

## **A REVIEW OF HIJAB**

Fatemeh YounesiAfzal

*Student Research Committee, Hormozgan University of Medical Sciences, Bandar Abbas, Iran.*

*Corresponding author: Student Research Committee, Hormozgan University of Medical Sciences, Bandar Abbas, Iran.*

**ABSTRACT:**The term 'hijab' in Islam implies 'covering' and should not be viewed as an equivalent for distancing from society. Hijab is considered as a behavioral and mental blessing and is a common ground among religions. In a great many of universities all around the world there are strict rules with this concern. Hijab and family are correlated with each other. In other words, in a well-established family where a man's role as well as the family's supervision is appropriate, individuals' true belief in hijab can be realized. Moreover, hijab and chastity helps to strengthen the foundation of family. This can be realized with a consideration of the interactive role of man and woman. Undoubtedly, the education system also plays a key role in the attainment of hijab culture and belief in a community. It needs to be established step by step and through planning.

**Keywords:***Hijab, Women, Islam*

### **INTRODUCTION**

The stem of the word hijab is the Arabic 'ha.ja.ba' which implies a drape between two things. As a mystic term it implies the distance between the creator and the creature (GHARAVI and AMERI 2007, Khajenoori, Ruhani et al. 2012).

Two interpretations can be thought of for the term hijab. The first one is to mean a covering, while the second is a covering and drape. However, as some theoreticians view it, hijab is an equivalent for covering and it had better be replaced by this term. That is because hijab is not a kind of covering which keeps an individual behind it and far away from others. What has been recommended to the prophet's wives in the holy Quran is that they stay at home. That serves the purpose of not taking a political advantage of them. However, some got it wrong and interpreted it as forcing women and girls to stay at home (Motahari 2000).

Using the term hijab could be interpreted as Islam forcing women to be kept behind curtains and within their homes, while the covering philosophy which Islam wants for women means that in their communications with men, sexual interference is prevented. That is due to the fact that these sexual roles would lead to corruption and social deviances. Women's hijab not only helps to focus all men's and women's efforts on development but it also provides a mentally healthy atmosphere in society. It helps to strengthen family foundation

and create peace and security for women themselves and protect them from malevolent intentions (Safarzade 2010).

Hijab is an innate propriety while nakedness is an innate indecency. Nevertheless some believe that there is no such a thing as innate propriety or impropriety. This hypothesis is, though, unacceptable since human beings would naturally view certain things as leading to perfection such as hijab, and others as misleading. Although human would commit certain crimes, s/he is very well aware of the wickedness of what they do.

Since the beginning of creation, human beings had a sort of hijab. However the type of covering was different at that time. Firstly they used leaves and animal skin to cover their body. Today the notion of hijab still exists as an undeniable principle. Even in the West where there seems to be contrary stance against hijab, nakedness in the public is viewed as a crime. Therefore, there is no opposition to the core of hijab. They all admit to the decent role of hijab as a human logical characteristic and an essential behavior (InstitutionOfCultural&ArtMartyrAviny). It should be reminded that hijab and chastity have been among the most valuable cultural and social manifestations in Iran existing since before the advent of Islam(JAHANNEWS 2010).

Hijab exists not only in our country but in several western countries as well including the United States of America. Muslim women in this country, today, view hijab as their religious and social

identity. Their most important goal is to criticize the prevalent individualism, materialism and sexual abuse in this country (Ahmadi Kh 2010). Hijab does not exclusively belong to Muslim women all over the world. In a number of foreign universities there are very strict rules concerning body coverage. According to research conducted in more than 150 universities worldwide such strict rules exist. Among them mention can be made of Texas university (in the U.S.), University of Healthcare sciences in Huston, Northern Greenwell in America, Sydney University in Australia, Robert College of Istanbul and University of Florida (the U.S.). Some of their regulations are:

1. Putting on revealing clothes is not allowed. Appropriate underwear should be worn as well.
2. Wearing short and tight skirts is not allowed within the university.
3. Heavy and strange make-up is not allowed.
4. Uncommon hair dye is not allowed.
5. Wearing perfume is allowed for women and men unless it is strong.
6. Wearing erotic tight pants is not allowed (Mashregnews 2014).

Women covering is a common rule in all Abrahamic religions including Islam, Christianity and Judaism. They only differ in terms of its limits and philosophy. In Judaism, the focus is on an overall covering of body and head. In the case of single girls, their hair, if plain, can be revealed. In Christianity, abstraction is glorified. Therefore, they follow simplicity, full body coverage and no use of make-up in order not to be erotic. In Islam having hijab implies the maintenance of women's chastity. Its limits, according to the holy Quran, is all over body except for the face, hands and heels (Masumeh Zabihi 2007).

Women's hijab is not restricted to wearing a veil, though it is considered as the most complete form (Aghayani Chavoshi A 2010). With this concern, Imam Khomeini (p.b.u.h) stated: "The core is covering, and a veil is an Iranian woman's decorum" (InstitutionOfCultural&ArtMartyrAviny).

In order to maintain her status against men, women should protect their own territory and have hijab (Tebyan 2011). However, similar to men, women should also take advantage of their working talents entrusted by God (IslamicLife 2014). Nevertheless, some believe that hijab would set some limits for women's activities. But this hypothesis is wrong since today a myriad of

women are active in instructional, social and political fields with their full hijab, and this reality has nothing to do with any sort of limitation (Aghayani Chavoshi A 2010).

Since hijab is among the complicated notions in Islam, we have intended to elaborate on it.

#### **EFFECT OF FAMILY ON HIJAB**

According to recent research, parents' supervision has been found to increase one's belief in hijab (Ahmadi Kh 2010). The advent of modernity today has created challenges in many arenas including families. Sociologists believe that modern families are faced on the one hand with some wrong old traditions such as oppression and injustice towards women and on the other hand with modern instructions such as a denial of gender discrimination and over-emphasis on women freedom which have endangered family health (Rastgarkhaled A 2012). In case hijab is imposed on families these days, it would dispel individuals from hijab. Different strategies can be employed to introduce hijab to children, one of which is to instruct Islamic knowledge in attractive ways (Aghayani Chavoshi A 2010). Parents can use these strategies to control and supervise this important issue (Ahmadi Kh 2010).

#### **EFFECT OF HIJAB ON FAMILY FOUNDATION**

Having no boundaries between men and women and depraved communications between the two sexes can increase sexual stimulations and make it more rebellious. This would damage family foundation. However, Islam has considered certain insights to attain peace and prevent such dangers. It poses certain duties on men and women. One such duty is not gazing at each other and not to leer. There is one additional duty on women's shoulders and that is to cover their body at the presence of male strangers. They are to have hijab so as to provide for social and mental peace and to strengthen family foundation.

Cultural and social effects of poor hijab include submission to western culture, spread of corruption and weakening of religious beliefs in society. However, the social consequences of poor hijab can be divided in three as described below (Tebyan 2011).

1. Lack of security: in a society lacking in hijab, blind imitation would be increased. It would also lead to a prevalence of social deviations, fashion orientations, street

violence and sexual harassment. These would all lead to insecurity.

2. Disruption of sexual relationship: poor hijab would lead sexual relationship out of the house environment. This would maximize the rate of sexual crime.
3. Physical disorders: poor hijab would raise corruption in society and would lead to the occurrence of such diseases as AIDS which is prevalent in current era.

#### **LOGICAL ROLE OF MAN IN REVIVING ISLAMIC FAMILY LIFE-STYLE**

Unfortunately, the notion of hijab and chastity has been mistakenly only associated with women. Men's role which is of a greater significance has not been processed, while men's duties have been stated to be bigger and harder in the holy Quran. Men have certain duties and tools at hand which, if used properly, can strengthen the foundations of an Islamic family. Among them are affection and prejudice.

Affection: although woman is always considered as the source of affection and emotion in family, it is the man who makes that stream flow. Therefore, if a man expresses affection to his wife and children, the woman would never look for attracting the attention of any man other than her own husband.

Prejudice: there is hardly any man without a pint of prejudice. Even chaste women hate men who show to have no prejudice. However, men should know that a moderate level of prejudice can raise chastity in family. If it goes to extremes, it would backfire and lead to inadvertent or stubborn poor hijab (LifestyleMagazine 2014).

#### **KEY ROLE OF THE EDUCATION SYSTEM IN ESTABLISHING HIJAB CULTURE**

In the education system the required steps concerning hijab need to be taken gradually. A fundamental correction of hijab is absolutely possible at school level and in educational settings. It is not to be done out in streets. In fact, the most effective an everlasting strategies to reinforce hijab and chastity can be done within a student's educational life which is followed by a proper training (Borhan 2012). The root of hijab is chastity which is the same as face-saving and satisfaction. In order to achieve chastity, maintenance of hijab has been emphasized (Bahejab 2014). The more this notion is highlighted in students' spirit at school time, the

stronger the bases of hijab would become (Borhan 2012).

#### **HIJAB AS A SOLUTION AND NOT AS A PROBLEM**

Once we are convinced of the positive consequence of having hijab, we are faced with a question, whether hijab is a problem or a solution to a problem.

This question can be approached from two perspectives. On the one hand, hijab can be viewed as a problem while on the other hand it can be seen as a solution. However, the accuracy of one of these two needs to be proved. From the Islamic point of view, hijab is considered as a divine command and as a solution. It is not confessed to be a problem. Actually it is a solution to the problem. Therefore, hijab is a solution to a problem and not the problem itself.

From the non-religious or secular perspective, it is viewed as a problem. People wonder how to deal with hijab command which is a religious rule. However, if you see hijab as a solution rather than a problem itself you will no longer seek for its solution, since the logic behind a rule is to solve a problem. Such a perspective sees hijab as something personal and looks for a way to solve it. From the religious perspective, however, poor hijab is seen as the problem whose solution is hijab. Here we conclude that a feminist perspective towards hijab is to consider it as a problem and obstacle whereas the religious point of view not only denies this impeding role but also introduces hijab as the solution for an infinite number of problems (FarsNewsAgency 2012).

#### **CONCLUSION**

Covering is a human mental and behavioral propriety. A myriad of research has attested to its spread worldwide. Besides being a common part of all religions, hijab is considered as a serious regulation in many public communities including universities.

Not only does it influence individuals, but hijab also affects family bonds and social well-being. This essential notion should be established at schools so that students, since the beginning, are familiarized with its culture and consequences in society. The logical role of men is among the effective factors of having hijab.

#### **REFERENCES**

