



## Woman in Culture and Arts

# The Reaction of the People of Gilan against the Law of Unification of Clothing and the Discovery of Hijab Focusing on the First Pahlavi Period and the Beginning of the Second Pahlavi

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Article Info	ABSTRACT
<p><b>Article type:</b> Research Article</p>	<p><b>Introduction</b> Reza Shah attempted to establish the foundation for the modernization of Iranian society by implementing cultural reforms. This led to the removal of tradition, values, and norms that were deeply rooted in the history and culture of Iranians, as a consequence of cultural and identity change. He considered tradition to be one of the most important obstacles to the development of Iranian society. Therefore, he endeavored to eradicate numerous conventional displays. The first Pahlavi government's agenda included measures such as changing women's clothing and revealing their hijab. Despite the fact that a portion of the social classes, particularly the intellectuals and aristocratic classes, embraced Pahlavi's actions and social reforms, it encountered resistance from a substantial portion of the populace and scholars as a result of the cultural conditions and social structures that governed Iranian society, ultimately leading to its failure. Protests were conducted in numerous Iranian cities to oppose this mandatory policy, which is in direct opposition to religious and traditional values. Scholars and people of Gilan, like many people of other cities of Iran, stood against this action of the government. How the people of Gilan faced this Pahlavi cultural policy has been reflected in the government documents of the Pahlavi period. The examination of this aspect of Iran's contemporary history offers a comprehensive understanding of the cultural policies of the Pahlavi period and the responses of Iranian society. The objective of the current investigation is to address the following inquiries: What is the reaction of Gilani scholars to the policy of exposing the hijab in Gilan? What was the response of the Gilan populace to the policy of removing the hijab during the first and second Pahlavi periods, as evidenced by historical documents?</p>
<p><b>Article history:</b> Received: 19 August 2023 Received in revised form: 28 October 2023 Accepted: 13 October 2024 Published online: 30 March 2025</p>	<p><b>Literature Review</b> The two-volume collection of articles from the national conference "The Uprising of Goharshad: The Confrontation of Islamic Iranian Culture with the Western Invading Culture" published by Hadi Vakili (2016) contains articles that analyze the issue of the hijab's discovery, the role of the press and intellectuals in it, and how certain regions of Iran are opposed to this policy of the Rezakhani period. The historical aspect of the discovery of the hijab has been the subject of a substantial portion of these articles. In his research, Abdullahi (2016) introduces Ayatollah Najafi Gilani (Gilani), the author of the book "Wasilah al-Afaif or Tomar Efat," as one of the most important works written during the first Pahlavi period in defense of hijab and confronting the discovery of hijab. Gilani describes the struggle of this scholar and how the government dealt with him. Zandiyeh and Esrafilian (2019) concluded that the movement to discover the hijab in Estrabad state did not encounter a significant response from society, despite the negative reactions of some individuals, based on the reports of the documents. In their research, Panahi and Hanifeh (2022) investigated the reaction of the people of Rasht, Lahijan, and Anzali in Gilan to the implementation of the Law on Unification of Clothing and Revealing the Hijab from 1928 to</p>
<p><b>Keywords:</b> <i>Gilan,</i> <i>Hijab,</i> <i>Pahlavi,</i> <i>Reza Shah,</i> <i>Women.</i></p>	

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1941. The findings of this study suggest that the law of veiling in Gilan was not met with significant resistance from the local populace and was embraced by the society at a rapid pace. The primary factor contributing to the adoption of these laws in Gilan was the people's familiarity with European culture and the accompaniment of the clergy and elders of its cities with the government's programs.

#### **Methodology**

This research is a descriptive analytical study that endeavors to examine the reactions of the local population to the implementation of the law on unification of clothing and the discovery of hijab in Gilan by utilizing historical sources and document analysis. This research concentrates on the documents associated with the first Pahlavi period and the commencement of the second Pahlavi period in terms of time and history. In terms of location, the documents associated with all of Gilan's cities have been examined.

#### **Conclusion**

The project of revealing the hijab of the Pahlavi government encountered opposition and negative reactions from individuals in various regions as a result of its incongruence with the culture and expectations of Iranian society. Protests were held in many cities of Iran against this compulsory policy and contrary to religious and traditional values. The Pahlavi government was compelled to employ force and pressure in order to institutionalize and disseminate the culture of veiling. Historical evidence suggests that the majority of Gilani women have maintained their hijab and have demonstrated resistance against the government's severe and coercive policy, despite the pressures and coercion imposed by the Pahlavi government. According to a multitude of reports, the majority of the most prominent academicians in Gilan declared their opposition to the policy of removing the Pahlavi veil, resulting in deprivations, exile, and torture.

The leadership of some Gilani scholars in the field of publishing works with the themes of promoting hijab and chastity and opposing the policy of uncovering the hijab, and the harsh treatment of the government at the time, the poetry of Gilani poets condemning the hijab and praising the hijab, the reports of the Gilan police on the detention and confiscation of a large number of women's tents by government officials and issuing orders to burn them, the existence of reports of Gilan women using tents and scarves in public spaces and streets despite government pressure, and the volume of complaints and public protests of the people of Gilan regarding the behavior. The police officers' belligerent and insulting conduct is evidence of the Gilan people's opposition to the veil removal law.

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