cognition perspectives then we can be said to have taken the human internal structure into consideration since we the human beings before taking a measure or avoid doing an act imagine the act in our minds and a sort of excitement and desire is aroused inside us through imagination of the act and then we will find tendency and inclination to perform such an act or if we can make sure that what are its bad symptoms then a motivation for quitting the act and withdrawing from performing it is created inside us. Such a cognition and epistemology of the advantages and disadvantages is one of the ways that should be used practiced by anyone of us, in a way that the consequences resulting from observing a good Hijaab and the otherwise and the reflections thereof should be explicated in a manner that one can be sure of the existence of the objective documents regarding the topic in order for the individual to confirm it\(^{12}\).

Shahid Motahhari in “Hijaab Proposition” states that “the main issue is that regarding the subject of covering and veiling oneself and to use the exact word used in the recent era “Hijaab” the idea does not have anything to do with this matter that is it good for the women to appear in the society in a covered manner or should they appear naked? The gist of the idea here is that should the women and the things that men want from them be free? Should the men have the right to take maximum use, other than fornication, of every woman in every circle?

Islam that looks into the souls of the issues answers negatively, the men can only take pleasure in the women in family environment and based on the framework of marriage law and accompanied with a series of heavy commitments to them as their legal wives, but in the social environment it is forbidden to make use of the stranger women and the women are also not allowed to satisfy men outside the family locus in any form and in any manner.

It is true that the lemma of the problem reflects that what the women should perform? Should they appear naked or covered in the society?

\(^{11}\) http://hijabs.blogfa.com/post-988.aspx, Mohsen Ghara’ati public orations

\(^{12}\) http://www.jawab.ir

http://www.ijhcs.com/index.php/ijhcs/index
This means that the problem is posited to the name of the women and the issue has been seen to be proposed occasionally with sympathy for the women as should the woman be free or be convicted and enslaved inside Hijaab? But the idea is different in its depth and that is, “should the men be granted with the absolute right to exploit the women, except that of fornication or not”? That means that in such an issue the men are beneficiaries and not the women.

2. For creating the interest and desire we should try to make our societies harmonized and commensurate in this respect with the youngster desires and craves in a manner that the educational centers and the places where the youngsters are present should be welcoming the Hijaab phenomenon and respect it.

3. The third factor which is very important is the familial upbringings. Sometimes it has been seen that in a family the parents seriously work to make their children lawful that means that the children should be conceiving that there are rules in the family such as respecting the others’ rights, dividing and apportioning work, performing the duties and assignments and so forth.

There are other topics plus the above-mentioned triple factors which are stated below:

1. In special cases, it is sometimes possible that an individual due to having an interest in another person and in order to attract his or her satisfaction s/he welcomes Hijaab or quite conversely discards Hijaab.
2. The role played by an instructor, teacher or friend or the individuals with specific trainings and knowledge.
3. Some of the personal and individual intentions such as the value given by an individual to the financial power and enrichment, but she is required to discard her Hijaab in achieving such a goal for instance she gets married through which she finds financial enrichment but she sees Hijaab as acting as a barrier in reaching to this goal, so she takes a step to put away her Hijaab or quite conversely she finds having Hijaab as a mean to reach to her goals, thus she chooses to observe it.

The philosophy of Hijaab and Islamic coverage:
The philosophy at the heart of Hijaab is neither fighting with the love nor suppressing the sexual instincts, nor is it neutralizing the beauty and the aesthetic aspects of the women’s life (Rahim PoorAzgghadi, 2008). The philosophy behind the Islamic veil seems to us as being incorporating several ideas some of which are pertaining to the psychological aspects and some of the find home and familial dimensions and some others are related to social matters and some others include giving high values to the women’s respect and preventing from their platitude.

Hijaab in Islam originates from a more general and fundamental issue and that is the Islam is seeking to surround the various sorts of sexual pleasures, whether be it visual and tactile and

13 http://www.jawab.ir
14 http://www.jawab.ir
whether other sorts in the framework of the family and within the paradigm of marriage, the society is exclusively devoted to work and performing activities. Unlike the Western systems of the present time which intermix the work and activities with sexual pleasures the Islam is trying to separate these two environments from one another.

Motahhari states the women’s coverage and Hijab in interaction with the others as having the following characteristics: “the women in conversing and sitting with the men should cover their bodies and they should not be boastful and show off.” Experiences show that the Hijab cannot be imposed on the women because it has been said so in the religion and the boys cannot be imposed with worshiping and praying unless it is a representative of a human awareness and a mindset.

**Is Islamic veil considered as a special mindset in general public’s idea?**

No, it is not a method of thinking, rather it is of a special type, in which there is believers, lechers, people with malicious thoughts, people with good thoughts, in summary it can be said that we have any sort of humans. The main issue here is that what was the intention of this girl who is intending to choose a Hijab? Usually, the motivation for observing Hijab is that “my mother has been following the same procedure, my aunt has been like this, the environment prefers observing Hijab”. Therefore, you should change the way the children think they will be choosing Hijab; there is no need for you to sew the model and put it on him or her! S/he will choose for him or herself. You establish a loving relationship between him or her and the world of existence; s/he will rise for praying before the God. You should not be awakening him or her that it is time for saying prayers! (Shari’ati, 1976).

**The superiority of the black chador among the other colors:**

The dark and black colors are effective in safeguarding the women’s maximum Hijab outside homes. Furthermore, color black masks the other colors and it conceals any other garment with variegated colors worn beneath. Nowadays, among the Muslim countries’ women black chadors are considered as the canonical and the most perfect Hijab which are a source of peacefulness.

**Why is chador the superior Hijab?**

1. Since it has its roots in the Ahl ul-Bayt (Peace be upon them)’s traditions, especially her Highness Zahra (may god bless her with best regards).
2. Black chador is the best and the healthiest coverage which masks the entire body and bestows the body a special dignity and sobriety.
3. Chador, more than any other garment, conceals the women’s physical beauties in facing with the strangers.
4. Chador with a uniform and entire coverage minimizes the attraction of the strangers to the lowest extent possible.
5. Chador is the Iranians’ national and religious coverage which manifests the Iranian Muslim nation’s religiosity, virtuousness and cultural independence worldwide.

6. Chador is an emblem reflecting the fighting with the colonialists.

7. Chador enhances the women’s safety and peacefulness, since abusing and disturbing the women with chador is less than the others.

8. Chador is the delicate Jasmine Scent emitted in the dusty air of the world (Keshvari, 2010).

The ideas of the Great Islamic canonists regarding Chador:

Ayatollah Behjat: chador is the best cover and veil for the women because it conceals all of the beauties of the body. Muslim women should be attentive to observe the Islamic rites and traditions in dressing and they should avoid harmful modernity.

Ayatollah Safi Golpayegani: it is more deserving for the women to use chador. Because chador in the Islamic country of Iran is one of the symbols and customary rites of Islam and the reputable women should try to neutralize the movement towards nudity and bad veil through preserving such a formal slogan.

Ayatollah Makarem Shiraazi: chador is an admirable and acceptable veil.

Ayatollah Khamenei [the Islamic revolution’s supreme leader]: I say chador is both the best veil and also a national emblem for us which is not inconsistent with any of the activities of the women. If social work and political work and intellectual work are intended to mean being mobile and active the women formal clothing can be chador which is the best type of Hijaab. Of course, one can be veiled and not covered with chador. But the boundaries should be delimited even in here. Some prefer to escape from chador due to the reason that they do not want the westerners’ advertisement be addressed towards them. But, they escape chador and they do not tend to observe the real Hijaab without chador because that is also under the raid by the westerners’ advertisements. Do not think that they will be setting us free now that we have supposedly discarded chador and made the so-called given scarf, they do not come down with such things, rather they want their sinister culture to be practiced in here like it was in the Shah’s period in which the women did not have Hijaab and coverage\textsuperscript{15}.

Conclusions:

Thus, if we educate our children [based on the Islamic orders and observing the divine limits] from the early childhood and their personalities are shaped based on such premises then it would be easier for them to accept the bounds and the borders to reach to the advantages and the exigencies of Hijaab but if they are left alone and the parents neglect limiting them within the boundaries of the criteria and the regulations which are the prerequisites for a common life s/he will be reared unduly free and without taking responsibilities and if the children are left

\textsuperscript{15} \url{http://bikarane8.parsiblog.com&http://vareth.ir/fa/news}, (the speeches made in the visit by some of the cultural and educational officials in 1992)
unattended to in observing the rituals and rites and customs the individuals would become reckless and unlawful and because they have not learnt the laws and observing the others’ rights in the family environment they would select what is easier and gives more pleasure and accepting and acting within the framework of discipline and constraints would be very difficult to them and with such a spirit and personality structure observing Hijab like all of the other values and norms would seem difficult and hard issues to them because they would be concomitantly accompanied with difficulties and hardship. Thus they react negatively to the issue of Hijab. For instance when a girl reaches the age of Taklif [age of shouldering religious responsibilities] and she ignores observing Hijab and the parents also seem to be neglecting such an issue and on the other hand the society, as well, provides for an appropriate and auspicious space for dodging the responsibility and staying unrestrained then returning such an individual and making her interested to the issue of Hijab can look difficult.16

It is hoped that the youth and their reputable families pay attention to the issue of Hjaab more and Islamic rites than ever and make themselves bound to obedience and servitude of the One God’s sacred essence.

16 http://www.jawab.ir
References

5. Sari’ati, Ali, (1976), “excerptions from the martyred teacher’s speech cassette tape regarding Hijaab in a private circle in winter, 1976, after freedom from the prison) which has been written in his 21 collection of works (women)”
13. www.porsan.ir