

Research Article

A historical study of the trend of changing the dress and hijab of women in Iranian society during the transition from the Pahlavi period to the Islamic Republic

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Abstract

From time immemorial, the issue of covering men and women has been one of the challenges facing governments and governments. A quick look at the history of Iran shows that even before Islam, veiling was a common objection among women. However, the issue of hijab still has its pros and cons in Iran. One of the crucial periods in the issue of hijab and covering is related to the two governments of the current century, namely the Pahlavi government and the Islamic Republic of Iran. In the course of historical studies of the Pahlavi government and the Islamic Revolution regarding women, we come to an important issue such as women's hijab. Accordingly, in this study, this important issue has been considered. In this research, the method of document study has been used to collect information, so that by referring to books, articles and reputable scientific sites; The history of hijab from the late Qajar period until now has been studied. The evolution of the way women dressed reached the Pahlavi from Qajar to important events such as the discovery of hijab by Reza Khan and the forced discovery of hijab and the subsequent optionalization of this important in the second Pahlavi era and then the uprising of the Iranian people and demand to return to hijab and feet in the Islamic Revolution It is one of the important issues that has been addressed in this study and in this regard, the role of political, social and religious issues in the process of changing the hijab through the veil and hijab of women in Iranian society during the Pahlavi period to the Islamic Republic. This research has been done in a descriptive historical way.

Keywords: Hijab, cover, Pahlavi, Islamic Republic of Iran

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Introduction

Throughout history, women have played an important role in historical events, a study of the history of the Pahlavi period of the Islamic Revolution proves this phenomenon. The role of women's hijab in social, political, cultural and religious issues is very important. The entry of modernity into Iranian society in the most violent and disgusting way possible, that is, its military entry through military methods, in the cultural form, ie political and social reforms and the deployment of students, as well as the use of Western values and statistics. Since then, constitutionalist ideas have affected all aspects of Iranian society. One of these groups has been women, some of whom, in the form of social movements, have tried to accept the dictates of secular Western society. Of course, this reaction was not mere acceptance and only created a rift in the traditional Iranian society. Reza Shah's rise to power and then Mohammad Reza Shah accelerated this process. There were reasons for women to break the pact with the men under the Pahlavi government. The rise of the revolutionaries to power first gave freedom of action and complete security to all women. From the war and the rise to power of the constructive government and then reforms and ... special changes occurred in the field of women's clothing. Accordingly, in this study, we will examine the issue of Iranian women's clothing and hijab during the Pahlavi period to the Islamic Republic.

1- State the problem

The issue of women's hijab and anomalies in clothing has also been stated; That is, it is a situation that is said to exist and people are talking about it, the mass media is discussing it, and the political and social elites are analyzing it. The most important issues for women are cultural issues, which are structurally of special importance, because as they are made in a wide context and with a slow rhythm, they can be changed as slowly and even more slowly. (Khorami, 2005, pp. 8 and 9) Among all the existing social issues for women, the importance of the issue of women's presence while maintaining hijab in Islamic society has found a special prominence that is formed in the context of social relations and in the field of interpersonal relations. "Hijab as a communication medium and as a social action, on the one hand, is influenced by cultural, social, political and economic structures, and on the other hand, is influenced by social actors, both men and women. The view of society "Cognitive means the same sociological approach." An approach is generally a way of looking at something. The sociological approach includes the idea of the main leader, which is followed by conceptualization and analysis, and reflects a specific set of ideas and hypotheses related to nature, people and society "(Mahboobi Manesh, 2004, p. 19)

One of the central elements in the thematic realm of sociology is the subject of social relations, which sociologists fully agree with and is accepted as a principle that the quality of social relations and their arrangement can affect the behavior of social entities. Be. Also, the behavior of social actors and their interpretation of their own and others' behavior and their social environment have a reciprocal effect on the structure of social relations; According to the theory of symbolic interaction, communication, especially symbolic communication, is the basis of all social actions (Ibid., P. 21). From a sociological point of view, in fact, hijab, in the sense of covering, is formed in the context of social relations, which on the one hand may or may not have a different form and format and the same essence and content, and on the other hand from a communication point of view, hijab as a medium. Is an identity and communication that plays a symbolic role in the field of interpersonal communication; Therefore, the issue of hijab has cultural, social, political and economic dimensions and has religious-spiritual, dignity, personality and behavioral components that can be viewed from different paradigms and perspectives. (Mahboubi Manesh, 2007, p: 7) .

2- Research background

Various studies have been conducted on women's hijab and covering in Iran, but no independent comparative research has been done on changing the pattern of women's covering and hijab in the Pahlavi discourse and the Islamic Republic of Iran. Of course, it is important and necessary to remind that the present research is original and innovative in its kind and no research has been done on this subject so far. The following are some of the works and their views on hijab.

Mohammad Reza Ghaemi Nik in a study (article on the forced hijab image study on the visual status of the hijab in the Pahlavi period in the fall of 2018 and period 16) with the title of examining the status of the hijab image in the second Pahlavi period tries to use the Frankfurt School critical theory and cultural industry methodological framework. The second half of the twentieth century was formulated to examine the situation of the image of the unveiled and the impact of the second Pahlavi policies on it. In conclusion, it shows that paying attention to the visual feature of imposing unveiling, which began in the second Pahlavi period, can explain two opposing views on the reaction of Iranian society to the veil. Secondly, considering the continuity of media images in the period of the Islamic Republic, research on the conflict between the image with hijab and the image without hijab is necessary.

Somayeh Ghanbari in her master's thesis on the evolution of the hijab discourse in the Iranian press of the 1970s in 2006 examines the evolution of the hijab discourse in the Iranian press of the 1970s. She explores the causes of the widespread change in women's clothing in the 1970s and the impact of the hijab discourse on it. The research method is based on Foucault genealogical indicators. Accordingly, using genealogical methods to create statements related to the discourse of hijab during the two decades after the Islamic Revolution and using these indicators to study the discourse of hijab in the Islamic Republic of Iran until the decade. The results indicate that the discourse of hijab in the Islamic Republic has become a gender act and the use of hegemonic and controlling attitudes has not only not reduced it but also led to the prevalence of informal cover in the late seventies.

Ali Gholami in his book entitled Hijab issue in the Islamic Republic of Iran, published in 2012 (legal-sociological study) examines the issue of hijab from the perspective of sociology and law in Islamic "Iran". This article has been compiled with the aim of answering questions about hijab and the issue of its compulsory or optional with regard to the principles of Islam, sociology and law and consists of five chapters. In the first chapter, after detailing the contents of the subject and key words, the place of hijab in the divine religions, human mirrors and different nations from ancient times to the present and the principles and necessities of hijab are mentioned. The study of the causes of indecency in the personal, family and social spheres is the subject of the second chapter of the book. In the next chapter, solutions to solve the problem of bad hijab are presented and in the fourth chapter, why and how the Islamic government enters the scope of covering and hijab is discussed. The last chapter of the book includes examining the evidence in the field of hijab and answering them.

3- Policies related to women in the first Pahlavi period

With the beginning of the Pahlavi dynasty, although democratic institutions were not allowed to engage in political activity, transformational events took place in the individual and social life of Iranian women, and in the light of that, the needs of the day and social requirements became apparent. In the Pahlavi era, the crisis of women's rights, which was kept secret for generations, became an important issue, even in its violent form. In this age, the confrontation between modernism and traditionalism was confronted for the first time and openly around the axis of women's rights, and Iranian women became the living chart of this confrontation. According to the Law of July 13, 1941, women were allowed to apply for divorce in special cases (Avari, 1992: 58) and this was a step to restore women's rights. In this regard, there are two views related to Reza Shah's policies towards women and especially their coverage. Pessimistic attitude believes that Reza Shah took many actions, some of which were against

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institutions and especially against religion, but none of them had as much social reaction as the change in the status of women. In a symbolic move, Reza Shah placed women at the forefront of his social revolution against Islam. According to Reza Shah, the hijab was a sign of traditionalism. (McKay, 2001: 185)

During his visit to Turkey, Reza Shah became closely acquainted with the developments and progress made by Mustafa Kemal Pasha (Ataturk) in the new Turkey, and this acquaintance made him more determined to bring about changes in Iran. Reza Shah, along with many intellectuals of the constitutional era, knew the roots of progress and development in westernization. In fact, the development of Western civilization and the backwardness of Iran during the Qajar period brought this idea to the minds of a group of Western intellectuals, which is the reason for their progress and our backwardness in the traditional culture, which is the appearance of clothing. Therefore, people such as Mirza Agha Khan Kermani, Akhundzadeh and Mirza Malek Khan attacked the traditional culture such as hijab. When Reza Khan came to the throne, he set out to change the course of culture, customs, rituals, history and architecture of the country in accordance with the conditions governing Western society and civilization.

At the same time, some sought to take a deeper and fairer approach to the policies of the first Pahlavi. Their argument is based on the fact that political and educational reforms related to women's rights continued in the first two decades of the twentieth century, and Reza Shah, a supporter of women's education and the one who ordered the discovery of women's hijab, is mentioned. In fact, what is often overlooked in discussions of Reza Shah's reforms are the international political factors in which these terms occur. The Russian Revolution of 1917, and in particular the activities of the Bolshevik Women's Organization in the Upper Caucasus and Central Asia, had a profound effect on the two neighboring countries of Iran and Turkey, and led to the formation of numerous left-wing political parties and women's organizations with leftist leanings. . The reforms of Mustafa Kemal (Ataturk) followed by Reza Shah were carried out in order to disarm the ideology of the left forces in order to make social reforms possible by a secular and authoritarian government, which, of course, was successful for a while (Afari, 1997: 369). . During his reign, which lasted from 1304 to 1941, Reza Shah established a powerful and centralized government throughout the country. He ousted his political opponents, disbanded trade unions and radical political organizations, and silenced or withdrew protest forces in parliament. Reza Shah's new reforms regarding women increased the percentage of literate women in the society, as in 1933, more than 50,000 girls were enrolled in 870 girls' schools, which were mostly public. In addition, in the first decade of 1300 A large number of independent women's organizations and magazines were active. Women's World Magazine (owned by American School Graduates) and Iranian Girls Magazine should be considered among the most active supporters of the discovery of women's hijab in this period. The Patriotic Women's Association, which was a leftist organization, held the second regional conference "Women of Eastern Countries" in Tehran in 1961. The conference was attended by representatives of various countries such as Egypt, Iraq, Turkey, Lebanon and India. The conference was chaired by Noor Hamadeh, a radical Lebanese activist who fought hard for goals such as equal pay for equal work, more political rights for women, changes in marriage, divorce and inheritance laws, and greater emphasis on educating women. The conference was attended not only by people from different countries but also from different regions. The conference organizers also stressed the need for unity among Muslim and Christian women in the Middle East in the struggle for greater freedom. With a few exceptions, the conference seems to be the first step towards the liberation of educated urban women. The middle class was unanimous. (Master Malek, 1988: 115-112)

But Reza Shah did not carry out any large-scale activities outside the control of the government, and so, although the nominal chair of the conference was his daughter, Princess Ashraf, he ordered the

closure of the Patriotic Women's Association and replaced it with a women's association under Formed under the supervision of the government. The center's activities were limited to vocational training, education, and charity. The new organization was headed by Princesses Ashraf and Shams Pahlavi and was run by Sedigheh Dolatabadi, a longtime defender of women's rights. The source of political reform was essentially the Shah himself. (Afari, 1997: 371)

Relying on his growing political power, Reza Shah ordered the discovery of the hijab in 1314; An order that neither the Bolsheviks¹ nor Ataturk had issued explicitly. The ulema once again opposed the new law in the cities of Qom and Mashhad, but the Shah crushed the opposition with violence and determination.

4- Policies related to women in the second Pahlavi period

Reza Shah's actions to change the social image of Iranian women caused social contradictions in dealing with the modernity imposed on the ancient custom, and eventually took violent forms. The developments of Reza Shah's time created a group of educated women who did not have their own strong organizations. During the time of Mohammad Reza Shah and the developments after Shahrivar 1941, this group demanded more rights for women and formed organizations under the title of supporting women and children, including court women and members of the Pahlavi family. The second Pahlavi policy in dealing with women's clothing in this period was in fact a continuation of the previous trend and just a different way. Mohammad Reza Shah in his book "Mission for my homeland" says in this regard:

"The issue of the discovery of hijab was an example of my father's corrective actions, and as soon as my father left Iran, due to the deterioration of the situation during the war, some women returned to their original position and deviated from the rules related to the discovery of hijab. But my government and I have ignored this violation and preferred to leave it to our own devices and not use force to enforce it. "Women are seen wearing the hijab in the cities and towns of Iran today, but the number of these women is decreasing day by day and is gradually disappearing." (Pahlavi, 1962: 468) What is clear is that the reign of Reza Shah is the first historical moment in Iran where the government exercises power over the type of clothing worn by women. The most important feature of the exercise of power in this period is the use of coercion to remove the veil and cover on women, which is called "discovery of hijab". However, the government's opinion on women's clothing did not end in the first Pahlavi period, but was followed up during the second Pahlavi period, to the extent that it could be called the "discovery of the second hijab." Social policy The removal of the chador during Reza Shah's rule During the reign of Mohammad Reza Shah, it became a cultural policy that targeted not only the woman but also her body.

The implementation of this cultural policy in the second Pahlavi era, by passing the first Pahlavi coercion strategy, enters the second phase. Mohammad Reza's accession to the throne in 1941 took place while Iran was in a special situation and, according to Furan (2003), the Iranian social forces that had been under pressure until then were released. Therefore, as for the government's position on the hijab, what first sits in the public mind is freedom in the veil. However, it should be noted that during the implementation of hijab policies in the second Pahlavi era, it should be borne in mind that there has

¹ Bolsheviks are called supporters of Bolshevism. Bolshevism The ideology of the Bolshevik Party (Bolshevik is derived from the Russian word bolshinisto meaning majority) was led by Lenin, who carried out the procedural revolution in October 1917 and founded the Soviet Union. Lenin chose this title for his group in 1909, and in 1912 the Bolsheviks formed a new party, and in 1918 it changed its name to the "Soviet Party". The characteristics of Bolshevism for the Bolsheviks are: Against revisionism 2- Having a centralized party organization with a regular nuclear hierarchy of professional revolutionaries as the leader of the war 3- Advocating an immediate revolution and fighting reformism (Foster, 1991: 38).

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been no fundamental change in government policy regarding the condemnation of hijab. Immediately after Reza Shah's ouster, the opposition began to discover the hijab, protesting and writing letters to the new king, although the government's treatment of dissidents and offenders in the second Pahlavi period is quite different from the previous period. This change in the practice of hijab is clearly seen in the correspondence between the Ministry of Interior and the Prime Minister between 1942 and 1943. The use of the word "warning" or "good behavior and measures" after 1941 instead of "dealing" or "attracting violators" in the circulars that was common before 1941, indicates a change in government policy. (Ismaili, 2016: 63)

It seems that on 10 December 1943, the priority of the policy of banning the hijab will be removed, if the Ministry of Interior writes a letter to the Prime Minister protesting against the non-observance of the use of uniforms. He openly points out that until September 1320, this law was fully observed and the violators were sentenced to fines or imprisonment. The important point in this letter is the Interior Minister's reference to not banning women from wearing the hijab. He suggests that violators of the law on uniforms be prosecuted separately under the law of "separation and punishment", but goes on to write: "Obviously, this order includes men and is not related to the prayer tent and the black tent, which according to "The demands of the time are not being prevented at all at the moment." (Publishing Research and Training Management of the National Archives of Iran, 1992: 33)

This issue is raised in the cabinet and finally they answer that "stay for now", so the implementation of the policy of uniformity of men's clothes and banning of women's chadors is silenced. Although after the re-release of the hijab after Shahrivar 1320, some women return to the chador to the extent that it is protested by women activists, including members of the Women's Association, but the new government's approach is a kind of passage through the stage of women's hijab. The decade 1961-1971 is dedicated to Mohammad Reza's reforms. His reforms were organized in two sections: socio-cultural and economic. It seems that socio-cultural policies were implemented under the leadership of Farah Pahlavi. The special office or the Farah Foundation was established in 1338. About 40 cultural, social and artistic organizations were under the auspices of the Queen. Farah plays an important role in cultural policy and tries to provide a different representation of the combination of culture, tradition and modernism. Public mobilization to eradicate illiteracy begins with the participation of women and is reflected in the presence of women in various occupations. During this period, women's clothing is followed in a relatively quiet program. The presentation of the image of the modern woman in magazines, audio media, and especially video, celebrations and cultural ceremonies takes on a new form. Sex, body and woman are central. It is no longer a question of removing the veil and the mask, but images and words one after another remove parts of the woman's veil.

Government agents of hijab policies used television programs, cinema, and celebrations and cultural events to represent the image of the modern Iranian woman. Television and cinema play an important role in creating this new image. If the cases of censorship change between the years 1942 (approval of the first official regulations of cinemas and theaters) to 1965 (approval of the regulations for supervising film and slide shows). In the regulations of 1321 about the scenes related to the nakedness of men and women, showing scenes containing "illegitimate relationships of married women", "naked women", "men and women in the same bed if the man and woman are naked and only covering The bed should be their hijab "(Mehrabani, 1989: 525) are forbidden. In 1344, the mentioned paragraphs referred to the cases of "details of sexual relations exclusively for the purpose of satisfying the demands of the post and attracting customers" and "that part of the naked body of a man or woman, girl or boy whose revealing hurts public decency." (Mehrabani, 1989: 530) are reduced. Screenings of women having sex and naked bodies in domestic and foreign films in cinemas go so far that the country's Security and Intelligence Organization wrote in a report on 11/30/1372: "Recently, Tehran cinemas have films that

provoke young people to Corruption is brought to the cinema screens and this issue has made most people angry "(Zuhairi, 2000: 156)

Other cultural programs directly led by Farah Pahlavi were the Shiraz Art Festivals, the first of which was held in 1967. The important parts of this festival were dedicated to music and theater. The naked actor of Moloss and Nesnas theater in the seventh art festival and "Iranian-foreign conflict", the naked actor named "Ashour Banipal Babel" behind the window of a shop, naked male and female actors in another play and a woman going on stage Completely naked in the play "Ship of Madness" (Kasra, 2001: 293) in the tenth and eleventh periods of these celebrations in 1976 and 1986 (simultaneously with the month of Ramadan) is one of the programs that reveals the path of cover policies. It seems that the unfamiliarity of these scenes in the Iranian cultural atmosphere also affected Parsons, the British ambassador to Iran. He describes the play in his memoirs as follows: "Shiraz Art Festival in 1977 had surpassed previous celebrations in terms of the number of scenes insulting the moral values of Iranians ... The stage stage, half inside the shop and half in The sidewalk was in front of it. One of the scenes that was performed on the sidewalk was a rape that was done completely (not in a dramatic and pretended way) ... in front of everyone's eyes ... the reaction of the ordinary people of Shiraz while walking in the street or shopping It is clear that the shops were confronted with such a ridiculous and disgusting scene, but the issue was not limited to Shiraz, and the storm of protest that arose against the show reached the press and television. I remember discussing this with the King and telling him that if such a play were to be performed in Winchester, England, for example; Its director and actors did not survive. The king laughed for a while and did not say anything "(Parsons 1984: 91)

In the midst of these culturally obscene acts, Mohammad Reza Shah, in different dimensions and from different positions, implemented the policy of combating cover-up in a socialist manner. Influenced by the domestic needs and problems of the country and mainly due to US diplomatic pressures in line with the policies of the Cold War, he implemented the principles of the White Revolution (Fawzi, 2000: 142 and 144). One of the most important components of the White Revolution scenario was the invitation of women to the public arena, an element that did not previously exist in the traditional semantic system governing the regulation of social relations in Iranian society. Following the Shah's six-point decree, which he referred to as the White Revolution, the Shah said in the presence of members of the women's community in front of the Marble Palace: Threw it into the world of the twentieth century from backwardness. "This revolution would not have been recorded if we had left half of the country's population in silence and backwardness." (Pirnia, 1995: 111)

He also says in the book White Revolution: "Our revolution fulfilled its duty to Iranian women by freeing them from the shackles of old chains and giving them the opportunity for any activity and progress in all material and spiritual aspects of Iranian society." Gave. " (Pahlavi, 1966: 110). He goes on to talk about the position of women in Islam, citing some verses and hadiths praising women, and citing other injustices against women as a result of the distortion of the "spirit of the supreme teachings of Islam" by "reactionary forces." He considers hijab as "the main obstacle for women to participate in social life" and defends his father's role in discovering hijab. However, she later wrote in the book Answer to History: If some of their women freely want to wear a chador, it is natural and I have never been against it (Pahlavi, Bit: 162).

Mohammad Reza Shah's policies, in fact, included giving women the right to vote and excluding them from the category of children and the free. Women in this period did not have the right to vote and the right to be elected until 1341, until in October of the same year, the bill of state and provincial associations according to which women had the right to vote was approved by the Cabinet. After the news of the approval of this bill in the Cabinet of Science, the resistance and the struggle of the clergy

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with the telegram of some scholars of Qom on the 17th of October 1962 and then the telegram of Imam Khomeini to the Prime Minister culminated on the 28th of October of that month. (Nejati, 1992: 222)

Alam sent a telegram to the scholars of Qom a month and a half later. He said in this message: "The government's theory on the issue of the condition of Islam for the elected and elected is the same as the opinion of Islamic scholars, and in the matter of oath, the oath of trust and honesty in public works and interests with the Holy Quran and in the issue of women's participation in State and Provincial Association, the government submits the opinion of the gentlemen to the houses and waits for the decision of the houses.

Imam showed more insistence on this issue. In one of his speeches on the 10th of Farvardin 1341, he stated: The newspapers wrote that women were given the right to interfere in the elections, but it was mischievous. "It is not a matter of women, this is a small matter, it is a matter of opposition to Islam ..."

The opposition of the great verses and especially Imam Khomeini led to the uprising of June 6, 1963.

Finally, the first paragraph of Article 10 of the Electoral Law approved in 1329, which placed women in the category of children, the elderly, the bankrupt, etc., and thus deprived them of the right to vote, in 1343, with a single article that passed the parliament, It was removed and the second paragraph of Article 13 of the Electoral Law, which deprived women of the right to be elected, was removed. However, contrary to the policy of empowering women, Mohammad Reza Shah in 1355 showed the height of his opposition to the hijab. In this year, the government officially formulated a plan for the discovery of hijab and immediately sent a circular to the relevant departments for implementation (June 6, 1995: 64-65)

5- Developments of hijab and cover after the revolution

After the success of the revolutionaries, most of the government institutions and organizations were in the hands of the new middle class, which had reached the path of economic and social development of the Shah. Therefore, the main problem at this time was the presence of unveiled female employees in these institutions. Therefore, during a speech on March 6, 1979, Imam Khomeini declared: "There should be no sin in the Islamic Ministry. In Islamic ministries, women should not be naked; Women go; But be with hijab. There is no obstacle for them to go to work, but to wear the religious hijab "(Imam Khomeini, J 5: 150)

Imam Khomeini's speech coincided with Women's Day, and this led to a gathering of secular women in opposition to the hijab, and even people like Shahla Roozbeh, nephew of Khosrow Roozbeh, went so far as to call the policy of discovering Reza Shah's hijab a progressive action in the gym of the University of Technology. On this day, a large crowd of 15,000 people marched to the University of Tehran and gathered at the Faculty of Engineering with other women, and a number of men accompanied them. Street demonstrations also spread to offices, and in some cases even shut down. At the same time, on the 17th of Esfand, Radio Iran broadcast a speech by Hojjatoleslam Ashrafi, who, according to the Imam, said that all Islamic laws should be observed face to face, but in the case of religious minorities, they did not demand the obligation to "be better if the hijab is observed." Emphasized. These words angered the women, and subsequently various groups of women sent representatives to Ayatollah Taleghani and marched in large numbers. The march led to street violence, which provoked resistance from Muslim women. This group of protesters called the hijab corrupt and tyrannical. Hijab Following these developments and the clashes and attacks carried out by the supporters of Hijab on women without hijab, Abbas Amir Entezam, Deputy Prime Minister and Spokesman of the then Government, in a press conference on March 11, expressed the opinion of the government and the Prime Minister on Hijab. Employees and clients of the departments stated: "Obviously, the Prime Minister and his family have long been supporters of, encouraged and bound by the hijab in a

reasonable, practical and correct Islamic way, but he and all the ministers believe and act. According to the Crimean verse, they are "la akrah fi al-din" and do not issue compulsory orders for women. The clear statement of Grand Ayatollah Khomeini two days ago that no one has the right to harass or harass women confirms the government's action on not obliging female employees and clients to wear hijab. Of course, showing, nakedness and vulgarity is another issue that certainly can not be allowed and accepted in Iran after the Islamic Revolution and in Islamic governments "(Kayhan, March 11, 1979, No. 10658: 2) Allameh Tehrani suggested to Ayatollah Khomeini regarding the hijab of women that the hijab that he brought as a gift to the country of Iran be turned into a standard standard hijab. That is, women should have the right cover; And be able to pursue work while covering. Children hug, buy, get on the bus and do not lose the tent, the body is unknown. Long-sleeved dress with long and loose pants and has a special color (standard crimson or gray). They even offered a traditional dress among the Mojahedin, namely a scarf (Kayhan, March 11, 1979, No. 10658: 2)

Afterwards, Ayatollah Taleghani spoke about the hijab in a radio and television interview. In part of his speech, he said: Hijab is not made by me and the jurist and others; This is the clear text of the Qur'an. As stated in the Holy Quran, neither we nor the women who believe in this great heavenly book can go beyond it (Kayhan, March 12, 1979, No. 10659: 4)

6-Conclusion

During the reign of Reza Khan, the basic rights of women, based on superficial and orderly modernity, were reduced to an apparent presence in society, and by the end of the Pahlavi era, it had become a tool for giving prestige to the embellished face of Iranian society. The presence of women in the legislatures of the second Pahlavi period was also purely symbolic and lacked the components of a radical social transformation. The process of modernization in the Pahlavi period was a contradictory mixture of secularism and Westernization. Reza Shah pursues his goals by creating military tyranny in Iran. Compared to the Qajar period, Iran apparently moved on the road of modernization compared to the Qajar period, but the Iranian national movement declined in two ways during his period: 1- In Reza Shah's Iran, the process of modernization was based solely on superficial and apparent imitation of the West. 2- The modernist activities of Reza Shah's period were carried out in a strictly controlled and limited format and this process prevented free political thought. Reza Shah forced women to cooperate with the government, and his son tried to encourage them to organize and converge in an organized way, so that all active women could be placed under a central organization. Although women's organizations were not outlawed, they had to operate within the framework of the Supreme Council of the Iranian Women's Association in order to obtain legal authorization. The only women's magazines allowed to be published were pro-government magazines, which often praised the Shah and Farah. Although the position of Iranian women has been relatively tolerable in some periods, but in general, in two times and two histories, Iranian women have understood changes and developments. The first change is with the emergence of the school of Islam and the second is the change that has taken place in his destiny with the emergence of the Islamic Revolution in the last few decades. Iranian woman has gone through slavery and suffering to the peak of dignity and pride and is now in her golden age of growth and prosperity. Undoubtedly, the Islamic Revolution, led by Imam Khomeini, brought about a fundamental and profound change in the situation of women in Iranian society, elevating their true status and expanding the scope of their participation. A role that has never been so bold and clear in any period of history.

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