

Hijab And Family Life

Gholamali Haddad Adel*

Abstract:

The present article emphasizes on the importance of family in the society and points to the fact that Being uncovered, self-displaying, and wearing inappropriate clothing by women are pests which destroy family life. The author believes that the western civilization has a negative role in influencing the way people wear clothes and cover themselves.

Key words:

Hijab, Nudity

* Researcher and Professor in Iran University

** translated by: Dr.Susan Rafi'e

A woman's uncontrolled behavior towards what she wears and how she covers herself will lead to the uncontrolled arousal of men's sexual desires. This will eventually lead to the deterioration of family life.

Mutual understanding and loyalty have great roles in making a family life stable. Being uncovered and self-displaying, and wearing inappropriate clothing are pests which destroy family life. In short, uncovering one's body annihilates the root of a family. Not only in Islam, but also in all social ideologies all over the world, it is understood that family life should be respected and protected. Every husband and wife should be interested in and faithful to each other so that they will be able to make a pleasant home for their children to grow up and nurture in and thus help in the creation of a healthy society.

In societies which wearing inappropriate clothing is dominant, every man and woman tries to make a comparison between what he/she has and what they don't. This comparison blazes the fire of lust especially in men and destroys their family life. For instance suppose a woman who has led a thirty-year marriage with her husband, has fought the difficulties of life and shared its joys and sorrows with him. This woman will no longer have the beautiful face she had when she was younger. It is in such a time that this woman needs her husband's love, affection and faithfulness. Unfortunately a younger woman wearing inappropriate clothes is sufficient to destroy the relationship between these two people. If a man meets such a woman and has the chance to compare her with his wife and be attracted towards her, he will slowly forget about his wife and his own family. This is the

starting point for the destruction of a happily married family. The wife having lost her youth and beauty will find herself hopeless and disillusioned towards her husband. A woman who wears inappropriate clothing should know that she will not retain her youth and beauty forever; once she gets older, her family life and relation with her husband will be endangered by younger women with attitudes like her just as she endangered the family life and relations of other people when she was younger.

Experience has shown that no society can exist without family. Islam pays a lot of attention towards family. According to what is understood from general Islamic rules, family, among other social institutions, is greatly responsible for a person's education and development. The importance of family and the description of its impact need to be discussed separately. Society can never subsist without family. No philosopher or sociologist prescribing common (collective) sexual intercourse and wanting to substitute it for family life has ever been able to get good results in action, even for a short time. If Plato's example is out of reach, Marx's is not. Marxists wanted to solve the problem by making sexual relationship shared or common between different people. They believed (and must still believe according to their principles) that the formation of family in the East is the outcome of a combination of both Feudalism and Bourgeoisie and the private relationship between man and woman is the result of "private ownership" and once the period of "private ownership" comes to its end, the private family will also disappear.

Angles in his book “The Origin of Family, Private Ownership and Government” writes:

“The only way for women to get freedom is to make them participate in public industries. To reach this goal, it is necessary to revoke the private family as an economic unit.”¹

He also states that:

“The private domestic economy changes into social economy. The task of taking care of children becomes a public duty. The society takes care of both legitimate and illegitimate children.”²

However, we have to see the result of these ideas when they were applied. After the Communistic Revolution in Russia some of the principles regarding the family system were revoked. Its consequences were nothing but chaos and anarchy. This continued to such an extent that even the primary principles of the revolution were threatened:

“Marriage breaks up in 1935 were almost as half as the registered marriages (44%); there were so many women to ask for abortion operations in the hospitals that the hospitals didn't have any place to admit them. The increasing number of abandoned children caused an increase in crime... . On August 1935, the People's Justice Commissioner wrote in *Isvestia* newspaper that: ‘The fathers of 100,000 children shirk their responsibilities to help them despite the duties enacted to them by court’.”³

¹ Marx and Marxism, P.102

² Marx and Marxism, P.102

³ Marx and Marxism PP.175

Finally, the conditions got so worse that some rules were passed in 1944-1949. According to these rules:

“De-Facto marriage - i.e. informal free marriage – is revoked and divorce becomes even more difficult than that in the West. The married family life is not only helped with various financial assistance, but also becomes the subject to which honor and respect is given such as giving titles and medals to heroic mothers, and so on...”¹

This is a perceptible and tangible experience which proves the fact that to have a sexual relationship; one is required to obey discipline and rules. The restrictions made for men and women's clothing, are examples of following orders and rules. It is only logical to say that as long as the fulfillment of an instinct is not possible, it must not be aroused and in such a case its arousal is an unjust act and must be prohibited. If we cannot feed a hungry person with different kinds of food, why should we arouse his appetite with the tempting smell of delicious foods?

Now that the subject of family has been suggested, it would be a pity if we ignore what the Quran says about the relationship of men and women. In the Quran, the wife and the husband are described as being each other's “coverings”: “Your wives are your coverings and you are their coverings.”²

A woman is a husband's clothes and a husband is a woman's clothes. If we study this similarity carefully, we will

¹ Marx and Marxism PP.176

² The holy Quran, 2:187

¹. Moreover, as clothes (garments) can add to every person's sobriety and tidiness, his/her spouse can add sobriety and tidiness to his/her social life. One can identify the different aspects of personality of a person by judging the form and kind of clothes she/he wears. Likewise, a person's personal features can be recognized by evaluating the type of spouse she/he selects.

A Last Word:

*H*ans Christian Anderson (A Danish author of children stories) wrote a story with the following summary:

“Two tailors visited a foreign land and decided to deceive its Emperor by introducing themselves as two highly skilled tailors. They claimed that the fantastic thing about their skill was that the clothes tailored by them could only be seen by legitimate people and the illegitimate wouldn't be able to see them. The Emperor happily accepted to wear such clothes so he ordered his courtiers to provide the tailors with a lot of gold and silver so that they might weave clothes for him with golden and silver threads.

The tailors took the money, silver and gold and put up a big loom. They were given whatever they needed for weaving such as spindle, spinning wheel, scissors and thread. They used

¹ Tafsir al-Mizan, Allameh Tabataba'ii, commentary on 2:187

none of the stuff they were given instead; they acted as if they were weaving the cloth by moving their hands so skillfully in the air that nobody could believe they were weaving nothing. One day, the Emperor sent his Prime Minister to see how the half-finished clothes were. The Prime Minister saw nothing. Since he didn't want the others to call him illegitimate, he started to admire the clothes and the tailors' skill as earnestly as he could. He reported to the Emperor that the weaving of the stuff was proceeding very wonderfully. The other high ranking officials, one by one, visited the spinning wheel and the cloth. All of them who didn't want to be called illegitimate tried to conceal this bitter truth and approved the tailors and admired their skill.

Finally, the Emperor's turn came. He went to the royal tailoring room to try on the strange gold-woven clothes. Evidently, he saw nothing either. So, he thought to himself: "Apparently, I should be the only one who is not legitimate among all these people because I see nothing." Inevitably, while feeling sorry for himself, he had no choice but admit the delicacy and fineness of the invisible clothes. Therefore, he stood in front of a mirror so that the tailors could fix the clothes on him. The swindling tailor came in and out to fix the imaginary clothes well on his body. The poor Emperor was standing over there completely nude. He didn't dare to say anything. Unavoidably, he pretended to feel highly pleased with his clothes.

Finally, it was decided to hold a very big procession in the city so that the people could see the Emperor's new clothes. As usual, people stood on both sides of the street. While the naked

Emperor was following the formalities of the ceremony he passed by the people. Two of the court attendants held the train of his imaginary clothes in their hands, so that it wouldn't touch the ground. The courtiers, the high officials, the general commanders, and all the ministers were accompanying the Emperor in an air of respect, surprise, praise, and admiration. Afraid of being called illegitimate, the people cheered loudly and congratulated the Emperor on his new clothes, whereas in fact they could see no clothes on His Majesty's body. Suddenly, a child cried: "Look! The Emperor has nothing on. Why is he nude?" The child kept saying the words "Why doesn't the Emperor have any clothes on? Why? Why?". Suddenly one or two other children asked the same question. Some of the people started repeating the same questions. Immediately, the whole crowd shouted saying: "Why is the Emperor unclothed? Why? Why? ..."

Nowadays, the Western Civilization pretends to make clothes for human beings. But, in fact, instead of making clothes for them, the Western Civilization has made mankind naked. Nobody dares to ask: "why are we not wearing any clothes?". People are afraid of being accused of possessing counterfeit genuineness by the swindling tailors who took and are taking away their gold and silver. Is it possible to find someone as innocent as that child in a world strongly influenced by Western propaganda to cry out objecting words against the west? Can we find anyone as honest as those children to speak out against the world which knows nakedness as clothes? Why don't we act like those children?