

## Paper Issue of Chastity, the Hijab and Personal Growth

Soghra Moleai <sup>a</sup>, Roqiyah Sadeghi Niri <sup>b</sup>

<sup>a</sup> *A Doctoral Student at the University of the Koran and the Hadith free Ardabil*

<sup>b</sup> *Associate Professor at the University of East Azerbaijan Civil*

---

### **Abstract**

the hijab in Islam, it is the duty of a woman has been placed in the collision with strangers should wear a special quality by women in the shadow of the " chastity observed that she could easily in society. What more hijab in strengthening the spirit of inward and intrinsic virtue, more impact, a veiled woman relationship of personality and separation of them seriously. Because the appearance and without anyone stemmed from a state of mind and internal and represents the real character. This paper aims to is that the views of Islam from the theoretical and practical review writer. In this paper after the definition of modesty and virtue, and the importance of the character of chastity and the hijab and its relationship with the hijab, philosophy, chastity value in the Quran, sentences around Afaf and the hijab, crystallizing female character, and social responsibilities, health and moral society, the hijab and character, women, and Barakat Afaf from other parts of the paper. at the end of the article, the author during a discussion of the veil in society and pathology of society without Afaf and ways of expanding Afaf hijab in society and discuss the deal with it.

All rights reserved.

**Keywords:** Afaf , Modesty , Hijabs Character

---

## **Introduction:**

Islamic coverage of the necessary Islam and a vital and important issues of religious and community is the key to the text of the Holy Koran veiled woman, she and her chastity is health service to the community. women with the adoption of the Islamic hijab, the biggest and most beautiful services to families and young people and the society at last. Because morality and virtue and purity and boost gives... This as his words with women, half of the population is linked to the society and in the direction of male and female relationships, all members of society. God gave women orders in dealing with men and in its coverage, limits. veiled women, real servant and morality and veiled women and bad hijab, and to lay the foundation for the overthrow of religion and morals. Islam veiled women and hate and the hijab. Because they are making faltering and virtue, Islam among the poor people, and they trample and modesty and virtue and including indicators that are present in the document to express them. Remarkably close contact with each other and the categories that are inseparable, perhaps a major speech in this paper in connection with the hijab and character and chastity is said to be clarified and interpretation of the relations between the layers of.

## **subject**

Afaf means covering veil and internal and external coverage to the meaning of Ulster, two factors that caused a public health and is in the absence of these two has caused many problems and the effects of the community.

## **the necessity of it**

what would feel the need to study and research in this matter was growing increase hijabi and its outcome in society.

## **history issue**

In this context, the books I read the hijab and philosophy to discuss its slave. In this paper to the spread of the hijab and pathology society without any also dealt with the hijab.

Some of the books in the field

The Hijab issue (Morteza motahhari), The woman in the mirror Jamal and Dzhalal ( Javadi amoli )  
questions

- 1) hijab?
- 2) about wearing the veil of the Koran says?
- 3) relationship with women wearing the veil?
- 4) unpleasant consequences hijabi community?
- 5) what to fight a bad and promote and there is a hijab?

Afaf told

" Afaf "or" " one of the moral virtues is always in a strong position to Islamic teachings and so special attention. in various narratives " Afaf " the best service counted,

Firuz village in the " gamos et al moheit had such " : \* «عَفَّ: كَفَّ عَمَّا لَا يَحِلُّ وَلَا يَجْمَلُ كَاسْتَعَفَّ وَتَعَفَّفَ»

" refrain from the beautiful is not like estaf and taff, " he said.

" " means holding your breath of committing sins and is haram.

Moral scholars said: " with the concept of modesty and the massacre, the concept of self – restraint against any extremist tendency and sensual and specific concept of self – restraint against sexual promiscuity tendencies, " he said.

keeping his eyes, ears, heart and all members and limbs of any wrongdoing and chastity sin is the virtue, and the hijab is apparent coverage, so to speak sweetest fruit and chastity hijab is at the root of the hijab.

the definition of the hijab

word means both wearing the hijab and to usher, and most of his application to the meaning of the word of it to the concept of which covers by coverage, and it is, perhaps, that every word, it is not a hijab headscarf - wearing is called through the curtain, situated in the Holy Koran in the story of Suleiman, so the sun: " balhejab " of the Torah, that is to say, even when the sun was hidden behind the scenes. between the heart of the curtain and called " veil “.

## Definition of hangar and jelbab

The two words "Khamar" and "Jelbab" play an important role in understanding the scope of Islamic hijab, and these two are titled "Anti" and "Tent" in our society. "Khamar is essentially to cover something and in the term The cloth with which the woman wears his head covers it. "" Khambar is for women, and it is the cloth with which the woman covers her head. "

Therefore, it can be said that Khamar means a cicatrix and hence calls it a hangover that covers the head, but the point that is significant is that the function of the opposite is not just to cover the head; And this meaning is understood from the word "gib". The owner of al-Tatqiq has stated in the definition of "gibe": "Maineftah al-'Anhir, and the gobble of the walks, and the gibb and the waist", that is, the part of the shirt that came into the head It is open, so the pocket means. "

Ibn-i-i-Zahl says: "There is a garment larger than Khamar (a scarf) other than Reda, and the woman covers it with his head and throat."

In Ghamos al-Mahitat it says: "The lace is besides the bedding, but it is like it, and it is hanged like" Khamar "on other clothes.

## Humorous definition

---

177/3 ,firozabady - \*

Hannah is the queen who transcends man from the guilty ward of the haram. Or it is from the acquired affairs because, by doing so, the individual is separated from haj. Therefore, humor is convinced in the human soul, and then there is a clean and innocent skill of sin.

#### Character definition

Personality is a set of psychological traits and mechanisms within a person that is organized and relatively stable and affects his interactions and adaptations to his inner, physical, and social environment. In the Holy Qur'an, the personality of man is expressed in a comprehensive and precise manner. It is explained that in the three areas of the heart, reason and behavior are considered and the point of distinguishing human from other beings to the personality of man and his mental and psychological characteristics. It is his personality acts that is equivalent to personality in psychology.

#### The relationship of chastity and veil and personality

"Chastity" is an internal and emotional state that modifies and controls instincts. Hijab can be considered as one of the most important dimensions of chastity in controlling and modifying the self-expression and appearance of instinct in women. The truth can be said, Hijab is without shellfish without pearl. The hijab in addition to the declaration of chastity

It also ensures the chastity of society. The woman's existential value and identity are a serious and unrecognizable cause. Because the appearance of a person is based on his mental and spiritual condition, and is a true personality and a determinant of his cultural beliefs, also "goals, beliefs. It also introduces the cultural content of the society. God, the Exalted with the culture of chastity, asks a woman, as a human being, to know his own existential value and not to make himself unselfish, and on the other hand orders all to neglect the nonhuman law. But they all come to the brink of social affection. Since a woman encounters particular delicacies and inner aesthetics. Has always been desirable and attention to the man. On the other hand, the instinct of self-expression and the appearance of women, establishes a special strife between the two. Women of honor can be identified from their dignity. Uncritical women can be identified with their vulgarity. Considering these issues, Islam recommends the Muslim woman to hijab to adjust the tension and relationships between men and women, so that the atmosphere of a society is clean and free of any stimuli. The discovery of the veil against the nonhistoric, this instinct. It says that the self-determination of a woman is in the hands of her husband and his wife is against the unmaram, he controls this instinct and prevents the breaking of The philosophy and effects of veil

The Holy Qur'an states the cause and philosophy of veiling as follows: "They are not interested in it and they are not harassed because they are the embodiment of dignity and chastity in society and they are honorable." Allameh Tabatabai writes about this verse: "Covering the whole body is closer to that of chastity, hijab, and salvation and sodomy. As a consequence, when they are recognized as such, they will no longer be harassed, that is, they will not be offended by their plunderers. Hijab and sleeplessness is an act that automatically adds value to women and increases his prestige. In Islamic narratives, an interpretation such as *rejecha* is used about women, which is a manifestation of elegance and refreshing. Hijab is a means to maintain refinement and elegance so as not to blame the wicked eyes of the impoverished eyes. In general, the philosophy and effects of the law include the border.

#### The effects of the hijab include:

1. Means of Proximity to God: The purpose of human creation is to worship, test and perfection. All divine acts are based on realities and corruption, and their observance, including hijab, is effective in achieving human happiness and eternal perfection.

- 2- Strengthening the purity of the heart and chastity and holiness: Hijab brings purity of heart and spiritual cleansing and strengthens chastity and vivacity.
3. The symbol of faith and health of danger: Hijab makes women a symbol of faith and stay healthy from the harassment of others.
4. Prevention of Prostitution: Imam Reza (AS) says that the veil will prevent prostitution, and will cause a woman's and a man's mental health.
5. Mental relaxation and social security: The lack of privacy between men and women and the factors of sexual excitation will undermine the mental balance of the youth.
6. Family bond strength: Assigning benefits and sexual pleasures to the family environment and marriage will strengthen marriage, and pleasure will exacerbate the desire of men to women other than their spouse.
7. The health and authority of society: The expansion of sexual pleasures in the community weakens the workforce and effort. Neglects human beings and youth and causes the erosion and reduction of the power of the entire community, especially women.
8. Maintaining dignity, personality and true value of women: A woman is as duller and more dignified as to move and have a more appropriate cover, and not subject to display. Her respect and dignity are increased by not respecting the proper cover and hijab. The truth is the violation of women's rights and freedoms and the breakdown of women's dignity and worth. A woman is a precious divine jewel that must keep herself in a hijab. A Muslim woman is the embodiment of sanctity and chastity in society, preserving the cover is a way of respecting the woman and protecting her from the sensual and animal wisdom. If he finds his position in the system of creation, he understands his truth and his worth, knows where he came from, where he is going and where he goes, uses religious coverage as a serious need, and never sets society on the stage. Does not show his sexuality.
9. Security and Relaxation for Women: In the shadow of chastity, she engages in her task with full devotion and does not understand the danger of the community, the religious coverage of the message of chastity, personality and God is a Muslim woman's fear, and men The society not only does not have such a greedy lady who appreciates her purity. If the woman is covered by a fence, she will be exposed to blows of infected eyes and deviations, and will lose their calm and ultimately make it impossible to save the turbulence of the waves.
10. Permission to participate in the community: Islam, by designing a woman's dress, has in fact granted the permission to attend his community, and, with the wise and deceptive commands presented in his manner and manner, on the one hand, this great power is destroyed and In an endless corner, it is saved, and on the other hand, it has prevented the corruption and malformations of man and woman.
11. The Strength of the Family Symbol: It is not doubtful that anything strengthens the family bond and leads to the intimacy of the relationship between couples; it is useful for the family center, and the maximum effort should be made in creating it, and in the first place, everything that weakens couples' relations and discouragement They have been damaged by family life and must fight it.
12. Self-defense: Self-reflection and the appearance of material in the nature of a woman lies that should be applied on the right path and the goal, the cover can be considered as the most important act of modifying the desire to be seen, beauty for woman, capital But it has to be used and zakat is a woman's beauty, preserving chastity and covering. The license for the discovery of the veil in front of the incarceration, including the husband, gives the instinct a way for the woman to be self-determined by the

husband, and the prohibition against the unclean controls this instinct and goes beyond the boundary, the modification of this instinct can be A step to combat other sensual pleasures.

So, in brief, these include: Individual works of Hijab: Respect for the personality of the woman, due to hijab compliance. Immunity of women's communication with strangers. Maintaining religious beliefs for individuals, maintaining women's chastity, and preventing corruption and maladaptation. And social affairs. The health of the new generation of society. Preventing Corruption, Combating Non-Religious Manifestations, Keeping the Family.

## The word of chastity in the Holy Quran

The Holy Quran has used this word in several ways:

1. For those who are restless in their lust, they do not pollute themselves with sin:

“وَأَلَيْسَتْغَفِرَ الَّذِينَ لَا يَجِدُونَ نِكَاحًا حَتَّىٰ يُغْنِيَهُمُ اللَّهُ مِنْ فَسْلِهِ” (Nor-34)

Those who do not have the power to make a coupling, keep themselves, and calm down, so that God does not need them out of their worms. "In this verse, chastity means self-restraint from committing sin and moral mischief. A diligent pursuit of chastity, with austerity and away from the grounds of sin.

- In the Noorayah chapter 60, it says:

“وَأَن يَسْتَغْفِرَ خَيْرٌ لَّهُنَّ”

; If they seek a chastity and cover themselves, it is better for them. "The verse is about old and old women who have no hope of marriage and have lost their sexual attraction. The meaning of the verse is to preserve the veil and There is no doubt that keeping the veil for young women is obligatory and necessary, and this verse refers to the old women who are not looking at them for pleasure.

3- In Surah Nisa we read:

“وَمَنْ كَانَ غَنِيًّا فَلْيَسْتَغْفِرْ” (Nisa-5)

If someone is rich and wealthy, it is beautiful, he deserves praise for chastity, [and] never receives anything from the wealth of his orphans as a reward. "In this verse, chastity means restraint and disregard for The property of the world has been used.

4. In verse 273, Baghera states:

“يَخْسِبُهُمُ الْجَاهِلُ أَغْنِيَاءُ مِنَ التَّعَفُّفِ”

The verse is about the poverty-stricken people who are in dire need, but they are restraining, and never express their poverty and need to others, so that people think they are rich and wealthy. In this verse, chastity means self-restraint and self-restraint.

## Hijab in Quranic verses

The holy Quran considers hijab as a factor in respecting the respect and respect of women, and states:

«يَا أَيُّهَا النَّبِيُّ قُلْ لَأَزْوَاجِكَ وَبَنَاتِكَ وَنِسَاءَ الْمُؤْمِنِينَ يُدْنِينَ عَلَيْهِنَّ مِنْ جَلَابِيبِهِنَّ ذَلِكَ أَدْنَىٰ أَنْ يُعْرَفْنَ فَلَا يُؤْذَيْنَ وَكَانَ اللَّهُ غَفُورًا رَحِيمًا»

(ahzab-59) "Prophet, tell your wives and your daughters and the women of believers that they are approaching their tents, it is better for them to be known and not harassed (if they are repelled by a fault and short of them), God will always forgive And it is merciful. "

«وَلْيَضْرِبْنَ خُمُرَهُنَّ عَلَىٰ جُيُوبِهِنَّ...» (Nor-31)

"Put your scarves on your chest (to cover it with your neck and chest)"

The necessity of wearing hangar is used from the verse of Surah al-Nour. "Jelbab" is a garment that covers the entire body.

« ذَلِكَ أَذْنَى أَنْ يُعْرِفْنَ فَلَا يُؤْذَيْنَ »

"It is better for them to be known and not harassed."

Therefore, the hijab is the best way to declare chastity, and some say that the meaning of

« يُذْنِبْنَ عَلَيْهِمْ مِنْ جَلَابِيهٍ » That is, to create libs on their own and cover their faces, while the traditions from the Imams (as) indicate that there is no need to cover the face and body, but if the woman feels that it is a matter of male sight, it is obligatory that the Cover the cover«

### **Hijab from the Perspective of the Imams (AS)**

From Imam Sadiq (AS) has been narrated that he said: "It is not desirable for a Muslim woman to wear an outfit and clothes that does not cover her body".

Hazrat Fatemeh (S): خَيْرُالنِّسَاءِ أَنْ لَا يَرِيَنَّ الرَّجُلَ وَلَا يَرَاهُنَّ الرِّجَالُ. The best women are a woman who does not see a man and does not see her

Prophet Mohammad (PBUH): Allah loves the mercy of His servants.

Imam Ali (AS): « زَكَاتُ الْجَمَالِ الْعَافِ » "Zakat is the beauty of chastity."

### **The role of Fatemeh Zahra in history**

The great character of Zahra Marzieh is apparent everywhere, the role of Fatimah in the just and right caliphate of Ali (AS), because a person who, through political science and politics, through the sermon in the medieval mosque, portrays the issue of governance and the rule of Islamic justice. Hazrat Zahra, the role of Fatima in the battle of Safin, Nahravan and Vimmul in the face of Imam Hassan Mojtaba and Ali (AS) is apparent. In Karbala, the heroic role of Fatima Athar in the face of Jahzard Hussein (AS) is obvious, Hazrat Zahra Ambiyah, his mother's mother is not a mother Which is the source of the family of the mission, is the main axis in the narration of the hadith of Kasaa, it is asked whether five will be called Fatimah, the husband of Fatima Fatima's father is Fatimah and two children of Fatemeh Ari, the leading role of his wizard in all heroism, courage, dignity, passion, and ... is crystallized. The Holy Prophet (pbuh) in the last moments of life with the sentence (الله في النساء) About women, it is because of the fact that women see the woman under the foundation of society and the family of the family under the steps of the mother, an element that is a culture, and a temporal worker, a manifestation which, according to Imam Khomeini, men are displaced from his feet. The human ascension center is the mainstay of a woman. A woman is a woman who transfers values to society. If a woman who is the subject of society is clean and has spiritual energy and faith, then she will definitely be a clean and effective society, and in such an environment that with the correct behavior of the true female character and the community is the guardian of his nurturing. The weight has freedom, greatness, awareness, human worth and social status. It is not a question of telling a woman how low and high hejab is, but she will know that hijab is the protector of personality and guarantees freedom. Their wife is higher. Hijab is the guardian of the position of the woman and the owner of the privacy of the family from possible risks. Woman with hijab proudly announces Which has a human personality, social value, intellectual unity, Islamic culture, freedom and thought, and the right to trick, and in the whole, in the true sense of the word, the believer of the universe is a human-made school.

### **Nudity, Veil, Evil Cattle**

One of the most devilish livelihoods of the devil is to remove clothes and reveal veils and clothing that God has sent to men, because dress and clothing is a means to dress a man with a charm and chastity, virtue, piety and personality, and the devil tries to tempt him. Facts, hijab, and covert hide and cover The body is beautiful and absorbing, and it is dominated by their cravings. According to Franz Fannon, in the book of the revolution of Algeria: every discarded disconnect opens up a new horizon that are banned by the colonizer, and opens up the Algerian It is completely undressed, shows him completely, and after seeing every face, the hiding of the hopes of the invading invader is ten times. Then, according to the Holy Qur'an: Satan and his brave collaborators will see you in a way that you You do not see them, and they are dominated by the unbelievers and fall into the category of their parents. But the veiled woman wearing her clothes an inferior point to the demands of the demons sees the outside and the other, but it does not see itself impose a kind of exclusion on the colonialists of evil vowels, because, according to Franz Fanon: this vision is one-sided, and on the contrary, it cannot see it. The weight that is not seen does not surrender, nor does it submit itself. Imam Ali (AS) is concerned with women and girls who are infected with lust and unrest, imitating non-Muslim women, corruption, prostitution and ignorance. They say that in the end and at the close of the resurrection, which is the worst of times, women appear with these qualities: Inside the old days, Raghib's lusts , The receiver's speed toward pleasures, the soliloquy of the divine sanctity, which these women, in this instance, are eternal and eternal hell, said: the will of the animal's abdomen, and the struggle for aggression and hostility, etc., and the efforts of women to make life and corruption in the world And these men and women believe that they are surrendered to the Lord's agents, and they are of kindness and kindness, and God is fear. The Prophet (peace be upon him) said: "For every member there is a benefit of adultery, and eye-catching, looking at the unchained, and also He said: "Everyone who fill his eyes with the haram, God will fill his eyes on the Day of Resurrection, unless he repents and returns from his actions."

### **Harmful consequences of bad guys on the community**

Observing or noting the hijab and cover in addition to the effects and consequences of individuality in the goodness or corruption of the community is also effective. Failure to observe the veil and its main Islamic cover, which is an environment for effort, and the health of the community is threatened. When sexual attractiveness is exposed publicly, sexual health of the community is also directly threatened and the health of the community at risk The health of the members of the community also threatens the harmful consequences of the bad veil for the community: the collapse of the psychological balance and the system of society, nudity, corruption, the transformation of values, the selection of false patterns, the deprivation of women's security, the divorce and the threat of family and the failure to reform it. Children, reducing spirituality and purity in a society away from God and closing divine and divine decrees Religious means, the use of tools of women and the destruction of the dignity and true character of women and the reduction of their social and scientific participation. Men's tendencies towards non-spouses, mental and nervous disorders, extreme libido, deviations from human nature ... One who throws hijab off for comfort must know that there is a long and painful punishment awaiting him. Islam is well thought out in order to maintain and strengthen the family system and increase the satiety and intimacy of the spouses. Criteria such as faith, adornment to ethical and human virtues, family identity and the like for choosing a competent wife are all family-related but what comes back to the community is the health and security of the community from any unpleasant acts of modesty. Unproductive and ill-advised illness has

a relationship and interplay with the illness of the lack or weakness of zealot; on the one hand, women are distracted from men's clothing of men, especially the new generation, and on the other hand, the causes and roots of this dangerous disease and the catastrophe is the absence or weakness of the charm of the fathers or husbands who are in charge of the Lord's will.

### **Ways to fight bad guys and hijab**

Valuing for authentic and religious culture and women with veil

Encourage women with hijab and chastity, especially in schools and universities

Strengthening Faith and Belief

An Exemplary Pattern for Highlights

Provide useful and educational programs and videos

Promote the culture of jealousy

Express the importance of hijab in schools

### **Ways to spread chastity and veil in the community**

Islam, as the perfect divine religion, does not have a different purpose for the happiness of humans, and bliss is not achieved in accordance with divine orders. Muslim men and women will keep fast enough to keep the hijab and the proper cover for the path of excellence and evolution, and will reach the highest divine authority by following the other orders of the Lord. So it's a cover and a practical and constructive plan. Therefore, ways to spread chastity and hijab in the society are generally:

Awareness of attractive and fit young people

Including important issues in the field of hijab coverage and training in the textbooks elementary, guidance, high school

Cultural instruments, newspapers and magazines.

Promoting the level of ethics and skills in the community by using incentive tools

Fighting with manifestations of corruption like satellite

Replacing programs tailored to the religious culture

Use drawings, designs and graphic works

radio and TV

Cultural and educational stickers and labels

Conduct national competitions in the field of veil and cover

Conducting Calling Papers

The Role of Families in Expanding Hijab Culture

Appropriate religious education

Encourage and introduce sample families in veil

Supervision of Mass Media

Hijab Training in Schools

### **Conclusion**

The issue of hijab is one of the important issues of Islam which has been spoken about in verses and narrations about it. Maintenance of hijab and chastity is obligatory for all Muslim women and men. By keeping the veil and chastity on the part of men and women (especially women in preserving the veil), society will be protected from many dangers, and most importantly, keeping the veil of the family, the

main body of the community, is not endangered. However, Islam, by designing a veil, is trying to make society healthy, to protect women and to avoid lusts and to spread corruption in society. It is not for the purpose of Islam to isolate, but to secure a society for them to provide their broader field of activity. The woman, with her religious cover, is steadfast and able to support the family. Islam has read the woman in the context of the community, but with the veil of Islamic cover. Islam is considered to be Haya, dignity, dignity, character, glory, and religion. It is part of the woman's personality. When these values change and the woman values self-determination and self-awareness, she invites her inner tendency to corruption. Because the enemy is trying to undermine the achievements of the revolution and the throats of the Imam and the martyrs. God willing, we can all as close as possible to the full extent of our lives and love and the love of Marzieh Zahra in life and to appreciate the valuable features of this great lady of life, and, with the imitation of this patience, to adorn our lives with art and love. To achieve this, the hijab culture should be expanded in society, and in this regard, the government, the people themselves, the media, can play an effective role in promoting the veil, which, if this is achieved, will preserve the society from the dangers.

### **Provide solutions and suggestions**

1. Respect for the character of women

2. Writing the message of the martyrs to the general public like:

My sister colonialism, before anything else, is afraid of the blackness of your tent, so that my bloodthirsty sister, my cousin, has given my blood to your black tent.

3. We strengthen our faith.

4. Reduce the age of marriage

5. Carrying on the good and forbidding seriously using the right methods.

6. Writing lean sentences about hijab in public

Like your zelfant, which is not worth visiting,

Hijab means I have an antivirus of craziness and temptation.

The tent is the best form of our national veil.

Hijab is a clean mother.

Women are like flowers / are in the midst of preserving infanticide.

Hijab is a solid weapon in which a woman can defend her rights.

The veil is a shield in front of the foolish eyes and firmly against sin.

My hijab, the ship of salvation, the spring of my life, the meaning of the water of my life, the meaning of my body, and the pleasure of the chastity of Venus, I am good to my feet.

Hijab guarantees the health of the community and protects it against evil cultures and cultural invasion.

The oyster hijab protects the woman's essence.

The bud is beautiful because you have petals and the veil is beautiful because it covers you.

Hijab is a sign of human personality.

Wives with wives are honest border guards

## **References**

The Holy Quran

Javadi Amoli; 1371 Abdullah, Woman in the Mirror of Gamal and Jalal, Rajah Cultural Center, Second Edition,

Hosniyan, the spirit of Allah, the chastity

Khansari, Mohammad, 1366. Translator, Gharr al-Hakm and Dar al-Kolem,, Tehran,

Shariatmadari, Ali, 1368, Hijab and Azadi, Publisher, Center for Printing and Publishing of Islamic Propagation Organization,

Tabatabai, Mohammad Hossein, 1366. Sh. Almazan, Mu'tafsir al-Quran, translation of Musavi Hamedani, Qom,

Allameh Majlesi, Mohammad Bagher, 1363 Baharalanvar, Tehran, Islami Printing,

Motahari, Morteza; 1999 Hijab Issue, Sadra Publishing House, Tehran

Makaram Shirazi, Naser, 2002. Ethics in the Quran, Second Edition, Qom,

Makaram Shirazi, Naser, 1376. Example Interpretation, Twenty-Fourth Edition, Tehran,

Nouri, Mirza Hussein, Al-Mustadrak al-Wasel, Q 14

Franz, Fanon, The Algeria's Revolution, Bell Review the Sociology of a Revolution

Ibn-i-i-Muhammad, Mohammed bin Makram; 1997; Lissan al-Arab; al-Taba'at al-Awli;

Hagh Fati, Mohammad ibn Hassan, 1412 H., Wali al-Shi'a al-Akhiliyah issues al-Sharia, Sheikh Mohammad Shirazi, Al-Tubaat al-Awli, Al-Beit Institute, Qom,

Ragheb Esfahani, Abolghasem, Movatif of the Moorradaqh Quranic words, Eldar al-Shamity, Beirut,

Seyyed Razi, N 1421, Hej-ol-Balagheh, Ansarian Publishing House, Qom,

Firooz Abadi, Mohammed ibn Ya'qub; Ghamus al-Muhifat, al-Tawba al-Awli, Dar al-Jalal Beirut.

Gharashi, Ali Akbar, 1354 Sh. Ghumaz Quran, Dar al-Katl al-Islami, Tehran,

Mostafavi, Hasan, 1368 The study of the words of Al-Qur'an al-Karim, "Atba'a'a al-'Ali,' '

Naraghi, Ahmad; 1371. Sh.Mezareh al-Sa'adat, First Edition, Qom,