



An Analysis of the Culture of Hijab in Ayatollah Khamenei's Thought

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Abstract

The culture of hijab has long been one of the most important religious rituals and has been proposed as a quoted and reasonable principle to preserve the female personality and privacy of the family in different religions. The importance of hijab is such that in addition to elevating the position of women in individual and social affairs, it plays an important role in controlling sexual instincts and preventing the instability of the family's foundation and the spread of social corruption; Therefore, considering the valuable role of hijab and chastity, the global arrogance of the West has sought to replace and promote the culture of nudity and lack of hijab under the pretext of women's freedom and rights. The present article uses a descriptive and analytical method while collecting Ayatollah Khamenei's statements along with narrative and scientific arguments, to explain and prove the role of hijab to denounce the propaganda of forced hijab deception by explaining the rationally selective role of hijab. The article believes that Ayatollah Khamenei considers hijab as a valuable issue and conforms with human nature, which prevents an unconditional mixing of men and women in society. Based on his view, the root of the West's struggle against the culture of hijab is "the tendency to spread its degenerate and deviant culture worldwide", "instrumental view on women ", "the dominance of Western

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culture in destroying the people's religion" and "making people unreligious". He also enumerated the benefits of hijab and chastity; "security for men and women," "respect for women," "control of sexual instincts," and "family strength" emphasize the need to stand up to the vulgar and naked culture of the West and the nonsense of the West. He also enumerated the benefits of hijab and chastity such as "Security for men and women", "respect for women", "control of sexual instincts" and "family stability" emphasizing the need to stand up to the vulgar and naked culture of the West, and the nonsense of the Westernized.

Keywords: Culture of hijab, The West, Ayatollah Khamenei, Enemy, Resistance, Benefits

Introduction

The hijab has been mentioned as one of the biggest and most important religious rituals in monotheistic religions; among them, Torah, Bible, Mazdayasna religion, old Zoroastrians (Pāknezhād, 1392 SH, 27-32), and the Quran. Also, from the works left from ancient Iran, it is evident that the women of ancient Iran, even before the arrival of Islam in this land, had a complete and unique hijab, to the point that nowhere in the history of several thousand years of Iranians, women have not been described naked and or half naked. For this reason, some Western writers and philosophers also admit that the role of women's clothing and hijab was so prominent in ancient Iran that it can be considered the main source for the spread of hijab culture in the world. (Will Durant, 1378 SH, 2/78) Evidence shows the fact that before the advent of Islam, Iranian women, like the women of other civilized nations, were adorned with hijab, as required by their human nature, common sense, and religious teachings, to the extent that during the Sassanid period, "the women of the upper classes had no right to go out of the house except in a palanquin and they were never allowed to openly have intercourse with men" (Ibid, 102). The remaining reliefs and sculptures from those periods also confirm this fact. (Ziāpour, n.d, 56-51) The commitment of Iranian girls to hijab before Islam was such that after the defeat of the Sassanids by the Muslim Arabs, three daughters of the Iranian Shah were brought to 'Umar Ibn Khaṭṭāb, and even with his orders and threats, these girls were not willing to open their faces in front of men. (Ḥalabi Shāfi'i, n.d, 2/234) Ayatollah Khamenei also considers hijab to be a heritage of thousands of years for Iranians and introduces the Iranian nation as a chaste and noble nation even before the arrival of Islam in this land (Khamenei, 04/12/2013); this indicates the dignity and equanimity of Iranian women before the arrival of Islam.

The biggest source that can be used to examine the status of women before Islam is the epic of kings known as "Shahnameh". In Ferdowsi's Shahnameh, a historical account of Iranian civilization, special attention has been paid to women's hijab and chastity, and many women are described with this prominent feature, among them were "Shīrīn" (Shahnameh, the story of the kingdom of Shiruyeh), "Tehmineh" (Shahnameh, the story of

Rostam and Tehmineh), and "Manīzhe". (Shahnameh, the story of Bijan and Manīzhe) From the stories and writings of the Shahnameh, it appears that the wives of the country's leaders were in the harem and lived away from the eyes of others, while the women of the lower classes of society enjoyed more freedom. After the arrival of Islam in Iran, the Muslim women of Iran, under the influence of Islamic laws, continued to protect the culture of hijab and chastity, wore dressings such as scarves and long veils (Quran 24:30; 33:59) and avoided mixing [with opposite sex] (Quran 24:30), and charming (Quran 33:32) and showing off to non-mahram men (Quran 33:33). Although, this hijab was no longer meant only for the aristocracy; rather, it is encouraged for all Muslim women based on its peculiar rulings; just as the Verses of Hijab and non-mixing of non-mahram women and men (Quran 24:30-31) and their showing off (Quran 33:33) emphasize this point. In fact, it can be said that Islam introduces the hijab as one of the manifestations of the rulings of the monotheistic religion and a model that conforms with the creation, reason, and nature; as the Verse of Divine nature can be the laws of monotheistic religion (Quran 30: 30). This way of thinking and the practice of keeping the hijab continued until the era of Naser al-Din Shah, and with the entry of western culture into the country and the interest of Iranian rulers in western culture and the practice of nakedness practiced by their women, traces of nakedness became evident among some noble women. According to Ayatollah Khamenei, the princes and officials of the Qajar court are considered to be among the first ones who, in the face of the wave called "modernity" of Western culture and Western progress, were dumbfounded and instead of striving for the progress of Iran, they imitated the west and they considered the growth and development of Iran in the form of complete westernization of Iran. (Khamenei, 18/08/1385 SH) On the other hand, the fate of the Iranian women changed to some extent towards the abandonment of the hijab at the time of the Constitutional Movement, due to the prevalence of the arguments of the opponents of the hijab in the form of poetry, which had a cultural and propaganda role. As earlier said, during this period, parallel to the common traditional thinking about women, a new attitude emerged due to the influence of the relationship with

Western societies, the influence of European culture and civilization, and it was manifested in the form of social criticism of the status of women in poetry. Discussions about the rights and freedom of women, their presence in society, and their right to participate in elections are the manifestation of this new attitude in poetry. (Ibrahimi, Tawakuli Mohammadi, 1394, 79) Among the opponents of hijab are poets such as AbolQasem Lahouti in his famous poem "Daughter of Iran" (Lahouti, 1358 SH, 649) Mirzadeh Eshqi in his poem "Black Shroud" (Eshqi, 1357 SH, 219) and Malek al-Shuara Bahar in his ode "Women: The Symbol of God" which was composed in 1928. In this poem, Malik al-Shuara, while making reference to polygamy and prohibiting men from it, finally concludes thus:

"These actions will not cease in our land, as long as women are veiled and wrapped in the veil [chador]." (Bahar, 1381 SH, 368)

However, in contrast to these justifications for the abandonment of the hijab, some other poets, such as Hatef Isfahani, Shahryar, Ohadi Maraghai, and Nasim Shomal, have praised and defended the hijab. Nasim Shomal considers the hijab to be a prerequisite for studying science and believes that the hijab has a close connection with Islam and cannot be ignored. That's why he sings:

"Wear a veil [which is a sign of] chastity and honor, then go to school and learn the arts. Bring yourself through the perfection of the art to the eyesight light, because an ignorant girl is a loser in everyone's eyes." (Nasim Shomal, 1371 SH, 309)

This flow of propaganda against hijab continued until when Reza Shah Pahlavi traveled to Turkey in the spring of 1934. Observing the social situation of that country and the situation of women there - and perhaps some other colonial reasons - made him believe that all the backwardness of Iranian women is rooted in their hijab. He therefore issued an order for the removal of the hijab on January 8, 1936. (Arianpur, 1379 SH, 12) On the one hand, Reza Shah's statements on that day are proof of the deprivation and hardships that Iranian women have gone through in the past, and on the other hand, they confirm the illusion we mentioned; because the path initiated by Reza Shah is itself a form of humiliation and insult to women and pushing them to further destruction and captivity of lusts. (Razmjou, 1369 SH, 141)

To this end, Ayatollah Khamenei states that Reza Khan, instead

of taking scientific progress and developments from the West to the people of his country, brought the removal of hijab [nakedness] using force. (Khamenei, 12/02/ 1380 SH) He considered the progress of his country in the type of clothing of people and imitation of Western appearances instead of imitation in education and scholarship, he forced people to wear special clothing and remove hijab. This was not only a great loss for the country; but also, it became a source of shame and a move towards obvious errors. (Khamenei, 07/07/1387 SH) With the victory of the Islamic revolution and the end of the shameful and dark Pahlavi period, doors of growth and spirituality were opened for the pious women of the country, in such a way that they were able to engage themselves in different scientific, cultural and artistic fields by maintaining their hijab and chastity and they engage in activities without fear of the social environment. However, with this, the enemy did not give up and at this moment resorted to new methods at great expense to instill his deviant culture. The spirit of conquest and plundering by the Western colonial enemies has made them always seek to loot the national capitals of other countries. One of the most important actions adopted by the enemy in the fight against the culture and identity of Islamic countries is "cultural war" and "cultural invasion". Generally, the ruling system in political understanding imposes its own culture by force to capture a nation, and this is called "cultural invasion". Ayatollah Khamenei says this: "Cultural invasion is when a political or economic group attacks the cultural foundations of that nation for its political purposes and to capture a nation." Such groups bring new things [by force] into that country and that nation and he intends to replace them with national culture and beliefs [and this] is called invasion." (Khamenei, 21/05/1371 SH) Therefore, considering this invasion, Ayatollah Khamenei clarifies and promotes the culture of hijab and chastity and defends it clearly and convincingly.

The Research Purpose and its Question

It can be said that hijab is one of the biggest and most important religious rituals in divine religions, especially in Islam, which is based on the important place of the culture of hijab and modesty in the identification of Muslim women's

personality, strengthening the foundation of the family towards the upbringing of children and their role as wife and the social responsibilities in front of them, the colonial enemy in an attempt to remove the culture hijab and promote immorality of women, recently introduce a mandatory removal of hijab on the pretense of the inefficiency of the culture of hijab. Therefore, this issue must be studied and investigated based on the view of the Leader of the Revolution who is in the position of the Commander-in-Chief and the highest religious and legal observer in the field of military and cultural invasion, to finally understand that our differences with the West on the issue of hijab is a fundamental and deep-rooted dispute that the enemy, by calling the hijab useless, its mandatory removal and considering it to be petrifying, aims to eliminate the useful performance of women in the personal and social spheres and destroy the foundation of the family. The global arrogance in their own countries considers the culture of nudity and nakedness as freedom, democracy, and modernity, and some have fallen into the trap of Western culture, knowingly and ignorantly, and they do their best to promote nakedness. Now the question is, what cognitive and practical solutions have the Supreme Leader presented in defending and promoting the culture of hijab against the culture of nakedness and unlimited freedom of the West? In this regard, the answers to some basic questions can be researched as follows:

According to Ayatollah Khamenei, what are the reasons for the opposition of the West against the culture of hijab? What are the benefits and effects of hijab in the thought of Ayatollah Khamenei?

Literature Review

Although in Islamic sources such as the Holy Quran (Quran 24: 31; 33: 59) and Islamic traditions, the importance and benefits of hijab have been established, and it was used by the wives of divine prophets and Muslim women. But it can be said, that the subject of the paper consists of three keywords: culture, hijab, and Ayatollah Khamenei, which in all three cases, without merging them, there are many researches done. But by merging the words, we can briefly mention works prepared in the form of books, thesis (Master and Doctorate degrees), and research papers:

Books: A: "Mas'aleh Hijāb" [The Issue of Hijab], by Morteza Mutahhari; B: "Rāh-hā-ye taqviyat-e farhang-e hijāb" [Ways to Strengthen the Culture of Hijab], by Abbas Rajabi; C: "Hijāb-e Islāmī va chālesh-hā va rāh-kār hā bā ru'y-kardī muhandesī-ye farhangī" [The Islamic hijab Covering and the Challenges and Solutions with a Cultural Engineering Approach], by Hassan Benyanian, D: Hijāb: Avvalīn Dānishgāh va Ākharīn Payāmbār [Hijab: The First University and the Last Prophet], by Martyr Dr. Sayyed Reza Paknejad.

Dissertations: No dissertation has been written in this regard. However, doctoral dissertations on culture, hijab and Ayatollah Khamenei have been written independently with other concepts, for example: A: "Ma'nābakhshī-ye 'Āshūrā dar Farhang-e Sīyāsī-ye Jumhūrī-ye Islāmī-ye Īrān" [Giving Meaning to Ashura in the Political Culture of the Islamic Republic of Iran] by Alireza Tanhaii, 1397 SH, Allamah Tabatabai University; B: "Farhang-e sīyāsī-ye maṭlūb dar Nahj al-Balāghah" [Desirable Political Culture in Nahj al-Balagha] by Hassan Zarei Mahmoudabadi, 1393 SH, Allamah Ṭabāṭabā'ī University; C: "Pandasht-e zanān-e Īrānī darbāreh-ye hijāb bar asās-e konesh-e motaqābel-e namādīn" [Iranian Women's Opinion about Hijab based on Symbolic Interaction], Zahra Abiyar, 1398 SH, University of Religions and Denominations; D: "Chegūnigī-ye hijāb dar 'asr-e nuzūl-e Quran: Taḥlīl va Naqd-e Dīdgāh-hā" [How was Hijab in the Era of the Revelation of the Quran: Analysis and Criticism of Views], Mohammad Reza Shah Sanaei, 1395 SH, Quran and Hadith University of Qom; E: "Inqilāb-e Islāmī dar Manzūmeh-ye Fikrī-ye Āyatullāh Khamenei" [Islamic Revolution in the Intellectual System of Ayatollah Khamenei], Amir Siahpoosh, 1395 SH, Ma'arif Islami University.

Research Papers: Regarding the papers, what is close to the present research is the existence of scientific research papers about the culture of hijab, However, no papers have

been prepared according to Imam Khamenei's opinion. For example: A: "Naqsh-e Rasānehā-ye Jam'ī dar Gostaresh-e Farhang-e Hījāb va 'Afāf-e Zanān" [The Role of Mass Media in Spreading the Culture of Hijab and Chastity of Women], Mehrdad Matani, Women and Culture Journal, Summer 1396 SH, No. 32, pp. 37-46; B: "Naqsh-e Hījāb-e Zanān dar Salāmat-e Ravānī-ye Ejtemā' va Rāh-kārhā-ye Moqābeleh bā Farhang-e Badhījābī" [The Role of Women's Hijab in the Mental Health of the Community and Strategies to Deal with the Culture of Bad Hijab], Sahar Safarzadeh, Women and Culture Journal, Winter 1388 SH, No. 2, pp. 59-72; C: "Rīshehyābī-ye 'Avāmil-e Mo'athir bar Towsiyeh-e Farhang-e Hījāb va 'Afāf va Arzyābī-ye Rāhbord-hā-e Naqshah-e Muhandes-e Farhangī" [Finding the Root of the Effective Factors on the Development of the Culture of Hijab and Chastity and Evaluating the Strategies of the Cultural Engineering Map], Sayyed Maziar Alavi et al., Women and Family Educational Cultural Journal, Winter 1395 SH, No. 37, pp. 7-47; D: "Barresi-ye Naqsh-e Madāres-e Islāmī dar Taqviyat-e Farhang-e Hījāb az Manẓar-e Sarma-ye Ijtimā'ī" [Examining the Role of Islamic Schools in Strengthening the Culture of Hijab from the Perspective of Social Capital], Abulfazl Shakuri and Jalil Dara, Autumn 1390 SH, No. 15, pp. 71-98.

Although these researches are commendable, unfortunately, despite the importance of the hijab issue and its strategic role in the view of the jurisprudential and governmental personality of Ayatollah Khamenei, there has not been proper and appropriate research under the title "Taḥlīl bar Farhang Hījāb az nazar-e Ayatollah Khamenei" [Analysis of the culture of hijab from the point of view of Ayatollah Khamenei] to strengthen the followers of the revolutionary school in the cognitive and practice directions. Especially these three keywords can clarify the ups and downs of hostility of the West and modern ignorance because these three words have a very effective role in the social, and cultural structure and Islamic and national values in the areas of personal and social security, belief, and defense against the vulgar culture of the West.

Conceptual Framework

Culture

In Persian literature, the term "Farhang" [Culture in English] means science, knowledge, ethics, reason and wisdom, and a set of customs and beliefs of a people in terms of race, religion, and social affairs. (Dehkhoda, 1385 SH, 2117) Some have said: that the term "Farhang" is composed of two components: "Far" which means glory, merit, adornment, majesty, and government, and "Hang" which means character, honor, virtue, knowledge, awareness, and intelligence and each of them is used independently in Persian poems and literature with numerous meanings, including awareness, knowledge, experience, understanding, acuity and perception, glory and merit, honor, character, and virtue. (cf. Broumand, Saeed, 1382 SH, 102-6) Allamah Ja'fari has carried out research on culture in famous Eastern and Western dictionaries and encyclopedias such as Persian, Arabic, Greek, French, German, American, Russian, Japanese, Chinese, and Indian culture. (cf. Ja'fari, 1386 SH, 23-124) This research shows the importance and attention to culture and trans-regionality and its semantic and case-relating range. In this regard, Thompson (Thompson, 1378 SH, 157), Kroeber and Klackhon (Salimi, 1379, 27), Taylor (Assuri, 1357 SH, 37), Myers (ibid, 44), Herskoutis (ibid 51 and 49), Small (ibid, 53) have also presented general and specific meanings of culture.

According to Ayatollah Khamenei, the term "culture" is used in a general sense, which includes the absolute belief, faith, speech, and behavior programs of a nation and a society, and he believes: "Culture; means people's beliefs, people's faith, people's habits, those things that people constantly deal with in their daily lives and inspire people in their movements and actions." (Khamenei, 01/01/1393 SH) In this research, "culture" according to Ayatollah Khamenei has been a theoretical and practical program in the Islamic and national arena, and the term "hijab" is one of the important and practical examples of practical culture.

Hijab

The term "Hijab" in the literal sense means shelter, covering, hidden (Ibn Manzūr, 1414 AH, 1/229), and prohibition of getting

access to [and entering into something]. (Rāghib Iṣfahānī, 1412 AH, 219) In the Holy Quran, the term "Hijab" without a definite article [Alif and lām) is used in four verses in different places; which include, the veil between those in heaven and those in hell, (Quran 7: 46) a kind of God's conversation with mankind, that is, behind the veil (Quran 42:51), the manner people should in making a request or asking the Prophet's wives (Quran 33:53) and the invitation of the Prophet and the state of the hearts of the polytheists (Quran 41: 5) which mean a barrier, cover, curtain and intermediary in all the instances. The same meanings are also mentioned in Islamic traditions. (Hilālī 1404 AH, 2/814, Hadith 87; Ibid, 2/858 Hadith: 47, Al-Barqī, 1371 AH, 1/101, Hadith: 60) Professor Mutahhari says:

"An eyebrow is called a hijab because it is an obstacle for the eyes against the rays of the sun. In view of this, the hijab prevents the two opposite sexes from meeting each other through touching and sighting, and in Islamic jurisprudence, the hijab is a woman's covering from strangers. And in the books of jurisprudence, the term "hijab" is used less in this sense, but the terms "Sitr" [shelter] and "covering" are used more to express this meaning." (Mutahhari, 1373 SH, 79)

In addition, in the Holy Quran, the expressions such as "*Khumurihinna*" [their scarfs] (Quran 24: 31) and "*Jalābībihinna*" [their chadors] (Quran 33: 59) are used for hijab, in the verses popularly known as the 'Verses of Hijab', which also mean shelter and covering or are used as a form of shelter or covering. As Rāghib Iṣfahānī says: "The root meaning of 'khamr' is to cover or conceal something, and 'khimār' refers to that which is used for covering. Khimār in a common usage, is something that a woman covers her head with, and its plural is khumur." (Rāghib Iṣfahānī, 1412 AH, 298) Allamah Ṭabāṭabā'ī says in the interpretation of the expression "*Khumurihinna*"; Khumur is the plural form of khimār, and it is the garment with which a woman covers her head and hangs the extra on her chest, and the meaning of "*Juyūb*" is the chests, and its means: "O Prophet, instruct the women to draw the edges of their head coverings over their chests to cover them." (Ṭabāṭabā'ī, 1417 AH, 15/111-112) Ṭabarsī has also given the same meaning, i.e., scarf and veil. (Ṭabarsī, 1372 AH, 7/217) However, regarding the meaning of "*Jalābīb*", which

is a form of covering, there is a difference in interpretation among Islamic scholars. For instance, Ibn Athīr states that it refers to a waist wrap and a cloak. It has also been interpreted as a large sheet and a head covering that a woman uses to cover her head, as well as the front and back of her chest." (Ibn Athīr Jazri, 1367 AH, 1/283). Fayyūmi also considers jalbāb to mean a shirt and a garment that is longer than a scarf [khimār] and smaller than a robe and also states that Ibn Fāris says: It is a shirt or something else that is worn. (Fayyūmi, 1414 AH, 2/104) Rāghib Iṣfahānī says: "*Jalābīb*" means shirts and veils [scarves] (Rāghib Iṣfahānī, 1412 AH, 199) and Allamah Ṭabāṭabā'ī says that the term "*Jalābīb*" is the plural of *Jalbāb*, and it is a full-length garment that covers the whole body, or a special scarf that covers the face and head, and the meaning of the Quranic verse that says: "*draw closely over themselves their chadors*" is to wear it in such a way that their necks and chests are not visible to onlookers. On the other hand, Ṭabarsī has expressed various sayings that are close to the second meaning, that is, khimār and veil (Ṭabarsī, 1372 AH, 8/580). Similarly, in continuation of the interpretation of the verse of "*Jalābīb*", Allamah Ṭabāṭabā'ī says: The expression "...that makes it likely for them to be recognized and not be troubled", means that the women by covering their whole body, they become closer to the women of chastity, veiled women, and the women of virtue, and will be recognized as such. As a result, when they are recognized as such, they are no longer bothered by the people of debauchery and promiscuousness. On the other hand, Allamah does not consider the opinion of the author of Tafsir Kashshāf as correct, who considers the hijab to identify Muslim women from Jewish, Christian women, and maidservants. (Ṭabāṭabā'ī, 1417 AH, 16/339-340) However, Jabbāi and Ṭabarsī also see the way Muslim women dress as a sign of women's freedom compared to maidservants. (Ṭabarsī, 1372 AH, 8/581) This is a sign of respect and chastity of free women. It seems that according to the different usages of the term hijab as a covering, it has become known among the customs that it mostly refers to the black chador, while it also includes non-chador. But the chador is a complete cover and hijab. In the Quranic usages, it is explained as a type and manner of the covering that prevents seeing a natural woman's beauty and they have been obliged to keep away some

places of female adornment from the eyes of the non-mahram. Accordingly, Ayatollah Khamenei, based on this concept of covering and barrier, explains the philosophy behind it, stating that hijab means preventing unrestricted mingling and interaction between men and women in society. (Khamenei, 26/01/1368 SH) In another instance, he emphasizes that hijab is one of the Ancillaries of the Faith, for which the essence is sexual modesty. Therefore, by hijab, I do not mean a black cloak and face covering, but rather the concept of sexual boundaries itself—meaning that a boundary should exist between the two genders. This is a fundamental principle, which can take on various forms in different times, situations, and places. Yet, the very essence of this boundary remains one of the core principles of our Islamic thought. (Khamenei, 04/09/1371 SH) And in another place, he introduces the chador as a symbol of an Iranian woman. (Khamenei, 02/07/1397 SH)

Therefore, in Islamic culture, hijab is generally the same as shelter and Islamic covering that includes a chador, scarf, Manto, and skirt in front of non-mahram in such a way that women's ornaments including ears, neck, hair, chest, and body are covered except for the face, palms of both hands and feet. Therefore, in addition to being one of the important rituals and symbols in Islam, it is also considered one of the results and manifestations of faith, and it is a barrier that prevents the invasion of women's privacy by the non-mahram, and under this protection, the safety of women and men and the ultimate safety of the society will also be provided.

It can also be said that, even in the inherent meaning of hijab as a barrier, both men and women should refrain from self-display, flirtation, and ogling, because these actions serve as a barrier to the mingling of men and women."

Research Methodology

This research was conducted using a "descriptive-analytical" method. In other words, this study analyzed the data using a "descriptive-analytical" method by collecting and preparing books taking notes, and referring to reliable sites for the required contents. It should be noted that descriptive research describes and interprets what exists and pays attention to existing conditions

and relationships, common beliefs, current processes, visible effects, or developing trends, and includes collecting information to test hypotheses or answering related questions about the current state of the studied subject. Carrying out descriptive-analytical research can lead to a precise understanding of the research problem and help the decision-making process. Also, since in Islamic research, the processing of collected information is one of the most fundamental parts of research, the present research tries to point out its benefits while studying the statements of the Supreme Leader on hijab culture and chastity.

Research Findings

Here, it is necessary that the questions and objectives that were identified in the research; should be researched to achieve a correct understanding of the thoughts of the culture of hijab according to Ayatollah Khamenei. Here, the roots of the enmity of the West and global arrogance with hijab and Islamic values will be investigated first, and then the benefits of hijab will be discussed.

The Root of the enmity of the West with Islamic Culture of Hijab

It can be said that the West is trying to colonize and exploit other countries so that it can secure its material well-being and to achieve this, it must be able to weaken the useful force in the societies, which will only be possible with the corruption of the societies, and likewise, the corruption of the society depends on the corruption of women. As Imam Khomeini (RA) said: "If the women who nurture humanity are taken away from nations, those nations will fall into defeat and decline." The enemy's aim is precisely to bring about this widespread corruption in Islamic societies.

Based on the statements of the Supreme Leader, the reasons for the West's opposition to the culture of hijab can be examined from the following aspects.

The Spread of Western Culture in the World

The West, especially the United States and its European followers, due to its military, economic power, and propaganda influence, claims that a unipolar system should take place in the world and the path to the globalization of Western culture should be paved.

Therefore, women's hijab is considered one of the important obstacles in this direction, because they are known as the only potential and powerful driving forces of the society. Ayatollah Khamenei exposes this dangerous pre-designed Western cultural scenario as American reforms. He believes that despite claims of freedom and free-thinking, the West acts extremely fanatically when it comes to culture and presents its own culture as a global standard, considering other countries, including Iran, are obligated to follow and conform to this global standard. Therefore, they deal with and oppose hijab strictly because it conflicts with their global standards. (Khamenei, 07/05/1381 SH) He also states: The Western world considers agreement or disagreement with Western culture as the criterion for accepting people and believes that any person, regardless of their rank or position, if they do not accept the Western culture, will be unacceptable to them and will be rejected. Conversely, those who agree with Western culture will be acceptable to them, even if they are despotic, murderous, or even disregard human rights. (Khamenei, 08/03/1372 SH) The Supreme Leader states that the enemy calls such countermeasures, which lead to the destruction of high human values including hijab, "reforms." However, these types of reforms that lead to the destruction of moral and religious boundaries should be considered "American reforms." (Khamenei, 26/01/1391 SH). This is because the nature of Western civilization is based on deception and trickery, and through this deception, they have been able to spread their prevalent culture throughout the world. In the name of freedom, they have brought women to a stage where today they consider their greatest duty to be self-display and provide increasing pleasure for men. (Khamenei, 11/02/1396 SH)

Because the strategic and fundamental policy of the West is based on the exposition and debauchery of women, and the hijab is not only not compatible with this policy; but also, it is against it, and for this reason, the West fights against hijab, even if it is not caused by religious motivation or faith. (Khamenei, 01/03/1390 SH)

West's Instrumental View Toward Women

The Islamic hijab is a symbol of spirituality that the West, with its liberal and materialistic view, is not only opposed to

spirituality; but also, has risen to fight with it. The reason is that they look at women, not as a human being who has identity and respect; rather, it is a tool-like view that considers her as a source of income and a means of arousing men and believes that a woman with Islamic clothing will have Islamic behavior and character. In this case, it is not possible to take many material benefits from her; therefore, they consider the hijab as an obstacle in the way of their political exploitation of women and they confront it. Ayatollah Khamenei considers the West's encouragement of women to remove hijab and veiling in front of men as signs of their patriarchy. This is due to the selfishness of men, in which they take women into captivity, and the visual pleasure of men in the name of freedom. (Khamenei, 30/07/1376 SH) This view towards women as a tool that is institutionalized in Western culture is not only a wrong and insulting view towards women but also, by changing the name of this great insult to the name of freedom and human rights, women have been recruited for the illegitimate exploit by men. (Khamenei, 28/07/1388 SH)

In fact, the West must be held accountable for the oppression that it has inflicted on women, because they have placed women as a tool at the service of men, which, in addition to sexual harassment, is also considered a means for selling their goods. This is the highest possible insult to the female gender, and in this regard, Muslim and veiled women have been able to engage in various activities in various scientific, cultural, social, artistic, and sports fields by keeping their dignity and sobriety, and this is something that the West cannot tolerate it. The Supreme Leader pointed out this matter when meeting with the male, and female athletes and medal winners, he said: "Our ladies who appeared in the sports field, appeared with dignity and poise. All of them appeared with Islamic hijab and some with especially Iranian Islamic hijab of chador, which is a symbol of Iranian women all over the world. These are very valuable These are an indication of your revolutionary, Islamic, and Iranian identity. This is what raises a nation. It is not an honor to submit to the imposed standards of arrogance...." (Khamenei, 02/09/1397 SH) Also, he believes that women's ascension to high academic levels without getting caught in the many slippery slopes that are in their way is through keeping the hijab. (Khamenei, 04/10/1370) He believes

that hijab is a valuable issue and a prerequisite for a woman to reach a "high spiritual" level. (Khamenei, 04/10/1370) Therefore, with this understanding of the culture of hijab for women, the role of women as a tool for Western policies will be lost.

An Effective Tool in Converting People to Irreligious Through Lack of Hijab and Nudity

Considering that the West has a liberal and anti-religious culture and governance, and to dominate Islamic countries, especially the Iranian society, it must destroy one of the important Islamic rituals called hijab, which can lead people to irreligiosity. Because the destructive role of women can endanger the failure to raise children and the disorder of men's social activities. After sleep and food, some psychologists have considered the sexual drive as the most intense biological drive [driving and stimulating] on various reflections in behavior, some believe according to this theory, in Islamic narratives, sexual arousal is referred to as Satan's weapon, which has the greatest pressure on human behavior and actions. (Bustāni, 1392 SH, 329) Hence, the Holy Prophet of Islam said: *"After me, there is no temptation more harmful to men than women."* (Ibn Abi al-Ḥadīd, 1404 AH, 18/229) Therefore, Reza Khan Pahlavi, as a puppet of the colonialists, issued the order to remove the hijab, following the illusory benefits of removing the hijab, including the national traditions, lacking Western model, women's education, acquiring moral properties and social activities, which naturally with these fallacies, he sought to better implement the removal of hijab and fighting against religion and making people irreligious. As in the various circulars of Reza Khani's period, it has always been emphasized that the removal of the hijab is not an imitation and is not Western [but to gain more influence]. In the circular of the Prime Minister and the Minister of Interior on December 19, 1935, it is stated: *"It is especially recommended and emphasized that... the officers should point out that the purpose of these actions is not to imitate foreigners; rather, the benefit of Iranian families and the country implies that the Iranian family is also placed on a solid foundation of science and knowledge, moral properties and patriotism."* (Management of Research, Publications, and Education of Iran's National Documents

Organization, 1371 SH, 1) In the Ministry of Education's connectors circular issued to the cities on December 17, 1935, it is also stated: *"Today, when this old good practice is being revived, it is not by imitating other countries; rather, it is because of the natural and social benefits and advantages that this style of clothing has by itself."* (Ibid: 4)

Ayatollah Khamenei considers the colonizers' decision for political, cultural, and economic dominance in the country to eliminate religion and religious scholars [one of the examples of which is the removal of the hijab], and Reza Khan, as an agent of the West, cooperated with them in this matter and made university environments alienate with religion. Because the enemy's goal in this action was to push society towards irreligiosity, which could easily be achieved by cultivating irreligious people in scientific societies who would be the leaders and pioneers of life in the future. (Khamenei, 24/09/1372 SH) Although the entire nation of Iran did not accept the bitter event of the removal of the hijab easily; but according to Ayatollah Khamenei, unfortunately, due to the passing of two or three generations under the heavy shadow of the Pahlavi dynasty until the victory of the Islamic Revolution, many people were born and grew up with this culture. Therefore, they did not understand its ugliness and did not understand the healthy and pristine Islamic environment. (Khamenei, 15/09/1368 SH) Nevertheless, the religious people of Iran stood up against these corruptions during the period of Reza Khan and after that, and they declared their opposition to the unrestrained relationship between men and women, the historical example of which was the uprising of the Gohar Shad Mosque and the opposition of the religious scholars. In the colonial and autocratic rule of the Pahlavis, religious rituals faded one after another, but with the victory of the Islamic Revolution, religious rituals, including hijab, took on special importance. Therefore, the colonial enemy of the West, considering the importance of the role of the hijab, spent all its efforts to subvert the national and Islamic culture of hijab. According to Ayatollah Khamenei, the enemy's tactical approach against the culture of hijab is to disarm the people, in such a way that the enemy leads society toward decline and destruction by corrupting the youth and women of society and directing their attention toward desires and carnal matters.

(Khamenei, 22/02/1382 SH) Therefore, he believes that the enemy has not given up and, by establishing multiple networks in cultural spheres and producing films against Iranian dignity, is seeking to break down the boundaries of modesty and hijab of the Iranian nation, and has not spared any day and night effort in this path. He considers this a general war that the nation must stand against. (Khamenei, 12/04/1389 SH)

Benefits and Effects of Hijab and Modesty

Here, it should be said that God, as the creator of man, knows the needs of people better than any other creature, and based on this complete knowledge, He considers things as obligatory or forbidden, in which there are valuable benefits and effects for man. Making hijab mandatory for women has benefits and effects that, based on the statements of the Supreme Leader, can be divided into four categories, which are:

Safety of Men and Women

Every person tries to protect his privacy in various ways throughout his life, and based on the value of privacy, the means of protecting it will also be different. Considering the value of their privacy, which provides their chastity and modesty, women consider hijab as a means and a strong barrier to protect it. Because the hijab, better than anything else can protect the beauty and appearance of a woman and cover the greedy eyes of the non-mahram from encroaching on the personal boundaries of a woman in this regard, it will ensure the safety of women and, by nature, the mental and psychological safety of men in the society. Some psychologists have emphasized "thought control" sessions through speaking in the treatment of anxiety and imaginary stress [self-morbidity], in which patients have obtained favorable results. (Carnegie, 1392, 237) Now, the same term of "thought control" can be considered in the context of women's clothing as the best religious and scientific way to control the sexual thoughts of men and women, which basically guarantees the mental and psychological security of men and women in the privacy and seclusion of the mind and society. The more naked women appear in society, the more lustful gazing and concern. The saying of the beloved Prophet of Islam (PBUHH) shows this mental concern

about the impure look of men on the non-mahram: *"The [lustful] gaze is a poisoned arrow from the arrows of Satan"* (Sha'irī, n.d, 739, Hadith 93) and the saying of Imam Husain ('a.s), who said: *"The [lustful] gaze is a poisoned arrow from the arrows of Satan, and how many a glance has led to long-lasting regret"* (Al-Barqī, 1/109) confirm preoccupation of the mind. The Infallible Imam ('a.s) says that some gazings leave long regrets and endanger the intellectual security of men and women. Some narrations point to three types of gazes at non-mahram, in absolute terms (whether veiled and non-veiled) and the third gaze is considered Satan's poisoned arrow; although the second gaze, in addition to being harmful, is a prelude to the poisoned gaze. If one can overcome this gaze, they will have achieved spiritual and psychological security or tasted the true flavor of faith, which is the highest pleasure. Imam Ali ('a.s) was asked about a man who would look at women. He explained the nature of the three types of gazes: *"He was asked about a man who looks at a woman who passes by him, and he (Imam Ali) said: The first glance is for you (permissible), and the second is against you, not for you, and the third glance is a poisoned arrow from the arrows of Iblis (Satan). Whoever abandons it for Allah's sake alone, and not for any other reason, Allah will grant him faith whose sweetness he will taste."* (Ibn Ḥayyūn, 1385 AH, 2/202) Therefore, according to this control of thought and glance, especially considering the nudity culture of the West, the Supreme Leader of the Islamic Revolution considers hijab as a means of ensuring the safety of men and women, which primarily provides the safety of women and secondly, the safety of men. He believes that if we want to witness the activity and presence of women and men in society and scientific and academic circles, we must provide a safe environment for all sections of society, and this security must also be provided in terms of honor and morality. (Khamenei, 20/12/1375 SH) In view of this, he does not consider hijab not only against women's activities in various social fields but also, one of its benefits is to create security in society. (Khamenei, 26/10/1367 SH)

Respecting, Honoring and Personifying Women

Another benefit of hijab is honoring and respecting the position of a woman. By granting the right to life and countless divine

blessings to human beings, God blessed them and granted honor and dignity to their soul so that they can take the path of perfection and happiness that is required by divine wisdom with this precious gem. Therefore, every human being, whether male or female, by nature, wants to be honored and respected by their fellows, and this respect appears and manifests in different ways, whether wrong or right and in different cultures and societies. Ayatollah Khamenei considers hijab as a value that conforms with human nature (Khamenei, 04/12/1377 SH), and a matter that conforms with nature is, in essence, personifying and honoring the individual. Therefore, he says, a woman's hijab is to honor a woman, and the hijab of noble, dignitaries' women and leaders' wives in ancient Iran and even two hundred and three hundred years ago in Europe, was due to their respect and honor, and on the other hand, women of the lower classes were considered deprived of hijab. Therefore, he believes that Islam broke this monopoly and discrimination by raising the issue of hijab. He believes that in response to the fallacy and accusation of "mandatory hijab" against Islam and the Islamic Revolution, the West must answer for itself why they have promoted "mandatory unveiling," which has resulted in viewing women as commodities and tools in the realm of desire. (Khamenei, 12/10/1386 SH) The famous French historian "Dr. Gustave Lebon" says about the Islamic hijab and the value and respect of women in its shadow: "Islam has worked very hard to improve the status of women and is the first religion that has raised the position of women, and all in all, Eastern women are better than European women in terms of status, respect, scientific and educational character, and prosperity." (Kayhan Persian Newspaper, 1395 SH)

Ayatollah Khamenei says: "Although the hijab may require hardships for women; but it has very valuable and profound effects, and besides being a religious and legitimate duty, it is a source of personifying and pride." (Khamenei, 23/02/1391 SH) Now we have to see those who, with the slogan "mandatory hijab!", "Hijab is the bondage of women ", they come to the square and intend to remove the hijab from women's heads, take away their personality, respect, and dignity, and take them to a captivity that is far worse than the 'captivity of the hijab', and in the name of freedom, they make women as hand toy for men, and these

insinuations are the worst form of slavery for women.

This is why the Supreme Leader emphasizes that the hijab is a source of personification and freedom for a woman, and contrary to the foolish and superficial propaganda of materialists, it is not a source of captivity, rather, it causes dignity, sobriety, and valuing of women. (Ibid)

Controlling Sexual Instinct

Another benefit of hijab is the control of sensual desires. Beauty, jewelry, and seductive movements are among the things that excite men, and it is expressed in the Quran as the flaunting of ignorance. (Quran 33: 33) According to the Quranic verses, covering and hijab originally contained an important message at the community level, namely the immunity and protection of men and women from lust (Quran 24: 30-31) which it seems in addition to covering, the woman protects herself from physical and sexual abuse. (Quran 33: 59) According to the necessary implication of the noble verse, the man is also protected from mental and emotional harm. The Holy Quran says: *"O Prophet! Tell your wives and your daughters and the women of the faithful to draw closely over themselves their chadors [when going out]. That makes it likely for them to be recognized and not be troubled, and Allah is all-forgiving, all-merciful."* (Quran 33: 59)

As in the Islamic traditions, the discussion of the lustful gaze was mentioned, according to the Holy Quran, these sexual sensations happen with the eyes of both men and women. Therefore, men and women are obliged to beware of looking lustfully at the non-mahram in the first stage and to protect their private parts in the second stage. (Quran 24:30-31) It means to cover them, which implies covering so that sexual instinct can be restrained. The Holy Quran says this: *"Tell the faithful men to cast down their looks and to guard their private parts. That is more decent for them. Allah is indeed well aware of what they do. And tell the faithful women to cast down their looks and to guard their private parts, and not to display their charms, beyond what is [acceptably] visible, and let them draw their scarfs over their bosoms, and not display their charms except to their husbands, or their fathers, or their husband's fathers ..."* (Quran 24:30-31)

In addition, according to the scientific miracles of the Qur'an,

ogling (lustful gazing) occurs by both men and women. Previously, it was believed that women did not engage in ogling; however, recent statements by some Western researchers indicate that women, like men, also observe others, though due to their wider field of vision, they are less often accused of it. (Pease, 1387 SH, 36) Therefore, both groups must control their lustful gazes. However, according to Islamic narrations (as previously mentioned) and Quranic verses, the natural adornment of women is the primary driving force behind men's tendency to ogle."

Allamah Ṭabāṭabā'ī says about the meaning of women's adornment and covering in the noble verse: "The meaning of adornment is to reveal the place of women's adornment, not the adornment itself, which is earrings and bracelets, because revealing it is not forbidden. However, it is permissible for a non-mahram to see the parts of a woman's body such as the face, hands, and feet that are normally exposed as adornment. But whatever is not normally exposed must be covered with a headscarf (khimār), and revealing it to a non-mahram is prohibited. However, it is permissible for her to expose these parts to her mahrams and other believing women." (Ṭabāṭabā'ī, 1417 AH, 15/111-112)

It seems that, given the delicacy and natural characteristics of a woman's body, and in other words, the fact that certain parts of a woman's body are considered adornment, this can lead to the arousal of sexual desires in men. It also seems that the subtle expression in the Quranic verse, which places the punitive ruling on the female adulterer before the male adulterer, could be interpreted as the greater influence and susceptibility of a woman's nature and sexuality over that of a man, as the Quran states: "*As for the fornicatress and the fornicator, strike each of them a hundred lashes...*" (Quran 24: 2)

Therefore, women are instructed not to display themselves and attract attention as was done during the era of ignorance (Quran 33: 33) and to keep their hidden and provocative adornments from non-mahram men. This is to not only protect themselves but also to prevent causing psychological harm to unrelated men. Therefore, it seems that, according to the Quranic verses, the consequence of the removal of hijab for both men and women is the failure to guard their chastity, (that is, becoming immersed in

sexual desires and lusts) (Quran 24: 30-31). However, according to Allamah Ṭabāṭabā'ī, based on narration, the command to guard one's chastity refers specifically to covering the private parts and does not indicate adultery or sodomy; in other words, both men and women are obligated to cover their private areas." (Ṭabāṭabā'ī, 1417 AH, 15/111-112)

However, it can be said that this issue does not contradict what was said, because the result of the revealing of private parts by men and women and their own sex is the excitement of lust, which leads to mental and practical adultery, as Ṭabarsī has the same belief in the interpretation of this verse. Therefore, to establish the necessity of women's hijab, it should be said: "Today, several years of research in anthropology, psychology, biology, and neuroscience have shown that, contrary to Western liberalist thought, there are clear and distinct differences between men and women." (Pease, 1387 SH, 16) One of these differences is the hijab issue as women are not like men. The nature of men shows sexual reactions when they look at women; as the researchers have stated in this field generally women are not stimulated by seeing a man's naked body; but when a man sees a naked woman, he gets very excited. Therefore, regardless of this difference, some women's magazines have insisted on printing big and colorful pictures of naked men for women, believing that women feel the same way about nudity as men do. As a result, these types of magazines were abandoned and unused among women. (Ibid, 272) In addition, according to the brain scans done on love, three types of feelings called "lust", "infatuation" and "dependence" are created in the brain regions, and each of them has a specific brain chemical composition that when a person is attracted to someone, the brain turns on. In the stage of infatuation, thoughts related to your favorite person occupy your mind and you cannot drive these thoughts out of your mind or get rid of them in any way, and your brain only focuses on the positive attributes of your god and his bad attributes and habits will be let ignorant. Researchers believe that men and women are different in these three emotions quantitatively and qualitatively and in survival and destruction. (Ibid, 281) They have also stated in the cause that what makes men lustful is the size of the hypothalamus gland and the predominance of testosterone hormone in men compared to

women. Men have 10-20 times more testosterone than women. In addition to these two cases, they have considered the role of the community to be effective in fueling it. (Ibid, 231) Therefore, in Western society, not paying attention to the hijab and its requirements has brought great personal and social challenges. Therefore, the behavior of women and their inappropriate clothing can become a means of seduction and stimulation of men, and keeping hijab and not mixing with men following what is determined and specified in the Islamic religion, is a basis for controlling the sexual instinct, which today is not only in Western countries, but also, in some Islamic countries, one can see an influx of a wave of limitless sexual abuse of women, which is very liberating and devastating. To deal with this great danger, the Supreme Leader considers the hijab issue to be one of the prerequisites for dealing with this problem, because they have likened fueling the issue of lust and adultery to huge, deep, and dangerous pits, and the countries that have fallen into this abyss, they also feel fear and panic, and they struggle and seek a solution to get out of these pits and the huge flood that they have started. (Khamenei, 21/02/1392 SH) He states that a large number of sexual crimes that are happening in America and Europe today, and sometimes they go further and are not limited to the opposite sex, are due to the mixing of men and women and the lack of hijab in these societies. (Khamenei, 20/08/1394 SH) He emphasizes that the removal of the hijab is a prelude to the removal of chastity and modesty in Islamic society, which will ultimately lead to people's engagement with a very strong sexual factor. (Khamenei, 19/10/1386 SH) He sees the purpose of the removal of the hijab by women during the period of Reza Khan as creating a wave of sexual harm that Reza Khan did not stop at this sewage of modernity and in addition to the removal of the hijab, he worked hard to institutionalize promiscuity, corruption and prostitution in Iran and went to the point where Iran's situation in terms of moral and sexual harm became far worse than in Europe at that time. (Khamenei, 09/07/1378 SH) Today, rape and sexual violence are one of the great challenges of the Western world, and the hijab can be seen as the main factor in preventing the following of sensual desires and controlling sexual instincts.

Strengthening of Family

The family is the basic and central institution in the society and it is considered as the primary nucleus for other social institutions. If the family has the necessary and sufficient strength, then the social system will be strengthened and maintained.

In today's societies, which are also referred to as industrial societies, the traditional family structure in the sense of a healthy family is less visible. In these societies, men and women strive for wealth, and this has caused the relationship between men and women to expand in society. Islam has specified limits for these relationships, including hijab and chastity so that under its protection, the foundation of the family can preserve its strength.

The Supreme Leader of the Islamic Revolution mentions the woman as the main member and the basic pillar of the family, not only in the family but also, she is considered the main and fundamental pillar in society and has a significant impact on the development of society and men. (Khamenei, 14/12/1369 SH) While expressing the difference in the relationship between men and women in the family and society environment, he emphasizes that if the rules that Islam has set in the society environment as a buffer between men and women are maintained, the family will never be destroyed, because Islamic culture is considered as a culture of non-mixing of men and women. (Khamenei, 20/07/1373 SH) The concept of lack of the hijab is exactly the opposite of the teachings of Islam and the nature of women. Because God has made hijab obligatory due to the existential attraction of women and to protect her from the gazes and attention of the non-mahram in society, so in this way, the woman can be present in society without mental worries and in complete peace and engage in social activities. However, in most European and Western countries, despite modern scientific and technological advances, these countries are hollow from the inside and the foundation of the family is weak and unstable, and they are not practically successful countries in the social and cultural arenas. Therefore, Ayatollah Khamenei considers the huge rulings related to men and women, mahram and non-mahram, and hijab to be from God to preserve and protect the safe and loving environment of the family, which also confirms the importance of the family in society. He emphasizes the need for women to

observe the hijab to strengthen the family and asks the women to appear in society by keeping the Islamic hijab and without numerous make-up and also [asks] the men to avoid looking at non-mahram, otherwise the attraction of their spouses, which is the source of love between a man and a woman, will disappear and with the destruction of love, the foundation of the family will be collapsed. (Khamenei, 20/03/1380 SH). He considers the destruction of the family as the most important achievement of the Western woman's entry into the mire of corruption. (Khamenei, 19/10/1386 SH)

It should be known that with the collapse of the foundation of the family, the biggest impact will be on women and children. According to the statement of the Supreme Leader, the unfortunate statistics of trade and trafficking of women in various countries, including the Zionist regime, show that by separating women and girls from the arms of their families, they are left in the arms of debauchery and promiscuity, and illegitimate children are also another result of the collapse of the foundation of the family. (Khamenei, 01/03/1390 SH)

James Prescott, a famous anthropologist and a pioneer in the study of child education and violence, found that violence is at its highest in societies where children are rarely pampered. Children who are raised with love have better mental and physical health and will be happier as adults. Therefore, most of the rapists and child abusers were rejected by their families when they were children or spent their childhood in remote orphanages. (cf.: Pease, 1387 SH, 47). These researches show that with the collapse of families, one factor of which is the nudity and lack of hijab of women, adulterate and non-adulterate children have suffered serious losses due to their parents' sexual activities and their divorce. Therefore, the first and last step of peace and stability of the family is the hijab and preserving the restrictions, which are not only restrictions for women but also, it will be immunity, the most important and greatest fruit of which is the strengthening of the foundation of the family by veiled women and the role of a healthy upbringing and respectful and reasonable wifely.

Conclusion

The results obtained from the present research are that

according to Ayatollah Khamenei, the culture of hijab is a symbol of spirituality, which the West based on its materialistic view, has not only fought against but has also used all its efforts to destroy in international forums, to spread corruption in societies and control them by destroying the foundation of the family.

In fact, the arrogant Westerners consider their decadent culture to be a global standard and fanatically strive to make it universal. According to their instrumental look towards women, they consider the culture of hijab as an obstacle to earning income from women. Therefore, by spending huge costs and employing expert forces, they are trying to spread nudity. This cultural invasion against the culture of hijab in Iran started during the constitutional and Pahlavi period with the colonial and Westernized governments and the poems of self-proclaimed poets, and it took root in the later period, especially with the ruling of Reza Khan Pahlavi's decision on the removal of the hijab, and the culture of lack of hijab and nudity became public. However, pristine religious scholars, especially Imam Khomeini (RA), have always fought against this decadent culture. On the other hand, after the Islamic Revolution, the role of Ayatollah Khamenei in clarifying and defending the national and Islamic hijab culture has been very important and effective. Because in this period, despite the thoughts of internal Westerners and the liberal government of the domination system, there were extensive propaganda and satellite attacks against the culture of hijab. Ayatollah Khamenei introduces the culture of hijab as a sharia law from God. He knows it as a national and Islamic symbol and believes that the hijab has a deterrent role in controlling sexual desires and instincts, which strengthens the foundation of the family and ultimately leads to the well-being of the society and the psychological security of the woman and her respect and honor. Now, with the reasonable description of hijab and chastity, it can be said that the "mandatory hijab" is a deception and trick of the Western colonizers and the deceived Westernized and liberal people. Because the useful and expedient thing is what accords with the law of nature and reason, and accepting this does not involve the usage of force, rather, it is a conscious choice by nature, reason, and Sharia. Because "lack of hijab" and nudity, in addition to weakening the foundation of the family, challenges women's dignity and security in personal and social activities prevents men from religious and social activities, and causes physical and mental harm and disorders.

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