

Benefits of Hijab and its history in IslamFatemeh Shahsavari¹, Mahmood Shahsavari²¹ Aligoudarz Branch, Islamic Azad University, Aligoudarz, Iran² Department of Educational Sciences, Payame Noor University, PO BOX 19395-3697, Tehran, Iran
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Abstract: Provide appropriate coverage for their organs, is one of the privileges of man, in comparison with other organisms. Based on researches, since the beginning of human development, Men and women have tried to provide proper coverage. Accordingly, the getting dressed is one of dignity and human features. The issue of dress and veil for women is a historical fact that had a song and color in each time, and everyone has reviewed it with their own view. Clothing, in addition to protecting people from cold, heat, rain and snow, plays an important role in maintaining modesty and shame, the symmetry and beauty of the human. Clothing can also indicative believe tendency in individual and his allocated to specific cultural. Holy Quran knows clothes as God's grace and gift, and refers to its various applications, and stated: Heigh children of Adam, I sent raiment for you to cover your extremities and to decorate you, and virtue clothing is better. This is of God revelations for remember and mentioned. Hijab means covering the female body in front of non-confidant, and is essential religious commandments of Islam. In other religions, including Zoroastrianism, Judaism and Christianity, this rule is with some differences. Some authors have suggested that Islamic covering is result of cultural interaction between Arabs and Persians and Romans. In general, the difference between men and women clothing have a direct relationship with their physical and psychological differences. Islam looks at a woman with respect and dignity; therefore veil is guarantee between man and woman, that those two survivals are the most important of its effects.

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Introduction

Clothing is not only influenced by culture, but also introduces the individual character. However, there is a strong correlation between the personalities of the individuals and public culture. In a society where the spiritual values and humanities is invalid and the realm of human dignity has no meaning independent of external effects, all human personality is formed based on the others heed and their opinions about him and it suggests that people in this community are trying to make some kind of dignity and determination by any means, including the clothes they wear (Akbari, 1998). Many changes that occur regularly in dresses and fashion, share this influence on the mind and soul of the community. Based on researches, since the beginning of human development, Men and women have tried to provide proper coverage. Accordingly, the getting dressed is one of dignity and human features. The issue of dress and veil for women is a historical fact that had a song and color in each time, and everyone has reviewed it with their own view. Clothing, in addition to protecting people from cold, heat, rain and snow, plays an important role in maintaining modesty and shame, the symmetry and beauty of the human. Clothing can also indicative believe tendency in individual and his allocated to specific cultural (Azimian and Beheshti, 2009).

Woman's clothing and the difference between a woman and a man dress is in a direct relationship with the physical and psychological differences between men and women. Valid and paleontological research on the physiology and psychology of men and women have proven that men are more susceptible to erotic visual stimuli and because the sense of sight effect is greater and the eye is able to see far and wide field on the other hand, hormonal secretion in man is uniform and without interruption, men are largely influenced by erotic stimuli. But women are more sensitive to the sense of touch and pain and respond to sensory stimuli. The sense of touch has no high incidence of its activity is limited to close contacts. Moreover, because female sex hormones are released periodically and act differently, erotic stimulation of the female is very limited and is much less than men (Motahari, 1979). Accordingly, it can be said that: Hijab in Islam is rooted in an underlying global issue. The Islamic wants the joy of sex (both visual and tactile, and other kinds) be allocated within the family environment and under the Sharia law and the community be allocated only for work, unlike in the West, which blends the presence in community with the sexual sensuality and crashes the sexuality adjustments. Islam is a distinction to differentiate between these two environments and to meet this

goal, covering and veil is recommended, because unrestrained cover means it non-ordered terms of limitations on instinct and the unlimited sexual relationship that is not a secret that would work (Zabihi and Mousavi, 2007).

Opposition groups with veil have often asked to provide irrational and unreasonable justifications. It is clear that if one assume an issue as superstition, his justification for that statement would be appropriate to superstition (Motahari, 1979). Their reasons are a tendency to austerity and monasticism, exploitation of women, their feelings of insecurity and jealousy. But whether Islam who assumes the decree on Muslim women accepts it?

2. Considering the relationship between dressing and religious culture

Based on Islamic culture, human beings have been created to achieve perfection and spirituality. Islam has caused to the development of human potential and led him towards perfection, regulating his/her instincts particularly the sexual instinct and paying attention to any of them as a normal and natural urge. Appropriate clothing for men and women is an important factor in the adjustments of this instinct. Considering the structure of human physiology; Hijab is a covering on the object and it means the curtain ... when the sun goes down in the cloud Arab says: (Overshadowed the sun in the clouds). Fumes explain the word: Hijab is s transitive verb and is used meaning the current block. The curtain is called Hijab (veil), because they prevent seeing and the doorman is called Hijab (chamberlain), because he prevents people entering. The term originally refers to physical barriers, but sometimes it is a veil of spiritual obstacles. It can be concluded from the people of Word that in the Arabic language, Hijab is a dress named as a cover that prevents seeing the object to be coated. Ostad Motahari expresses the results of his vocabulary investigation about the word: the word Ostad means dressing and also veil and curtain and its more application is its curtain meaning. The word has a concept of covering that covers the screen and it may be said that according to the word origin, any covering is not the veil; the covering is called Hijab which revealed through locating behind the veil (Motahari, 1979).

The word is used in the Quran and Hadith according to the same lexical meaning and has no special meaning. Ostad Motahari says: in the Quran the story of Solomon describes sunset so "even faded with Hijab" means so that when the sun was hidden behind the curtain.

3. Expression concept of the Hijab

Hijab has a special concept in sciences such as Mysticism, medicine, and perhaps others. But in the

issue discussed in this article which is a jurisprudence issue it has no special meaning. The word is used in Jurisprudence on the meaning of the word in its lexical meaning that is the curtain barrier between two things and would not create a new meaning. In recent times the word has got a special term meaning and is applied to a special women dressing. Ostad Motahari says in this regard: the use of the word Hijab in woman dressing is a relatively new term. In the old times and especially in terms of Jurists the word (Setr) which means cover is used (Ghaemi, 1994).

Jurists have used the word cover (Setr) both in the book al-Salat 10 and in the book Alnkah, not the word Hijab. It was much better that it was not changed and we always took the same word since we have noted the common meaning of the word Hijab is curtain and if it is applied for the covering it could be meant as locating the woman behind the scenes and curtains and this is that many individuals believe that Islam demands women to be trapped forever behind the house and not outside. Woman dress in Islam is in a way that covers her body and its effects and uses infusions of view in their interaction with men. This means Jurists' fatwa cites the related verses and the same are confirmed. In the verses, the word Hijab is not used. What is it about these verses either in Sura Noor and Sura Ahzab is the limits of coverage and contacts between women and men without using the word Hijab (veil). Verse in which the word Hijab is used is associated with the wives of the Prophet of Islam (Azimian and Beheshti, 2009).

The new term of the word, is the cover using by the female against men, and prevent showing off and flaunting. This term is used in this article, not the women behind the scene. There is no doubt that it is one of the rules common to the Abrahamic religions and the necessary ordinances of Islam and Islamic tribes all agree on that. We read veil in Persia and Byzantium in the history books: After Darius position of women, especially in the wealthy class decreased. Poor women maintain their freedom because they have to commute to work, but other women who were assumed staying in seclusion during their menstruation period gradually extended their seclusion throughout the life of their communities (Azimian and Beheshti, 2009).

Women of the upper classes did not dare to come out of the house except by the hooded litter and they were never permitted to have sex openly with men. Married women were not allowed to see any man even if he is the father or brother. The woman's face is not seen in the ancient painting remains and the name of any of them does not seem. Ostad Motahari concluded by the words of Jawaharlal Nehru that he believes that "the Romans (perhaps

under the influence of the Jewish people) have drawn a veil and Islamic caliphs court found the way of Harem shrine custom from the Roman and Iran (Motahari, 1979).

4. Overall view

Islam looks at a woman with respect and dignity. At the inception of Islam, rescued woman from captivity and ignorant culture and revived her worth of the missed human personality in the ignorant patriarchal culture. Although in modern times the idea of feminist advocacy efforts have tried to eliminate discrimination against women in this group, but they have gone to extremes and so they have forgotten the natural differences between the sexes and destroyed the intact relationships between the sexes under the banner of homosexual women and thereby have shaken the foundation of the family system. Introducing such ideas in the world and therefore in our society due to the spread of global communications proved the necessity of prescribed moral values and functions such as veiling and chastity and its applications (Akbari, 1998).

5. Chastity

Chastity as a core value and high ethical standing in Islamic morality is so great. Veil and Hijab and chastity as root and Hijab as a visual reflection of chastity acts as a core value is the root and in another word chastity is the root and source of Hijab. Islam, with its emphasis on moral values such as chastity and purity, and dress, will preserve the sanctity and dignity of women in the public sphere and his God-given talents not only in sexual activity. So of chastity and Hijab in Islam is more general and more fundamental problem stems from the fact that whether the enjoyment of men and women should be free? The men have the right to take any enjoyment through every woman in a ceremony or not? In other words, the problem is that should the sexual success be limited to family and legal spouses, or it can be released into a community environment? Unlike the West, Islamic sexual morality based on open relationships between men and women conditioned to respect the freedom of others wants family and sexual enjoyments to be allocated to the legitimate wife and the social environment appropriates for business activity and that's why it does not let the woman out of the house stimulating the man and it does not allow men to ogle and in this regard emphasizes the moral values such as chastity and Hijab (Zabihi and Mousavi, 2007).

6. Functions of Chastity and Hijab in Islam

Innate and natural Talents: Islamic sexual morality challenged by denying and rejecting the old sexual morality based on the sex instinct rejection and humiliation and promoting a frock and a natural and instinctive human need to fight to get to the truth

which is the result of that conflict and internal conflict, loss of sobriety and mental health of the individual spent the innate talent and natural and man needs to fight a natural and subsistence need and on the other hand, has a by rejection of the new sexual morality that is based on freedom of sexual relations between men and women particular emphasis against Islam that men and women have their sexual success only within marriage (Azimian and Beheshti, 2009). In other words, people must get married otherwise they have to endure extreme deprivation. In the Islamic sexual morality marriage is based on coming from the limits to freedom unlike the West which is based on coming to the limits from freedom. A marriage which is base on coming from limits to freedom is strong and which is based on coming from freedom to limits is no strength and will lead to divorce; as someone who has many sexual experiences can barely tie their marriage and the family context (Ghaemi, 1994).

7. Sense view Hijab

According to the verses of Hijab and their descending order shows that the announcement of Hijab has not been made at once but also they are revealed slowly over time, preparing the background. At the end of the fifth year of Hegira, in the Prophet's marriage feast with Zaynab bint Jahsh (divorced wife of Zayd ibn Harsh), the verse of Hijab for wives of the Prophet was descended. According to this verse commands all men shall speak with the wives of the Prophet behind the scenes (Motahari, 1979).

8. Keeping protected from contaminated looks

Muslim woman is the embodiment of dignity and decency in society. In fact, having Hijab is a typical respect to a woman and keeping her protected from sensuous and animal looks. If a woman is not about to follow the limits, anyone would greed her and may breaks into her privacy with his dirty looks. Consequently, the personality who can be trained to stay healthy and produce a safe generation would be influenced by the passions of sin infected looks (Azimian and Beheshti, 2009).

9. Hijab, the sexual instinct control

Since the sexual instinct is strongest human instincts, guiding it and avoid its stimulation plays a major role in organizing the moral and responsible values. Freud believed that sexual instincts are repressed all manifestations of psychiatric disorders and tried to convince the community that may show up tough in front of sexual drives; but after decades of sexual freedom it is well known that the rate of mental illness is not only reduced, but also there is much more. According the psychologists' opinion, extremely pleasurable desires that man feels is associated with the severity of grief reactions. If people are not being exposed to intense sexual

arousal, they won't depress so as mood changes in adolescents and young adults is due to the emergence of so many emotional ups and downs in this age. If someone is very excited, he/she should wait for febleness (Motahari, 1979).

10. Providing grounds for Women in Society

Islam has decreed that women dress to work, that does not mean they do not come out of the house. Imprisonment of women is not in Islam. There was such an attitude in some of the past countries, such as Iran and India; but in Islam no. Muslim women must cover their bodies while interaction with men and not show off (Zabihi and Mousavi, 2007).

11. Saving the health and life of women and men

Veil is a guarantee between man and woman that it is the most important survival implications. Desire of the human being tends to go into deviations; but restoring the healthy mind prevents to reach the passions of man (Motahari, 1979).

12. Preventing Corruption in family and community

Because the desire of showing off oneself is special in women, so in Islam women has been ordered to cover themselves. In terms of heart takeover, men are being hunted and women are hunter. As the possession of the body, men are hunter and women are being hunted. Human mind states to take an action toward providing his/ her healthy benefits or prevent his/her loss. Therefore, every rational not involved in lust and fantasies states its necessity even if he is not committed to divine religious. Although, the dress adopting culture buds are evident among some Western women; because they fell female nudity damage completely. Hijab is a moral duty for all women with any thought (Motahari, 1979).

13. Hijab from the viewpoint of nature perspectives

Women's attitude to wear the Hijab is her innate or instinctive feeling of modesty. Shame, prudency, love and desire of chastity and virtue, is underlying prudence and a hidden mechanism in the creation, the same thing that makes her sometimes unconsciously cover herself from the passers eyes. For this reason, when she loses the feeling of timidity and modesty she may also unveiling veil in an unsafe

community. Psychologists believe that modesty is intertwined with woman creating and physical changes that normally occur during puberty is associated with various mental states illustrates the internal modesty factors. Some believe that women dress and veil may be her clever innate wisdom for representing herself more attractive (Akbari, 1998).

14. Educational effects of Hijab

The effect of the woman's dress first appears in her soul; because when a person chooses to cover her freely and respects and considers it sacred, she will sure feel confident and proud. Muslim women have the same human values; but when a woman creates an art panel of her showing off her body and ornaments which is hanging on the wall of humiliation and inferiority, crafty gathers her and its consequence includes trampling of her human personality. In a society where women appear to maintain limits and respect the rights of others, don't cause the destruction of soul and body of their fellow and provide safe and secure environment for young people, there will go towards a happiness and mental health and the goal of Islam is that Muslim men and women have calm mental, healthy nerves, and clean eyes and ears (Motahari, 1979)

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