

## **COMPARATIVE STUDY ON GARMENT LIMITS IN ISLAMIC VIEW POINT AND IN NON-ISLAMIC RELIGIONS**

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### **Abstract**

Based on revealed religions world view humankind is vicegerent of god on the world and the center and axle of universe. Humankind is responsible for pursuivant of gaining knowledge, self cultivation and social amending. And human life is continuous in the afterlife world. In addition to maintenance of human munificence, spiritual and rational capacities of mankind will thrive in aegis of innate approach and oracular guidance. Some believe that garment and hijab are just the intercultural outcome of culture interaction .Revealed religions don't have any specific regulation about presence of woman in front of non-intimates. In their opinion, the thing that we believe as commandment doesn't have any canonical documentary .This article with theoretical and documentary approach, studies the accuracy and falsity of this theory and specifies and explains the religious documentation of garment and hijab in harmony with limits of Islamic view point in comparison with three other religions: zoroasterianism, Judaism and Christianity.

**Keywords: garment, Islam, zoroasterianism, Judaism ,Christianity.**

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**Introduction:**

Basic of ethical and religious deviations in youth is mostly searched among their thoughts and beliefs. We should regretfully say that in the current world with scientific and industrial climax the thing that leads to proliferation in physical and spiritual illnesses , is the change in attitude to word women and their garment in modern society. This happened after 190 century.thatwomen were used for sensuality.

Religious regulations like hijab was ignored, then immorality and wantonwas named free don and promoted everywhere. Consequently family-frames detached. In the world of thought and belives there are differences about woman and her garment , people belives in this field are different because of different reasons taste political and economic reasons and every group has selected one belif with no religious reason. In non Islamic religions like zoroasterianism, Judaism and Christianity hijab is the most. Hijab means to cover womans body against non-intimates and it is obligatory in Islam in other divine religions like zoroasterianism ,Judaism ,and Christianity the same command somehow exists. Garment and effaf is necessary for social life because it is spiritual and it has a special place in divine religions.

In all divine religions,hijab and garment for woman is obligatory because modesty and good garment is desposited for a woman and commands of divine religions and divine commands are in line with human spirit.

Based on the principle of conformity between creation legislation as stated in Quran (God gave human cloths and garment among his endless blessing) and (God strengthened inside wish for hijab in woman so that the gold of womans existence is saved inside garment as a cover and society is saved from corruption. Day sure ideology and humanism in every culture and school of thought has a very important role in selecting garment quality.

Although selecting clothes and garment is important outcome of human thought and will, it also affects view and will of a human and can act as ascent factor or individual and social distruction. Based on historical books, in most contries religions hijab existed among women and has gone

through different stages and same times because of commanders tasted it becomes important or diminished but it has never been destroyed.

In zoroasterianism, Judaism, Christianity hijab is obligatory for woman. Holy religious books, religious commands rites and practices of followers of these religions are the best testimony for it.

### **Definition of hijab:**

Hijab is an Arabic word and arab linguists name two main meanings for it:

1) hijab means obstacle between two things whether material and objective thing or moral and subjective matters.(hajib&hijab mean :not reaching each other)

In mesbah we have:hejab means obstacle and therefore garment is called hijab because garment does not permit seeing. the doremanis called hajeb because he dosenot permit others to enter.the main meaning of hijab is something as an obstacle between two things and sometimes it is used for moral watters .therefore it is sayedthat on ability is hijab between human and wishes and sin is hijab between servant and God.[3]

2) Hijab means cover and hiding

In sehah-al-logha the meaning of covering for hijab is reviwed and it is said that hijab means covering inside human, meaning an obstacle between heart and other things.

EbneManzour in Arab language says: Hijab is hiding and hijab is hiding cover. Hojbe means covered and Mahjoob woman means covered woman.

But using the word hijab concerning garment of woman is respectively new. In the past and specially in jurisjurispu the word satarwich means cover was used. In the book aslat[6]used Setr and not hijab .the holy Quran in sacred surah Noor and Ahzab the limits for covering and contacts of men and women are mentioned with no use of hijab.

The verse in which hijab is used was for the wives of prophit[7].the new meaning of this word referes to a kind of garment used against non-intimates to prevent her from self-show.

In this writing the same meaning is used and by sure hijab in this form is a common command of Ibrahim religions and also Islam and Islamic tribs.

The prophit said to asma :when a girl reaches puberty it is unacceptable for her that her body is seen except hand to wrist and face .[8]

Amamsadegh was asked: isthewomans hand to ankle a part to be covered against non-intimates and he said yes. Everything under scarf and also above the wrist most be covered.

### **Definition of efaf:**

Efaf is an Arabic word which has in to farsi language with Islamic culture .efaf means to keep and to prevent human desires from for bidden things and self desires.(chastity)

Ragheb in mofradat says:[10]effat (chastity)is a self position which prevent self desires to overcome human and human with affat is someone who has riched this position after practice and continuos effort. In Quran we have: "effat means : high and a self position which prevents desires to overcover therefore human with effat means a high person with self prevention.[11]efaf is a moral word and scholars of morals take it among the main moral virtues and philosophers in practical sciences have studied it.

Moll sadra in as far defines efaf as behavior which produces balanced behavior which nitherbreaks out ,nor causes languor[12].khajenasir al-dinetussidifinesefaf as something which makes self desires to go under obedience of sense so that its action becomes under the senses. Or it become activated if proper free from self desires[13].sayed Mohammad hosseintabatabayi ,knows efaf as one of the three virtius and paitions, prevention, sacrifice and... are born from it.

After considering self desires anger ang thought as the origion of human morals he says the balance in self desires is efaf and excessiveness and limitation are(sharah and khamood).[14]

Therefore efaf has wider meaning from virtue and refine ment from prostitution and adultery. The holy Quran and other narrating texts use efaf in abroader meaning that sectual matters and take it as balance self prevention patience and resistance in front of illegitimate joy which is placed in fieldof physical and sexual desires. Among Quran evidences,the followings are important:

1)in sacred surah Noor when God promotes human to marriage and selecting spouse he orders them to give man to unmarried and visa versa. And says : those who cannot marry piety and god makes them needless(Noor 33). In this verse efaf needs self prevention from seeings and patience against life and sectual desires.

2)in sacred surahBaghareh a efaf group of needy and poor people are promoted to efaf and self resstraint.

They do not have power for life and they do not mention their poverty. If somebody does not know about them considers them needles. (your donation must be for those needy people who cannot travel or to cannot get the capital they are considered needless by others they are known by their faces and they do not want anything from people insistently (Baghareh 273).

In this verse the word efaf is used sectualefaf it means life and economic efaf.

### **1) cover and Islam**

Woman is the symbol of beauty and efaf and man is the symbol of wish and intrestedness and therefore the wealthy culture of Islam considers hijab necessary for woman and puts hijab as a gourd for high values of women a gainst men and during history it has kept women safe from corruption and being trapped. By men's desires.

The desiring look of men to women and visa versa is a condemned matter which the prophet has severely abondandand considers it Haram .the prophet has says : the desiring look with sectual desire is a poisonous arrow shot from satan to its victim. Therefore anybody negates self desires because of fear from God ,God will give him virtue and sweet life.

The prophet in his last Mecca pilgrimage was faced with a young women from kotham the woman asked him some questions and FazlebaneAbbas was there. The prophet saw that when he was answering the women the women was looking atFazl who was a young hand same man .prophet rased his hand and turned Fazl's face and said I am afraid that in the sights of young men and women satan enters. For deviation. Scientist&scollars of islam have realized necessity of hijab in Quran sayings and agreement and they specified the limits of covering for men and women.

In this article as we know woman of one, society the first element of righteous &deliverance for that society, we believe that if righteous and deliverance dominate this part of society then all the people in society will success in deliverance. Contrawise if women of the society frustrate and

decay there would be no opportunity of deliverance for that society. Women coverage necessity has four proofs that each one of them is enough for proofing the coverage necessity & Quran, narrates, tradition of prophet and wisdom.

### **1.1) Reasons, proofs**

1.1.1) coverage necessity from Quran point of view. First of all we will have a look on coverage and garment issue and its philosophy then we will note to efa issue as one of the coverage and garment dimensions.

Holy Quran express following reasons for clothing , coverage and garment:

1) clothing is coverage for pudendum ,abhorrent and foulnesses.(Araf/26)

Savah is the plural form of savieh and it is the thing that it's appearance is abominable.

And the thing that people feel embarrassed of it's appearance. and allusion for pudendum (Mofradat/235) and abhorrens (Aghrab-Al-movared v.1, p.593)

2) adornment and beauty and it is the appliance for wellness and improvement: "Rish" (Araf/26) is the plural form for beads feather that is a kind of clothing for them the feather which is attached to the end of an arrow will help to its speediness is also called rish.

Mr. Mostafavi believes that Rish is an appliance that will help flying and highness just like flying of a bird. This ascendancy and promotion can be materialistic or immaterialistic and spiritual.

Protection from heat and cold: Nahl/ 81

Wearing clothes will protect our body from heat and cold and if acts like a shield toward heat and cold

3) protection from war, disaster, difficulties and dangers injuries.(Nohl/81)and(Anbiya,80)

This cover includes amour and also protection clothes from chemical and atomic dangers .from the first day of creation in Adam's(PBUH)story,Quran has mentioned human-kind desire for covering pundendum. As it has been mentioned many times in Quran we understand the importance of covering.

**\*In Quran the ordering of this issue is planned as follow:**

A) In four places in Quran the appearance of pudendum that Adam and Eve saw each others pudendum by eating the forbidden fruit.

In the 27 verse of Araf while it has been said that separation of Adam and Eva clothes was the reason for their foulness appearance and also this act has been assigned to satan.

B) In two places in Quran Adam and Eva action for covering themselves with heaven leaves has been mentioned: (Araf 22, Taha 121)

Sticking and matching means: putting together and sticking them. It means that they attached the leaves on their body so no one could see their pudendum.

The instruction that God is giving as from this story has been said through this two verses: ... (26,27 Araf)

Oh, sons of Adam, actually we have sent you a clothing that will cover your pudendum and is a kind of adornment. But the best clothing is virtue and pietism. This is Gads power sign. Willingly you will note.

Oh, sons of Adam, know that satan wants to put you in trouble, like when it dislodged your parents from heaven. and separate their clothes from them and their pudendums were appeared for them and actually satan is watching you from the place that you can't see them. we put satans friends for those who don't believe. In these verses Quran mentions "virtue clothing".

Absolutely the best, spiritual adornment for human is virtue. And that is the causation of human's spiritual success and protects human from sin and torment severity. And human's faults and imperfections will be covered by virtue.

**2.1.1) garment and coverage from anecdotes and narrations point of view.**

**1.2.1.1) Anunciations**

Imam Jafar-E-sadegh(PBUH): If woman has effat ,she worths universe, unless she dosen't worth dust.

Mohammad the prophet says: A woman who resists for protecting her enthusiasm and does her obligations perfectly for God,God will grant her martyr place.and prophet also says: Oh God, implicate the women who cover herself in your mercy and pardon. and:The honor of a scarf that a woman puts on her head, worths universe and whatever is in it.

Prophet says: when a woman covers her head she worths universe and everything that is in it.

Imam Ali says : certainly hijab is Quran of welfare for women.(mohammadDashti,Nahj-Al-Balaghe)He also says :tithe of beauty is virtuous.and He says: coverage of a womanis better for her and will settle her beauty.

Prophet Mohammad says: The one who won't look at non-intimates for God, God will give him/ her faith that he/ she can feel its sweetness in theirheart.

Prophet says: women should protect themselves from non-intimates sights, because covered women are more blissful.(safinat-Al-Bahar)

Imam Alisays : protection, guarding, hiding and distancing women from non-intimates is the best blessing and gift for her and will extend her beauty, attraction and appeal.

### **2.2.1.1) Commendations**

Prophet Mohammad says: It's not appropriate for women to compact and gather their clothing when going out of house.(Mohammad Mehdi Eshtehardi-women wear in Islam p.19)

Imam Ali says: woman must be tight wad is spending money and spending effat. (Nahj-Al-Balaghe)

Prophet says: If a guy saw a woman and he was afraid of being affected, he must immediately turn his look and stare to sky and pray Gad.(MahasenBarghi)



Imam Ali says: If a guy saw a woman and felt in-love with her and felt disabled of her love, he must pray and ask Gad to full fill his wish. (Bahar-Al-Anvar)

Imam Ali was asked: How can we close our eyes to desires.

Imam Ali said: surrender to God and being influenced by Him, who can see everything hidden or clear.(MahasenBarghi)

The prophet says: The three main factors of women are closing eyes to non-intimates, covering all the body aliens and getting out of house for a few times and with modesty. (safinat-Al-Bahar /from marriage human making school of tought)

## **2.1) Limits**

The prophet looked away from “Asma” when she was wearing thin and tight clothing and said: “Asma”

When a woman reaches the age of puberty it if not acceptable that her body is seen, unless hands to wrists and their faces.

Imam sadegh says: It is not permitted that a woman wears a scarf and a shirt while their bodies are not covered by them.

Imam sadegh(PBUH) was asked: If it is obligatory to cover hands from wrist to ankle before non-intimates? He said: yes, everything under scarf and also from wrist to ankle to above must be covered.

Imam sadegh (PBUH) says: what a woman can show before non-intimates are her face and palms. Imam sadegh (PBUH) was asked: what parts of a woman can a non-intimate man look? He said: face and palms

Imam Ali (PBUH) said: It is obligatory for you to wear thick dothes (out of house before non-intimates)

Those with thin clothes have a weak and thin religion like their clothes.

## **2)garment and hijab before zorastion:**

Aria's were the first people who came to Iran. They were devided in to two groups: Mads&parses.[15]

Mads united and organized mad's government. After that parses could destroy mad's government and founded Hakhamaneshian, Ashkanianand sasaniangovernme-nt.[16]

The studies show that Iranian women had complete hijab from the mod's with high shirts, pants to foot and chaduras covering clothes. [17]

This hijab was usual in different times of pars and in the time of zartosht and after or before thatwomen had complete hijab.

Based on historical books during all the times covering hair and wearing high clothes, pants &chadur, has been popular among people.

Although women were in society freely and worked like men, but they had complete hijab and didn't have relations for corruption.

Iranian women is such that in monopoly of the kings when khashayar-shah said to the princess vashito come to the party without garment so that the guests see her beautiful body, she refrained.

Because of this she missed the title Iran princessby command of the judjes. This story comes in AhdeAtigh like this: He ordered the princess vashti to come to the king so that the people see her beauty, because she was beautiful but she refrained.[18]

1.2) garment & hijab after zoroastrian prophet:

After zoroastrian prophet in time of sasanian in addition to chadur, a face cover was also common among women of high families. Will-dorant says: after Daryush women from high ranked families could not come out of house unless on a covered stage and they were not allowed to communicate clearly with men.

Married women could not see any men even their brothers and fathers in pictures remaining from old Iran there is no face of a woman and no name of them.[19]

The garment of Iranian women was such that some of the scollars and historians introduce Iran as the main origin of hijab in the world.[20]

Since the center of prophecy of “AshoZartosht” was Iran and we did not see any short coming in Iranian hijab he approved limits and quality of hijab and tried to strength then roots of hijab to make it continiousfor future. In zoroastrian religion there is no special clothes for women and the most common clothes of that time was high clothes, pants and chadur.

Although using “sedra&coshti”,religiouszoroastrian

Clothes was not obligatory but in religious practices and worshiping both men and women had to cover their heads.

Rostamshahrzadi says: the women should wear such garment that their hair cannot be seen.[22]

In the khordeAvesta it is clearly said that, we all say your name and cover our heads and we pray to Ahora Mazda.

Based on religious teaching, a religious zoroastrian man should refrain from dirty looking to women and also from using such women.

In the advice “Azar,Badmar,Espand” of Moobadan we see: do not accept men with dirty eyes to help you.[24]

The cover for hair and face was used after sasanian and now an example: after conquering Iran three daughters of kasra, the sasani king were brought for Omar, the girls kept their faces covered. Omar ordered to uncover their faces so that the buyers pay more money the girls didn't accept and hilted the person who wanted to uncover their faces. Omar was very angry but Imam Ali(PBUH) advised him to patience.[27]

In Ariayayi women were modest and respectful Iranian women covered their faces and hair to keep their ranking and privileges there four covering face was for high ranked women zoroasterians with a history of 1300 to 2300 years before Islam said: good thought, good speech, good behavior therefore they called people to purity. In old paintings we cannot see many pictures of women, although women were important persons in house and managed families but they were respected by keeping their garment so that they remained pure and for from damage.[26]

## **2.2)relationship between hijab and effat in zoroasteri-an religion, effat (chastity)**

Efaf is an inner purity and a kind of conscience veil. Whereas human kind is innately a biodimensinal creature, spiritual and materialistic, we have all born equally, but for a better pass away, those who have inner purity are superior. And we should practice and schedule our lives correctly toward humanism, but those who go on beastliness and animal desires of their selves, will show that they have no adequate schedule for self discipline.

Indeed, the term of effat is a kind of inner controller from sexual desires. And a barrier against egression of moderation borders. Therefore look at "Ashozartosht's" advices to understand the reasons of hijab and it's conention or relation with inner purity and effat. He says:

Oh, newlyweds (brids& grooms)...! You should be zealous you should try to have pure lives.

Oh, men and women! Try to find the correct way of leaving and obey the rids of it. Never go for passing Joyment and lying that will ruin and vitiate your lives. Because a joy which is with sin and disgrace is like a sweet poison and toxicant, while it is damned. Don't ruin your lives with things.

Gratuity of good people will be given to somebody that will avoid from lust, selfishness and futile wishes and controls the desires of himself. Failing and forgetting in this way will lead you to regret and shame. Pasty ones who do foul things will be trap pet in miserable futility.[27]

3.2)Juridical documents of garment in zoroastrianism Juridical documentaries for hijab in this religion is not in hand. But we can extract these from the foregoing issue; as we said the center of “Ashozartosht” prophecy was Iran,[28], and saint ship didn’t see any matter and problem or any deficiency in their hijab and cover. So he tried to emphasis on the qualities of hijab and cover and tried,by advising people,crenellate the roots of hijab in the society and used inner element as a guarantee of execution and a credit of continuation for hijab and coverage of that society. Therefore there is no vivid and definite regulation for hijab and coverage of that society. Therefore there is no vivid and definite regulation for hijab and coverage limits and the only terms used for purity are like this: Oh, man, I ask you to elute the nativity and abundance,Oh woman, I ask you to elute the corporality and power.[29]

Therefore a devoutZoroaster must be obligated to these ruts:

- 1)avoidance of looking to non-intimates.
- 2)avoidance of marrying to those who have evil look.

In “AzadbadmarEspand” advice is:Oh man, never look dirty and don’t let a dirty look to be your assistant.[30]

Therefore efaf (chastity) looks to be essential and necessary for men. In this religion, a clothing is acceptable which is prevalent in current time like pants and head coverage like chadur or mantle. Therefore there is no necessity for this matter’s incumbency. While it has been advised to use (sedreh&koshti) ,(zoroastrianists religious clothing). Of course it is an obligatory for men and women to cover their head while doing ritual ceremony.

It has been specifically writhen in khordeAvesta: “Tami zetvajim” ,All of us should cover our head and pray you AhooraMazda.[31]

Now, can we say that in zoroasterianism religion hijab is an obligatory, because it has admonished people to hijab? Beside that hijab is not only an obligatory for women in shrine but also it is an obligatory for man. Of course we can say that obligatory of wearing garment in this text is just a remembrance and it is inter communicated with that occasion's spiritual dimensions it means that the way of attendance in ritual ceremonies had effects on spiritual impressions. Of course where married women couldn't see any man, even their brother and their father we can see a kind of intemperance and likely it has been created because of some cultural differentions. [32]

4.2) types of Hijab and garment in zoroasterianism. Based on what we said, we can divide Hijab in zoroasterian in to garment behavioral and vocal types. Garment Hijab:

Based on historical texts in the times covering hair and having high cloths, pants and chadur was common among people and women lived freely in society like men but they didn't have relationship for corruption. [33]

Behavioral and vocal garment:

In religious and cultural system of zoroasterian time high ranked women had to come out of home on a covered stage and didn't communicate with men. After marriage women could not see even fathers and brother.

3) garment and Hijab in Judaism religion.

All historians have talked about stretched Judaism women. [35]

Will-Dorant says: talking among men and women even between wife and husband was prohibited by the religious consultant the girls didn't go to school and it was dangerous, but tutoring was allowed for females.

Not covering hair was illegal and could cause divorce their sexual life although with wife plurality was out of mistake and their wives were modest and hard working with a lot of children and trustful because they married soon, corruption was limited.

Torat negated similarity of men and women and says

They should wear different clothes and it was false Based on this religion, [39]. God says: zion girls were selfish and walked mincingly, therefore god will destroy their heads and on that day

god will destroy their beauty and the beauty of arcs and earrings and bracelets and masks and turbans and fetter and belts and censer and phylactery and expensive apparel and man he and shaw/and mirrors and toiles and turbans and instead of perfumes there would be infection / instead of belts, there would be string/and instead of plait, bald/and instead of bodice there would be black belt/and instead of beauty, dystrophy and scald/, and men will keel over with Bilbo and his gates will croon and grief and will bust.[40]

In addition to this holy book covering hair and being far from deceiving women and aliens and not touching them and the word chadur face coverage and garment were used. For example in Forat man must prepare a cover for her hair for his wife. And according to Talmoot if a woman has loose behavior the man can divorce her without dowry. And women mentioned in the following have void marriage and they cannot get downy. The wife who disobeys Judaism rules such as covering hair and going among people and working in bazar and talking to men and if a woman uses bad words for parents of her husband and the woman who talks with high voice to her husband about matrimonial relationship and the neighbours hear it [49]. A mindful woman makes her house and other stupid women destroy their house[50]

Meeting of musa[PBUH] with Shoayb daughters because of modesty was such that he did not walked behind them and took them to their fathers house.

Jewish people used chadur and face cover.[51]

And division of the place of worshipping for men and women and negation of poems about women beauty and talking of woman behind curtain all refer to harsh and exact hijab among Jewish people in addition prohibiting women from social activities and not allowing them to get a job approves it.

1.3) Juridical documents of Hijab and garment in Judaism Obeying modestly and Hijab by wives of prophets and high-ranked people in BaniIsraeil in Torat and Talmood is clearly mentioned so that not obeying effat is considered as a reason for divine agony. A beautiful woman keeps her dignity like powerful people who keep their property.[53]

In the book Mishne part Nashim written by EbneMamun we see: man must prepare clothes for hair and face and even eyes of their wives [54,55]

As mentioned harsh rules of hijab of Judaism girls and women is not deniable the main Jurisprudence book of Jewish people called talmud it is emphasized to cover hair before non-intimates and the wife is asked to be quiet and not use cosmetics for men and also not to look at men. Men are asked not to look at non-intimate women and not using inciting behavior. The way men and women talk and its prohibition is related to culture and time and place. Torah negates similarity between man and woman and says men should not wear women clothes and it is unacceptable by your God.[56]

Bad Hijab causes agony and based on Jewish rules not respecting public morality is punishable and Hijab is a most specially for married woman if public morals are damaged by men and women there is punishment for both of them.[57]

### **2.3)excessive and low hijab in Jewish religion.**

The juriconsultants of this religion have a bond between men and women even between husband and wife they didn't send girls to school and acquiring knowledge was dangerous. They believe that because woman worked at home, wasting time to acquire knowledge is not necessary. [58]

Not covering hair caused divorce this excessive view of Jewish culture and religion was a limitation for women and this is clear from not letting girls to attend school [59]

But this excessiveness didn't continue and after renaissance and social developments in Europe and a context of religion escaping in western modest clothing women and Jewish women put their Hijab aside based on such context and used peruke as a kind of hair cover. Today many of Jewish Orthodox women in Israel use this peruke.

In fact Jewish leaders' will toward high education was realized because they believe that mixing women and men causes corruption and betrayal. [60]



3.3) Different types of Hijab in Jewish religion. According to the above there are different types of Hijab

### **1.3.3) garment Hijab.**

Based on Hijab foundation in Jewish religion using chadur and Borghe (meaning face cover) shows quality of coverage and clothing of Jewish people. And emphasizes covering head before non-intimates and not using cosmetics . [61]

### **2.3.3) Behavioral hijab**

Based on Jewish religion God says: zion girls who were selfish and walked mincingly therefore God will destroy their heads and their crowns will be bold, and those who used cosmetics and perfumes, would be in infection, there would be string instead of belts, instead of plait there would be bald, instead of bodice there would be black and hot belt, instead of beauty there would be dystrophy and scald,[62]

3)vocal hijab: in Jewish religion there are same evidences that emphasis vocal hijab. In talmot it has been said that if a woman dose not obey Jewish rules and talks to men for no good reason or says dirty words to her husband s parents in his presence or talks loudly about matrimonial relations and neighbours hear her the husband has the right to divorce her with no dowry. [63]

Good woman is like crown for her husband [64]

4)garment and hijab before christianity before christianity garment was very important for women and believing the Jesus tried to cover their hair and enter society with hijab like Maryam. Christian painters specially older drew Maryam with full garment and hijab and from old times women selected complete hijab this shows that in their belief having Hijab is closer to religion and acceptable for God . christianity not only did not change Jewish commands about Hijab but also continued its harsh rules and in some cases it mode Hijab obligatory because in Jewish religion, forming a family and marriage was sacred and will Dorant writes: marriage was obligatory someone was twenty.[65]

Therefore Christians to delete any types of insightment called women to a complete and Harsher Hijab and don't use cosmetics. In Historical text, chadur and cover face was obligatory even for high ranked women and in Eids everybody used it and put gold and silver on it and attended the parties for from the eyes of non-intimates.[66]

Engill in many cases emphasized Hijab and garment and called followers to be for from human desire. In new and we read: old women remain piet and don't back-bite and not drink alcohol. But teach good things to teach young women good things to love fans and children to be tough-ful, Afif house kippers and obey their husbands to obey Gods commands. [67]

In addition (the new Ahd) talks about covering hair specially in religious reights. [68]

To be quiet in the church [69] and to have dignity and trust worthy for women [70] and to be for from not pure eyes of alience and it also says if somebody looks badly to a woman that time he had adultery in his mind so if your right eye damages you close it and abandon it because saving your body from fire is better that loosing an eye.[71]

Religious commands of Pops and christian cardinals have abandoned cosmetics of heir and dressing it and making a hole in ear and having neacklace gold valuable rings in hand. Coloring hair and changing face with more harsh rules [72]

Concerning practical life of Christian women it is said christian religion says: alcohol is forbidden for women when entering euroup it was proper women drank alcohol industries and in the time of prayer. Specially in the 9<sup>th</sup> century drinking was popular and women were addicted until the 19<sup>th</sup> century [73]

In the time of reveal of the Jesus the euro pain people worship idols. And women didn't cover their hair but when christianily expended in euroup covering hair become popular among women will Dorant says about Christian women: the legs of women was not sth to be seen freely in public the cloths of women was an important subject so that the cardinals specify its form. Chdur

and face cover was an important element of the Jesus religion and according to the women idiachadur's were from of and gold.[74]

The pictures remaining from euro pain woman clearly shows hijab. [75]

1.4) Jewris prudence documents garment in Christianity:

In Christianity like zoroastian and Jewish hijab was acceptable- Christianity did not change hijab and also as marriage sacred Jewish religion inspite of Christianity to remove sexual insight ment, women had no cosmetics. In Christianity emphasized was made about on deleting earthly pleasure and to delete desires. Therefore Rohbaniat was formed in 4<sup>th</sup> and 5<sup>th</sup> centuries. And the women preached hijab. In Enjil emphasized was made on Efaf and negations of desires in Enjil we read young and thoughtful women must be house holders and must obey their husbands. Based on religious commands of pops and christian cardinals a band and covering face and cosmetics of hair and dressing it having necklace wearing gold or valvable rings coloring hair and chaging face.

## **2.4) accessiveness in Christianity**

It was mentioned that Christianity followed Jewish religion in some cases it went further remaining single was sacred and Christian women were harshly prevented from cosmetics. Before 18<sup>th</sup> century the women received money by home working in Athens high ranked women liked in special rooms the door was locked to be for from others [78]

No women could nurse actress or teacher or etc. because working outside was not proper [79]

In the Holy book following are mentioned about hijab: women cover themselves with beautiful cloths but not using gold or expensive cloths. Women should be taught to be quiet and obidiant. Women should not teach husband or to dominate him she should remain quiet [80]

3.4) types of garment in Christianity

Based on what we said types of hijab in Christianity are devided as follows:

4.3.1) garment hijab: since remaining single was sacred kipping hijab was very important not only for covering face but also not to have cosmetics on hair or making hole in air. Having

neklece gold and rings coloring hair and chaging face. It clearly says do not weave hair and not have gold [81]

A respected woman used face cover when coming out of home.

#### **4.3.2) behavioral hijab**

If somebody looks badly to a woman, he has had adultery in his mind therefore close your right eye because loosing your eye is better that destroying all your body [83]

Nobody respected women who show their beauty to public [84]

Speech hijab:The cover of women in chritianity was so harsh that women remained at home to obey her husband. Men were also adviced to keep theireyes and it said the man who looks badly to a woman he has had adultery with her. [85]

A respected women was not expected to talk to anybody that she saw. [86]

(conclusion): one most important cultural and social in many societies and our society is excessiveness.

In this case the cover of women is more problematic and women society have experienced more damages from excessiveness in call devine religious there are important command about hijab that supported women.security and peace and the main elements of family and society. Women are the coaches of house and family and they are covered with peace and security of hijab given by God but what we see today is visa versa and women are naked. The air of this article was merely presenting religious documents from Islam and it's comparison with zoroastian Jewish and Christianity concerning Hijab, to show that only culture did not emphasized on it other religions, based on human roots have presented Hijab and efaf as an acceptable principal. In such religions just, explicit Hijab is not emphasised but also implicit Hijab (internal thinking and trying to train soal (for religious menand women) is emphasized. Acculturizationis another important problem which affect's even mood of eating, clothing and pleasure when an act was preached as a universal culture, that society accepts the culture with no attention to its own benefits. While all religions in origion guide people towards high human valves and they make models for women such as "Maryam" ,"Asiye" ,"Khadije" and finally "Fatemeh".

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