

The Performance of Governments in Veil and Chastity, Relying on Contemporary Iranian History

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ABSTRACT

One of the phenomena that influences the culture and traditions of the Iranian people is the veil that was challenged by decree of discovering the veil during Reza Shah period; A problem that may be considered as a unique act in its history. Many women did not leave the house until the reign of Reza Shah. The law was abolished in 1323 with the repeated opposition of clerics, but this time the government took cultural measures from hijab. If at the time of Reza Shah, by force of the spear with veils and covered women, during the Mohammad Reza period, the spread of propaganda propaganda spread expanded. The second half, with calculated programs, tried to make women unbuttoned and nudity Encouraging and focusing on de-centralization through mass media, educational centers, offices and cinemas. The second half of the reign of Mohammad Reza Shah peaked in Pahlavi anti-veil policies. In these years, the government officially drafted a plan to unveil the veil, and immediately sent it to the relevant departments for execution. In this paper, Mohammad Reza's policies and programs will be studied and reviewed in the second half of his rule. For this purpose, a library method is used from the sources of the first and second Pahlavi period and newspapers related to the subject of women. In contrast to all the changes and propaganda existing, it was concluded that the adherence of the people to religious beliefs and values and other cultural factors was the most fundamental reason for keeping the veil from women, which fully reflected it on people's marches and demonstrations in the 50s can be seen.

KEYWORDS

Governments, veil, chastity, contemporary Iranian history

INTRODUCTION

The forceful removing of hijab (Islamic code of dress for women) in Iran signified a special part of the contemporary Iranian history under the rule of Reza Shah Pahlavi during which Iranian women and girls were banned from wearing hijab including various kinds of chador, veil,

and headscarf. The first signs of removing of hijab were seen at the royal court of the Qajar king, Nassereddin Shah, and among the intellectual circles. However, it became official under the rule of Reza Shah. Under Qajar kings, frequent trips made by Iranian monarchs to Europe -- which made them familiar with the clothing of the European women -- greatly influenced the viewpoint of the Iranian royal court. The issue of "removing hijab" was gradually brought up in the form of a modernization drive in intellectual as also promoted by certain poets and the Iranian print media.

The first rumors about the formulation of a new law started circulating when Reza Shah, who was greatly impressed by democratic reforms in the neighboring Afghanistan, invited that country's King Amanullah Khan and his queen, Soraya Tarzi, to pay an official visit to Iran in 1929. During the visit, the Afghan queen did not wear hijab and this led to heated debates among the Iranian clerics who urged Reza Shah to make the Afghan queen observe the Islamic code of dress in Iran. Reza Shah, who was infatuated with her dress, rejected their demand. It was then that the first rumors about the ban on hijab got around. Following his foreign trip to Turkey on June 2, 1934, Reza Shah was greatly influenced by the Western-minded leader of Turkey, Mustafa Kemal Atatürk. At that time, more rumors circulated among the people about a possible ban on hijab in girls' schools, though no law was passed to that effect.

During late December 1928, the National Consultative Assembly passed a law requiring uniform clothes to be worn by the Iranian men. Pursuant to that law, wearing suit in addition to European ties and hats became mandatory for the Iranian men. Then a group of state officials, courtiers, and their wives made their first appearances in the public while wearing Western style clothes. This is why historians consider the uniform dress law as the first practical step taken by Reza Shah's government in its effort to prohibit the Islamic dress as worn by the Muslim Iranian women. The original masterminds and promoters of the removal of hijab were well aware that to officialize this phenomenon they had to first provide suitable grounds inside the Iranian

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families. From their viewpoint, opposition of the Iranian men to the appearance of their wives on the streets and in public without hijab was the main reason behind slow pace of removing hijab in the Iranian society. Therefore, preliminary plans were made to change the mentality of heads of households which were later introduced officially. As a first step, they started with the civil servants who were under rigid control of the government and on whom the state swayed more power.

On the other hand, accepting this change of style by them would have paved the ground for other social classes to do the same. Another step taken by Reza Shah to promote removal of the women's hijab was holding the Congress of Women of the East in the capital city, Tehran, in 1932, to which a great number of women without hijab from other countries had been invited. During the congress, which was headed by Reza Shah's daughter, Shams Pahlavi, the lack of hijab was mentioned as a sign of civilization and huge propaganda hype was launched around it. Taking advantage of educational schools to promote lack of hijab and establishing modern schools after the European model were other measures taken to fight hijab under Reza Shah. Although similar schools had been established under Nassereddin Shah, the Qajar king, it was Reza Shah who promoted development of such schools as a means of removing hijab. On May 13, 1935, the Society of Freedom-Seeking Iranian Women was established with Shams Pahlavi as its chairwoman in order to take further steps toward the banning of hijab. In the next stage, the Ministry of Interior decided to create more harmony between the men's uniform dress and removal of women's hijab. To do this, they passed new laws on the style of people's clothes. Then, the Shah told the ministers and members of the parliament to take steps and remove the hijab of the Iranian women. The first steps were taken by removing the hijab of the wives of ministers, their deputies, members of parliament, and other state officials. A circular banning hijab was approved by the government and sent by the prime minister to the palace for the final endorsement by Reza Shah on December 19, 1935. In late January, a decree was sent to all Iranian provinces for the unofficial implementation of the law banning hijab.

On January 8, 1936, Reza Shah took part in the graduation ceremony of girl students of Preliminary Faculty who did not wear hijab to put personal emphasis on the need to remove hijab. Upon implementation, the law was met with bloody resistance from the Iranian people an example of which was the uprising and subsequent bloody suppression of people at Goharshad Mosque in northeastern Iranian city of Mashhad in July 1935. Ayatollah Qomi, Grand Ayatollah Sheikh Abdolkarim Haeri, Ayatollah Seyed Younes Ardebili, Ayatollah Seyed Mohammad Taqi Khansari, Ayatollah Hojjat Kouhkamarei, and Ayatollah Mirza Mohammad Aqazadeh were among renowned sources of emulation and ulema who voiced their vehement protest to Reza Shah's efforts to promote lack of hijab. Many of those ulema and clerics were later sent into exile over their protest to the removal of hijab. Removing hijab became mandatory toward the end of Reza Shah's rule and the Islamic hijab was considered reactionary. As a result,

removing women's covers by force had become part of routine duties of the Iranian police. Following the fall of Reza Shah, removing hijab was apparently not mandatory anymore, though state-run media continued to laud Reza Shah's efforts and wrote many articles about the manifestations of "civilization," and "modernity" and also about the need for "not lagging behind European-style social progress." The general agenda of the government throughout the Pahlavi regime was promoting the removal of hijab and repressing all those who acted in the opposite direction or tried to promote hijab in their activities. At the same time, a great many of Iranian women who had been forced to abandon the Islamic cover in the era of Reza Shah, were given relative freedoms under the second Pahlavi monarch and following the fall of Reza Shah. This enabled them to reconstitute their Islamic hijab.

CLOTHING BEFORE THE PAHLAVI DYNASTY

Before discussing the time of Shah Pahlavi's reign, it is noteworthy to analyze Iran in the context of the 18th century Pre-Pahlavi Dynasty, also known as the Qajar Dynasty, because it helped shape the outcomes of the Pahlavi regime. Before Shah Reza was in power, the common form of dress for women was the veil, which is referred to as a hijab, and a long black cloak called the chador. Men usually wore traditional clothing as well, which consisted of a loose trouser called salvars, unstarched shirts called pirahans (or gowns called qabas), and headgear either in the form of skullcaps or turbans. Traditional Iranian clothing started being viewed differently when many Iranian men and women started taking trips to "modern" Europe during the 19th century and were influenced by the women there who were often adorned in more fitting, revealing and "liberating" clothing in comparison to Iranian women.

Many tried to emulate the style of the Europeans back in Iran, which symbolized modernization in Iran. Iranian men quickly adapted the suit and tie clothing culture that was largely prevalent in Europe, while some women started viewing the hijab as a sign of backwardness because it was not prevalent in Europe and because women not wearing it seemed more liberated in society than women who wore it. Soon after these increasingly frequent visits to Europe, Iranians were more vocal about the hijab and chador when they returned to Iran.

However, this was more prevalent amongst the aristocratic class where women had more resources and connections to voice their views. Additionally, these women were the ones who had the financial capabilities to travel to Europe in the first place, something that most lower and middle class women could not afford to do at the time. The Constitutional Revolution, which was a revolution that greatly advanced social, political and legal rights, helped start a political upheaval for women as they were able to develop a platform for speaking about the veil: they published their work in newspapers and periodicals, and some expressed their discontent about the veil in their poetry. However, it should be noted that this was not the attitude of everyone at the time; there were many traditionalists who had not been influenced by Europe and

were vehemently opposed to unveiling of the hijab, viewing it as providing a means of safety rather than oppression.

THEORETICAL FOUNDATIONS

Women's clothing was also heavily affected under the Shah's regime. He came to power after deposing the Qajar Dynasty, creating the Pahlavi Dynasty, which lasted from 1935 to 1979. Although he was crucial player in the modernization of Iran, he was influenced to a great extent by the West which propelled him into making his country emulate the West. In 1928, the Shah started allowing women to start appear unveiled in certain public spheres of Iran. This allowed women who were reluctant at the idea of hijab to liberate themselves from its influence, while hindering women who wanted to veil. However, the state kept trying to get women to abandon the hijab, such as by creating a Ladies' Center that emphasized the importance of "liberation" and unveiling. Teachers and girls in public schools, however, were prohibited from unveiling. What was an imposition on a certain group of females quickly became an imposition on all Iranian women in 1936. On 8th January, during his attendance at the opening ceremony of the Teacher Training College in Tehran, in which he had called women to come without their veils, Reza Shah overtly outlawed the hijab. Here are extracts from his speech: I am exceedingly pleased to see that as a result of knowledge and learning, women have come alive to their conditions, rights and privileges. Being outside of society, the women of this country could not develop their native talents. They could not repay their debt to their dear country, nor serve it or sacrifice for it as they should ... We should not forget that [up to this time] one-half of the population of the country was not taken into account. I expect you learned women who are now becoming aware of your rights, privileges and duties to serve your homeland, to be content and economical, and to become accustomed to saving and to avoid luxuries and extravagance."

HIJAB IN ISLAMIC CULTURE

These words allude to unveiling as a sign of modernity and veiling as backwardness because they attach the act of unveiling to greater rights, economic success and prosperity for Iranian women, which perhaps is another reason beside Westernization that propelled Reza Shah into banning the hijab. The banning of the hijab was by far one of the most controversial laws under Reza Shah because it granted some women liberation from the hijab while undermining the views of women who wanted to wear it. Additionally, the elite class was much better off under this law because the majority of the women had already been inspired to dress like Europeans. Pictures of elite families wearing European-inspired These words allude to unveiling as a sign of modernity and veiling as backwardness because they attach the act of unveiling to greater rights, economic success and prosperity for Iranian women, which perhaps is another reason beside Westernization that propelled Reza Shah into banning the hijab. Traditional women who had been supporting chadors, however, were less than pleased. For them, the law had "replaced one form of social control with

another" in which women have been placed under the control of the power of the state. What seems to be a law passed as means of attaining liberty is, in essence, a law that gives less choice in deciding how one wants to be liberated. Thus, women had very little control over their appearance, identity and body, highlighting the competing hegemonies existing under the Shah's regime. The regime became even more forceful if women tried to disobey they Shah's orders; police would be patrolling the streets, physically and mentally abusing any women that were wearing the chador or veil. Additionally, any women who were supporting the veil were not allowed to enter shops, cinemas, or even ride in cars unless they were unveiled.

This shows that there are so many different obstacles for Iranian women other than just worrying about the police abusing them - women are deemed to be inferior to men, which is why they are not granted the same public rights. Furthermore, every aspect of a woman's life was being controlled by the state; they were being told to dress a certain way or harassed for not doing so, and when they were just abiding by the laws that existed, men were granted priority over them. Men were affected under his regime too. In August 1927, Reza Shah enforced on Iranian men the wearing of the Pahlavi hat, which was a hat that he wore and then coerced other Iranian men into wearing.

The hat was inspired by the French kepi and was round-shaped with a sharp peak at the top, hindering men's foreheads from touching the ground during prayer. The hat had to be accompanied with a European coat and trousers which highlights the influence that the West had on the Shah. One of the good things that occurred during the Shah's regime was that education in schools increased dramatically. This was linked initially to the reasons for why uncovering should happen and, in reality, was able to take place. The number of females heading to primary, secondary and tertiary education increased tremendously. At the same time, however, females from traditional families left their schooling and spent the majority of their time at home instead. Many other women who did not feel comfortable walking unveiled on the streets of Iran followed. Some went as far as to leave Iran for Iraq, where they could cover freely. Despite the increased education rates and, consequently, increased number of women involved in the economic and political sphere of Iran, women did not accept the enforcements that the Shah had placed on them - they wanted unveiling or veiling to be a matter of their own choice rather than the state's. This is why many resisted by keeping the hijab on, nonverbally opposing the government. This is when the hijab became a political statement, signaling the beginning of insurgency.

The great number of women resisting the government forced Mohammed Reza Pahlavi, son of Reza Shah, to lift the hijab ban when he came into power after his father's abdication. The brief period immediately before the Iranian Revolution was the most liberating period for Iranian men and women because, for the first time, it gave them a little freedom in deciding what they could wear. The lifting of the ban of the hijab brought back interest in the hijab again; this is because many women realized how safe and protected they felt prior to having being forced to unveil. Thus, many

women, the upper and middle class included, chose to go back to wearing the hijab. Others wore European clothing instead. This freedom to choose did not last too long, though, because this was seen as a sign of backwardness in the eyes of the government; it contradicted Mohammad Reza Shah's objective of the White Revolution, which called for Westernization and industrialization, much like his predecessor. These reforms that attempted to further Westernize the country led to great poverty and mass migration. This created a large disparity between the rich and poor, which led to the beginnings of the opposition against the Pahlavi Dynasty, commonly referred to as the Iranian Revolution of 1979, under the leadership of Grand Ayatollah Khomeini. What augmented it further was the fact that the majority of the press was controlled by the government so many turned to university locations and religious institutes such as mosque in order to protest against the Shah's pro-Western regime. This helped Iranians strengthen their ties with religion, mainly Islam, and turn to a more traditional lifestyle, which included more conservative clothing for both men and women. More women turned to the chador and veil again, and for religious means this time. However, other women decided to wear it to make a political statement. Though the reasons behind the clothing were different for different people, what is critical to note here is the unity between men and women in Iran that enabled them to collectively take to the streets and protest against the tyranny of the Pahlavi regime.

WOMEN'S VEIL IN THE PAHLAVI ERA

The veil is still implemented for Iranian women today. It may seem as though Khomeini succeeded in downgrading the rights of Iranian women and, for some who wish to unveil, that might be the case. But many women have found ways to overcome the frustration of wearing a veil. Many women who have received education turn to writing to comment on the regime. This is why there are numerous works of literature on the veil today, both in and out of Iran. Some have shown the implementation of the veil as a positive thing: women can now roam the streets freely without worrying too much about being harassed. Others have condemned it for being a physical representation of the failure of their protests: it symbolizes continued oppression, regression and hopelessness for them. Some works have also depicted the hypocrisy of the regime - the forceful implementation of the hijab in the name of Islam. This has helped make people more aware of how fallacious the Iranian regime has been. As mentioned previously, during Ayatollah Khomeini's regime women had to expose their body as little as possible. This meant that, for most women, the shape of their body was not overtly visible. This discouraged many women who had lived during the time of the Shah from maintaining their shape and weight because they did not feel the need to do so anymore, leading to a spiral of despair. The fitting of European dresses and shirts during the Shah's regime had required a certain level of physical maintenance, whether it was related to shape or hair, but the veil covered the hair and figure so many did not feel the need to maintain it when at home. This meant that

they would be unkempt both inside their homes and outside, decreasing their self-image and confidence. The younger generation was affected by this rather less because they had been too young, or not born at the time, to have experienced both liberal and conservative regimes. Additionally, they were under the more relaxed rulings of Mohammad Khatami. He allowed women to wear the roopoosh, which is a long, loose coat, rather than having to wear a chador. For some women, this was a sign that dress regulations were becoming less rigid but others claimed that one form of oppression had just replaced another. Soon after that, women started wearing more perfume and makeup. Furthermore, many started highlighting the curves of their body, showing their feet, and wearing their hijab in a way that revealed most of their hair. This made it easier for women to endure life under the regime, especially during the summers when the soaring temperatures propelled women into wearing shorter shorts and pants, bright colored hijabs, and tighter clothes.

These fashion changes gave rise to the term "bad hijabi", which was used to describe a woman who was not dressed in the appropriate manner dictated by the Iranian regime. The opposite was "good hijabi", describing a woman who dressed in the accepted loose, dark colored hijab and chador manner. The "bad hijabi" style soon became widespread in Iran despite great efforts by the police to eliminate it. For me, this describes perfectly the clothing revolution of Iran - it is the amalgamation of the hijab and its severe enforcement that has led to the creation of this term. This is the epitome of the contemporary form of resistance in Iran; if you cannot uncover, why not cover "badly"? This not only helps the women resisting the movement to make a statement, but it also provides women who have chosen to wear the hijab with more room to try out different hijab styles and clothing. Additionally, "good" hijabis are in a safe place because they freely keep wearing the chador, or roopoosh, with no discontent. The biggest problem arises for females who do not want to wear the hijab at all, but again, they have ample different "bad hijabi" styles that they can try out, so that the hijab may become more like an accessory than a forced piece of clothing. This non-verbal form of protest is shown in the pictures below, where women are sporting colorful pieces of clothing and hijabs, with most of their hair showing. Men, too, have faced scrutiny regarding what they can and cannot wear.

They are still not allowed to wear shorts out in public, and ties are heavily frowned upon, but their hairstyles were also restricted. Any kind of hairstyle that is deemed "Western" such as a mullet, bangs or a fringe is not allowed in public. Failure to comply leads to arrest and even exile. Barbers are instructed not to give "Western haircuts" or their license will be taken away. This shows that men are equally as limited as women under the regime. However, some men did try to defy the regime; this can be observed in Figure 3, in which the man in the corner in the white shirt seems to be sporting bangs. What is more noteworthy is how openly males and females are sitting together in public areas such as restaurants. A few years back, this was usually unseen, so this act of defiance that is being accepted locally is perhaps a sign that Iran is moving towards relaxing its policies. With

the amalgamation of both relaxed and rigid clothing rules in Iran, what does the future hold for Iran's clothing? Are the police going to monitor the streets heavily in the hopes of finding a "bad hijabi" or a "Western hairstyle"? Or are policies going to be realized such that men and women can gather together without worrying about the type of clothing they are wearing? There may not be answers to these questions, but what can be said is that the past few leaders have eased the laws in Iran. When the concern of inappropriate dressing was directed towards President Mahmoud Ahmadinejad, he responded with these words: Really, is the problem of our people now the youth's hairstyle? People can style their hair however they want; this is none of your business or mine! You and I have to think about our country's real problems.

The government must set the economy in order, restore peace, create a secure psychological environment, support the public – people have diverse preferences, diverse traditions, diverse ethnicities, diverse groups, diverse styles – the government is at everyone's service. Why do we belittle people? We really belittle people so much so that now the important problem of our youth is to pick their hairstyle, and the government doesn't let them?! Is this the worth of government? Is this the worth of our people? Why do we underestimate people? Our country's problem is that some girl wore some dress? Is this our country's problem? Is this our people's problem?" Successor Hassan Rouhani has also adopted relaxed measures, allowing men and women to sit together in cafés. Both the mindset of the former and the current president highlight their willingness to let Iranians do as they please, as long as it is not too estranged from the rules of the state.

Additionally, they have identified the fact that there are issues more crucial than trying to impose certain clothing on Iranian men and women; this is why the government is focusing more on Iranian's foreign policy and economy rather than on its clothing evolution. In conclusion, the evolution in the fashion of men and women's clothing in Iran has been examined from the time of the Qajar Dynasty to present day. This was in hope of showing the effect that clothing has on the politics of a country. Most people regard fashion as a mere piece of clothing but, in Iran, it was fashion that changed the dynamics of the country. As the regimes changed, the fashion statements changed. Often, it was the fashion statements that led to a change in regime. What was initially a simple piece of clothing became a political statement aimed at defying the government and the regime. Clothing helped unite people, making them more aware of their body and mind, thus enabling them to non-verbally express their ideas and fight for their rights.

SECOND PAHLAVI PLAN TO UNLEASH WOMEN

The government has been working on counting on encouraging women to be brutal and illuminated, using mass media and training centers, offices and cinemas. During this period, they tried to portray women on the scene, while not only women, but also men, were deprived of the most basic human rights in this period, such as the right to free elections. Imam Khomeini, in describing the status of

women in the second Pahlavian period, writes: "In the former regime, the dignity and regularity of the arrangement and variety and clothing was and was. On that day, Islamic women were embarrassed with Islamic dresses and dresses in which they were seen. The poor classes, if they did, were kind to corrupt infidels. "Government programs are divided into two groups of long-term programs and short-term programs. During the long-term plans, the government coordinated media groups and educational texts, in order to transform the material relationship with ethical and religious beliefs.

LONG TERM PROGRAM

Policies pursued in the mass media In line with this policy, the woman has changed in the text of the lesson and television programs, as well as in the radio and the press. A magazine like "Woman of the day", along with materials about women, depicts the shots of European and American day clothes and, in this way, attempted to publish a new one. For example, in the current issue of Nowruz "The woman of 66 is truly visible, she is a fat woman," is full of excitement, beautiful and free and comfortable. Face and hair makeup Clothing and footwear models, women's and women's fragrance 66 all and all are made and gained the great giants of the world are fashion and beauty. "The article goes on to say:" It seems to be a young, younger, more youthful young woman. "In these magazines, tents and in general, silver vest are handcuffed. For example, a caricature shows that a woman is hugged with paragliding tents, skis and planes.

Creating Knowledge Corps The sixth principle of the White Shah's Revolution and the people of the "Knowledge Corps", which was founded in 1342, began its work in 1342. It is true that in the country, 85% of Iranians live in complete illiteracy. The only way to get out of this was in a democratic education, but this kind of education needed a long-term plan that did not last for two years. The government is referring to this situation from the use of the knowledge forces of the primary school, for this purpose the "knowledge corps" was formed from high school graduates. Students of the IRGC saw the 4-month knowledge at the Army Training Center, and they received a degree from the Department of Education in the Corps of Knowledge. But this was a nice thing. Mohammad Derakhsheh, Minister of Education during the years 1339 to 1341, in an interview on October 1342, introduced the formation of a "knowledge corps" as a ridiculous and hypocritical regime in the interest of educating the general population. He often asks, "If the intention of the regime is benevolent, why has the army been used for this purpose? Why did not select serious educators who have the education, background and interest in learning to teach?" According to a report, teachers around the country were in trouble, for example, raping women and beating up villagers who were protesting.

Enjoy the activity of the Kids Center for Intellectual Development. Short term plan in the short term, the government has made more efforts, hiding the veil badly, and stripping some of the privileges of women. Some of these programs include: Ban tent for students and students

Uniform in schools the full implementation of the mandatory social-security law for the families that prevent girls from going to school. Ban on female employees in the use of tents the denial of female employees who use the tent to access the position and the encouragement. A ban on clad women from referring to ministries and government facilities every year, there are various programs for selecting decent girls, and girls from Iran participate in it. For example, on June 1, 2006, a decent girl selection program was held, refereeing for the tournament on "Charm, charm, intelligence, information, publicity, body organ, character, ideal, personality, popularity and sociality, and taste in dress. Toilet and Sports & Art ". Iranian girls became fifth in this tournament.

THE ROLE OF MAGAZINES IN UNLEASHING WOMEN

In the years 73-1332, although the crisis in political power and the transformation of population and the rapid economic transformation, made the culture swept up, and various social issues were repeatedly raised, but at least the veil as a social issue There were no issues except religious groups and also titles such as "moral mischief" or "non-implementation of the rules of Islam". The important social and economic layers of urban and rural areas also had no striking reaction to the issue of veiling. But government policies of uncontested advocates were pursued through mass media, including newspapers and magazines, especially TV and TV. In magazines like Woman of the Day, Women's World, Women's World, and Women's Language, they were devoted to fashion, make-up and hair, as well as bags and shoes. Some of them were mimicking European models, designed clothes were usually shirts or blues. The skirts were usually short, but the blues were tall at first and later and, of course, shortened to the season.

The woman of the day, more than other newspapers and magazines, was spreading a new culture of women's clothing and makeup, it was dedicated to each issue of the magazine. Women's hairstyles, makeup, different clothes, short sleeves and design of different skirts, introducing sample women, and dressing up the most part of this magazine. In addition to this, the magazine depicts cosmetics, films of the day and Iran and their actors in different positions and names them as examples and patterns. In the special issue of this magazine, maternity dresses were introduced to women and mothers, girls and even children. By printing these magazines, women were expected to imitate them, and this would be the case in the prosperous class. Party parties were more than a sight and a party to the fashion salon and the appearance of clothing and makeup.

On December 17, the day of the discovery of the Hijay of Reza Shah during the Mohammad Reza Shah era was celebrated with the glorious celebration of the Freedom of Women. Women activists and women's advocates were attending various conferences and conferences on this day and talked about the evolution of women. Nurlhada Zanganeh, the founder of the patriotic women who has feminist tendencies, speaks of the evolution of the hijab entitled "Revolution" in his issue on the 17th of January,

2006, and talks about the progress made in this regard. . Mrs. Nurlohada said in the interview: "Before 17, the dignitaries were very disappointed, they did not even have the strength to show themselves in a person's community." But it was difficult to move from many directions. The distance to the emergence was significant among urban and rural women as well as poor and prosperous women. A look at a veiled woman from the hands of women who were not sleeping in women was cold and unscrupulous. "Women's attitudes, women's coverage, and the attitude of the Khalq-i-Jalalism men, sometimes some men and women, were non-Islam. "The 55th peak was Pahlavi anti-veiling policy. This year, the government officially drafted a plan to unveil the veil, and immediately sent it to the relevant agencies for enforcement.

CONCLUSION

In addition to the programs mentioned above, the government has various communica- tions in the field of communi- cation and holds conferences for communication to a certain extent from the tent and its relationship with backwardness has been shown. With the measures taken by the government, the society became divided; those who could have veil, and those who did not want to wear a hijab, and the more they passed the government's anti-veil plans, it became clearer than it was in years the recent Shah's rule in the appearance and conduct of women in the cities of Iran, especially Tehran, arose sharply. The closer to the end of the second Pahlavi government, the more we see the presence of veiled women at the community level, especially among pro-government political activists.

In the academic environment and among religious students, veil was a factor in maintaining the foundations and resistance to Western culture, and since the use of tents was prohibited in the university environment, some students at the University of DOD who had wanted Ted to hide in their handbags and there were no tents at the university. Perhaps there are two important motives for hijab reunification among women in this period:

1. Imitation of the past and the heir to hijab past as a natural tradition. This type of veil has no value because it was not deliberately chosen for the new generation of faints and in the collision with the new world of shaking.

2. This hijab was a kind of awareness generation that consciously used the cover of Islam and had a special culture and schools of thought that was worthy of value. After Shahrivar 1320 until Professor Motahari, and by the year 1348, the writings of the supporters of the veil provided the necessary grounds for reviving the veil. This year, when the book The Hijab Issue was published, the essential step for the veil revolution began. Kia Katouzian writes in his memoirs of September 16, 1979 (Eid al-Fitr): "The protest ran at 2:00pm in front of our alley, near the Kandi Crossroads and Izenhavar, and all of my black men walked in the middle of the street, and around them, and In front of each category, some motorcyclists were moving in order to maintain safety and security. We accepted the protesters with ice cream biscuits and ice water and chanted them. At this moment, the 20-year-old young people came up against

me and said why we did not accept our veil of biscuit and water. We said that you are wrong enough because I've never been belt and most women are moving. The tent is because we are separated from each other. "During the demonstrations, they led to a revolution, and even in the march after the victory of the revolution, as shown in photographs and television shows, women were present in both veil and without tents, and did not disagree. In November 2006, Pars News Agency announced: "In scientific centers, the percentage of girls with black tent has risen and they oppose the veil in science"

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