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Employment Discrimination Faced by Muslim Women Based on Hijab Policies (Answers to the Doubts in the intellectual system of Shahid Motahari)

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Abstract

The presence of mental ambiguities in employee women causes job dissatisfaction, job burnout and lack of personal and organizational vitality in them, which causes interference between work and family. The purpose of this research is to investigate and answer the mental doubts of employee women about hijab and its role in establishing justice in the business environment with a descriptive and analytical approach. For this purpose, after identifying the most important doubts of employee women about the whys and hows hijab processes and strategies, the content analysis of Shahid Motahari's studies - as international famous expert in the field of women's and men's rights - were conducted in the form of questions and answers. According to the findings, some of the factors affecting the rights of employee women in human societies are natural factors, some are social and functional conditions, and some of them are cultural beliefs. Islam as a culture, more than just regulating gender justice in society, but theologically regulating the pattern of microcosm, macrososmo. Hijab is a value that human nature accepts, both men and women.

Keywords: Doubt, Employee, Gender, Hijab, Justice, Shahid Motahari

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1. Introduction

Hijab and policymaking for wearing it are the most important scientific problems have yet to be solved for employee women. The doubts usually come from their family & friends, at the workplace, and in the public (Ussif, et al; 2020).

Most employed women, especially in youth, and society's elite recognize hijab as the source of gender injustice in the workplace.

They consider hijab as a glass ceiling in their personal-social life, which prevents their progress by creating gender injustices; it means they think there is no job opportunity for women who wear hijabs, some of them got jobs but they face social discrimination in the workplace. Those who got jobs and show their best does face glass ceiling in their career growth (Lalani, et al; 2023).

Many experts in the field of organizational sciences, including Igli et al. (1995), believe that it is not necessary to consider gender differences in organizations in human resource management because women and men should only emphasize the norms and requirements of the role when playing an organizational role that the organization determines it, so it does not matter what gender becomes a member of the organization. On the other hand, supporters of the gender-oriented and social role theory approach believe that just as people are distinguished by their gender, they also act differently in fulfilling organizational roles. According to them, the difference between men and women is also influenced by physiological differences in their brains because lower-than-normal levels of testosterone, plus higher levels of oxytocin in women's brains than men, mean that women distinguish themselves more than men through communication (Cook, 2006, 104). Some other experts believe that there is nothing intrinsically feminine or masculine in different jobs, and what is visible are only gender stereotypes attributed to different jobs, which also differ from country to country (Jeanine, 2009, 27; Khazali& Jovari, 2015, 115). Approaches such as multi-role role conflict indicate that the expectations and pressures of playing multiple roles together cause working women to be in a more unfavorable mental-psychological situation regarding health than women who only play traditional roles (Jovari, et al., 2020). Some believe that discrimination based on sex

attempted to lost, however still only happens major differences between men and women in this case: common employment opportunities, wages, and legal protection. Women as workers, citizens, and as the living God has the rights and obligations, and also the same opportunities with men, in terms of the work, including parallels the wages and benefits, removal action firing workers because of pregnancy or because of the status of marriage, can be categorized as actions that violate human rights. In fact, the root of the problems of these conflicts is gender asymmetry and the strong patriarchal culture in the organizations (Sinaulan, 2023; Elizabeth, et al., 2023; Anderson, 2023; Han& Lee, 2023; Hara, et al., 2018).

These negative attitudes and discrimination can be an obstacle to women's employability, opportunity, and growth in the workplace (Sohail, et al; 2023).

On the other hand, some believe Gender Equality in modern society today is still hindered by stereotypes regarding the roles and positions of men and women. Gender is a view or belief formed by society about how a woman or man should behave or think. In society the role of life is dominated more by the role of men and in public life under their authority is women.

The method that will be used is to use a quality approach to be able to obtain data on the benefits of gender relations in Islam more than just regulating gender justice in society, but theologically regulating the pattern of microcosm (human), macrosrosmos (nature), and God relations (Fitriyani, et al., 2023; Fayyaz&Ambreen,2023; Rumaney& Sriram,2023; Carrim & Paruk ,2021)

Answering such doubts for employee women who seeking the truth, is felt more than ever because the presence of mental ambiguity in employed women causes job dissatisfaction, job burnout and lack of personal and organizational vitality in them, which in general causes work-family interference.

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

difficult to distinguish right from wrong and make people doubt (Asgariyazdi & Musavi, 2021).

In the following, it is presented as an example of research related to this issue:

Hara, et al; (2018) in their research presented that penetrated into the mainstream of Indonesian politics the main idea is not only a representation of the number of female population but also the representation that will bring new norms for Indonesian politics that has been so far dominated by the assumption of masculinity based on power politics and struggle to control resources by one party for the loss of others. It is often the case that if women want to succeed in politics, they must follow such political norms and abandons the idealism of their struggle. In fact, such women politicians not only abandon the ideal of feminist struggle but reinforce the assumption that politics is the world of men.

Asgari yazdi and Musavi (2021) showed that all Islamic jurists agree on the necessity of the Hijab. There should be no confusion between the decisions of the rulers of Islamic countries and the people's behavior about Hijab, with the exact order of Islam that it is necessary to observe Hijab.

Hassan & Ara (2021) analyzed the impact of self-congruity, modesty, conformity, and uniqueness on fashion consciousness. This study's findings revealed that self-congruity and the need for uniqueness positively affect Muslim women's hijab fashion consciousness. It means that Hijab fashion marketers must consider these two aspects while creating or designing a hijab fashion to satisfy consumers' expectations.

Mizel's research (2020, 2021) showed that palestinian university female students indicate that wearing the hijab harmonises with modernisation and contributes to Moslem women's adaptation, wherever they are, serving as an essential factor for their engagement with society.

The results of Carrim & Paruk (2021) indicate that wearing the hijab does not impede their career advancement although it does have a negative impact when they attend job interviews in organisations other than their own.

Soundari & Moorthy (2023) in their research emphasize that Sex equality raises a number of issues in applied ethics, feminist philosophy, and political theory. Because of liberalism's concern with equality and equal rights, discussion of sex equality is of particular interest to liberal political philosophy and ethics. Liberal theory views justice, or 'treating equals equally,' as a central concern; sex equality, then, involves discussion of just treatment and Equality does not mean that women and men will become the same but that women's and men's rights, responsibilities and opportunities will not depend on whether they are born male or female.

Mostafa & Alanadoly (2023) in their study tested the hypothesis that Muslim women who wear the hijab are disadvantaged in employment processes relative to their counterparts who do not wear the hijab. A meta-analysis synthesized the findings of seven studies published between 2010 and 2020. The sample-weighted, pooled estimate among the most internally valid, experimental studies suggested that the chances of being hired and so gainfully employed were 40% lower among Muslim women wearing the hijab than they were among, otherwise similar, Muslim women not wearing the hijab: relative risk (RR) = 0.60 within a 95% confidence interval (CI) of 0.54, 0.67. This religion-based discrimination effect was deemed hugely significant in human, public health and policy senses. Immigration trends suggest that millions of Muslim women in the west likely experienced such employment discrimination over the past generation, and millions more are bound to similarly suffer over the next generation if policy status quos are retained. It seems that much of the relatively greater employment discrimination experienced by Muslim women who wear the hijab is due largely to potential employers' prejudicial reactions to the hijab itself.

Çaksen & Çaksen (2023), in their study discussed hijab, from past to present and its role to protect adolescent girls and women from sexual harassment, to emphasize that the hijab they proposed that school-based programs to include hijab practice, should be developed to prevent sexual harassment against adolescent girls, regardless of students' religious beliefs, cultures, and social positions.

The objective of Haroon's, et al. (2023) study was to determine the frequency of Hijab with comparison of the awareness, perceptions, practices and identify barriers to hijab wearing among female medical undergraduate students. This study concluded that hijab is considered a religious duty and obligation with comfort and protection among the female undergraduate students of Peshawar, Pakistan.

Zakir and Zabrodska (2023) in their qualitative research investigated Muslim women's lived experiences, grouping the views of the local Muslim women on one side and the immigrant Muslim women on the other. To work toward social change and empowerment of Muslim women, it explores what it means to be a hijab-wearing woman in Estonia and reveals that racism, discrimination and social exclusion emerge as common themes that all these women had to encounter in different settings.

So, there are different attitudes to the role of the hijab in women's employment and stereotyping and discrimination against hijab-wearing women have been studied extensively in many studies (Sohail, et al., 2023). However, there is a paucity of research on intellectual enrichment of working women in this case. Studies show that there is necessary for greater awareness toward appearance in the workplace and organizations must ensure that their recruitment and corporate culture should be free from biasness towards hijab-wearing women. The purpose of this study is to address this gap in the intellectual system of Shahid Motahari as an expert opinion on the issue of men and women's rights. The findings of the research create awareness about hijab and doubts related to it, contribute to the understanding of hijab cultural, and it provides how to manage the situation for employee females.

2. Methods

The present research tries to, based on the descriptive-analytical and documented method, reliable sources and interpretations, while examining the category of hijab and its role in the personal and social health of working women should be the answer to some doubts related to the role of the hijab in the rights of men and women from the perspective of the layers of Shahid Motahhari's intellectual system in the form of questions and answers. Thematic analysis method is used

in this research. Among the Motahari's resources which were used including: Work Collection (Motahari, 1379); Hijab Issue (Motahari ,1396); Women's rights system in Islam (Motahari ,1396); Islamic education and growth (Motahari ,1392); Reason and science (Motahari ,1391); Justice (Motahari ,1395) and ect. It is worth mentioning that the reason for choosing these doubts in the present research is that they are frequently raised among working women.

3. Results

Question 1:

What is the philosophy of hijab? What caused them to put a barrier between men and women? How can the hijab preserve and strengthen a woman's dignity and personality and give her value?

Answer:

From the point of view of Islam, we have a special philosophy for women's hijab, which is justified by a rational opinion, and from the point of view of analysis, it can be considered the basis of hijab in Islam. The word hijab means both to wear and also to mean a veil; mostly, its use means veil. This word gives the concept of covering because the veil is a means of covering, but it would have been better if this word did not change. The same word covering was always used because the common meaning of the word hijab is a veil. If it is used in the context of covering, it means that the woman is behind the veil, and this has caused many people to think that Islam wants the woman to be always behind the veil and locked in the house and not go out. In Islam, the order of covering is reserved for women because the desire to show off and beautify is specific to women. In terms of possession of hearts and minds, a man is a hunted, and a woman is a hunter, just as in terms of possession of the body, a woman is a hunted, and a man is a hunter. A woman's desire for self-make-up comes from her sense of hunting. Nowhere in the world has there been a history of men wearing revealing clothes and provocative make-up. It is the woman who, according to her own nature, wants to charm and make a man fall in love with her. For this reason, the perversion of nudity is among the perversions specific to women, and the order of covering has been established for them. The philosophy of Islamic covering is several things. Some of them have a psychological aspect, some have a house and family aspect,

and some others have a social aspect, and some are related to raising the respect of women and preventing their vulgarity. Hijab in Islam originates from a more general and fundamental issue: Islam wants all kinds of sexual sensuality, whether visual, tactile, or otherwise, to be assigned to the family environment, and in the context of legal marriage, society is exclusively for work and activity. Unlike the Western system of the present era, which mixes work and activity with sexual pleasures, Islam wants to completely separate these two environments from each other. The lack of privacy between men and women and the freedom of unrestrained socializing increases sexual emotions and inflammations and turns the demand for sex into a spiritual thirst and an insatiable desire. The sexual instinct is a strong, deep, and sea instinct; the more it is obeyed, the more rebellious it becomes, like a fire that burns more the more it is fed. Just as history remembers those who experienced wealth, who sought to collect money and wealth with astonishing greed and became greedier the more they collected, it also remembers those who experienced sexual problems. These are also not stopped in any way in terms of the feeling of possessing the beauties. The human spirit is extremely excitable. It is wrong to think that the excitability of the human spirit is limited to a certain limit, and after that, it calms down. In the same way that human beings - both men and women - are not satiated and saturated in wealth and position, the same is true in sex. No man is satisfied with possessing beautiful women, no woman is satisfied with noticing men and possessing their hearts, and finally, no heart is satisfied with lust. On the other hand, unlimited demand is impossible to fulfill whether you like it or not, and it always leads to some kind of feeling of deprivation. Failure to achieve dreams, in turn, leads to mental disorders and mental illnesses. Why is there so much mental illness in the Western world? The reason is sexual moral freedom and many sexual movements that are carried out by means of newspapers and magazines, cinemas, theaters, official and unofficial circles and gatherings, and even streets and alleys.

There is no doubt that everything that strengthens the family bond and causes intimacy between the couple is beneficial for the family center. Maximum efforts should be made to create it. On the contrary,

everything that causes the couple's relationship to weaken and discourage them is harmful to the state of family life and must be fought against. Allocating sexual pleasures and sensualities to the family environment and in the context of legitimate marriage strengthens the bond between husband and wife and makes couples more connected to each other. From the point of view of the family society, the philosophy of covering up and prohibiting sexual success from a non-legitimate spouse is that a person's legal spouse is psychologically the factor in making her happy. In contrast, in the system of freedom of achievement, the legal spouse is psychologically considered a rival, a nuisance, and a jailer. As a result, the family center is based on enmity and hatred. Moving sexual pleasures from the house environment to society weakens the workforce and society's activity. Hijab can preserve and strengthen a woman's dignity and personality more than before and give a woman value because a man is superior physically to a woman. In terms of brain and thought, the superiority of men is at least debatable. A woman does not have the power to resist a man on these two fronts, but a woman has always proved her superiority over a man emotionally. Keeping a woman's privacy between herself and a man has been one of the mysterious means that a woman has used to protect her position in front of a man. Islam has encouraged women to use this means. Islam has especially emphasized that the more modest, dignified, and chaste a woman is and does not put herself on display for men, the more her respect increases. The fact that a woman is covered - within the limits set by Islam - gives her more dignity and respect because it protects her from the attacks of lecherous and immoral people.

A woman's dignity requires that when she leaves the house, she should be modest, serious, and dignified in her behavior and dress; she should not use any intention to provoke and excite; she should not actually invite a man to her; a woman should not wear provocative clothes, should not walk provocatively, should not sing provocatively and meaningfully to her speech, because sometimes gestures speak, a person's walk speaks, and the way he speaks says something else.

Question 2

How can this theory that the hijab deprives women of their freedom and causes the stagnation of women's activities be explained?

Answer:

Contrary to what the opponents of hijab criticized and said:

Hijab paralyzes the power of half of the people in the society; no hijab and promoting free sexual relations paralyzes the power of society. What paralyzes the power of a woman and imprisons her talents is the hijab in the form of imprisoning a woman and depriving her of cultural, social, and economic activities, and there is no such thing in Islam. Islam does not say that a woman should not leave the house, nor does it say that she does not have the right to study knowledge; rather, it has considered science and knowledge to be a common duty of men and women- and it does not sanction any specific economic activity for women. Islam never wants a woman to sit idle and have an idle existence. Covering the body, except for the face and other sexual parts, does not prevent any cultural, social, or economic activity.

What causes the paralysis of the social force is polluting the work environment with sensual pleasures. If a boy and a girl study in a separate environment and supposedly study in the same environment, girls cover their bodies and don't wear any make-up, do they study and think better and listen to the teacher or when next to every boy is a girl with make-up and a short skirt sitting above her knees? Suppose a man in the street, market, office, factory, etc., are constantly faced with stimulating and exciting faces of women wearing make-up. Would he be better at work and activities or in an environment where he does not face such sights? If you do not believe, ask the people who work in these environments. Any institution, company, or office that wants things to flow well prevents this type of intercourse. If you don't believe, research. The truth is that this scandalous state of no hijab that we have among us and from Europe and America is coming from the coordinates of the evil societies of Western capitalism, and it is one of the bad results of money worship and lusts of Western capitalists, rather, it is one of the ways and means that they use to anesthetize and numb human communities and make them forced consumers of their own goods. The Islamic hijab, the limits of which we will explain soon,

does not cause a woman's power to be wasted and her natural talents to be wasted. The mentioned objection is related to the form of hijab that was common among ancient Indians or Iranians, and Jews, but the hijab of Islam does not say that a woman should be confined in the house and prevent the development of her talents. The basis of hijab in Islam, as we said, is that sexual sensualities should be reserved for the family environment and the legitimate spouse, and the social environment should be purely for work and activity. For this reason, it does not allow a woman to provoke men when she leaves the house, and it does not allow a man to be lecherous. Such a hijab not only does not paralyze the female labor force but also strengthens society's labor force.

A man makes sexual pleasures exclusive to his legal wife and decides to stop thinking about these issues as soon as he leaves his wife's side and steps into society. In that case, he can definitely be active in this case rather than having all his thoughts realize this woman and that girl, this height, this sarcasm, and that flirtatiousness, and constantly plan how to get to know a certain lady.

Is it better for society if a woman, simply and seriously, goes after her work, or if she spends a few hours in front of the mirror and the toilet table before going out, and when she goes out, she tries to focus men's thoughts on her and turn the youth, who should be the manifestation of the will, activity, and decision of the society, into lustful, lecherous and unwilling beings?

Wow! Under the pretext that the hijab has paralyzed half of society, they have paralyzed the strength of all men and women by no hijab. A woman's work deals with grooming and spending time at the toilet table to go out, and a man's work is to look and hunt.

Question 3

If the principle of human identity and human perfections and talents are equal between men and women, then what is the reason for the differences in the rights of men and women?

Answer

To make the discussion concrete, Shahid Motahhari examines the natural differences between men and women and places the truth of natural differences in the physical dimensions of men and women. He says that there is a difference in the physical organs and even the

internal hormones of men and women; therefore, the body of men and women has serious differences, and these differences in the physical movement of men and women create differences in their emotions, moods, and personality shapes. It may be asked, what are the reasons for these differences? What is the secret of these differences in the evolution of the world? Shahid Motahhari connects the root of the differences to the family and believes that in the ideal social life system, the family is the cell and the main element of society formation. In fact, the most basic social structure that determines society is the family's social structure. The family's social structure has a complementary and evolving role for men and women; therefore, the differences are because it complements the family's existential dimensions. Each of the men and women has special things for themselves. There are also serious commonalities that correct parallelism, synonymy, and evolution; therefore, for Shahid Motahhari, the family and its system become a principle and basis of system-building propositions. This is where both the natural differences find logic, and in accordance with forming a family, the natural differences are formulated and gained meaning. The extension of women's identity in terms of anthropology and ontology is based on legal differences, different duties, and social and family roles. Quantity is different from quality; equality is different from uniformity. What is certain is that Islam has not given the same rights to men and women, but Islam has never given rights to men over women. Islam has observed the principle of human equality regarding men and women. Islam is not against the equal rights of men and women; it is against the similarity of their rights. The words equality have acquired the aspect of holiness because the concept of non-privilege is included in them; they have attraction; they attract the listener's respect, especially if they are combined with the word rights. What is important from the point of view of Islam is that men and women are not similar to each other in many ways because one is a woman and the other is a man; the world is not the same for them, their creation and nature did not want them to be the same, and this direction requires who do not have the same situation in terms of any rights, duties, and punishments. In the Western world, now they try to create a single and similar situation between men and women in terms of laws

and regulations, rights and duties, and ignore the instinctive and natural differences between men and women.

Question 4

How can this opinion be explained that creating privacy between men and women causes more sexual stimulation and increases men's sensuality?

Answer

The answer to this objection is that it is true that failure, especially sexual failure, has serious and unfortunate consequences, and fighting against the necessity of instincts within the limits required by nature is wrong, but removing social restrictions does not solve the problem but adds to it. In the case of the sexual instinct and some other instincts, removing restrictions kills love in the true sense but makes nature licentious and unrestrained. In this case, the desire for variety increases as the supply increases. Yanke Russell says: If the broadcasting of unchastity photos is allowed, after a while, people will get tired and will not look at it is true about a particular photo and a particular type of unchastity, but it is not true in the case of absolute indecencies, that is, from a certain type of unchastity, impatience results, but not in the sense that the desire for chastity replaces it, but in the sense that spiritual fire and thirst increases and demands another type, and these requests are never-ending. Russell himself admits in the book *Marriage and Morals* that spiritual thirst in sexual matters is different from physical heat. What is relieved by satisfaction is physical heat, not spiritual thirst. At this point, it should be noted that freedom in sexual matters causes lust to flare up in the form of greed, the kind of greed that we find in the owners of Roman, Persian, and Arab harems. However, prohibition and privacy stimulate and develop the power of love, lyricism, and imagination in the form of a sublime, subtle, tender, and human feeling, and it is only then that it becomes the origin of the creation of arts, innovations, and philosophies.

There is a great difference between what is called love and, according to Ibn Sina, chaste love and what comes in the form of lust, greed, and possessiveness - although both are spiritual and inexhaustible. Love is deep and concentrates forces and is monotheistic, but lust is superficial and spreads forces and tends to diversity and immorality. Natural needs

are of two types. It is a type of limited and superficial needs like eating, sleeping. In this type of need, as soon as the capacity of the instinct is satisfied and the physical need is satisfied, the desire of the person disappears, and it may even turn into hatred and disgust. But other natural needs are deep and exciting, such as money worship and ambition. Sexual instinct has two aspects. In terms of physical heat, it is of the first type, but the emotional attraction of the two sexes is not the same. Sexual instinct has two aspects: the physical aspect and the spiritual aspect. It is physically limited. From this point of view, one or two women are enough to saturate a man, but in terms of diversity and spiritual thirst that may arise in this area, it has a different form. There is no limit to human nature in terms of spiritual desires. Man is created as an infinite seeker. Even when spiritual desires are placed in the path of material things, it does not stop at any level; reaching each stage creates the desire for another stage in him. Those who have considered the overflowing spirit of lasciviousness and sensual feelings as the only result of deprivations and complexes caused by deprivations have made a mistake. In the same way that deprivations cause lusts to flare up, obedience and absolute submission also cause lusts to flare up. The likes of Freud have read the other side of the coin and have remained oblivious to this side of the coin.

Question 5

How can the duty of men and women be explained to the limits of covering?

Answer

We start this discussion with the Quran. The verses related to this issue are found in two surahs of the Quran; one is Surah An-Nur, and the other is Surah Al-Ahzab. We explain the interpretation of the verses and then discuss jurisprudential issues and discussion of hadiths and recitation of jurists' fatwas. In Surah An-Nur, the related verse is verse 31. A few verses before that verse, the duty of getting permission to enter houses is discussed, and it is in the context of the introduction of this verse. We start interpreting the verses from there:

Those who believed! Do not enter other people's houses unless you inform them beforehand, and greet the people of the house. This is better for you; may you be advised.

If you do not find someone at the house, do not enter until you are allowed. If you are told to return, return because it is cleaner for you; God knows what you do.

There is no reason to enter houses that are not inhabited, and you have an interest in them (without permission). God knows what you reveal and what you conceal.

Tell the believing men to care for your eyes and maintain respect; it is cleaner for you; God knows what you do.

Tell the believing women to take care of their eyes and maintain respect and not to reveal their ornaments except what is visible, to cover their necks, not to reveal their ornaments except to their husbands or fathers or fathers-in-law or sons or brothers or nephews or nieces or children who do not need a woman or children who do not know the secret of women (or are not capable of seeking women) and don't dance until their secret ornaments be revealed. Those group of believers! All of you repent to God; may you be saved.

The contents of the first and second verses are that believers should not enter someone's house without permission. In the third verse, public places and places not for residence are excluded from this order. Then the other two verses are related to the duties of men and women in socializing with each other, which include several parts:

1. Every Muslim, whether male or female, should avoid lecherous.
2. A Muslim, whether male or female, must be chaste and cover his private organs from others.
3. Women should cover themselves, not reveal their make-up and ornaments to others, and should not try to provoke and attract men's attention.
4. Two exceptions are mentioned for the necessity of women's covering, which is for men in general, and the other one is mentioned and prescribes not having a covering for women for a certain number of people.

In this verse, the word Absar is used, which is the plural form of Basar. There is a difference between the word Basr and the word Eyne, just as in Persian, there is a difference between the word Basar and the word Eyne. In the same way, there is a difference between the word seen and the word eye in Persian. Eyne, whose Persian is the eye, is the name of

a special organ regardless of its function, but the word Basar and its Persian, seen, are referred to the eye because the special function of seeing (Basar) goes through it. Another word used in this verse is Yoghazowa, which roots in Ghaz. Ghaz and Ghamaz are two words used for eyes, and some people confuse them with each other. Therefore, although these two words are a member's name, their usage is different. Explaining that once a human looks at a person, to pay attention to that person as if he wants to examine her clothes and the quality of her make-up, for example, to see how he ties his tie and how he does his hair. But another time, looking at the person who is facing her is because he is talking to her and because looking is necessary for conversation, he looks at her. This type of looking, which is the introduction and means of addressing, is an excellent opinion, but the first type is an independent opinion. So the meaning of the sentence is: Tell the believers not to stare at women and not to look at them with sensuality. If we see that the duty of covering is assigned to a woman, it is because its criterion is specific to women. As we mentioned before, a woman is the embodiment of beauty, and a man is the embodiment of fascination. They should forcefully tell women not to expose themselves, not men. Therefore, even though there is no covering rule for men, men actually leave the house more covered than women because men desire to look, not to show off, and on the contrary, women's desire is more to show off than to be seen. A man's tendency to be lecherous mostly stimulates a woman to show off, and there is a tendency to be less lecherous in women; that's why men are less inclined to show off. And for this reason, adornment is one of the features of women. In the next sentence, it says: *وَلَا يُبْدِينَ زِينَتَهُنَّ إِلَّا مَا ظَهَرَ مِنْهَا*. The word Zinat in Arabic is derived from the Persian word ornament because ornament refers to Zinats that are separate from the body, such as gold and jewellery, but the word Zinat is used both for this category and for make-up that is attached to the body, such as eyeliner and dye.

The content of this order is that women should not reveal their make-up and jewellery.

4. Discussion and Conclusion

the findings of this study are adopted by Fitriyani's, et al(2023); Fayyaz's & Ambreen's(2023); Rumaney's & Sriram's (2023) ; Carrim's & Paruk's (2021) researches; and on the other hand the results of this research don't approve Sinaulan's(2023); Elizabeth's, et al(2023); Anderson's(2023); Han's & Lee's (2023); Hara's, et al(2018)and etc.; because the position of the hijab can be stated by the explanation that the hijab is a precious gem that has strange effects on the personality and destiny of a person. Hijab is a value, a value that human nature - both men and women – accept; a value that is itself a prelude to achieving higher values, a value that needs to be revived these days in Islamic society due to the different views that exist towards the hijab because the enemies are trying to create reluctance towards the hijab in Islamic societies in different ways, which were successful to some extent. Despite all the opposition, for many Muslim women, the hijab is a symbol of women's resistance against the culture imposed on the Islamic world. Among Muslim women, especially Muslims living in Western countries, the hijab is a symbol of religiosity, Islamism, compatibility of Islamic teachings with the modern world, and rejection of Western culture. The most important reason seems to be the ignorance of the common people and the hypocrisy of the special people. The hypocrisy of people who pretended to be religious and committed religious evasion and religious phobia. Not explaining divine decrees and not following people, alien invasion, soft wars and cultural invasions, the hypocrisy of westerners and their influence in the executive positions and education system of the country, weakening and wasting the Enjoining good and forbidding evil, the laziness of people, the pseudo-dispersion of the ignorant and the hypocrites regarding the hijab and the pale and superficial answers of some scholars, criticisms of colonialists, orientalist, feminists and hijab opponents of Islamic laws related to women, cruelty to the character of women in today's world is more than ever based on seeking pleasure from her. With titles such as freedom, women's employment, women's responsibility, etc., the biggest insults have been made to the woman's character, and unfortunately, her existential value in today's so-called modern world has been reduced to the level of a pleasure-seeking item.

It is clear that the presence of the Islamic Revolution at the forefront of the struggle against Western civilization means challenging the Western model in all cases, including the position of women. Therefore, we must know that the Islamic Revolution has called all of the West to a full-scale civilizational struggle whether we like it or not. On the other hand, in the current era, communications and propaganda pressures, and soft war speak first in the struggle of cultures. In such a situation, it is natural for Western civilization to attack the Islamic model of women, one of the main concepts of which is to preserve her chastity, dignity, and hijab because the axis of many economic interests of the West is the shameless woman without hijab. The main problems in the category of hijab are defined in the form of a great cultural battlefield between Islam and the West because the hijab, as an Islamic cultural flag, is a symbol of Islamic culture, so the enemy has designed and implemented many attacks directly or indirectly on this Islamic characteristic. The way to fix this situation that you are talking about is the same thing, so that all the society and the Islamic government believe that they are in a very difficult field of struggle, of course, this difficulty that I am saying does not mean that it is only difficult for us, no, the most blows has been inflicted on the enemy by the Islamic Front, and of course, it cannot be denied that we have also suffered cultural losses. In order to minimize these cultural effects, we must achieve cultural identity independence. For example, in the category of hijab, we should believe the model of the Muslim woman as a superior symbol in front of the Western woman in the eyes of the world, and before that, in our own society. As long as the Iranian Muslim woman does not prove herself, does not believe in herself, and does not feel superior in front of the Western woman, the conditions of chastity and hijab will decline day by day. In short, a comprehensive look at the battlefield of Islamic civilization against Western civilization and identifying the place of hijab and chastity in this vast field seems to be a basic and necessary element.

Also, the issue of men's and women's rights in women's employment can be explained as follows: Islam is against women's unemployment; a woman must work. Of course, there are two types of work: one is working inside the house, and one is working outside the house; both

are a type of work; if someone has a talent for outdoor work, she should do it; that's great. However, there is one condition, it must be such that this employment - even inside the house - does not harm the bond between spouse and wife. Some women work hard from morning to night; then, when the man comes to the house, she doesn't even bother to smile at him; this is also bad. Housework should be done, but not so much that this housework destroys the family. If a woman wants to go to work, there is no problem, Islam is not an obstacle either, but this is not her duty. This is not obligatory or necessary for her. What is obligatory for her is to preserve the vital space for the family. Respect each other in all circumstances, help each other, and be with each other, especially in the way of God and in the way of doing duty. If a boy is on the way of God, a girl should help him. If a girl is on the way to do her duty and in the way of God, the boy should help her. Each of them strives, and the other should help him/her. Men and boys should give their women a chance so that women can also enter these fields of spirituality. If they want to study science, they can; if they want to enter social work, they can. Spouses and wives should try to guide each other to the path of God. The meaning of help is not just washing the dishes, etc.; of course, these also help, but the meaning is more spiritual and intellectual help. They should keep each other steadfast in the path of Islam, advise each other to piety and patience, advise each other to be religious, advise each other to be chastity, advise contentment, advise each other to live simply, etc., cooperate together so that they can have a good life, God willing.

Conflict of interest

The author declares no conflicts of interest regarding the publication of this paper.

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