



Drawing a logical model of the relationship between "should" and "should not" of women's hijab in the monotheistic worldview: A look at the legal aspects

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Abstract

The style of dressing and observing its etiquette in human society has a history with the creation of man, and in the context of life, it is a visible behavior that has internal and rooted layers. The way of looking at the realities of the universe as it is (worldview) and the "shoulds and shouldn'ts" contained therein are effective in the intellectual and behavioral encounter with this phenomenon and, as a result, in the movement of society towards a transcendent culture, progress and true happiness. Accordingly, research on it is important. The purpose of the present study is to explain the relationship between the "shoulds" and "shouldn'ts" of women's hijab with the monotheistic lifestyle. The type of method of this research is descriptive-analytical and the method of collecting information is library, and the collection tool is taking notes from books, articles and software. The findings of this study indicate the explanation of the logical course of the foundations of the monotheistic worldview based on the verses of the Quran and the musts that correspond to it. It has been concluded that adherence to the legislative commandment of women's hijab (verses of Surah Noor and Ahzab), like other divine commands in harmony with the system of creation, has a real effect on the ascension of man to a good life and the tranquility of the human soul in the vicinity of God. According to the table depicting the pattern of the relationship between the commandment of women's hijab and the Islamic monotheistic worldview, obedience to it seems completely reasonable and proves that the text and level of the monotheistic lifestyle of Islam are deep.

Keywords: "Must and should not", worldview, women's hijab, Islamic monotheistic lifestyle, behavioral rules, "is"

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1- Introduction

Lifestyle is the text of human life in human communities and has different dimensions that are rooted in the way we look at the realities of the universe and the place of man among these realities (worldview). In the middle layer, the "shoulds and shouldn'ts" of human relationships with ourselves, God and others are formed based on this type of view, and behaviors arising from the "is" and "shoulds and shouldn'ts" constitute the text and level of our life, the depth of which goes back to the type of worldview. According to this theory, the Islamic lifestyle, relying on the Quran and narrations based on the monotheistic worldview, considers a series of behavioral norms worthy of human social life and emphasizes that if those depths and middle layers are not inferred and explained, it raises the question in the minds of non-Muslim scholars and Muslims: why should we behave like this? In some religious counseling sessions, after discussion and expert examination of the subject, it is observed that clients do not observe the behavioral rules of hijab and covering (the Islamic ruling on hijab) because they do not know the principles and reasons for this behavior or did not pay attention to it in a logical and reasonable arrangement. While the type of covering and hijab of Muslim women and observing its limits and privacy are considered one of the visible layers of

their lifestyle and one of the customs of their society. Therefore, responding to this issue and explaining it is one of the necessities of the excellence of a society with the character of Islamic culture.

Humans are social beings and living in the light of society also requires observing the specific culture of that society; in such a way that failure to observe the behavioral rules related to collective life causes disruption in the social system and results in the reaction of the members of that society. This is while by internalizing social norms, individuals learn the behavioral rules of society well and in the light of adherence to behavioral rules, social life continues and security and order returns to society. This type of society, according to the prevailing worldview, has specific goals and progresses towards them, and its people reach happiness or move towards it with peace. Of course, provided that their definition of happiness is true and is formulated based on the realities of the universe in their existence and increases their insight. With this explanation, "the Islamic lifestyle is defined as a set of relatively stable behavioral patterns to achieve the goal, which is influenced by religious insights and divine values and is objectively manifested in the context of life." (Kefi 2018, 132)

Dressing is one of the social human affairs and is a subject that has existed for as long as human history. This phenomenon is related to individual and social characteristics and the culture of societies and needs to be studied from different aspects. Because the way of looking at it and the rules of behavior appropriate to this type of view will be effective in the movement of a society towards the set goals and the growth and excellence and speed of its movement, and as a result, the happiness of individuals.

The divine view (originating from monotheistic religions) sets limits and boundaries for covering, including the hijab, based on its own principles, which are completely different from the non-divine view and include levels of beliefs (in the divine view) and theories (in the non-divine view). This duality is interpreted as two types of divine and non-divine worldviews and includes detailed and extensive topics for research and study, including in research on the topic of lifestyle, "The two types of Western and Islamic views have differences in basis, method and purpose." (Haji Babaei et al. 2010, 76)

Researchers have written books, theses and articles on the culture of women's clothing and hijab, its philosophy, comparing the type of belief and view of divine religions on this issue, its social status and the harms of ignoring it, among which the following can be mentioned:

Zarvandi (2007) in his article entitled "Comparative Study of Hijab in Ethnic Groups and Divine Religions" while briefly reviewing the discussion of women's clothing in different tribes and nations, has made a comparative study of this discussion among religions and has discussed the role of Islam in moderating it.

Mahboubi Manesh (2007) concluded in an article titled "Social Analysis of the Hijab Issue" that the issue of the hijab is a social harm at the level of society and a symbol of social issues deep within society, and its reform and restoration requires cultural engineering and the adoption of cultural and social policies in this regard, and in this matter, there is a need for unity of opinion among officials and laws and customs of society.

Fazelian (2009) The findings of his research titled "Investigating the Relationship between the Type of Hijab and the Level of Social Security among Women in Tehran" show that there is a statistically significant relationship between the type of hijab worn by women and the level of their social security, the type of threats they face, and their sense of personal security.

Motahari (2009) in his book titled "The Hijab Issue" discussed the reasons for the emergence of the hijab, the philosophy of covering in Islam, and the objections and problems raised in this regard. This book is cited in many studies in this field and has also been used in some cases in the present study.

Kazem Poursari-Darq et al. (2017) in an article titled "Analytical Study of Hijab from the Perspective of Semitic Religions (Islam, Judaism, and Christianity)" concluded that hijab, as an intellectual and rational human desire, has been considered in the three religions of Islam, Judaism, and Christianity with an approach to the status of the family institution with its religious documentation, and in comparison, the Islamic view is proven to be moderate.

By studying the text of the aforementioned studies and some other studies, it was observed that in general, some material has been written about the impact of worldview (whether divine or non-divine, and also the Islamic worldview in particular) on the culture of dress and hijab, but it seems that no research has been conducted specifically on the foundations of the monotheistic worldview ("true "beings") based on the verses of the Quran in a logical sequence and the "shoulds" and "shouldn'ts" institutionalized therein on the issue of women's dress culture and appropriate behaviors with it, and their relationship with the monotheistic lifestyle. Therefore, this study, using a descriptive-analytical method, seeks to answer the question of how the "shoulds" and "shouldn'ts" of women's dress and hijab style relate to the way of looking at the realities of the universe as it is and becomes the basis for obeying its behavioral rules according to the verses of the Quran and narrations?

2- The concept of worldview

The type of perception and way of thinking that a school presents about the universe is considered the intellectual foundation and support of that school and is called worldview. The goals of a school, its method, its dos and don'ts, and its responsibility towards it are all related to worldview, that is, a kind of deep insight into the world and its interpretation.

Human interpretation and interpretation of the world may originate from three sources: empirical sciences, philosophical (rational) sciences, and religion. The discoveries of the world through empirical sciences are precise, detailed, and specific, but can we test all of existence with all its aspects? And although it introduces us to the state of some parts of the world, what about the shape, appearance, and personality of the entire world? Is it stable in presenting reality as it "is" and believing in it? Hypothesis and testing have temporary value, while the foundation of faith must be solid, unshakable, and have the color of eternity. (A group of writers, 1374, pp. 15-16) As a result, the "being" that empirical sciences offer cannot be a solid support for the should and should not of human lifestyle.

The philosophical worldview relies on a series of rational "principles" that are obvious to the mind and undeniable, and discusses the existing laws as they are by the method of proof and reasoning. Therefore, it is general and inclusive and determines the direction of action and the way to choose the life of man. (Ibid., p. 18) Therefore, it can be the basis of the should and should not.

The origin of the philosophical worldview is analogy, proof, and argument, and in this regard, it is different from the religious worldview, which is based on the revelation of the universe. In some religions, such as Islam, where issues are presented by relying on reason, reasoning, and establishing proof, the Islamic worldview is rational and philosophical at the same time. The rationality of a worldview provides the basis for its rational acceptance, makes it acceptable in thoughts, and removes the darkness that is a great obstacle to thought and action. Making life meaningful through a worldview is its most important advantage and will have an executive guarantee when it sanctifies goals. Commitment and responsibility of a worldview makes an individual responsible with all his being to himself and society.

A religious worldview, which in contrast to a non-divine worldview can be called a divine or monotheistic worldview and is the origin of a monotheistic lifestyle; 1- It is stable 2- It is logical 3- It is purposeful 4- It is sanctifying 5- It gives meaning to life and saves from nihilism 6- It is commitment and responsibility-making.

The monotheistic worldview has the most complete and comprehensive worldview under it, which is called the Islamic worldview. With the help of its two great and precise sources (the Quran and the narrations), its "is" (i.e., the expression and interpretation of the realities of the universe as the truth of creation is) that form the basis of our "shoulds" and "shouldn'ts" on the subject of the culture of covering and hijab can be extracted and enumerated.

3- The relationship between "is" and "is not" and "should" and "should not"

How can the universe as it was created, that is, as it "is", as it is in reality, as its reality matches the truth of its creation, be the source of "shoulds and shouldn'ts" in human life in various aspects, including clothing, covering, and hijab?

Ayatollah Javadi Amoli has a statement that could answer our question:

"It is not that there is a barbed wire between must and must not and "is and is not" and there is no continuity between them; but no sage claims that we can have a syllogism whose two premises are "is" but whose conclusion is "ought"; or conversely, that we can have a syllogism whose two premises are "ought" but whose conclusion is "is"; and those who have said that there is a relationship between them have not claimed more than that it is possible to form a syllogism whose one premise is "is" and whose other premise is "ought" and to the same extent establish a logical relationship.

Because practical wisdom and ethics are branches of worldview and the premise of a syllogism that goes back to is is the "most noble of the premisses" (1) and the premise that goes back to should is the "least of the premisses" and the conclusion is always a function of the "least of the premisses". Therefore, if we had a syllogism that has a premise From that "is" and its other premise is "must", the result is "must", not "is". For example, we say: "God is the Guardian of Blessings, the Creator and the Bestower", which is considered one of the premises of the analogy. Another premise is: "One must thank the Guardian of Blessings and submit before the Creator", from which a moral "must" is deduced from the sum of this moral "must" and that theoretical "is", which is: "Therefore, one must thank God and submit before Him". Such analogies, which have a theoretical premise of "is" and a practical premise of "must", are not lacking in the Holy Quran. For example, from the sum of these two Quranic prepositions: "Indeed, the spendthrifts were brothers of the devils, and the devil was an infidel to his Lord" (Isra, 27), the first of which almost refers to is and the second to should, the conclusion "should" is taken." (Jawadi Amoli, 1385, p. 42)

In addition to having a worldview, the Quran is also a "reminder". In all cases, when it wants to be a reminder, it either states both prepositions or keeps the "should" implicit (2). For example, it says: "Doesn't he know that God sees him?" (Alaq, 14): Does man not know that God sees him? A implicit preposition is attached to this preposition, and then a moral command is inferred from it. Here, the sentence "God sees" is "is" and another premise that is implied and understood by reason is that if God sees man, man "should not" commit corruption in His presence; or, for example, He says: "Indeed, your Lord is a Seer" (Fajr, 14) God is in ambush; that is, you do not see Him, but He sees you; or, it is mentioned about Satan in the Holy Quran that he said: "He said, 'So because you tempted me, I will lie in wait for them on your straight path'" (A'raf, 16) I will lie in wait for them. This statement is not a mere scientific report of "is" but rather contains an implied premise, which is that one should consider God who is in ambush and not disobey or avoid Satan who lies in wait for them. The ambush should not be neglected; in this way, the prepositions of "must" are added to the prepositions of "is", and then the aforementioned analogy gives a result. The Quran also uses this style in proposing and expressing issues of belief and so on. (Ibid., p. 48)

With this explanation, a series of facts of the universe that are the basis for the "must" and "must not" of hijab and covering in the Islamic monotheistic lifestyle can be enumerated from the Quran as follows and its connection can be inferred and explained.

4- The foundations of the monotheistic worldview of Islam and the "shoulds" and "should nots" contained therein

Muslim monotheists believe:

One: God exists and is one "Say: He is Allah, One" (At-Tawheed, 1). "Allah bears witness that there is no god but He and; Allah bears witness that there is no god but He; and..." (Aal-Imran, 18) Therefore, only He should be worshipped.

Two: He is the Creator of everything "... Say: Allah is the Creator of all things, and He is the One, the Almighty; God is the Creator of all things; and He is the One, the Sovereign over all things" (Ra'd, 16) Therefore, it must be accepted that only the Creator of beings knows how He created .

:3The management of the affairs of the world is in his hands. And the dead come out of the living, and those who manage the affairs, then they say to God, "Do not be afraid; say who gives you sustenance from the heavens and the earth, or who owns the ears and the eyes, or who brings out the living from the dead." It brings out the dead and the living And whoever plans the matter will say: "God, then tell me, will you not then guard yourselves?" (Yunus, 31) So the planning of affairs should be entrusted to Him.

Fourth: He is the assembly of perfections "And to Allah belong the best names...; The best names belong only to Allah" (Al-A'raf, 180) So one should know the best names and adorn oneself with them to the extent of one's capacity. Divine decrees are a capacity.

Fifth: He is the guardian and owner of God's affairs "... but Allah is the guardian...; but there is only God" (Al-Shura, 9) and also (Al-Baqarah, 257; Al-Imran, 68; Muhammad, 11) So one should accept His command.

Six: The decision of affairs belongs to God. "...And whoever does not judge by what Allah has revealed, then those are the wrongdoers." (Al-Ma'idah, 45) Therefore, one should follow His decision.

Seven: Only God is worthy of obedience. "So fear Allah as much as you can, and listen and obey, and spend (of your wealth and lives), that is better for yourselves." (At-Taghabun, 16) Therefore, one must obey Him.

Eight: God is the Creator of man with a body and a soul. "And [remember] when your Lord said to the angels, "I am going to create a human being from a black, foul-smelling clay, so when I have shaped him and breathed into him of My spirit, fall down to him in prostration." (Al-Hijr, 28-29) and (Al-Sajdah, 9) So the body and the soul and their relationship to each other and their descent must be understood. He recognized each one.

No: Man was not created in vain, and his perfection is to return to God. "Did you think that We created you in vain, and that to Us you will not be returned?" (Al-Mu'minun, 115) and "... We belong to Allah and to Him we shall return" (Al-Baqarah, 156) A God who is the sum of perfections "And to Allah belong the best names...; The best names belong only to Allah" (Al-A'raf, 180) Therefore, a person who seeks perfection must know the best names and adorn himself with them to the extent of his ability. Divine laws are a capacity. So one must move towards Him for perfection.

Ten: He has a choice in this path: "And say: The truth is from your Lord, so whoever wills, let him believe, and whoever wills, let him disbelieve..." (Al-Kahf, 29). But since the guidance has been created and legislated (Sajdah, 13; Ankabut, 69), he is obligated and responsible and must recognize the right path to move on, otherwise he still has a choice.

Eleven: In this path of human fall or rise, there is no limit and it is eternal. "Say: Is this better or the Garden of Eternity which the righteous have been promised, which is their reward and destination?" (Al-Furqan, 15) and "And those who disbelieve and deny Our signs, those are the companions of the Fire, therein they will abide forever" (Al-Baqarah, 39) and also (Al-Baqarah, 163; An-Nisa, 93; Al-Ma'idah, 37) So one should know that the effect of choosing the path is eternal.

Twelve: Man was created with two bases of existence, nature and intellect, to move towards his desired perfection. "So set your face towards the pure religion of your Lord! This is the nature upon which Allah has created mankind. There is no change in the creation of Allah. That is the religion that is established, but most people do not know." (Ar-Rum, 30) And "Those who listen to the word." "So they follow the best of it. Those are the ones whom Allah has guided, and those are the ones endowed with understanding." (Zumar, 18) Therefore, it is necessary to protect and promote these two possibilities from going astray.

Thirteen: The desired perfection is a good life that is achieved through faith and righteous deeds. "Whoever does good, whether male or female, and is a believer, We will surely give him a good life, and We will surely reward them with the best of what they used to do." (An-Nahl, 97) So one must be a believer and do righteous deeds in order to attain a good and eternal life.

Nature and intellect in particular (specific to humans) are two creational possibilities and legislation is a complementary possibility; in total, there are three divine possibilities for faith and righteous action and, as a result, the ascension of man to a good life.

In our subject, in the system of creation:

1- According to the verses of the Quran and narrations, man has a tendency towards clothing, modesty, chastity, security and, as a result, psychological peace:

A: Nature means a trait that every being has at the beginning of its creation. (Moein, 1379, under the word nature) Also, in the dictionary of Amid, it means inherent characteristics, nature, nature and institution. In the topic we are considering, if having clothing is an inherent characteristic for man or if having clothing is inherent in human nature, then man naturally tends to be covered and if he does not cover himself, he has done something contrary to his nature.

In the view of the Quran, man has had clothes from the very beginning of creation, and even Adam and Eve (PBUH) had clothes in Paradise (earthly or in the afterlife). This is well illustrated by the following verse.

"O children of Adam, let not the devil tempt you, as he took your fathers out of Paradise, stripping them of their clothes He is the one who sees you and his tribe from where you do not see them. O children of Adam, don't let the devil send you away! As He expelled your parents from Paradise, and stripped off their garments, that He might show them their iniquities. He and his companions see you from where you do not see them; (but know that) We have made the devils protectors of those who do not believe." (Al-A'raf, 27)

On the other hand, according to the pictures we have from the history books of the clothing of the people of the world, it has been clearly shown that covering has existed among women of different races, different climates, and past and present times. In Europe, women wore long dresses and had headscarves. In the East, it is not clear at what time, but certainly since many years before Islam, the hijab has been common among women. For example, in India, history speaks of a custom of veiling among them, according to which a respectable woman could only show her face to her husband and children, and could only walk in public after covering herself with a heavy veil. (Durant, 1378, Vol. 2, p. 158)

B: The word for modesty in Persian is sharm va azram (Dehkhoda, 1342, under the word for modesty), and some have called it contraction of the soul (Raghib, 1374, p. 270), and some have called it dignity, protection, and self-restraint (Ibn Athir, 1391, Vol. 1, p. 391). In the terminology, modesty (and shame) means restraining the soul from ugly and ugly actions and deeds due to the presence and supervision of an observer who is respected by the person performing modesty. (Pasandideh, 2004, p. 31)

Mohammad Mehdi Harzadeh, in his book "Shame, the Endless Beauty", provides a comprehensive definition of modesty: "Shame is a personality trait that causes a person to feel a sense of inhibition or discomfort towards something that he considers ugly" (Harzadeh, 2004, p. 48).

Quranic references are a strong proof of the existence of modesty in human nature, especially in women, including the life story of Prophet Maryam (PBUH) and Prophet Joseph (PBUH). In the life story of Prophet Maryam (PBUH), after saying: Maryam became pregnant by a divine miracle and, so that ignorant people would not accuse her of fornication and immorality, she distanced herself from them to give birth away from them, the Quran says: "... If only I had died before this and had become forgotten and forgotten" (Maryam, 23). Maryam (PBUH) was so sad that she said: "I wish I had died before this and had been completely forgotten!" The feeling of being stained with chastity and the wish to die is evidence of the full existence of modesty and its internality. The Holy Quran also refers to the natural movement of the beloved Egyptian woman in the story of Prophet Joseph (AS) who closed the doors to carry out her ugly plan "and closed the doors" (Yusuf, 23) so that no one would witness her.

There are also numerous narrations on this subject:

Imam Ali (AS) said: "A believer feels ashamed whenever he does an action contrary to his faith." (Amadi, 1410 AH, 3462 H) The Holy Prophet (PBUH) also considers modesty in women to be better than in men and says: "Modesty is good, but it is better in women." (Payinda, 1383, 2006 H) And in some narrations it is stated that God has made women's modesty nine times more than men's modesty. Of course, from the perspective of psychologists and biologists, the fact that modesty is stronger in women has been emphasized a lot... Dr. Fakhri, an Egyptian physiologist, says in this regard: "The origin and source of the feeling of modesty is the same feeling of the female sex regarding modesty, and for this reason we see that the feeling of modesty is typically stronger in women than in men." (Mohammadi Ashnani, 1373, p. 26)

As mentioned above, modesty is an innate and internal matter, and the same issue is raised regarding clothing and covering, that humans are inherently averse to nudity, and the course in the history of clothing is self-evident and evidence of this statement. A very interesting example has been stated in the Quran

regarding the relationship between the two, namely, in one verse, both the innateness of clothing and the innateness of modesty are mentioned, and that is the story of the fall of Adam and Eve from Paradise (the land between this world and the eternal Paradise). After stating that Adam and Eve were deceived by Satan and ate from the forbidden tree, God says: "... But when they tasted of it, their shamefulness became clear to them, and they began to spread leaves of the (trees) of Paradise over themselves to cover themselves." (Surah Al-A'raf, 22) This is despite the fact that, firstly, they were each other's spouses and their nakedness together was not considered an indecent act, and secondly, no human being was there to watch them, causing them to feel ashamed and embarrassed and therefore anxious and worried. Thirdly, since they were the first humans on earth, their covering was not something they had acquired. Therefore, the reason for their anxiety about nudity was their innate modesty, and as a result, in order to get rid of this shame, they turned to covering their bodies in accordance with their nature.

A: Chastity is an Arabic word that comes from the root word "aff" and translated into Persian means self-preservation and restraining the human soul from forbidden things and sensual desires. Raghib Isfahani says: "Chastity is an internal and sensual state by which the dominance of lust is prevented" (Raghib Isfahani, 1374, p. 573). Martyr Motahari defines chastity as follows: "Chastity and purity are a sensual state; that is, being tamed by the lustful power, under the rule of reason and faith, not being influenced by the lustful power, not having evil" (Motahari, 1373, p. 152). Chastity is in fact the control of lust, and lust in the dictionary has a general meaning that includes any desire of the soul and the desire for material pleasure, and it has a specific meaning, which is sexual lust. Therefore, chastity has two meanings: general and specific; in its specific sense, it is refraining from excessive sexual desires. Chastity in this sense has been emphasized more because sexual desire is stronger than other desires and it is more difficult to control and maintain. As mentioned, chastity is a physical quality that causes a person to respond to his physical and sexual desires and needs in a rational, acceptable and ethical way, and whenever he is unable to meet his needs in the aforementioned way, he is self-controlled and patient and prevents his soul from resorting to inappropriate, illogical and unreasonable methods. According to verse 22 of Surah Al-A'raf, which was mentioned earlier, it can be concluded that chastity is innate for men and women, because Adam and Eve, who ate from the forbidden tree and their private parts became visible, covered themselves with the leaves of Paradise. This is despite the fact that there was no training or acquisition from an individual. Through the realization of their nakedness, they both felt ashamed of God and themselves from within, and through chastity, they took care of themselves both physically and morally from within, while covering themselves externally.

Of the four verses of the Quran that use the word chastity, three are common to both men and women, and one in verse 60 of Surah An-Nur is specific to women: "And the rules for women who do not hope for marriage, there is no sin on them if they put on their garments other than modesty with adornment, and if they seek chastity, that is better for them. And Allah is All-Hearing, All-Knowing." Although veiling and chastity have the same meaning in their original meaning of preventing and creating an obstacle, chastity refers to an inner quality and preventing the rebellious instincts and desires of the animal and sensual soul, while veiling refers to the creation of It is a covering against non-mahrams. In other words, the veil is the external reflection of chastity.

In terms of external existence and realization, the veil and chastity are not necessarily two connected things; in the sense that if there was a veil, one could definitely believe that a person with a veil also has the virtue of chastity. Or from the absence of a veil, one could definitely conclude that there is no chastity. Because having an external veil without inner chastity is not only possible and feasible, but also has many examples. Especially in religious societies where the veil is considered a kind of social value and norm, and even people who are not adorned with the moral decoration of chastity, in a way, submit to compulsory hijab to reduce social pressure and escape legal punishments, and perhaps maintain the veil with the motivation that by appearing veiled, society will misunderstand their behaviors so that they can be immune from family, legal and social prosecutions and care and commit moral crimes more easily.

On the other hand, chastity without a veil can be imagined - at least - or people who have honorable nature, purity, self-control, loyalty to the family, but due to social, family and sometimes religious traditions, they do not wear a veil as a covering or appearance, but based on human nature and according to reason, they have a kind of chastity and spiritual honor and do not give in to humiliation and pollution. And they are

averse to false and lustful attractions. Despite the breaks that we have mentioned between the veil and chastity, the two are seriously related, because every internal trait has effects on the behavior and speech of a person. The same is true of the trait of chastity, which has its effects on the behavior and speech of a person. That is, a chaste person does not go to extremes in responding to his inner desires and inclinations and does not indulge in sinful practices. Without a doubt, nudity is a kind of immodesty or at least a prelude to immodesty. Therefore, in religions where chastity is considered a value, nudity is denied and covering up is approved and emphasized.

In addition, it may be asked why religious orders are not limited to having chastity and are also ordered to wear a veil? In other words, why should a person declare and express his chastity with the type of clothing he wears? In response to this question, in addition to the above answer, it can be said with regard to verse 59 of Surah Al-Ahzab that: The reason for this is the immunity of the individual, especially the woman, from the aggression of annoying people, because a person who is covered with his type of clothing has made his position clear and has blocked the way for physical people.

D: Security is one of the most natural and essential human needs. The need for security is one of the fundamental needs (Maslow, 1996, p. 210) for the growth and development of the human personality, which if not satisfied, the growth of the personality is disrupted.

The philosophy of covering (for women) is mentioned in the Quran, so that they will not be harassed or that is, secure: "O Prophet, tell your wives and your daughters and the believing women to draw their outer garments over themselves. That is nearer to being known (by covering their necks, chests, arms and legs) so that they will not be harassed. And Allah is Forgiving, Merciful." "(Al-Ahzab, 59) According to this verse, if there was no innate desire for security in man, there would be no talk of this inner need to encourage women to cover and veil.

If people in society are covered, rape and assault occur less frequently, and conversely, if people in society are naked, rape and assault occur more frequently. Therefore, covering is closely related to the security of individuals. In these circumstances, people who display their bodies in public and provoke others must inevitably expect harassment.

A report on the security situation of American women states:

In America, in winter, when people are forced to cover themselves and wear more clothing due to the cold weather, rape decreases; but in summer, rape against women and even old women increases, and even nuns are not immune. (Maslow, 1375, p. 219)

-2It argues with reason that God, the creator, the wise, the absolute perfect judge, if he created man with these tendencies, did not create him in vain and for a purpose. And the growth and perfection of man is in striving for this purpose, and this purpose in the system of "beings" (the world as it is) is a good life in the vicinity of God.

According to the Islamic worldview, based on these divine "beings", the "shoulds and shouldn'ts" of women's covering and hijab can be expressed and explained from the verses of the Quran (the legislative system), which if practiced based on faith in the principles mentioned in the system of creation, one of the best righteous deeds that, according to the verses, is necessary for eternal life and a good life. In all ontological verses, obedience to any command from God, including the command to cover and cover, is a "must" that is stated in the verses.

5- Rules of conduct (legislative ruling) on women's style of dress and veiling

According to the divine worldview, the rules of behavior regarding clothing are determined by the Sharia, so religious clothing arises from the rulings of religion, and each Sharia has established instructions for the clothing of its followers. The religion of Islam is a complete and comprehensive religion whose teachings are derived from the Quran and the progeny (hadiths and the life of the infallibles, peace be upon them). Therefore, to understand the Islamic perspective on various issues, including clothing and clothing, one must refer to these two sources. There are at least two groups of verses in the Holy Quran regarding clothing and hijab: the first group of verses that are about the principle of clothing (clothing), the second

group of verses that are revealed about the obligation of hijab and external clothing and its limits and quality.

Among the verses of the first group is this verse:

"O children of Adam, We have sent down upon you clothing to conceal your shame, and feathers, and the clothing of piety. That is best of the signs of Allah, that they may remember." (Al-A'raf, 26)

"O children of Adam, We have sent down upon you clothing to conceal your shame, and feathers, and the clothing of piety. That is best of the signs of Allah, that they may remember".

In this verse, clothing is described with the word beard: "Beard" is originally an Arabic word meaning the feathers of birds, and since the feathers of birds are a natural garment on their bodies, it is also used to refer to any kind of clothing. However, since the feathers of birds are often of different and beautiful colors, a kind of concept of adornment is hidden in the meaning of the word "beard". (Makarim Shirazi, 1376, Vol. 6, p. 131) In addition, since the blessings of God are bestowed upon His servants by the high position of Lordship, the expression "descending" in it is completely understandable and understandable. (Ibid., p. 134) Allamah Tabataba'i says in his commentary on this verse: Clothing, although it is the action of man himself, is considered a creation of God because all causes and effects of everything lead to God Almighty, and God encompasses all of them and their effects. In this sentence, God Almighty bestows favor on people by guiding them to wear His clothing and adornment. (Ibid., 136)

There is no explicit verse in the Quran about the limits of clothing for men, but it is stated about the clothing of women in this regard: "And tell the believing women... to draw their veils over their bosoms (so that their necks and chests are covered) and not to display their adornment except to their husbands, and not to strike their feet when they walk, lest their hidden adornment be made known to them..." (An-Nur, 31)

..."and tell the believing women to draw their veils over their bosoms (so that their necks and chests are covered) and not to strike their feet when they walk, lest their hidden adornment be made known to their husbands, and not to strike their feet when they walk, lest their hidden adornment be made known to them"...

The verse in question states, "And let them draw their veils over their bosoms," which in a way refers to the Islamic limit of clothing.

Khimar, the plural of which is khimar, means a scarf or a veil in Arabic, and jiub, the plural of jeeb (brozen ghayb), means the collar of a shirt, which is interpreted as a collar, and sometimes refers to the upper part of the chest in proportion to its proximity to it. Therefore, the meaning of this phrase in the verse would be: "Tell them to draw their veils or veils over their bosoms." They should wear veils and veils in such a way that their necks and chests are not visible, so that the beauties and charms of their bodies are not revealed to a non-mahram man. (Mohammad Ashnani, 1373, p. 102)

Another verse regarding the covering and its limits says: "O Prophet, tell your wives, your daughters, and the believing women to draw their outer garments over themselves. That is better so that they may be recognized and not be harmed..."; (Al-Ahzab, 59)

O Prophet! Tell your wives, your daughters, and the believing women to draw their outer garments over themselves. That is better so that they may be recognized and not be harmed"...

Bukhari has used the word jilbab as a synonym for adhar (3); Therefore, it must mean the same large veil that women in the East wear from head to toe when they leave the house. Al-Jawhari also means jilbab as a sheet, which is actually the same as the azhar. (4)

-According to the dictionary, this word also means a shirt (qamis); it also means a loose garment that women wear under a sheet.

-Shahid Motahari, explaining the word "jilbab", says: The meaning of jilbab is not very clear to the commentators. What seems more correct is that originally the word jilbab included any wide garment, but it was often used for scarves that were larger than a four-foot-long and smaller than a robe.

In addition, it turns out that two types of scarves were common for women: one type of small scarves, which were called khmar or maqne'ah, and were usually worn inside the house. The other type was large scarves that were worn outside the house. (Motahhari, 2004, Vol. 19, p. 502) Therefore, it can be concluded that, according to the Quran, a Muslim woman has two specific types of clothing in society:

1- Khamar, or head covering, which includes any type of scarf, veil, etc., provided that it can also cover the chest and collar.

2- Jilbab, or a full-body covering that is kept close to the body and not released so that it can cover the prominence of all the limbs.

According to the provisions of verses 30 and 31 of Surah An-Nur, it is clear that from the Quran's perspective, women must be covered and not reveal their makeup and jewelry to others and not seek to provoke or attract the attention of men. Of course, the necessity of covering makeup and jewelry is excluded in two cases.

One is understood by the sentence "And they do not show their adornment except what is apparent of it," which is an exception to "open adornment" for all men (5), and the other is understood by the sentence "And they do not show their adornment except to show their adornment to their wives, fathers, etc.", which is considered permissible to show their adornment in the presence of people such as their husbands, fathers, etc. Also, the sentence "And they do not stamp their feet on the ground when they walk, so that their hidden adornment may be known." It is understood that stamping the feet is a complete manifestation of revealing a woman's inner self and refers to all kinds of provocative gestures that attract the attention of non-mahram men. (Paknejad, 1365, vol. 20, p. 137)

In addition to the verses of the Quran about the importance of covering, there are countless sources in the hadiths and the life of the infallibles (peace be upon them) that have described the quality and limits of covering in some way.

In Sunni sources, it is stated:

Asma, the daughter of Abu Bakr and sister of Aisha, came to the house of the Prophet (peace be upon him), while she was wearing a thin and revealing dress. The Prophet (peace be upon him) turned his face away from her and said: "O Asma, as soon as a woman reaches puberty, it is not appropriate for anything of her body to be seen except this and this, and he pointed to her wrists and her face." (Sajistani, 1428 AH, vol. 4, p. 62)

The Prophet (peace be upon him) also recommended that women wear other clothes under their thin clothes so that the size of their bodies is not visible. (Ibn Hanbal, 1416 AH, Vol. 8, p. 184 and Muslim bin Hajjaj, 1334 AH, Vol. 6, p. 168)

And in Shiite sources it is stated:

Fadhl bin Sayyar says: I asked Imam Sadiq (AS): Are the legs of a woman one of the parts that must be covered from non-mahrams? The Imam (AS) said: Yes, what is under the headscarf and also from the place of the bracelets up [meaning the whole body except the face and the hands from the wrist to the fingertips], must be covered. (Hurr Amili, 1409 AH, Vol. 1, p. 208)

Hazrat Ali (AS): It is necessary for you to wear thick clothes, whoever's clothes are thin, his religion is weak and thin like his clothes. (Ibid., Vol. 3, p. 357)

*Table depicting the pattern of the relationship between the ruling on hijab and women's covering and the Islamic monotheistic worldview

Ruling on women's hijab (verses 30 and 31 of Surah An-Nur and 59 of Ahzab)	Must be contained in "is"	Fundamentals of the * Monotheistic Worldview "Beings"
One of the components of worshiping the One God is	He should only be worshipped.	1- God is one.

obeying the ruling on hijab in the Quran and hadiths.		
The ruling on hijab is in accordance with the nature of human creation, so it must be obeyed.	It must be accepted that only the Creator of creatures knows how She created them.	2- God is the Creator.
The ruling on hijab is a kind of divine provision, so it must be obeyed.	You should leave the management of affairs to her.	3- God is the planner.
The authority over veiling and covering is God, so one must obey.	You must accept her order.	4- She is the guardian and master of God's affairs.
The order of hijab comes from God, so it must be obeyed.	One must obey her command.	5- The decision of affairs belongs to God.
In the case of hijab, one must obey her.	She must be obeyed.	6- God is worthy of obedience.
The ruling on hijab is to protect the body and develop the soul in relation to each other, so it must be obeyed.	One must understand the body and the soul, their relationship to each other, and the status of each.	7- The Creator is man with a body and soul.
The ruling on hijab is a command to begin the journey towards perfection, so it must be obeyed.	We must move towards Her to evolve.	8- He did not create man in vain, and the goal is to return to God, the God to whom belong the most beautiful names.
The ruling on hijab is a correct diagnosis and choice, so it must be obeyed.	Because guidance has been provided, it must correctly identify the direction of movement.	9- Man has choice.
The choice of hijab has an eternal effect, so it must be obeyed.	She must know that the effect of choosing a path is eternal.	10 Man has an eternal fall and rise.
Nature and reason in human existence command the veil, so one must obey.	It must protect and develop these two possibilities from misguidance.	11- Humans have two existential bases (nature and reason) for evolutionary movement.
Believing in the principles of the ruling on hijab and practicing it, along with other true beliefs and righteous deeds, leads a person to a righteous life, so one must obey them.	One must be a believer and do righteous deeds to attain eternal, righteous life.	12- The desired perfection is a virtuous life that is achieved through faith and righteous deeds.

Conclusion

1- The Islamic monotheistic lifestyle, which is the text of the life of Muslim monotheists, has three layers that can be examined, which include behaviors, shoulds and shouldn'ts of behaviors, and "is" or facts that are their basis and are in accordance with the Quran and narrations.

2- The "shoulds and shouldn'ts" of behaviors that can be observed in the context of any society are influenced by culture and, to a higher degree, by the worldview that governs the thoughts and beliefs of those who are considered members of that society and who interact with each other in human interactions. The "shoulds and shouldn'ts" of hijab and women's clothing in the monotheistic lifestyle are also derived from the type of worldview (the type of view of the realities of the universe as it is). Based on the monotheistic worldview that is in accordance with the verses of the Quran, God is one, the creator, the planner, the ruler, the wise, and the possessor of absolute perfection. He created man composed of body and soul with two existential bases of nature and reason to choose the best path towards approaching God and a good life. Therefore, man is naturally inclined towards covering, modesty, chastity and security, and

with the power of reason he can argue that God does not do anything in vain, and if he is so, then there are certainly grounds for his growth and perfection, and he must act and obey accordingly. With all these characteristics, in order to complete the existential possibilities (nature and reason), the ruling on hijab and covering has been legislated in the Quran and narrations, as rules of human-divine behavior that can be chosen by man in the best way and become the basis for man's ascension to a good life with spiritual peace in the vicinity of divine proximity. Accordingly, in the model drawn in the form of a table, the do's and don'ts required in the discussion of covering and covering, which is contained in "existences" (monotheistic worldview), have been inferred in a logical process. A model that makes the obligation to obey the verses on hijab in Surahs Noor and Ahzab completely reasonable.

Footnotes

- 1- Of course, existential honor, not value
- 2- In the sense of complex, covered (Farhang Moeen)
- 3- That which covers the body, clothing, veil, undergarment, trousers, loincloth. (Farhang Amid)
- 4- Sahih Bukhari, Volume 1 of Sahih Seth, Muhammad Ibn Ismail Bukhari, manuscript 85, p. 35.
- 5- There is a difference of opinion among jurists regarding the meaning of apparent adornment. However, most contemporary jurists believe that a woman's body is entirely an adornment and that "apparent adornment" - which does not need to be covered - refers to the face and hands up to the wrists.

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