



How to cite this article:

Mohammadi, S., & Akbari, M. (2027). Examining Women's Right to Equality in Employment and the Restrictions Governing It in Light of Contemporary Social and Political Developments in Iran. *Journal of Historical Research, Law and Policy*, 5(5), 1-19. <https://doi.org/10.61838/jhrp.388>



Article history:
Original Research

Dates:

Submission Date: 08 April 2026

Revision Date: 14 July 2026

Acceptance Date: 21 July 2026

First Publication Date: 22 July 2026

Final Publication Date: 01 September 2027

Examining Women's Right to Equality in Employment and the Restrictions Governing It in Light of Contemporary Social and Political Developments in Iran

1. Sadegh. Mohammadi ¹ : Department of Law, Zah.C., Islamic Azad University, Zahedan, Iran
2. Mohammad. Akbari ^{2*} : Department of Law, Zah.C., Islamic Azad University, Zahedan, Iran

*corresponding author's email: drakbari@iau.ac.ir

ABSTRACT

The right to education and the right to employment are among the most important manifestations of economic, social, and cultural rights, commonly classified as the second generation of human rights. Their realization requires governments to fulfil positive obligations by creating equal opportunities for all individuals, particularly women. This study aims to examine the theoretical foundations of equality in women's enjoyment of the rights to education and employment and to analyze the principal legal and practical restrictions affecting these rights within the Iranian legal system. The study adopts a descriptive-analytical method and draws on library-based sources, human rights instruments, domestic legislation, and legal scholarship. In addition to explaining the status of the rights to education and employment within the human rights framework, the study examines the legal foundations of equality of opportunity and the obligations of the state to guarantee these rights, while also analyzing the regulations governing women's education and employment in Iran. The findings indicate that, although Iranian laws and regulations in certain respects emphasize the principle of equality and the protection of women's rights, several restrictions continue to impede the full realization of equality of opportunity. These include the exclusion of women from certain occupations, limitations on their eligibility to hold particular positions, and the application of gender-based quotas in certain university disciplines. The findings further demonstrate that the effective realization of women's rights to education and employment requires not only the amendment and revision of certain legal provisions, but also changes in cultural attitudes, the elimination of gender stereotypes, and the strengthening of governmental support policies aimed at ensuring equal opportunities based on individual merit and competence.

Keywords: women's rights, equality, discrimination, right to employment, right to education

Introduction

Pursuant to Article 20 of the Constitution, all individuals, whether women or men, are subject to and protected by the law and enjoy equal human, economic, political, social, and cultural rights. Furthermore, under Article 19 of the Constitution, characteristics such as color, race, and language do not confer any privilege. In the fields of employment and education, women's rights require particular attention and further examination because of their fundamental importance to women's status in various spheres. The right to work is recognized as a fundamental right, and characteristics such as sex, race, or religious or political beliefs should not prevent individuals from gaining



access to employment. Accordingly, every person is entitled to obtain employment without discrimination. As influential members of society, women can perform a pioneering role that is reflected in various responsibilities. These responsibilities include promoting the concepts of participation and employment in everyday life and creating appropriate conditions for women's free activity and presence in society (1).

The realization of the right to education enables individuals to enjoy other rights and participate in society as independent and free citizens, while also providing them with the knowledge necessary for social participation. Education is also closely connected with all dimensions of the right to work. It is awareness that creates the conditions necessary to combat occupational discrimination. Indeed, education plays an important role in empowering women and preparing them to participate in social life (2). It should be noted that the principal basis of equality between women and men lies in natural rights—rights that all human beings possess merely by virtue of being human and whose governing principles are stable and immutable. Equality and equal treatment occupy an important position in the Constitution of the Islamic Republic of Iran. Given that women's employment and education constitute some of the most significant arenas of their social presence and participation, the fundamental question arises as to whether women face restrictions concerning employment and education within the Iranian legal system. Certain laws and regulations impose restrictions concerning women's employment in occupations deemed incompatible with family dignity, judicial office, gender-based university quotas, and the content of textbooks. Nevertheless, the basis of equality appears to be human dignity and personality, and every human being, by virtue of possessing inherent dignity, should enjoy equal and fair opportunities. Depriving women of these rights may result in discrimination and limited opportunities. Efforts to realize the rights to employment and education therefore impose obligations on the state to remove obstacles and establish favorable conditions. Accordingly, this study examines the restrictions imposed on women's employment and education within the Iranian legal system in light of domestic laws and international instruments.

Employment, literacy, and education are among the most important issues facing human society. In addition, preserving and observing equality between the rights of women and men is a significant matter that requires careful attention.

Many women feel that throughout history, their rights and human dignity, despite their constituting a substantial part of human society, have not been respected and that unjustified discrimination has been imposed upon them through customs, traditions, beliefs, laws, and regulations (3). In Islam, Qur'anic verses and traditions describe women as complete human beings who share a common origin with men and complement them. Women are presented as equal to men in terms of human dignity, the attainment of elevated spiritual positions, the acquisition of human virtues, the assumption of duties and responsibilities, and the capacity for management and sound judgment. The principal foundation of equality between women and men derives from natural rights—rights whose creation does not depend on human will, which arise solely from being human, and which are stable and immutable. Under Article 20 of the Constitution of the Islamic Republic of Iran, all citizens, whether women or men, enjoy equal protection of the law and possess all human, political, economic, social, and cultural rights, subject to Islamic principles. Paragraph 9 of Article 3 also requires the state to create equitable opportunities for all in every material and spiritual sphere and to eliminate unjust discrimination. Accordingly, Iranian citizens are equal, and no person possesses privilege or superiority over another.

One component of the right to work is equality of access to employment, and women's employment has acquired a particular position within the field of public law (2). International instruments also expressly recognize fundamental human rights, the dignity and worth of the human person, and equality between the rights of women and men.

International Labour Organization Convention No. 111 may be regarded as the most important international instrument specifically addressing the elimination of discrimination in employment. It defines as discrimination any distinction or exclusion based on race, sex, color, or religion in matters of recruitment and employment.

One of the most important factors facilitating individuals' access to employment opportunities is education. The universalization of education as a need and necessity for all human beings, in accordance with human and divine values, is not inherently gender-specific. Nevertheless, throughout history, education has frequently been approached from a gendered perspective, and women in many societies have enjoyed only minimal access to educational opportunities. This is despite the fact that women's education not only plays an important role in human development but also improves gender development (4).

Under Article 30 of the Constitution, the state is required to provide free education to all individuals, irrespective of sex, until the end of secondary school and to expand free higher education to the extent necessary for national self-sufficiency. Similarly, the International Covenant on Economic, Social and Cultural Rights, as the most important international instrument recognizing the right to education, addresses all levels of education, including primary and higher education, and emphasizes the free and compulsory nature of education.

Gender discrimination refers to the absence of equality between women and men in access to facilities and opportunities. Various cultural, social, and economic factors may generate gender inequality (5). Although constitutional and international laws emphasize the equality of all persons before the law, women in Iran continue to face certain restrictions in employment and education. These include exclusion from judicial office, the armed forces, the presidency, and leadership. In addition, the Civil Code imposes restrictions on women's employment. Article 1117 of the Civil Code permits a husband to prevent his wife from engaging in an occupation considered incompatible with family interests or the dignity of either spouse. Article 18 of the 1974 Family Protection Act recognizes a similar authority, while Article 1105 establishes the husband's headship of the family.

Restrictions in education also include gender-based quotas in university disciplines and the inadequate representation of women's constructive roles in certain textbooks. The examination of "Women's Equal Rights in Employment and Education and the Institutions of Discrimination in the Iranian Legal System" seeks to identify existing inequalities and potentially contribute to resolving inequalities affecting women's employment and educational rights in Iran.

Conceptual Clarification

The Concept of Equality

The concept of equality is directly associated with modern culture and was not widely recognized in earlier periods. Despite its popularity in contemporary culture, equality is not easily susceptible to a precise definition, and modern scholars have generally accepted it without thoroughly examining its nature. Broadly speaking, equality denotes the "equality of individuals' social rights." Yet, in practice, this formal equality of rights may itself lead to inequality. Despite the ambiguity inherent in its elusive meaning, equality remains one of the most respected and noble principles of modern culture in social, economic, ethical, and political discourse (6). The present discussion

concerns the legal meaning of equality. In this sense, equality means that citizens, irrespective of individual characteristics such as race, sex, religion, or social class, are governed by a single legal system (6). The principle of equality is among the most important legal principles. It requires all persons in identical circumstances and positions to enjoy equal rights and bear equal obligations. All human beings possess inherent dignity and are therefore equal in value (7). Equality may also be understood as a fundamental value according to which all human beings are equal by virtue of their humanity and no person possesses inherent superiority over another (8).

Under the second principle of the theory of justice, social and economic inequalities should be organized in a manner that benefits the least advantaged and should be attached to offices and positions open to all under conditions of equality and fair opportunity (8). We may speak meaningfully of human equality only when no individual or group is treated merely as an instrument for achieving the objectives of others. No human being may be regarded as superior or inferior in value merely because of being human. Rather, all human beings must be considered equal in worth (8). It may therefore be concluded that equality is founded upon human dignity and personality and that all individuals, by virtue of their inherent dignity, should enjoy equal and fair opportunities.

The Lexical Meaning of Equality

From a lexical perspective, equality has several meanings in Persian dictionaries. It denotes becoming equal, becoming alike, equivalence in weight, and parity (9). It may also refer to balance, sameness, equivalence, correspondence, and the act of equalizing (9). Equality and parity lexically mean being equal, and the primary foundation of individual rights and freedoms should be sought in the equality of human beings (10).

The Technical Meaning of Equality

In legal terminology, equality is a principle of public law under which all persons, irrespective of sex, class, race, religion, wealth, or occupation, must enjoy equal rights and bear equal duties. For example, courts should not be reserved for a particular class, nor should taxation be imposed only on a particular group. Equality therefore means the equal entitlement of all individuals to social benefits and advantages. The form of equality discussed here is the opposite of discrimination (10). The expression "equality of rights" also refers to equality among individuals in the enjoyment of rights. In this respect, equality is regarded as a fundamental and central principle in human rights discourse (11). The technical meaning of equality does not conflict with the individual rights persons acquire through their particular talents and inherent abilities. Rather, it means that all members of society should have equal access to existing facilities and that every individual should enjoy equal opportunities to exercise freedoms.

The Concept of Equality in Islam

One of the principles of Islam is the equality of human beings. According to this principle, which derives from inherent human dignity, no human being possesses superiority over another. Islamic culture recognizes equal rights for all human beings (12). Equality in Islam means that no distinction exists among human beings on the basis of ethnicity, race, sex, or color; all human beings are equal.

The fundamental constitutional principle of equality in the Islamic Republic of Iran is Article 20, which provides: "All citizens of the country, both men and women, equally enjoy the protection of the law and enjoy all human, political, economic, social, and cultural rights, in conformity with Islamic criteria."

The Concept of Equality in International Instruments

In contemporary human rights law, equality is among the most important ideas and constitutes a fundamental principle. All human rights instruments emphasize equality as a foundational theoretical concept. Accordingly, after the concept of a right and its two correlative concepts—obligation and freedom—equality is among the most important concepts in explaining contemporary human rights. Justice, which is itself a central human rights concept, is also closely connected to equality (11). From this perspective, equality means that all human beings are equal before the law and are entitled to equal legal protection. As a formal and written value, this concept entered contemporary human rights discourse and assumed particular importance. Among the principal international sources in this field, the preamble to the Universal Declaration of Human Rights establishes a close relationship between equality and human dignity, suggesting that these concepts, together with freedom, justice, and peace, form the foundation of other human rights principles (6). International instruments place particular emphasis on equality and the elimination of discrimination. Article 1 of the Universal Declaration of Human Rights provides that all human beings are born free and equal in dignity and rights, are endowed with reason and conscience, and should act toward one another in a spirit of fraternity. The provision thus incorporates the principles of liberty, equality, and fraternity.

Article 2 of the Declaration further provides that everyone is entitled to all the rights and freedoms set forth in the Declaration without distinction of any kind, particularly on the basis of race, color, sex, language, religion, political or other opinion, national or social origin, property, birth, or other status. It also prohibits distinctions based on the political, jurisdictional, or international status of the country or territory to which a person belongs, whether that territory is independent, under trusteeship, non-self-governing, or subject to any other limitation of sovereignty.

Women's Equal Right to Employment and the Restrictions Imposed upon It

An Examination of the Jurisprudential and Legal Foundations of Women's Employment

This section first examines the Islamic perspective on women's work and subsequently considers the views of several jurists concerning the permissibility of women's employment. Relying on Qur'anic verses and traditions, proponents maintain that Islam does not oppose women's employment and recognizes work as a natural right of women. The jurisprudential arguments of those opposing women's employment are then presented, together with the grounds advanced in support of their position.

Women's Employment from a Jurisprudential Perspective

Among the most important grounds supporting the right to work in Islam are Qur'anic verses, traditions, and the conduct of the prophets. In addition to examining Islam's general position regarding women's work and employment, it should be acknowledged that jurists disagree on this issue. Some recognize the permissibility of women's employment, whereas others consider it impermissible. These positions are discussed below.

1. Women's Employment from the Islamic Perspective

From the Islamic perspective, work generally encompasses all beneficial activities that promote the spiritual, moral, economic, and ethical advancement of individuals and society. Financial contracts, profits, and benefits are founded on the principle of work, and each person is entitled to the product of his or her labor (13).

2. Jurisprudential Arguments for Prohibiting Women's Employment

Some interpretations of Verse 33 of Surah al-Ahzab maintain that women are discouraged from working outside the home because such employment may result in the display of adornment and interaction with unrelated men, matters that are regarded as prohibited under this interpretation of Islamic law.

Similarly, according to one interpretation of Verse 34 of Surah al-Nisa, men possess authority over women, and women are subordinate to men. On this basis, it is argued that a husband may require his wife to remain in the home, which conflicts with her employment.

Some argue that, within the natural order, men possess superiority over women and that women's employment should not be approved because doing so would conflict with divine instruction. According to this view, women's natural functions include pregnancy, breastfeeding, childcare, and domestic responsibilities, whereas working outside the home may cause women to neglect their principal responsibilities toward their husbands and children (14). Those who consider women's employment impermissible also rely on certain traditions. For example, a tradition attributed to the Prophet is interpreted as indicating that a woman is closest to God when she remains within the home and attends to her husband and children (13).

Some scholars further maintain that women may not assume governmental functions or the headship of the state. They invoke the historical conduct of the Prophet and contend that, despite the capabilities of certain women during his lifetime, no woman was appointed to governmental or political office. This omission is interpreted as indicating women's ineligibility for such positions. Other traditions attributed to Imam Muhammad al-Baqir are also cited as exempting women from certain responsibilities, including visiting the sick, judicial office, and governmental authority (15). Opponents of women's political participation maintain that politics is a male sphere and that women, because of the alleged predominance of emotion, are unsuitable for political activity. On this view, women's principal duty is domestic work and childrearing, and women's employment is regarded as contributing to moral corruption because working outside the home involves interaction with men (15). Some jurists have even characterized a married woman's remaining in the home as one of the husband's rights. According to this approach, the Islamically preferred arrangement is for women to remain at home, which necessarily entails restricting their employment outside the household.

1. Employment under the Constitution

In many countries, women have historically been unable to enjoy the right to work on an equal basis because of historical, cultural, and economic factors. Accordingly, states must adopt special employment policies to support women's participation in the labor market (1). As a general principle, women, like men, may enter different occupations, and no general legal prohibition prevents their employment (3). Article 28 of the Constitution provides in general terms: "Everyone has the right to choose any occupation he or she desires, provided that it is not contrary to Islam, the public interest, or the rights of others. The government is required, with due regard to society's need for different occupations, to create employment opportunities for all persons and equal conditions for obtaining employment." By using the expression "everyone," this Article establishes a general rule and makes no distinction between women and men. It obliges the state to create employment opportunities for "all persons" under equal conditions (16). A similar inclusive rule concerning women's and men's access to employment opportunities appears in Article 43 of the Constitution, particularly Paragraph 2, which identifies among the foundations of the economic system of the Islamic Republic of Iran the provision of conditions and opportunities for work for all persons, with the aim of achieving full employment and placing the means of work at the disposal of all persons capable of working but lacking such means, through cooperatives, interest-free loans, or other lawful methods that neither concentrate

wealth in the hands of specific individuals and groups nor transform the state into an absolute large-scale employer. Such measures must be implemented in conformity with the requirements of national economic planning at each stage of development.

In Paragraph 2 of Article 43, the term “all” refers to all persons, both women and men. Paragraph 4 of Article 43 also requires respect for freedom of occupational choice, prohibits compelling individuals to engage in a particular occupation, and forbids exploitation of another person's labor. These provisions concern the right to work and require the state to formulate and implement the programs and policies necessary to create employment and equal conditions for obtaining work.

Concerning the right to work as a right belonging to all human beings, Paragraph 12 of Article 3 of the Constitution obliges the government of the Islamic Republic of Iran to use all available resources to attain the objectives set out in Article 2 by establishing a sound and equitable economy in accordance with Islamic principles, creating prosperity, eliminating poverty, and removing deprivation in the fields of nutrition, housing, employment, health, and social insurance.

Article 21 of the Constitution also requires the state to guarantee women's rights in all respects, in conformity with Islamic principles, and to undertake the following measures:

1. Create favorable conditions for the development of women's personalities and the restoration of their material and spiritual rights.
2. Protect mothers, particularly during pregnancy and child custody, and protect children without guardians.
3. Establish competent courts to preserve the integrity and continuity of the family.
4. Establish special insurance for widows and elderly and unsupported women.
5. Grant guardianship of children to qualified mothers, in the children's interests, when no legal guardian exists.

The phrase “women's rights in all respects” is general and includes the right to employment (16). Paragraph 14 of Article 3 also refers to equality between women and men by requiring the provision of comprehensive rights for all individuals, both women and men, the establishment of equitable judicial security for all, and equality before the law.

2. Employment under Ordinary Legislation

In addition to the Constitution, other laws also address women's right to employment. Under the First Economic, Social, and Cultural Development Plan of the Islamic Republic of Iran, women were encouraged to participate more extensively in social and cultural affairs.

The Third Development Plan also addressed women's issues. Article 158 required the Presidential Center for Women's Affairs, with the aim of facilitating women's appropriate role in national development and strengthening the family institution, to conduct necessary studies in cooperation with relevant agencies and undertake measures such as identifying women's specific educational, cultural, and sporting needs; presenting plans to increase women's employment opportunities and occupational advancement; facilitating women's legal and judicial affairs; and supporting the formation of women's nongovernmental organizations (17). The policy orientation of the Third Development Plan concerning women was their empowerment.

The empowerment approach encourages women to exercise greater control over different aspects of their lives. Direct participation in the social life and development of society is recommended both as an outcome and as an instrument of women's empowerment (17). Paragraph B of Article 158 of the Third Development Plan refers to

“necessary plans for increasing women’s employment opportunities and their occupational advancement,” thereby emphasizing women’s employment. The Fourth Economic, Social, and Cultural Development Plan of the Islamic Republic of Iran, which was formulated on the basis of the Twenty-Year Vision Document, also addressed women’s issues and emphasized the need to expand their participation. Paragraph A of Article 111 required the state, with the aim of strengthening women’s role in society, expanding opportunities, and increasing their participation, to formulate, approve, and implement a comprehensive program for the development of women’s participation. This program included reviewing laws and regulations, particularly the Civil Code; strengthening women’s skills in accordance with social needs; identifying and expanding investment structures that generate employment opportunities; considering the gender composition of the labor supply; improving women’s quality of life; and strengthening public confidence in women’s competence. Paragraph A of Article 111 indicates that women’s employment and the improvement of their economic status were among the principal concerns of the Fourth Development Plan (17). The Labor Law is another statute addressing women’s employment rights. In recognition of women’s specific circumstances, the law establishes special protections, including prohibitions on assigning women to arduous and hazardous work and provisions concerning pregnancy and maternity leave (16). Article 75 of the Labor Law provides that women workers may not be assigned dangerous, arduous, or harmful work or required to manually carry loads exceeding the permitted limit without mechanical assistance. This provision represents a restriction intended for women’s protection. Article 1117 of the Civil Code also provides that a husband may prevent his wife from engaging in any profession or occupation incompatible with family interests or the dignity of either spouse.

This Article authorizes a husband, subject to particular conditions, to prevent his wife’s employment. It follows that, outside these conditions, the husband has no right to obstruct his wife’s employment. Thus, according to the apparent meaning of the provision, the primary rule is that a wife possesses the right to work (18). In addition to the aforementioned laws, Article 32 of the 1987 Army Act of the Islamic Republic of Iran provides that the Army may employ women only in medical and health-related positions and that women’s transfers should, as far as possible, correspond to their husbands’ conditions of service. This provision therefore recognizes women’s employment, albeit in a restricted manner. Similarly, Article 20 of the Police Employment Regulations provides that the police may employ women as staff members solely in positions requiring the employment of women and that women’s transfers should, as far as possible, correspond to their husbands’ service circumstances.

On the basis of the foregoing, it may be argued that Iranian laws generally do not establish a distinction or discrimination between women and men concerning employment and occupational opportunities. The Constitution requires the state to secure comprehensive rights for both women and men, guarantee equality before the law, protect women’s rights in all respects in accordance with Islamic principles, and create employment opportunities and equal conditions for all persons. Accordingly, every person may choose any occupation, provided that it is not contrary to Islam, the public interest, or the rights of others. Development plans have also emphasized women’s participation in social and economic affairs. Thus, the Constitution contains no explicit general prohibition on women’s employment. Employment is a human right recognized for both women and men, and other statutes also expressly recognize this right.

Women's Employment in International Instruments

International instruments emphasize human dignity and regard women as equal to men in this respect. Although the right to work belongs to all human beings, women encounter discrimination and difficulties in exercising it for various reasons. This section identifies international instruments that emphasize equality between women and men, particularly their equal right to employment and respect for women's human rights.

1. The Universal Declaration of Human Rights

International concern for human personality and the necessity of protecting it resulted in the adoption of the Universal Declaration of Human Rights in 1948. The Declaration recognizes equality between women and men. Article 1 provides that all human beings are born free and equal in dignity and rights, are endowed with reason and conscience, and should act toward one another in a spirit of fraternity (19). In simpler terms, women and men are equal because they possess inherent dignity and worth, and neither may be deprived of employment or occupational choice on the basis of color, sex, or race. Article 2 further provides that everyone is entitled, without distinction based on race, color, sex, language, religion, political or other opinion, nationality, social status, property, birth, or other status, to all the rights and freedoms set forth in the Declaration.

Article 23 recognizes freedom of employment and provides that everyone has the right to work, freely choose employment, and receive equal remuneration for equal work without discrimination (19). Accordingly, every woman has the right to work, freely choose her occupation, and receive equal remuneration for the work she performs without discrimination. Women may neither be compelled to perform particular work nor deprived of the right to choose their preferred occupation.

2. The International Covenant on Economic, Social and Cultural Rights

The Covenant addresses the human right to work, equality between women and men, and the prohibition of discrimination. Under the Covenant, states parties undertake to guarantee the rights recognized therein without discrimination on the basis of race, color, sex, language, religion, political or other opinion, national or social origin, property, birth, or other status. States parties must recognize women's right to work and provide them with the opportunity to freely choose employment (19). Accordingly, states parties must guarantee equality between women and men in the enjoyment of all economic, social, and cultural rights recognized in the Covenant.

3. The International Covenant on Civil and Political Rights

The International Covenant on Civil and Political Rights, adopted in 1966, is another instrument protecting and emphasizing women's political rights. It addresses fundamental freedoms, including freedom of movement, equality before the law, freedom of conscience and religion, the right of peaceful assembly, freedom of association, participation in public affairs, and access to public employment without discrimination (20). States parties are required to ensure equality between women and men in the enjoyment of the civil and political rights recognized in the Covenant. Article 2(1) requires each state party to respect and ensure the rights recognized in the Covenant to all individuals within its territory and subject to its jurisdiction without distinction based on race, color, sex, language, religion, or other status. Article 26 further provides that all persons are equal before the law and are entitled without discrimination to equal legal protection. The law must prohibit discrimination and guarantee all persons equal and effective protection against discrimination, particularly discrimination based on race, color, sex, language, religion, or other status. The Covenant therefore emphasizes inherent human dignity, equality between women and men, and the prohibition of gender discrimination.

4. The Convention concerning Discrimination in Respect of Employment and Occupation

The most important International Labour Organization instrument prohibiting employment discrimination is Convention No. 111, which is regarded as a fundamental convention and has been ratified by Iran. Article 1(a) defines discrimination as any distinction, exclusion, or preference based on race, color, sex, religion, political opinion, national extraction, or social origin that nullifies or impairs equality of opportunity or treatment in employment or occupation. It also encompasses other distinctions, exclusions, or preferences that impair equality of opportunity or treatment. Thus, Article 1 addresses both gender discrimination and discrimination in employment, while Article 2 requires states parties to adopt a national policy designed to eliminate all forms of discrimination. Recommendation No. 111 further elaborates the prohibition of discrimination. It clarifies that distinctions, exclusions, or preferences based on the qualifications required for a particular occupation do not constitute discrimination.

Thus, although discrimination is prohibited, differentiation based on individual capability, occupational competence, or relevant experience is not objectionable and does not constitute discrimination. In simpler terms, every human being, whether a woman or a man, should, by virtue of human dignity and personality, enjoy an equal opportunity to obtain decent work. Fair equality of opportunity must be open to all, and individuals should be able to obtain their desired occupation on the basis of their competence and capabilities.

5. The Convention on the Elimination of All Forms of Discrimination against Women

The Convention on the Elimination of All Forms of Discrimination against Women is another important international instrument combating discrimination against women and emphasizing women's rights and equality. Because of its importance, its relevant provisions warrant examination. Based on fundamental human rights, the Convention recognizes equality between women and men. The Universal Declaration of Human Rights does not permit discrimination between women and men because all human beings are born free and equal in status, dignity, and rights and are entitled to enjoy all rights, including the right to work and freedom of occupational choice, without distinction based on sex (19). The provisions of the Convention are founded upon the necessity of equality between women and men in all spheres. While recognizing natural and biological differences, the Convention emphasizes that such differences should not determine legislation and that equal laws must be adopted. It regards legal equality with men as essential to women's justice, freedom, and human dignity (21). Thus, based on inherent dignity and human worth, the Convention calls for equality between women and men and the elimination of discrimination. Its preamble states that discrimination against women violates the principles of equality of rights and respect for human dignity, prevents women's participation on equal terms with men in political, social, economic, and cultural life, and impedes the prosperity of society and the family (3). Article 11 specifically addresses women's employment and emphasizes equality between women and men in the field of work. It requires states parties to take appropriate measures to eliminate discrimination against women in employment and to guarantee equal rights, particularly in the following areas:

3. The right to work as an inalienable human right; equal employment opportunities, including the application of identical criteria for occupational selection; freedom of occupational choice; the right to promotion; job security and stability; all employment benefits and conditions; access to vocational training and retraining; equal remuneration; equal treatment in work of equal value; social security; paid leave; healthcare; and safe working conditions.
4. To prevent discrimination against women on the grounds of marriage or pregnancy and to guarantee their effective right to work, states parties must adopt measures including prohibiting dismissal because of

pregnancy, providing paid maternity leave without loss of employment, and establishing childcare and similar supportive services as specific protections for women.

Paragraph 1 of Article 11 therefore identifies the obligations of states parties to adopt appropriate measures based on equality between women and men for the purpose of eliminating discrimination in relation to women's right to work.

Paragraph 2 addresses measures that states must undertake concerning employed pregnant women in order to prevent discrimination based on marriage or pregnancy and guarantee women's right to work.

Paragraph 3 provides that protective legislation adopted under the Article should be periodically reviewed in light of scientific and technological knowledge and revised, repealed, or extended as necessary.

The general spirit of the Convention is comprehensive equality between women and men. It rejects any distinction, exception, or restriction based on sex and calls into question civil, criminal, and even constitutional provisions inconsistent with the Convention. It also emphasizes reforming state programs, practices, and institutional culture to ensure the full realization of equality between women and men (21).

Iran's non-accession to the Convention on the Elimination of All Forms of Discrimination against Women has largely resulted from the views of certain religious scholars concerning the instrument. These scholars regard changes to particular jurisprudential rules, such as those governing judicial office, as impermissible within Islamic law. Under the Constitution of the Islamic Republic of Iran, which is based on Islamic principles, equality means that every human being, whether a woman or a man, should enjoy appropriate opportunities for growth and development. Equality between women and men and the elimination of discrimination in access to social, political, and economic rights have been emphasized in United Nations human rights instruments, including the Charter of the United Nations, the Universal Declaration of Human Rights, the International Covenant on Civil and Political Rights, and the International Covenant on Economic, Social and Cultural Rights. Nevertheless, advocates of full equality have considered these instruments insufficient to secure women's equal rights and eliminate all forms of discrimination against them.

Restrictions on Women's Employment in Iran

Despite the jurisprudential and legal principles and domestic and international rules concerning employment discussed above, certain positions remain subject to restrictions specifically imposed on women, preventing them from assuming those offices.

Iranian law recognizes two general categories of occupational restrictions affecting women. The first comprises prohibitions on particular occupations based on asserted religious restrictions or considerations related to women's particular circumstances. The second concerns restrictions on the employment of married women, particularly those arising from Articles 1105 and 1117 of the Civil Code. Each category is examined separately.

Gender-Based Restrictions

Iranian law specifically provides certain restrictions on women's employment. This section examines women's occupational restrictions under domestic Iranian law.

Exclusion from Judicial Office

The administration of justice is impossible without fair and experienced judges. In the past, women, like men, could occupy judicial positions. Following the Islamic Revolution, however, existing laws were reviewed in accordance with Article 4 of the Constitution, which requires all civil, criminal, financial, economic, administrative, cultural, political, and other laws and regulations to conform to Islamic principles and provides that this requirement governs all constitutional provisions and other laws and regulations, with conformity being determined by the jurists of the Guardian Council (18). The legislature established maleness as a condition for judicial office on the basis of the predominant, and possibly consensual, opinion of Shi'i jurists that women may not hold judicial authority. Under Article 163 of the Constitution, judicial qualifications must be determined according to jurisprudential principles. The 1982 Single-Article Act on the Qualifications for the Selection of Judges accordingly provided that judges were to be selected from among qualified men. This wording indicates that women were not eligible for judicial office and that being male constituted a qualification for appointment as a judge. In 1995, however, an amendment to Note 5 authorized the Head of the Judiciary to appoint women holding judicial rank to advisory positions in the Administrative Justice Court, the former Special Civil Courts and current Family Courts, as investigating judges, in legal research and legislative drafting offices, in the department for guardianship of minors, as legal advisers, and in other administrative positions carrying judicial rank (3). Thus, although women were excluded from judicial office under the 1982 Act, the 1995 amendment enabled them to participate in certain judicial functions. Nevertheless, this participation does not amount to the full right to adjudicate, because court presidency and the issuance of judgments remain reserved for men, and women generally lack authority to issue final judicial decisions.

As noted, the requirement that judges be selected from among qualified men treats adjudication as an exclusive male function. In light of domestic provisions requiring the elimination of unjust discrimination, the creation of equitable opportunities for all in material and spiritual spheres, equal freedom of occupational choice, and the state's obligation to provide employment opportunities without discrimination, the conditions imposed on women's eligibility for judicial office may be characterized as discriminatory.

Restrictions on Employment in the Armed Forces

Under the post-revolutionary legal system, women's membership in the Army is subject to legal restrictions. Article 32 of the 1987 Army Act of the Islamic Republic of Iran provides that the Army may employ women in medical and health-related positions and that their transfers should, as far as possible, correspond to their husbands' service circumstances. Article 20 of the 1991 Islamic Revolutionary Guard Corps Employment Regulations similarly provides that the Corps may employ women in positions requiring women's participation (22). Thus, in the Army and the Islamic Revolutionary Guard Corps, women's employment is permitted only in medical, health-related, and other positions specifically requiring women, while other positions remain legally restricted. The conditions for police membership do not expressly refer to sex, and women serve within the police force. Nevertheless, the police may employ women as staff members only in positions requiring the employment of women (22). Article 143 of the Constitution provides that the Army of the Islamic Republic of Iran is responsible for safeguarding the independence, territorial integrity, and political system of the country. The Constitution itself does not stipulate maleness as a condition of Army membership. However, employment regulations and the Army Act restrict women to administrative, medical, and nursing posts and exclude them from other military roles. Women are therefore

deprived of access to specialized military occupations. The Iranian state could establish equal occupational opportunities for women within the armed forces.

The Presidency

Article 115 of the Constitution provides that the President must be elected from among religious and political *rejal* possessing specified qualifications, including Iranian origin and nationality, administrative capacity, resourcefulness, a good record, trustworthiness, piety, belief in the principles of the Islamic Republic of Iran, and adherence to the country's official religion. In addition to the language of Article 115, Paragraph 1 of Article 35 of the Presidential Election Act identifies "religious and political *rejal*" as a qualification for presidential candidates. The term *rejal* may, irrespective of sex, be understood figuratively as referring to prominent political and religious personalities. Linguistically, however, *rejal* means "men," in contrast to *nisa'*, meaning "women," thereby suggesting that presidential candidates must be male. The original draft of the Constitution did not include a sex-based qualification, but the requirement was subsequently introduced during the constitutional deliberations (23). One view maintains that maleness should not be required because women, like men, may attain the degree of intellectual, religious, ethical, and political competence necessary to exercise executive authority as representatives of the people. Since the presidency does not necessarily constitute religious guardianship, a qualified woman could be approved for the office. What may be regarded under Islamic tradition as restricted to men is guardianship in the strict sense, which more clearly applies to the Supreme Leader, unless the presidency itself is treated as an exercise of guardianship, in which case women would be excluded (24). Qur'anic verses and traditions have been invoked to deny women's eligibility for authority and governance. Such arguments would be persuasive only if the terms "men" and "women" referred to the sexes generally and if the term *qawwam* denoted comprehensive guardianship and sovereignty. Both assumptions, however, are contested. Some scholars interpret *rejal* as husbands and *nisa'* as wives. The Qur'anic phrase indicating that God has favored some over others supports the view that the Verse does not establish guardianship of all men over all women (16). Some interpreters similarly maintain that when women and men are considered as two categories, men are not guardians of women as a class; rather, the relevant authority concerns the marital relationship between a husband and his wife (25). The meaning of *qawwam* is also disputed. Some interpret it as guardianship and sovereignty, whereas another interpretation regards it as management and an executive responsibility. According to the latter view, men possess no general guardianship over women; the Verse concerns the husband's responsibility to manage and support the marital relationship and attend to his wife's needs (25). Accordingly, the Verse does not clearly establish men's guardianship over women as a class and cannot conclusively negate women's eligibility for political leadership.

Certain traditions have also been interpreted as prohibiting women's political rule. One frequently cited narration states that a people who entrust their affairs to a woman will not prosper. However, the use of such narrations to establish women's general ineligibility for governance is open to serious doubt. They may have addressed specific historical circumstances and particular female rulers at the time of their issuance rather than women as a class in all periods (16). Accordingly, such interpretations cannot conclusively negate women's jurisprudential eligibility for the presidency. Some authors argue that *rejal* means political and religious personalities and that the presidency is an agency relationship rather than an exercise of guardianship. Women may therefore attain the presidency if they possess the necessary qualifications. Furthermore, sex is not expressly stipulated as a condition for membership in the Islamic Consultative Assembly, the Assembly of Experts, the Guardian Council, or the Cabinet. It may

therefore be argued that *rejal* in Article 115 does not necessarily bear its literal meaning of “men.” The presidency is obtained through election, and election is based on representation, for which maleness is not a jurisprudential condition. Moreover, the modern presidency is a relatively new institution for which Islamic jurisprudence has not established specific traditional qualifications (20). A competing view, however, maintains that guardianship in Islamic jurisprudence belongs exclusively to men and that the presidency is not merely a representative office but an exercise of governmental authority. Under this interpretation, women may not hold the presidency (23).

In exercising its legal authority to supervise the qualifications of presidential candidates, the Guardian Council has not approved any female presidential candidate, possibly because of sex (23). Although *rejal* linguistically means men and the prevailing interpretation has generally required the President to be male (24), this interpretation is not beyond dispute. Proponents of exclusion maintain that *rejal* means “men,” in contrast to *nisa'*, meaning “women,” and that no contextual evidence supports a broader meaning. They further regard the presidency as an exercise of guardianship and government rather than mere representation.

In conclusion, both Article 115 and the Presidential Election Act refer to “religious and political *rejal*,” a formulation that has effectively excluded women from the presidency. Although the expression is commonly understood to mean men, the presidency is an authority delegated by the people, and women should likewise be entitled to attain this office. In light of contemporary circumstances, women’s enhanced social role and status, and Article 20 of the Constitution—which recognizes equality between women and men and equal protection in the enjoyment of political, economic, social, and cultural rights—the term *rejal* should be removed or authoritatively interpreted in a gender-neutral manner.

Leadership

Article 5 of the Constitution provides that, during the occultation, guardianship of the community and leadership of the nation are entrusted to a just and pious jurist who is aware of contemporary circumstances, courageous, resourceful, and administratively competent and who assumes the office in accordance with Article 107.

Article 109 identifies the qualifications of the Leader as the scholarly competence necessary to issue legal opinions in different fields of jurisprudence, justice and piety, sound political and social understanding, prudence, courage, administrative ability, and sufficient capacity. Neither Article expressly stipulates maleness. However, because adjudication is considered one of the primary functions of an Islamic ruler, because the Supreme Leader appoints judicial authorities, and because the predominant jurisprudential view requires judges to be male, some argue that maleness is necessarily also a condition for leadership (15). Accordingly, even though Shi’i jurisprudence may not contain a distinct chapter expressly defining maleness as a condition of leadership, jurists have claimed consensus on the necessity of male judges. Certain classical jurists have stated that women may not exercise adjudicative authority even when they possess all other qualifications (23). Thus, although the constitutional qualifications for leadership do not expressly refer to sex and the stated attributes are not inherently male, women have been considered ineligible for leadership because the Leader exercises religious guardianship and maleness has traditionally been treated as a condition of judicial office and guardianship. It may nevertheless be argued that the claimed consensus concerning maleness does not originate directly from the infallible Imams and must therefore be evaluated in light of the Qur’an and the Sunnah.

The Husband's Headship and the Wife's Employment

Maintaining order within any social group ordinarily requires a person or authority responsible for its administration. The family is not exempt from this consideration, and its continuity may be thought to require a designated manager. From the perspective of individual rights, equality between women and men may appear more just, and it may therefore be argued that the family should be jointly administered on the basis of agreement between spouses. Nevertheless, social life and collective decision-making may require certain limitations on individual freedoms (26). Under Iranian law, as in the laws of many jurisdictions, headship of the family is assigned to the husband. Article 1105 of the Civil Code provides that, in relations between spouses, headship of the family is a characteristic of the husband. Under Article 1104, the wife is expected to cooperate with him in strengthening the foundations of the family and raising children. In principle, spouses should administer family affairs through intimacy and mutual agreement. If disagreement arises, however, the husband's view, as head of the family, has traditionally been regarded as prevailing. In explaining Article 1105, it has been argued that if neither spouse held a final decision-making role, every disagreement might require judicial intervention, thereby disrupting family harmony. Under this interpretation, family headship is an office assigned to the husband for the family's stability and interests. It is principally a social responsibility intended to secure family welfare and may not be abused (27). Article 1105 therefore assigns family headship to the husband, and as a consequence, he may, in certain circumstances, prevent his wife from employment. This authority is confined to the marital relationship and does not imply the husband's general superiority or domination over the wife. Within family affairs and marital life, the wife is expected to accept measures that the husband reasonably considers necessary for the family's interests.

Regarding restrictions on a wife's employment, the husband's authority to object to her occupation is traditionally viewed as an incident of his headship of the family. Marriage may limit certain aspects of the wife's freedom because marital duties may prevent her from engaging freely in every occupation. As head of the family, the husband may, subject to statutory conditions and for the protection of family interests, prevent his wife from continuing a profession or occupation (27). Article 1117 of the Civil Code provides that a husband may prevent his wife from engaging in a profession or occupation incompatible with family interests or the dignity of either spouse. This Article creates an occupational restriction for married women but does not establish their absolute legal incapacity. Rather, because of the importance attributed to family interests, it permits the husband to restrict particular occupations (3). The husband's authority is therefore not absolute. He may object only when the wife's occupation is incompatible with family interests or the dignity of either spouse. The law does not precisely define which occupations are incompatible with family interests, and the matter must therefore be assessed according to social custom and judicial evaluation. Article 1104 provides that spouses must cooperate in strengthening the foundations of the family and raising their children. If the wife's occupation substantially weakens the family structure, the husband may object (28). Activities that seriously undermine the family institution or prevent appropriate childcare and upbringing may therefore be regarded as incompatible with family interests. Under this traditional approach, the wife's employment should not cause her to neglect household administration or childrearing, and the husband, as head of the family, may seek to prevent employment contrary to those interests.

The Scope of the Husband's Authority to Object to the Wife's Employment

Article 1105 of the Civil Code assigns headship of the family to the husband, and one consequence traditionally associated with this status is the authority to object to the wife's employment. The manner in which this authority may be exercised and its legal limits must therefore be examined.

Concerning the implementation of Article 1117 of the Civil Code, the question arises as to how the husband may exercise this statutory authority. Before the adoption of the 1974 Family Protection Act, one view held that, as head of the family, the husband could independently prevent his employed wife from working without first obtaining a judicial order. If the wife objected, she was required to bring the matter before a court (26). The Family Protection Act, however, afforded greater protection and freedom to women by requiring prior judicial approval before a husband could prevent his wife from employment. The former Article 15 provided that a husband could, with court approval, prevent his wife from engaging in an occupation incompatible with family interests or the dignity of either spouse (27). Thus, a husband seeking to prevent his wife's employment must apply to the court, establish that her occupation is incompatible with family interests or the dignity of either spouse, obtain a judicial order, and only then prevent the employment.

Under Article 18 of the 1974 Family Protection Act, just as a husband could, under specified conditions, prevent his wife from employment, a wife could also seek to prevent her husband from engaging in an occupation under similar conditions. In the latter case, however, the court could issue such an order only if preventing the husband's employment would not disrupt the family's livelihood. Although certain provisions of the Family Protection Act were repealed by post-revolutionary legislation, not all of its provisions were abrogated, and Article 18 has been regarded as legally effective (3). Consequently, the determination of whether a wife's occupation is incompatible with family interests or the spouse's dignity requires judicial approval. Women's employment should not substantially disrupt the ordinary functioning of the family or prevent appropriate household administration and childrearing.

Conclusion

Equality is one of the key values of every society. Although speaking of equality is relatively easy, the central challenge lies in creating equal opportunities and distributing resources fairly. Domestic laws and international instruments emphasize equality between women and men. Article 20 of the Constitution, as the principal constitutional provision on equality, states that all citizens, both women and men, equally enjoy the protection of the law and possess all human, political, economic, social, and cultural rights in conformity with Islamic principles. International instruments place even greater emphasis on equality and the elimination of discrimination. Article 1 of the Universal Declaration of Human Rights provides that all human beings are born free and equal in dignity and rights, are endowed with reason and conscience, and should act toward one another in a spirit of fraternity. The Islamic Republic of Iran has also acceded to several international instruments protecting women's rights and recognizing equality between women and men in employment and education. Nevertheless, women in Iran continue to face restrictions in these fields. In employment, gender-based restrictions include exclusion from judicial office, limitations on employment in the armed forces, barriers to the presidency and leadership, and restrictions arising from marriage. Although the Constitution recognizes freedom of employment for all and adopts an ostensibly equal approach toward women and men, the Civil Code, while implicitly accepting women's freedom of employment, permits a husband to object when the wife's occupation is incompatible with family interests or the dignity of either

spouse. The husband must establish this claim before a court. To obtain desired employment, individuals must receive appropriate education and acquire the necessary knowledge and skills. Realizing the right to education enables individuals to exercise their rights and participate in society. All persons are entitled to equal access to educational facilities, and the principle of nondiscrimination between women and men prohibits deprivation of education on the basis of sex. Nevertheless, women also encounter educational restrictions, including discrimination in textbook content and gender-based university quotas. Many textbook narratives and images continue to reflect gender differences, with women's roles, images, and names being represented less frequently. Given that women constitute a substantial proportion of the active population and increasingly participate in social occupations, textbooks should reflect these developments and more adequately recognize women's capacities (29, 30). Gender-based university admission policies have also, at certain times, excluded women from particular academic disciplines. Although many explicit restrictions disadvantaging female applicants have been removed, indirect forms of discrimination may continue to operate (31). States are required to provide educational opportunities to all persons seeking knowledge without discrimination. The governing principle should therefore be fair equality of opportunity, and access to employment and education must be provided for all so that individuals may exercise these rights on the basis of competence and ability.

Recommendations

Problems arising from discrimination in employment and education cannot be eliminated solely through the enactment or repeal of specific laws. The difficulty is not confined to legislation. In many cases, adequate laws may already exist, while the underlying challenge remains cultural. Creating an appropriate cultural foundation and changing social prejudices are therefore essential to eliminating discrimination. Cultural transformation can be achieved through education, but it requires systematic planning, sustained cultural development, and appropriate educational programs. National policies and programs should also be designed to establish equal conditions for women's participation in society and to support their scientific, spiritual, and professional development.

Acknowledgments

We would like to express our appreciation and gratitude to all those who helped us carrying out this study.

Authors' Contributions

All authors equally contributed to this study.

Declaration of Interest

The authors of this article declared no conflict of interest.

Ethical Considerations

All ethical principles were adhered in conducting and writing this article.

Transparency of Data

In accordance with the principles of transparency and open research, we declare that all data and materials used in this study are available upon request.

Funding

This research was carried out independently with personal funding and without the financial support of any governmental or private institution or organization.

References

1. Ebrahimi T. General Policies of Women's Employment in the Legal System Governing the Islamic Republic of Iran and a Comparison with International Documents. *Cultural-Educational Quarterly of Women and Family*. 2013(25).
2. Taheri AS. The Right to Employment as a Human Right. *Work and Society Monthly*. 2013(162).
3. Mehrpour H. Discussions on Women's Rights from the Perspective of Domestic Law, Jurisprudential Foundations, and International Standards: Ettelaat Publications; 2000.
4. Mousavi Khameneh M, Vada Dehir A, Barzegar N. Gender-Based Human Development and Women's Education. *Women's Research*. 2010(31).
5. Panahi H, Salmani B, Al-Omran SA. The Effect of Gender Inequality in Education on Iran's Economic Growth. *Economic Sociology and Development Quarterly*. 2016(1).
6. Vijeh M. The Concept of the Principle of Equality in Modern Public Law. *Constitutional Law Journal*. 2004(2).
7. Taghizadeh J, Karimzadeh Sharifabad T. The Principle of Equality and Legal Supervision over the Conduct of Elections of Political Institutions. *Legal Studies Journal*. 2013(1).
8. Rasekh M. Rights Theory and International Human Rights. *Legal Research Journal*. 2005(41).
9. Amid H. *Amid Dictionary*: Amirkabir Publications; 1999.
10. Ashouri M, Bashiriyeh H, Hashemi SM, Yazdi AA. *Human Rights and the Concepts of Equality, Equity, and Justice*: Gerayesh Publishing; 2004.
11. Ghari Seyed Fatemi SM. *Human Rights in the Contemporary World*: Shahr-e Danesh Institute for Legal Studies and Research; 2016.
12. Hosseini SM. The Theory of Human Equality in Islamic Human Rights. *Islamic Jurisprudence and Law Research*. 2007(9).
13. Al-Abdolkhanie S. Opportunities and Challenges of Women's Employment from the Perspective of Jurisprudence. *Specialized Scientific Quarterly of Women's Research Studies*. 2016(5).
14. Eftekhari Jahromi G, Davoudi M. Women's Employment and the Role of the Husband's Permission in It. *Quarterly Journal of Islamic Jurisprudence and Law Studies*. 2011(26).
15. Jalali M, Mousavi F. Women's Political Rights from the Perspective of Islam and International Human Rights Documents. *Scientific-Research Quarterly of Women and Culture*. 2013(15).
16. Hedayatnia Ganji F. Women's Presidency. *Quarterly Journal of the Women's Social and Cultural Council*. 2006(31).
17. Aghabakhshi H, Mohtashami M. Examining the Position of Women in the Content of Development Programs after the Revolution. *Social Research Quarterly*. 2010(7).
18. Khorsandian MA. The Legal Status of Spouses' Employment in Iranian Statutory Laws and the Proposed Family Protection Bill. *Family Jurisprudence and Law Journal*. 2011(54).
19. Hosseinian M. Gender Equality in International Documents with Emphasis on Employment Equality. *Edalat-Ara Legal Journal*. 2005(1).
20. Kar M. *Eliminating Discrimination against Women: A Comparison of the Convention on the Elimination of Discrimination against Women with Iranian Domestic Laws*: Qatreh Publishing; 2000.
21. Tohidi A. The Transformation of Women's and Family Rights in International, Regional, and National Legal Documents. *Women's Strategic Studies*. 2012(57).
22. Jafarpour J. A Jurisprudential and Legal Study of Women's Employment. *Scientific-Research Quarterly of Law and Political Science*. 2007(2).
23. Hashemi SM. *Constitutional Law of the Islamic Republic of Iran*: Mizan Publishing; 2010.

24. Rostami V, Mousapour M. A Legal Analysis of Article 115 of the Constitution of the Islamic Republic of Iran concerning the Qualifications of the President. *Law Quarterly*. 2011(1).
25. Javadi Amoli A. *Woman in the Mirror of Majesty and Beauty*: Esra Publishing Center; 1996.
26. Katouzian N. *Introductory Course in Civil Law: Family*: Mizan Publishing; 2005.
27. Safaei SH, Emami A. *A Brief Introduction to Family Law*: Mizan Publishing; 2011.
28. Tavassoli Naeini M. Restrictions on the Employment of Married Women in Iranian Law. *Quarterly Journal of the Faculty of Literature and Humanities*. 2006(2-3).
29. Afshani A, Askari Nadoushan A, Fazel Najafabadi S. Reproduction of Gender Roles in Persian Textbooks at the Primary Level. *Women's Research*. 2009(1).
30. Taj Mazinani AA, Hamed M. Examining the Transformation of Gender Culture in Textbooks. *Social Sciences Quarterly*. 2014(64).
31. Akhavan Behbahani A, Nosratinejad F, Asl I. An Analysis of Gender Quotas in Universities with Emphasis on Medical Fields. 2009(59).