

Islamic Republic of Iran: Religious Fundamentalism and Women's Struggle

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Publication Info

Article History:

Received: 00-00-2022

Accepted: 00-00-2022

DOI: 10.35210/jhssi.1.1.1

Keywords:

Islamic State, religious fundamentalism, women's rights, freedom, and representative democracy.

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Abstract

At present, most states are facing the problem of representation, democracy crisis, and violation of women's rights, especially in the Middle East and Central West Asian states. Iranian women have faced a long struggle to obtain education and basic rights, largely due to the Islamic Revolution of 1979. How the patriarchal system is reinforced with the malevolent interpretation of Islamic jurisprudence has created a strong foundation based on which women have been denied many rights for decades. Iranian women continue their struggle to improve their social and legal status. Education proved to be their most effective tool in this struggle, as it provided opportunities and strategies for social and political participation, gave women a voice of reason for their demands, and provided them with the ability and skill to interpret. Is. However, as long as the social patriarchal system remains intact, progress will be slow and face great challenges. We will try to find answers to some important questions such as the Islamic Revolution in the historical development of Iran, How have Taliban, Al Qaeda, and Islamic State shaped women's rights?, What is Islamic State?, Women's rights in Iran in contemporary times? And At present, the reason behind the representation of women and various types of problems is religious or political?.

INTRODUCTION

Fundamentalism is usually a religious notion that refers to an unwavering attachment to fixed or unchanging beliefs. Religious fundamentalism is the approach of religious groups that seek a literal interpretation of original religious texts or books, believing that these teachings should be used in all social, economic, and political aspects. In West Asia, there has been a struggle between religious fundamentalism and secularism since the beginning. The religious fundamentalist ideology was represented by the Brotherhood movement founded in Egypt. The disorder of Arab nationalism became effective in Egypt itself, secularist ideology was opposed in West Asia based on Pan Islam and Saudi Arabia made the idea of Islamic unity effective. After the Islamic Revolution in Iran in the year 1979, a competition started between Saudi Arabia and Iran for the leadership of Islam. In addition to the influence of religion in West Asia, Shia-Sunni differences become differences between states. Iran is a Shia-dominated country and the Shia-Sunni population in Iraq is almost equal.

Iran was opposed by the US after the Islamic Revolution of 1979 and Saudi Arabia and the United Arab Emirates were supported. After the Arab Spring in West Asia, the rulers who ruled secular were out of power and the influence of religious rule increased, under whose guise of Al Qaeda increased its influence. The impact of religious fundamentalism increased through the Arab Spring and instability and ethnic conflicts increased in West Asia. During this time, America tried to weaken Iran and Syria and Sunnis were promoted, as a result, ISIS. The rise of Abu Bakr al-Baghdadi joined ISIS in 2013 after breaking away from Al-Qaeda during the civil war in Syria. Formed, This organization is also known as 'The Islamic State of Iraq and the Levant'.

In 2014, when the group's battlefield advances and atrocities attracted world attention, the Barack Obama administration, reluctant to get involved in wars in the Middle East since then, sent ground troops to Iraq and Syria to fight Islamic State alongside allies. Sent to help train and use air power. President 'Obama' warned, "we will act" when the lives of Americans and innocent civilians are in danger. Gradually, the concept of Islamic State spread throughout the Middle East and Central West Asia. All the states were organizing themselves based on Islamic concepts, which probably started long ago but now they got a concept of 'Islamic State'.

ISIS announced the establishment of an Islamic community state for Muslim countries, which would be governed according to Islamic religious texts, whose religious head would be the Caliph and there would be no place for Western democratic secular rule. The allegiance of all the Muslims of the world should be toward the Khalifa. However, countries like Indonesia, Malaysia, Turkey, and Iran do not support this idea. ISIS opposed the Shias, so Iran is its opponent. At the core of the Islamic State's ideology and strategy is an attempt to consolidate its existing state through violence, brutality, monopoly of service provision, and proselytization, and then expand it. Its foreign policy is that of a revolutionary state, aggressive and aggressive towards neighbors. The middle is going to provoke danger. The Islamic State proposes an alternative nationalism that emphasizes unity among the Muslim community under its leadership. The strict implementation of traditional punishments such as dissection and beheading reinforces this image, such that the modus operandi adopted by the Islamic State raises many questions. Especially the question of the violation of human rights of women and minorities.

Taliban, Al Qaeda, and Islamic State which are different forms of terrorism, are sometimes used as synonyms but there are some fundamental differences between them. The rise of both Taliban and Al Qaeda is opposed to the Russian army in Afghanistan, in which the main contribution of America is where Taliban is limited only to Afghanistan. At the same time, Al Qaeda is a voluntary organization in the Middle East and Central West Asia, which is mobilizing Muslim communities. The main rise of the Islamic State is against the Shia community in Iraq and Syria, although its ideology is very similar to that of Al Qaeda. Currently, it has declared itself separately. Iran has indirectly nurtured Al Qaeda against Afghanistan and supported the Islamic State in Syria. Some US officials, including former US Secretary of State Mike Pompeo, have repeatedly described Iran as a new stronghold for al-Qaeda. Pompeo said in 2021 that al-Qaeda “operates under the hard shell of the Iranian regime’s protection,” but Iran has repeatedly denied any such ties. While the Islamic State is organized by the Sunni sect, which adopts an anti-Islamic ideology, Iran has also supported the Syrian government in the struggle against the Islamic State, and currently, the Islamic State has also attacked Iran, the first example of which was June 8, This became clear after two simultaneous terrorist attacks by ISIS in 2017 against the Iranian parliament building and the mausoleum of the founder of the Islamic Republic, Ayatollah Ruhollah Khomeini, in Tehran.

In this article, we will first study the development of women’s rights in the context of the historical background of Iran. Describe their status before and after the 1979 Islamic Revolution. After this, we will discuss women’s rights and their place in the legal structure of Iran. After this, contemporary women of Iran will throw light on the struggle and future possibilities. Before starting this study, knowing the difference between Islamic State and the Islamic Republic is very important.

Difference between Islamic State and The Islamic Republic

The Islamic Republic begins with the 1979 Iranian Islamic Revolution. Some Muslim states have declared Islam as their state religion in their constitution, their governance is based on Islamic and Shari’a laws but whose leader and supreme position are elected by the public. There are currently 4 examples of Islamic republics: Iran, Pakistan, Afghanistan, and the Islamic Republic of Mauritania. While the Islamic State wants to build a state based on Islamic law and principles. He opposes the Western principles of democracy, representation, socialism, and secularism, considering them anti-Islam, and talks about the establishment of an Islamic state for community solidarity of the Muslim community. Along with this, he also opposes all those Muslim states which are against Islamic laws. The Islamic definition of this state and the state, whose establishment is their main goal.

But all forms of religious fundamentalism are clearly against the rights of women and minorities. All of these concepts begin with the 1979 Islamic Iranian Revolution, which contributed significantly to nurturing religious fundamentalism, Al Qaeda, the Taliban, and the Islamic State. We can see the relationship between the rise, development, and decline of women’s rights in the Islamic Republic of Iran. Before the Iranian Revolution of 1979, the status of women in Iran was completely different, they had the same rights and freedoms as Western women. But the present situation is the opposite of this, where women struggle even for their basic rights.

Historical Background of the Islamic State of Iraq

Islam arrives in Iran, formerly known as Persia, in the 7th century. With the Constitutional Revolution of 1906, modern

Iran saw large-scale female participation in political processes. The rise of the Pahlavi dynasty in 1925 was a turning point in the mid-twentieth century with important consequences for women. The founder of the Pahlavi dynasty ‘Reza Shah’ was a well-educated, secular, and modern-minded person. He took many major steps in favor of independence, which included decisions like banning polygamy and increasing the minimum age of marriage to 18 years. At that time, Western culture was also tremendously influenced in Iran. The society here was very open-minded and people were away from religious restrictions. The women there had the same freedom as men: they could wear whatever clothes they wanted and make decisions about their lives. In addition, industrialization and economic development were also in progress. But the fundamentalist Islamic sect was not happy with this, considering it an attack on their religion, so they started mobilizing men and women against the Pahlavi dynasty.

For the first time in 1959, ‘Muhammad Hussain Tabatabai’, a leading commentator on the Quran, published an article in *Makhtab e Tashayyo* (1959) in which he discussed how women should appear in an ideal Islamic society. In the next decade, a radical Islamist group, the *Fadaiyan e Aslam* (Devotees of Islam), published *The Guide to the Truth*, a manifesto that argued that women should cover themselves in the manner described by ‘Tabatabai’. Many women in Iranian madrassas contributed to the creation and institutionalization of a conservative version of radical discourse, both theoretically and practically, which further marginalized women about social/political processes. ‘Morteza Mothari’, famously contributed to the establishment of a conservative Islamist discourse of the veil and gender, by creating and theorizing the public versus private dichotomy. This paradigm served as a gender manifesto for conservative fundamentalism and later for the Islamic Republic. Mothari’s major contribution to Islamist discourse lies in the justification of the veil, polygamy, father’s child custody rights, women’s ineligibility to seek a divorce, and gender segregation, thus influencing radical Islamists, conservative businessmen, and ulema.

Islamic Revolution of 1979 and Women’s Rights: The Islamic Revolution of 1979 was a reaction of those who were marginalized by the autocratic modernization of Pahlavi rule. Orthodox fundamentalists say that women participated in the revolution—along with most men—because of their enthusiasm for Islam. But this argument seems fallacious because women were among the main targets of Islamic fundamentalists, among the first to be excommunicated by the newly established Islamic government. In 1979, the ruler of Iran, ‘Mohammad Reza’, was ousted from power. Amid violent protests, ‘Reza’ had to leave his throne and the country. After this, the Islamic State was established under the leadership of ‘Ayatollah Khamenei’, the religious leader of Iran who returned to the country after 14 years of exile, and Sharia law came into force. He changed many laws in Iran as soon as he assumed power, which directly impacted the women there. In March 1979, the first post-revolution elections were held, with 98.8% of participants voting in favor of an ‘Islamic Republic’. Soon after the victory of the revolution, women were forced out of military and judiciary jobs, and “female students were banned from the School of Law.” In March 1979, a new law was passed that required women to cover their heads in public. Thousands of women protested after this law was passed, but there was no result. In fact, after passing the Mandatory Hijab Law in 1981, their condition worsened. Under Article 638 of this law, it is considered a crime for women to go to public places without a hijab. In addition, the laws banning polygamy and

raising the minimum age to 18, which were implemented earlier, were also changed.

Simultaneously the number of female representatives in the Parliament assembly declined dramatically. Women's presence in other decision-making processes was also increasingly limited. These practices resulted in the gradual disillusionment of many women who supported the revolution and helped establish the Islamic Republic. Thousands of secular women, including leftists, were killed, tortured, and raped in prison during the bloody political purges of the Islamic Republic's first decade. Women from various strata of society lost many of their core citizenship rights as a direct result of the establishment of the Islamic Republic. Gradually women started gathering and rebelling against these radical Islamic laws. The emergence of a new discourse called "Islamic feminism" was an attempt to reconcile Islam and women's rights. These women do not accept being called feminists, instead of Islamic feminists, some of these actresses have started calling themselves "religious revisionist women" (*zanaan e no andish e dini*). Zanan (1992–2008) was one of the leading women's magazines that published many articles written by reformist clerics, intellectuals, and jurists supporting women's causes. Zanan aimed to offer new jurisprudence methods that would be more polite and kind to women. Similar magazines largely confined themselves to representing the voices of middle-class religious women.

Another turning point was 'Khatami's' landslide victory in the 1997 presidential election, in which women played a prominent role. According to many women, Khatami's discourse was not only about freedom and civil society, but also about equality, particularly gender equality. The Khatami administration paid more attention to women's issues. Yet there was a tendency in the development approach to depoliticize gender issues. The Khatami administration also suffered from preoccupation with middle- and upper-class women, mostly from religious and secular backgrounds. The Fourth Development Plan, ratified by the reformist parliament, emphasized "gender equality", promising a major effort to address women's issues. The Guardian Council, however, rejected this and removed the term from the draft development plan. Rising expectations and disappointments led to divergent electoral behavior in the 2005 presidential election. On the one hand, these elections were boycotted by many middle- and upper-class women and men, while many from the lower classes voted for Ahmadinejad.

The conservatives targeted women, intellectuals, workers, university students and professors, journalists, representatives of non-governmental organizations, and all allied activities. The sex ratio and quota system of the early years after the revolution have been restored to prevent women from receiving a university education, and women have been beaten, arrested, and imprisoned by Iranian police for "improperly veiled". and being imprisoned. At the same time, the government has tried to revive discredited practices like polygamy and temporary marriages. Many websites have been filtered, Zanan as a main magazine to cover and address women's issues has been shut down and secular activists, including members of the One Million Signatures campaigns, have been targeted through pressure, intimidation, and imprisonment. Has been increasingly persecuted since. The radical discourse sought to legitimize and perpetuate the Islamic Republic's discriminatory policies by creating separate private and public spheres. In which the private is considered to represent the female and the public is considered to represent the male line.

The Islamic Republic of Iran and women's rights

Women in Iran have long faced legal, political, economic, and social challenges. Iran's 1906 constitution, written by its

first parliament, promised "equal rights before the law" for all Iranians, but did not say anything specific about women. During the monarchy between 1967 and 1975, women gained new rights to vote, divorce, run for office, and inherit property. The legal age of marriage was also raised to 18. The second constitution, written by Islamic revolutionaries and passed by an overwhelming majority in a referendum in 1979, specifically stipulated that women were "equally protected". But in practice, it gave women fewer social rights and personal freedoms.

'Qaisas' is a religious tradition enshrined in Iranian law. Essentially, 'Qaisas' law treats a woman's life as half that of a man's in cases of murder. It stipulates that the amount of "blood money" payable to the family of a murdered woman should be half that payable to the family of a deceased man. Other laws in the Islamic Republic reflect this general devaluation of women's lives. For example, a women's legal testimony is considered half as much as a man's, and in some cases not as long as a man's corroboration.

The rules of marriage are most discriminatory. A man can marry up to four women at a time; Women can marry only one husband. A woman needs the consent of a male guardian from her father or grandfather to marry. In a marriage contract, women are required to be obedient to receive money for housing, clothing, food, and furniture. Article 1059 of the Civil Code: "The marriage of a Muslim woman with a non-Muslim is not permitted." While Muslim men can marry Jews, Christians, or Parsis.

Article 1041 of the Civil Code (amended in 2002) states "the marriage of girls before reaching the age of 13 and boys before reaching the age of 15 full solar years is subject to the permission of the guardian." According to official data, between March 2020 and March 2021, 31,379 marriages of girls aged 10 to 14 were registered, a 10.5% increase from the previous year. Women face dress restrictions and severe punishment for violations. The Islamic Republic has made it mandatory to wear head coverings or the hijab in public. Violators face punishment that includes up to two months in prison. Imprisonment, a fine of up to 500,000 riyals, and up to 74 lashes.

"The Charter of Women's Rights and Responsibilities in the Islamic Republic of Iran" 2004 codifies women's rights and responsibilities with Islam's broader religion and legal system, which relies on awareness of and belief in a supreme God. It includes rights common to all human beings. Some special rights are described here in the context of Islam, such as the right and responsibility to acquire and increase knowledge in terms of one's personality, rights, and role in various spheres of life according to the sacred standards of Islam, to observe the Islamic code of dress. the right and responsibility to observe purity in society, cultural freedom in educational activities, the responsibility to preserve Islamic-Iranian identity and national integrity, access to information and determine the fate of the nation in preserving and strengthening the Islamic order. Right and responsibility to participate and play a role, etc.

Further undermined the right to sexual and reproductive health by adopting the "youthful population and protection of the family" bill in November, which, among other things, made state-funded facilities free of birth control. Prohibits providing. Prohibits selling contraceptives, vasectomy, and sterilization, except when the pregnancy would endanger a woman's life or cause serious bodily harm or intolerable hardship during pregnancy or after delivery.

In domestic matters, courts consider men to be heads of households with legal authority over their wives. A woman is

required to meet all of a man's sexual needs and her refusal to do so can result in the loss of her "maintenance" payments, including shelter, food, and clothing. A husband is easily divorced with a simple request, but the women must fight a tough legal battle before they are freed from the marriage. Custody of the child is immediately awarded to the man. Brothers have the right to inherit twice as much as sisters, and the position of widows is much more difficult than that of men. Iranian women and other youth have started a war against such discriminatory and unjust laws. Whose peak we can currently see in Iran.

Iranian Women's Struggle for Freedom: "Jan, Zindagi, Azadi"

Globally, progress has been achieved on women's rights. But in the Islamic Republic of Iran, 16.7% of women aged 20–24 were married before the age of 18. The adolescent birth rate as of 2018 is 31.1 per 1,000 women aged 15–19. However, work still needs to be done in the Islamic Republic of Iran to achieve gender equality. As of February 2021, only 5.6% of the seats in parliament were held by women. In 2018, 17.6% of women aged 15–49 reported that they had been subjected to physical and/or sexual violence by a current or former intimate partner in the past 12 months. As of December 2020, only 43.4% of the indicators needed to monitor the SDGs from a gender perspective were available, with gaps in key areas.

Human Rights Watch has found that discrimination in the workplace is pervasive at all levels in Iran. Managers may specify gender preference for candidates in job announcements for technical and management positions. Women are unlikely to obtain jobs requiring travel because they need permission from a male family member before traveling for work or pleasure. Iran's laws and policies include discrimination against women's access to employment. More than 50% of Iran's university graduates are women, but women's unemployment rates are more than twice that of their male counterparts—a troubling trend that has risen since the COVID-19 pandemic. A study published in June 2005 found that young, highly educated women committed many suicide attempts in Iran. Shiraz in 2003, "a young woman immolated herself because her father refused to take a research position at a local university".

Along with formalized inequality in law, the second-class treatment of women also persists in society. They have been kept out of many public places, and even singing and dancing have been banned. Athletic stadiums were closed to women until the self-immolation of a female fan in 2019 sparked a global outcry, prompting a symbolic gesture of separate and unequal access to some sporting events. Women's rights are severely restricted in Iran, even forbidding women to watch men's games in stadiums. Human Rights Watch is launching a new campaign #Watch4Women to support Iranian women fighting this hideous discrimination. Women are not allowed to do something as simple as watching men play volleyball, even if their brothers, sons, or husbands are playing. Ghonche Ghavami, a 25-year-old dual Iranian-British citizen, was arrested when he tried to attend a volleyball game in Tehran. Police are often stationed around stadiums to keep women out. Iran is not the only country that discriminates against women in sports. Saudi Arabia does not allow girls to take gym classes in government-funded schools, and the country prevents Saudi women from watching men play football in stadiums.

Iran women are forced to wear the hijab in public, which some Muslim women wear. This also applies to young schoolgirls who are required to wear head coverings to attend primary school. Furthermore, married women could not even leave the country

without their husbands' permission. In fact, in September, Iran's women's soccer team captain Neelofar Ardalan could not play in an international tournament in Malaysia because her husband forbade her to travel.

Iranian Kurdish woman Mahsa Amini who died after being arrested by moral policing for violating the country's strict dress code – follows a wave of anger over Iran's mandatory hijab laws, security forces brutality, and widespread government repression. Men and women of various ethnic backgrounds have marched under the banner of women's rights. Crowds across Iran chanted "Jin, Jian, Azadi!" in Kurdish and "Jan, Zindagi, Azadi!", which means "woman, life, freedom" in Persian. !", understanding that freedom for women means freedom for all.

In recent weeks, we've seen courageous schoolgirls and university students taking charge: holding up their scarves, marching in the streets, and chasing down government officials. But the crackdown resulted in mass arrests and the killing of hundreds of people, reportedly including girls. Nika Shkremi was 16 when she burned her headscarf during a protest in Tehran. He was last seen alive on September 20, being chased by security forces. On December 12, a 23-year-old boy was publicly hanged for protesting against the hijab, which the government claims had fallen from a building. Now the video of that boy is going viral on social media, in which he is making some appeal to the people that "the Quran should not be read after his death, but should be celebrated". Iran's Tehran court sentenced Majidreza to death. He was accused of stabbing two police officers and injuring 4 security personnel during the protests. Majidreza was publicly hanged on December 12.

Based on video of the protests, and interviews with witnesses and a security force member, Human Rights Watch documented several incidents of excessive or illegal use of lethal force against protesters by security forces in 13 cities across Iran. Did. Videos show security forces using shotguns, assault rifles and handguns against protesters in a largely peaceful and often crowded environment, killing and injuring hundreds. In some cases, they fired at people who were running away. At present, women's movements in Iran have achieved great success. After the death of Mahsa Amini in Iran, the United Nations has expelled her from the women's rights body due to the action taken by the Iranian government on the protests by women. On Wednesday, 29 members of the United Nations Economic and Social Council (ECOSOC) voted to exclude Iran from the United Nations Commission on the Status of Women (UNCSD) for the remainder of its 2022-2026 term. The vote was taken on a US resolution that said Iran's government continues to undermine the human rights of women and girls, including the right to freedom of expression, often with the use of excessive force. The vote is another sign of growing international consensus on Iran and its demands for accountability.

Women have been protesting against the hijab for years. Campaigns run by women like 'No to Hijab', 'My Stealthy Freedom', and 'White Wednesday' tells the story of their struggle. Therefore, it would not be wrong to say that Mahsa Amini's death has only fueled the fire already kindling. Because of this today, fed up with the hijab and the moral police keeping an eye on it, women have taken to the streets and are demanding their freedom by raising slogans of 'Death to the Dictator' and 'Women's Life Freedom'.

Future prospects

Whether Islam is compatible with democracy is an increasingly asked question, but ultimately a misguided one. 'Assef Bayat' raises this question again in his book "Making Islam

Democratic". Democratic ideals have less to do with the essence of any religion than with how it is practiced. Making Islam Democratic examines in detail social movements that have used religion to bring about social and political change, or to build an inclusive faith that embraces a democratic polity. It provides a fresh analysis of Iran's 1979 Islamic Revolution – how it has developed into a broad, Islamist reform movement in the early twenty-first century, and how it differs from Egypt's religious "passive revolution".

Iran's experience shows that followers have consistently presented misinterpretations of religion and Islamic texts or male-dominated discourses that have always given women a low status. Intellectuals and women are challenging such interpretations, offering women-centered readings of Islamic texts that accommodate gender equality. In her article *Islamic Feminism in Iran: Feminism in a New Islamic Context*, Ahmadi reveals how, by emphasizing the historical context of sacred texts, challenging the monolithic interpretive power of the clergy, and "feminist" approaches to Islamic concepts and law Islamic feminists in Iran are rethinking gender. The basic methods of Islamic feminism are the classic Islamic methods of "ijtihad (independent investigation of religious sources) and tafsir (interpretation of the Qur'an). Additionally, Islamic feminists draw on the methods of linguistics, history, sociology, anthropology, literary criticism, and tools. In doing so, they also proceed from their own experiences and questions as women. As 'Badran' points out, they emphasize "that classical, and post-classical Much more, interpretation was based on men's experiences, male-centered questions, and the overall patriarchal society in which they lived." Proper Islamic knowledge and understanding of women are necessary to eliminate prevalent misconceptions about women's rights in Islam Awareness.

The new generation of Islamic feminists, especially in Iran, are thus making use of important postmodern concepts. All evidence suggests that a feminist approach to gender is possible in Islamic law and sacred texts. As 'Zeiba Mir-Hosseini' noted, the doors opened for new interpretations of the Qur'an and other sacred texts unique in Islamic law's history." However, the translation of these developments into actual laws for the benefit of women is currently undemocratic. Slowed down and suppressed by the state structure. In Iran, undemocratic state structures allow freedom of expression and organization in civil society to be easily suppressed even within an Islamic framework. Protection of women's rights and advancement of gender equality For this it is necessary to have strong democratic and accountable state-society structures in Iran, the movement has started in this direction.

CONCLUSION

It is true that women in Iran are far from their legal counterparts of men. It is also true that despite years of hard work by a remarkably active group of women inside and outside the Iranian parliament, many discriminatory laws remain in full force in practice. Yet women have not disappeared from public life, but have an active presence in practically every field of art, construction, professional achievement, educational and industrial institutions, and even sporting activities." Indeed, for Iranian women, A deep existential sense of wanting to prove themselves against all odds has become the creative energy of their productions. According to renowned human rights lawyer and Nobel laureate 'Shirin Ebadi', approximately 65 percent of Iran's university students are women. In this regard, the country's demographics is particularly important. Iranian youth represent

the most prominent bulge in Iran's population pyramid. They aspire to a society offering them greater economic opportunities and cultural openness.

However, the Islamic Republic of Iran has failed to evolve with the changing realities of women as well as its gender ideology enshrined in its laws. The main reason for this is the increasing influence of the Islamic State in Central West Asia, which is directly or indirectly affecting Islam and other nations. If the Islamic State is not controlled, it can capture more areas. Additionally, its use of terrorism and efforts to fuel the conflict may destabilize the neighbors of Iraq and Syria, and some of its territories may threaten regime stability in the Middle East and North Africa, such as Libya. The threat of terrorism to the West is real, as evidenced by the 2015 attacks in Paris and San Bernardino. Western countries US and Europe are trying to challenge this. There is a need for the whole world to unite for the protection of democracy and human rights in the world.

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Q3 Kindly provide reference in-text citations in APA format.

Q4 Cross-check for accuracy/data/format, correct, and provide all references in consistent APA format. Sample reference formatted to act as an example and to maintain consistency of format (APA) required

Chandra, S., Sikdar, P. K., & Kumar, V. (1995). Dynamic PCU estimation of capacity on urban roads. *Journal of Indian Roads Congress*, 23, 17–28.

Chandra, S. (2004). Capacity estimation procedure for two-lane roads under mixed traffic conditions. *Journal of Indian Roads Congress*, 165(1), 139–170."