

Hussein

Revivalism

No.6 2011

Aya Sofya combines Christianity and Islam





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The Holy shrine of Al-Abbas (pbuh)



ISSN ID 63960
Iraqi JS ID 1020
Registry NO.1305



Peacefulness in the Speeches of Imam Al-Hussein

By: Editor-In-Cheif



Islam stresses conducting dialogue and contributing to peaceful coexistence. Within the Islamic framework, the treaties signed should not harm the principles of Islam, neither the fundamentals of other portions of one's beliefs, hence it is one of the dialogue-oriented advantages of the Islamic discourse. Yet, it is well permitted to be ready for self-defense which comes after testing all the available means. Upon examining Imam Al-Hussein's speeches, one finds that there were indications of the tragedy which Imam al-Hussein and his family were going to encounter. However, the enquirer who does not understand the reality of his speeches, He may conjure that Imam al-Hussein was the man of war and wanted to appear on the scene as the victim of his war, while the war was imposed upon him after all the roads of peaceful negotiations were closed. It follows that Imam al-Hussein was a man of peace prior to being a warrior. This is what can be found in many portraits of his peaceful reformist movement and a claim of rendering all legitimately human rights to people. When his companions asked him to circumvent the road behind al-Hurr's army, Imam al-Hussein

emphasized that he hated starting the military clash. Not only on that occasion, but also on Ashura, he repeated the same wisdom and strategy. It is clear from this picture and others that he rose up for making a reform and for promotion of noble Divine and human virtues. He never intended to initiate a war, let alone coming for that purposes. Hence, his last speeches are still good and clear examples for that purpose; however, his foes insisted on the war to make him succumb to their whim. Clearly, this conduct and view cannot be accepted by any ordinary person, leave alone by Imam Al-Hussein. As long as Imam al-Hussein has made a thoroughly perfect role model for emulation, his deeds make a proof positive for all human beings, Muslim and non-Muslim. Had he shaken hands with the enemy and given them what they whim, the results would have certainly been so horrible and terrible to the effect of annihilating humanity and Islam. In short, we always have the name of Imam al-Hussein coupled with all the hopes for freedom, peace, and living with dignity.

welcome

We would like to express our gratitude to those who contributed to our magazine. This magazine aspires to convey the message of Imam Al-Hussein to all the world informing people what they should know and investigate about Imam Al-Hussein and his blessed movement.

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The real symbolism

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In ancient times religions played a pivotal role in making what we are inclined to regard as a symbol or idea. It has made a central point orbiting in its established radius of customs and emulations despite the effects witnessed by human communities owing to the distance caused between a heavenly mission in contrast to other accomplishments. However, religious symbolism disseminated in the east and west, although it shrank due to a number of factors. In consequence, cultural, scientific, political, and social symbolism continued to the extent that it has overcome the religious symbol as a result of the wide gulf caused between human communities on one hand and religion and religiosity on the other hand. Even the West that has portrayed itself as a culture and civilization with effects on other peoples in modern times has long abandoned religious symbolism. It has at least reached a consensus amongst its own communities to put aside sanctifying heralds of the Divine or heavenly missions; instead, it has bent toward individual or group symbolism. This is what has resulted naturally owing to the demise of any belief guardianship that religious symbolism provides in the major framework to safeguard human communities from disintegration and deviation. This is crystal clear in the school of the Ahl al-Bayt. It is in this way that it is attached to religious -- Islamic --- symbolism of the universal human nature and then affiliated to the symbolism characteristic of the Prophet Muhammad and the Infallible Imams succeeding him. This resorting to real Islamic concepts has remained as an invitation to safeguarding the boundaries of the human life according to well-respected criteria, all far away from ignobility, prejudice, and exaggeration. The present-time circumstances do not let us upgrade our communities toward what precisely the sublime and original religious thought demands. However, we are including clerics, intellectuals, lecturers, and thinkers --- are eager to realize and materialize to the accepted level the human concepts and ideals that the Divine religions have brought for the welfare and felicity of the mankind. This is achieved through a respectable way, far from any disintegration and deviation under the pretext of making changes or raising modern slogans..



A Glory of the Iraqi civilization

The Museum of Al-Abass holy shrine

By: Saffaà Al-saàdi

Nations always feel exalted because of their civilizations and connect their present back with their past glories to portray their bright future. Likewise, Iraq is credited with being a country of the Divine prophets and their successors; therefore, it has been the establisher of the building blocks of the earliest human civilization. It was in Iraq that the art of writing was invented and built its own civilization; however, owing to the ignorance of the cruel rulers in Iraq throughout history, people have been kept ignorant of their glorious past, their antiques, sacred places, and whatever may pertain to them. This is what has hit Iraq in general and its sacred sanctuaries and shrines in particular, especially that of al-`Abbas's sacred sanctuary. Regretfully, several of its treasures were damaged, and many others were stolen in the bygone eras; nobody paid attention to this rich cultural heritage.

Soon after the downfall of the former Iraqi (Baathist) regime, the secretary general of al-`Abbas's sacred sanctuary, Sayyid Ahmad al-Safi as well as his team have taken a series of new initiatives. In line with the above-stated situation, the curator of the museum, Mr. Jasim Sadiq, said that after restoring the antiques, which used to be put at random, the damaged artifacts and treasures were repaired and rearranged in their proper order and places. Several contacts and communications were made with the Iraqi Authority of Artifacts and Heritage to preview the scheme. The chemist Mr. Muhammad al-Mu`ammar and Mr. Ali Husayn, the expert in maintenance of Islamic monuments were invited to attend specialized courses in America, Italy, and Japan to study and examine the artifacts concerned.

Confirming the high cultural value of the remaining artifacts, they added that a team of experts from the Iraqi Ministry of Tourism and Antiquities visited the museum of al-`Abbas's



museum. To strengthen this trend, the general secretary of the sanctuary dispatched the museum's staff to a number of international museums abroad, e.g., in Egypt, Turkey, and Iran, to get some ideas on how to develop the sanctuary's museum. Moreover, they received some advice on scientific methods of arranging artifacts in museums.

With much toil and trouble, finally the Japanese method of storing the carpet, called "aljiclet", was adopted. Hence, carpets were classified in terms of a three-fold classificatory scheme, i.e., precious, very good, and good. In addition, parts of metal weapons were stored in plastic and iron places. The museum houses thousands of precious pieces that date back to different eras, beginning from the first century in the hegira calendar to the fourteenth.

The museum houses a variety of precious pieces. They are as follows:

- 1- various codices of the Holy Quran, with the ancient and rarest one being ascribed to the 4th Infallible Imam `Ali b. al-Husayn "Zayn al-`Abidin".
- 2- manuscripts penned by top-ranking calligraphers and scholars.
- 3- some warfare, e.g., swords, spears, and shields, some ancient war machines made of gold, silver, ivory, enamel and old rifles and pistols.
- 4- containers made of coconut shells, and metals, e.g., gold and silver.
- 5- copper sconces, glass wands, inlaid with enamel and rare antiques.
- 6- old pitchers.
- 7- doors, windows, and fair clothes embroidered with gold and silver yarns and inlaid with precious stones; and handmade carpets, evaluated as priceless and rare.



Tony Blair's sister-in-law converts to Islam



The sister-in-law of the former British Prime Minister Tony Blair has converted to Islam, following a visit to Iran. She remarked that she was "a proud member" of the Muslim community.

Lauren Booth has given up alcohol and pork, prays five times a day, and has not ruled out wearing a burqa in the future." She said thus to the newspaper The Mail on Sunday.

The 43-year-old journalist and reality television contestant underwent the religious conversion on her return to Britain after a visit to the holy city of Qom, Iran, six weeks ago. She remarked that when she was in Iran, she sat down and felt this shoot of spiritual morphine, just an absolute bliss and joy."

Speaking to the newspaper after a multi-faith Global Peace and Unity Event in London on Saturday, Booth said, "What I wanted to share with you today is that I am Lauren Booth, and that I am a Muslim. I always felt that the ummah (Muslim community) is a very loving, peaceful place, and I am proud of being a member of it." Booth, who works for the English language Iranian news channel PressTV, has frequently

criticized her brother-in-law, accusing him of being biased towards Israel in his role as a Middle East peace envoy. She also wrote a scathing open letter in an issue of far-left newspaper Morning Star.

Booth also remarked as follows: "Personally I've never understood this fear of 'political Islam'. It seems to me that religious people should always be educated on the world events rather than being kept in ignorance, like, say, Midwest Christian Zionists in the US."

Having attended a rally in Iran to mourn Palestinian deaths in the cities of Rafah and Nablus, Booth wrote, "Do you recognize these place names, Tony? As a Middle East envoy, you really should. Isreal has massacred children at all these cities. Didn't you know?"

She was refused entry to Israel, all after traveling to Cyprus and Gaza on an activist ship that was protesting the blockade of the Palestinian territory. Noteworthy is that religious enlightenment is not known in the family with brother-in-law Tony who converted to Catholicism in December 2007. Booth has a half-sister of Blair's wife Cherrie, who is a human rights lawyer.

Hussein revivalism magazine in America



The magazine Hussein Revivalism has proven noteworthy and interesting for a large number of readers and thinkers at several Arab and American centers in the United States of America.

The researcher Ali al-Wa'il, of Michigan State, said that the magazine has been distributed at several cultural centers. He explained that the head offices of the Imam al-Sadiq and Ahl al-Bayt centers in the same state have been receiving copies of Hussein Revivalism.

Ali al-Wa'il added that at

Karbala Center in Michigan state the American scholar Sheikh Hisham al-Husayni praised this tremendous cultural achievement; it was welcomed by a community of Islamic centers in America. As the curator of the Karbala Museum, he tries to bring together the followers of three monotheistic religions,

that is, Judaism, Christianity, and Islam. He emphasized that the aim of the magazine is to communicate the principles of moderate Islam's viewpoints that they demonstrate to their audience regarding the rising up of Imam al-Husayn, that the rationale for Imam al-Husayn's movement was to achieve a global revival of the values of common humanity, all far from extremism. He added that they donate a copy of the magazine to Christians and Jews, with several copies of the magazine at the museum for reading and referencing.



For the first time Iraq participates at World Travel Market in London

by: Sami Jawad

Countries always have pride in their antiques and tourisms which their economy may depend on. Hence, this may lead to increasing the number of the tourists who visit their country, a phenomenon that helps development of the economy and public welfare of their countries. Iraq has been endowed with several tourist sites. They include holy places and antiques that makes it a center for all people and countries from world. A huge number of Safar pilgrimage who to pay a visit to the sacred shrine cities especially on Ashura and Araba`een. On the basis of such capabilities, Iraq participated at the world travel market in London where more than 150 countries were present.

The Iraqi delegation consisted of the deputy of general secretary of the ministry board, Dr. Farhad Na`ama Allah, as

the head of tourism authority, Hamod Muhssan Al-Ya`aqubee, and some managers in the Ministry of Culture and Tourism. The Iraqi authorities remarked that it was the first time for Iraq to participate at such an international global market. At the above gathering, Mr. Abd Al-Zahra Al-Talqani, the manager of Relationships and Media at the Iraqi Ministry of Tourism mentioned that Iraq will develop its religious tourism because the largest number of tourists whom come to Iraq head for its holy places. He added that more than 142 thousands pilgrims from 22 countries had visited the cities of Karbala and Najaf on the greater Bairam -- Eid Al-Adaha. 100 thousand visitors were from Arab countries, e.g., Saudi Arabia, Bahrain, Lebanon, Kuwait, Oman, and

Syria. Furthermore, he stressed that Karbala received more than 260 thousand Arab and foreign pilgrims who came to visit the holy shrine of Imam al-Husayn during the month of Sha`aban. He mentioned that the last four years witnessed more than four millions of pilgrims who came to visit sacred shrine cities and antique places. Head of karbala board Muhammed Al-Muswai, the

head of the Karbala delegation explained about the latest statistics of pilgrims in the month Safar in karbala. At this time, there were over 15 millions of pilgrims of which 500 thousands were foreign pilgrims who came from 55 countries. He stressed that Karbala receives the highest number of pilgrims and visitors in the world in such a short period, all less than 20 days.



visitors in Numbers

- Saudi Arabia 41451
- Bahrain 11922
- Lebanon 4554
- Kuwait 4406
- Oman 251
- UAE 214
- Iran 83805
- India 6182
- Pakistan 2655
- Canada 114



Who is Responsible for Education?

Civilization gradually developed with time, and many types of social and cultural factors, were responsible for its progress. As already noted education plays a fundamental role in building human conduct and personality. Many parties share responsibility besides parents and family members. Educational process is taken up by other institutions gradually but steadily, covering increased duties, as technological and organizational advancement take new leads.

Schools, Society, State and Mass Media are beginning to assume ever increasing roles in this fields. The following parties actively participate in educational matters:

1. Family:

Family is the cradle where children see the first light of life. It is acknowledged that the family leaves the deepest and most profound marks on children's personalities, thoughts, behavior and conduct. Childhood is a

crucial period in forming people's personalities because family role is all- embracing during this time. Parents are charged with the proper bringing up of children and Islam has assigned fathers to play a leading role in this process. Allah, the Highest, addresses fathers in the following verse:

"O' you who believe guard yourselves and your families against a fire whose fuel is men and stones..." Holy Qur'an (66:6) Therefore, fathers have to play an

essential role in their children's upbringing, safety and proper supervision. Islamic education is an insurance against deviation and degradation, hence, fathers' negligence for their children's Islamic education is considered a crime in Islam.

2. School:

The second educational establishment in the life of a Muslim is school. The school has a great responsibility and plays a

vital role in the growing teenage personalities. Thus it is very important to attend schools with due care, especially with regard to their main elements which besides teachers are the educational syllabus, extra-curricular activities and disciplinary supervision. These elements ought to be molded within an Islamic framework, making out of schools an effective instrument for refining impurities and wrong motives that may be acquired from the family or environment. In short, schools should be charged for achieving a sound Islamic educational program.

3. Society:

The third factor which shares education responsibility is society. People's personalities are greatly influenced by social trends and norms, culture, concepts, way of life, language and religion of the society. The social factors and the way of life should be monitored carefully, commanding people to act upon good deeds and refrain from evil doings.

Friends and companions exercise profound influence on each other during childhood and teenage stages, unconsciously creating lasting effects or characters. Hence, it is important to keep children away from spoiled friends, centers of corruption.

4. State:

The state or more properly the type of government has always played an interesting role in society and its educational process. In recent times this role

has become increasingly stronger and larger because of the facilities provided by technological and organizational advancements. Political and Ideological schools of thought have influenced various governments to organize and supervise education process closely in order to secure people's allegiance to their rule. Socialist, Communist, Capitalist and Muslim governments are all concerned to see their education institutions such as schools, colleges, universities, newspapers, radio and television etc.... bring up people within their planned codes and directives.

5. The Individual:

When children grow up, get matured physically and mentally, they are able to perform self-education. Thus, people are capable of modifying their stands, thoughts and conduct. Allah's words testify this fact: «Guard yourselves and families against a Fire...» Holy Qur'an (66:6)

There is stress on the individual's responsibility for self- education, rescue from suffering and anguish, by the following verse:

«But as for him who fears to stand before his Lord and restrains the soul from lust. Then surely Paradise is the abode.» Holy Qur'an (79: 4041-)

Islam views self-education as having great effect in improving and transforming people. The inner transformation of people would naturally result in the keen observance of laws, on the part of the individual.



A Christian writer Antoine Bara: part2

Interview on his book

Regarding The value of Imam Al-Hussein (P.B.U.H)

Q/ you said in your book that if Imam Hussein was one of us we would have put up a flag and a minaret for him in every part of the earth and we would have called the people to Christianity in the name of Imam Hussein. How is that possible?

A/ These are not my own words. These are the words of a priest who lived at the time of Imam Hussein's martyrdom. These are natural words that reveal how you Shi'a and Muslims don't recognize the value of your Imam Hussein (Peace be upon him)! We had the hoof of Christ's donkey and we used to make pilgrimage to it while you have the grave of Imam Hussein, his relics, blessings, heritage, but you have not made use of them in a way that frees the

world from its tragedies by turning to Imam Hussein. If Imam Hussein was one of us, we would have built him a beacon on every part of the world for he is not a stage in life but the march of human freedom. He is a permanent principle. However, many Muslims have not yet discovered the secret of Imam Hussein's (Peace be upon him) revolution and its effect on people's souls.

Q/ What attracted you most in the character of Imam Hussein (Peace be upon him) and which of his words and sayings are closest to you?

A/ I was attracted to his extreme modesty even though he was a great holy figure. Among his words and screams on the day of Ashura which most moved me were "Is

there any supporter to stand by us? Is there any ally to rescue us?" I always remembered these words because they describe how ungrateful people can be to those sent by Allah and how people get involved in pursuing their personal interests and ignore the principles and values advocated by religions. With pangs of conscience, revolutions, including Al-Tawabeen, started. Unfortunately this was after the death of Imam Hussein (Peace be upon him). How much loss has all humanity suffered because they betrayed him and did not stand by him (Peace be upon him)

Q/ What is your view of the ritual gatherings held by Shi'a every year to remember Imam Hussein?

A/ I consider them a model for

remembering Al-Taf tragedy where pangs of conscience return and, in turn, faith is re-born in souls via supporting the continuity of the cause of Imam Hussein.

Q/ How do you honestly perceive the Shi'a rituals practised in these gatherings such as slapping, blood Shedding, mourning, and the like?

A/ I think they contribute much in reactivating the memory and conscience since you enact the event without hurting the others. This leaves you with the holy relic of faith throughout your life. When you slap your body, you punish it morally for not being there at the time of Imam Hussein (Peace be upon him). It also means that you are ready to sacrifice yourself and everything you have to join the

The West would follow Imam Al-Hussein (Pbuh) if they knew about the noble purposes of his revolution.

of his movement. This will make humanity adopt the message and employ it in rejecting oppression. The annual anniversary of Karbala should not pass just like that. It is true that your rituals in Imam Hussein centers have acquainted the world with Imam Hussein (Peace be upon him) and his story. However, Muslim scholars are negligent because they have not understood and conveyed the message properly. They have to deliver the story of the revolution to all parts of the globe as there are people who cannot understand the revolution correctly with their limited mentality. I think the West would follow Imam Hussein (Peace be upon him) if they knew about the purposes of his revolution.

Q/ What is the message that you want to convey to the followers of Imam Hussein (Peace be upon him)?

A/ As I have said earlier, you have to be absolutely honest in delivering the great message and story of Imam Hussein to the world. This task requires you to have a deep and realistic understanding of the spirit

Sayings of Imam Al-Hussein (pbuh)

- Avoid oppressing the one who does not have any supporter against you, other than the Almighty God.
- One who reveals your faults to you like a mirror is your true friend, and one who flatters you and covers up your faults is your enemy.
- Wisdom will not be complete except by following the truth.
- Associating with corrupt people makes you subject to suspicion.
- Avoid doing what makes you obliged to apologize for it. True believers never do anything for which they have to apologize. Fake believers, on the contrary, keep doing wrong and say they are sorry in the aftermath

The most generous person is the one who offers help to those who do not expect him to help.

Bihar al- Anwar,



Selections from Nahaj AL-Balagha

- 1- A virtuous person is better than virtue and a vicious person is worse than vice.
- 2- Be generous but not extravagant be frugal but not miserly.
- 3- The best kind of wealth is to give up inordinate desires.
- 4- One who says unpleasant things about others will himself quickly become a target of their scandal.
- 5- One who hopes inordinately impairs his deeds. Recommended prayers cannot attain the pleasures of Allah for you when obligatory prayers are left unattended.
- 6- A wise man first thinks and then speaks and a fool speaks first and then thinks.
- 7- A fool's mind is at the mercy of his tongue and a wise man's tongue is under the control of his mind.
- 8- One of the companions of Imam fell ill. Imam Ali called upon him and thus advised him: "Be thankful to Allah. He has made this illness a thing to atone your sins because a disease in itself has nothing to bring reward to anyone it merely expiates one's sins and so far as reward is concerned one has to earn it with his good words and good deeds. The Almighty Lord grants Paradise to his creatures on account of their piety and noble thoughts".
- 9- May Allah Bless Kabbab bin Aratt. He embraced Islam of his own freewill and immigrated (from Makkah) cheerfully. He lived a contented life. He bowed happily before the Will of Allah and he led the life of a mujahid.
- 10- Blessed is the man who always kept the life after death in his view who remembered the Day of Judgment through all his deeds who led a contented life and who was happy with the lot that Allah had destined for him.
- 11- If I cut a faithful Muslim into pieces to make him hate me he will not turn into my enemy and if I give all the wealth of this world to a hypocrite to make him my friend he will not befriend me. It is so because the Holy Prophet has said: "O Ali! No faithful Muslim will ever be your enemy and no hypocrite will ever be your friend."
- 12- The sin which makes you sad and repentant is more liked by Allah than the good deed which turns you arrogant.



The Ritual Prayer Migration to non- Muslims countries

General Rules

- 1- The mujtahids say that salat cannot be skipped under any circumstances. It means that it is not to be omitted whether one is travelling or at home; even if the time is running out, it is obligatory upon the Muslim, for example a traveller, to say his salat in a plane, ship, car, or a train whether stationary or moving; it could be performed any where: in the waiting room, in a public park, on the side of a road, or at the work-place, etc.
- 2- When it is not possible for the traveller to say the salat in a plane or a car or a train in a standing position, he should say it while he is seated. If it is not possible for him to find the direction of the qiblah, he should face the direction that he most probably thinks to be the qiblah; if he is unable to prefer one direction to the other, he should pray in whatever direction he is facing. If it is not possible to face the qiblah except for takbiratul ihram (the opening "Allahu akbar"), he should at the least say the takbir facing the direction of qiblah. (See the question-answer section below.)
- 3- It is permissible to ask the airhostess about the direction of the qiblah so that she may ask the pilot about it. If you have confidence in their information, you can rely on it even if they are non-Muslims. Similarly, it is permissible to rely on scientific instruments for determining the direction of the qiblah, for example the compass, if a Muslim is convinced about its correctness.
- 4- If a Muslim cannot do wudhu (minor ritual ablution) for the salat, then he should do tayammum instead.
- 5- The length of day and night differs from place to place. If the day and the night are clearly known by the rising of the sun and its setting, the Muslim should rely on the rising and the setting of the sun for determining the times for salat and fasting. This is so even if that means that the prayers have to be said more frequently shorter days or that fasting becomes lengthier shorter nights.



1-The right of your property (mal) is that you take it only from what is lawful and you spend it only in what is proper. Through it you should not prefer above yourself those who will not praise you. You should act with it in obedience to your Lord and not be miserly with it, lest you fall back into regret and remorse while suffering the ill consequence. And there is no strength save in God.

2- The right of him to whom you owe a debt (al-gharim alladhi yutalibuka) is that, if you have the means, you pay him back, and if you are in straitened circumstances, you satisfy him with good words and you send him away with gentleness.

3-The right of the associate (khalit) is that you neither mislead him, nor act dishonestly toward him, nor deceive him, and you fear God in his affair.

4- The right of the adversary (khasm) who has a claim against you is that, if what he claims against you is true, you give witness to it against yourself. You do not wrong him and you give him his full due. If what he claims against you is false, you act with kindness toward him and you show nothing in his affair other than kindness; you do not displease your Lord in his affair. And there is no strength save in God.

5- The right of the adversary against whom you have a claim is that, if your claim against him is true, you maintain polite moderation in speaking to him and you do not deny his right. If your claim is false, you fear God, repent to Him, and abandon your claim.

6- The right of him who asks you for advice (mustashir) is that, if you consider that he has a correct opinion, you advise him to follow it, and if you do not consider it so, you direct him to someone who does consider it so.

7- The right of him whom you ask for advice (mushir) is that you do not make accusations against him for an opinion which does not conform to your own opinion. If it conforms to it, you praise God.

8- The right of him who asks your counsel (mustansih) is that you give him your counsel, but you conduct yourself toward him with compassion and kindness.

The message of rights

Doctrine of Obedience to the Imams

We believe that the Imams have authority, and that Allah has ordered people to obey them. They are witnesses for mankind, doors opening the way of Allah, guides to Him, guardians of His knowledge, interpreters of His revelation, pillars of His unity, and custodians of His wisdom. They are the cause of peace among the inhabitants of the earth, just as the stars are for the heavens. And so the Prophet said:

My household is like the ark of Nuh; whosoever embarks upon it will be saved, and whosoever turns away from it will be drowned.

In accordance with the Qur'an, the Imams are:

Honoured servants who speak not until He has spoken and act by His command

(Holy Qur'an 21; 267-)

Those whom he has kept away from uncleanness and cleansed with a thorough cleansing

We believe that their orders and prohibitions are Allah's orders and prohibitions, that obedience and disobedience to them, friendship or enmity towards them, are all the same as if towards Allah. It is

a sin to deny them, for everyone who denies them in fact denies the messenger, and that is the same as denying Allah.

It is incumbent on all people to submit themselves to the Imams, to follow their commandments and to obey their sayings. So we believe that all commandments must be learned from their pure teachings, and that if one refers to another person concerning a commandment of the din, one will not be cleared or responsibility towards Allah and will not be sure that he has correctly performed his duty. Like the ark of Nuh, everyone

who goes on board is saved, but those who remain behind are drowned in the stormy sea of doubt, wandering, pretension and strife.

We do not seek at this time to prove that they were the legal Khulafa' and that they possessed Divine authority, because this is not the place to do so, and discussing this question cannot bring back times gone by, nor restore things to their rightful owners. We only mean to show that we are obliged to refer to them to obtain the Divine commandments and to find out what the Prophet truly said.

Taking care of old age people in Islam

The old man, a Christian by religion, had worked all his life; but had not been able to save anything for his old age. Lately he had also become blind. Old age, poverty and blindness had joined hands and he had no other way except begging. He used to stand at the corner of a lane for begging. People had compassion for him and gave him some alms from which he ate every day, and so he continued his sad life.

One day Ameer-ul-Momineen (Commander of the Faithful) Imam Ali (A.S.), passed through the lane and saw the beggar in that condition. Imam Ali (A.S.), out of his concern for others, enquired about the old man. He wanted to know the factors which led him to that condition. "Has he no son to support him? Or, is there no other way for him to live a respectable life in his old age?"

The people who knew the old man came forward and informed Imam Ali (A.S.) that he was a Christian and had worked hard so long as he had his eyes, and when young and strong. Now that he had lost his youth as well as his eyes, he was unable to do any work; also he had no savings, so it was natural for him to beg. Imam Ali (A.S.) said, "Strange! Till he had strength, you extracted work from him and now you have left him on his own?"

His story shows that he had worked when he had the strength. Therefore, it is the duty of the Government and the society to support him till he is alive. "Go, and give him a life-pension from the State-treasury."

Generosity is to help a deserving person without his request, and if you help him after his request, then it is either out of self-respect or to avoid rebuke.

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Manners of Dressing

People dress for a number of reasons

1. to cover themselves
2. to keep warm
3. to feel and look smart

All these reasons are fine, but some people dress to show off and to look attractive so that other people can stare at them. This is not right since you are using the clothes to make other people gaze at your body.

"If a person dresses up and prides himself over others by because of his clothes, a flame of hell overtakes him, and he will swing in it until the day of Judgement."

This means that he will be punished partly in this life (i.e. part of hell in this life). The punishment can be no friends, or no happiness, no satisfaction.

Your body is precious and private. It has been lent to you from Allah is yours to look after. You should not abuse it, and you should not use it as a show for others. You see, if something is expensive and important, it will be guarded and kept away so that people don't use it and damage it, but if something is cheap, it will be left there for everybody to see and use, and no one will care about it. What is more precious than your body?. To ensure that you guard its respect you dress in such a way that it is not exposed more than necessary.

When you dress, you should make sure that the clothes you wear are not so tight that the shape of your body is seen. Also you should be careful not to wear certain clothes to certain places.

You would not wear jeans if you were invited to see the Queen, so why wear jeans when you go to the mosque, to be closer to Allah?

You can wear jeans at home or when you go out, but you should try and avoid them in places like the mosque. This is simply because there is a certain respect attached with certain clothes.

Even at home, you should make sure that you are dressed properly. It is very poor Akhlaq to walk around the home without a shirt, or to walk around wearing only your underwear or boxer shorts. It may sound funny, but many people do this.

If you start to treat your own body as cheap, then don't complain when others also treat you as if you were cheap and worthless.





Criteria

Madam Su'ad finished dressing as she was preparing for the wedding party of her preferable friend's daughter. She sat on a chair waiting for her daughter, Dua'a. She was upset about her appearance, so she went to the mirror again. She stood for a long time looking attentively at herself. Then she went back to sit again waiting.

Feeling fed up of waiting, she rang a bell and a young maidservant entered in a complete elegance; nice hairdo, mini skirt and an open shirt that showed the upper part of the breasts. Rouge covered her lips heavily. Madam Su'ad looked at her attentively and admiringly.

-It seems you had finished before your lady, Saniyah. Go and tell her that her mother is waiting. We'll be late because it takes an hour to reach the party. We should be the first there as we are their closest friends.

-Yes, madam. Said the servant prudishly as she left.

To check her makeup, dress and hairdo, Madam Su'ad went to the mirror again. After that she sat down murmuring because of her daughter's delay. She consulted her watch.

-Oh, dear. It's 7:30. We need an hour to reach. The party will begin at 9 o'clock.

Saniyah came in prudishly and slowly. Madam Su'ad glanced at her inquiringly, but Saniyah smiled mockingly

-Miss Dua'a is going to be ready.

-What?! Going to be ready? shouted Madam Su'ad angrily;" what on earth, what has she been doing till now?"

-She has been praying. Answered Saniyah laughing.

-Praying?! Asked Madam Su'ad flaring, "So. She hasn't been

preparing, eh?! What an abnormal girl she is!? Go again and tell her that I won't wait for more than ten minutes."

Saniyah went and returned soon

- She is coming.

- "Coming " ! Exclaimed Madam Su'ad. "How was she ready in a minute? Definitely she'll bring me a shame in the party. What a pity! She is destroying her beauty by neglecting herself!"

Dua'a came in with an angelic smile that made her more beautiful saying:

- Here I am, mom. I am ready

Madam Su'ad opened her mouth surprisingly and burst sarcastically:

- Of course you're ready to go ? what kind of readiness it is ! Are you going with this long closed dress, simple hairdo, and long sleeves?! without make-up as well? Poor girl !I've been waiting for a long time thinking that you've been preparing elegantly but in fact you were praying?! And in this way you say you're ready ?!

Dua'a listened to her mother quietly. Then when the mother finished, Dua'a answered politely:

- I had to pray because I won't be able to perform my prayers there because the party will continue for a long time. As for my dress, it is neither too long nor too short. Furthermore, I myself did comb my hair without going to the hair-dresser and sitting for a long time listening to music. I need not pollute my hair with fake colors, no need for false beauty and make-up at all. I don't want to depend on falsehood to show my personality.

The mother shook her head with sorrow murmuring:

- Let's go before you get on a pulpit preaching and giving us a shower of wisdom as usual. I feel bitterly sorry that Saniyah is more elegant than you.

- uncovering women's hair are primitive ideas that go back to primary era when there were no religions and morals

- woman can prove her personality through work and serving society.

- If elegancy is measured like that, surely Saniyah is the best Dua'a commented.

- I don't know how you will meet people there in this faint picture. How will you behave among trumpets, loud music and singers?

- First, the party won't be a mixture of men and women, otherwise I won't go at all. Second, there won't be an orchestra, a band or singers.

- So, it will be a religious speech on veiling. Commented madam Su'ad mockingly. Stifling her passion, Dua'a said:

- No, no. There won't be a religious speech but it will be a meeting to say good-bye to the bride before the honey-moon journey.

The mother realized that Dua'a was talking seriously and was ready to argue. So, she cut the conversation short saying:

-All right. We will be late. Let's go now and talk about the party on our way.

Dua'a went in, brought a long wide coat, wore it and put on a black thick head veil. The mother didn't reject because she used to see her daughter in that way. Finally, they all got into the car. Saniyah held a cosmetics box to mend the spoiled make-up. On their way, madam Su'ad asked Dua'a :

-Is the groom as conservative and backward as the bride? Madam Su'ad Dua'a smiled bitterly because of her mother's cruel question and said:

-Of course he is like her in faith and pioussness; otherwise she wouldn't

agree to marry him. A faithful girl doesn't marry an impudent boy who is in contrast with her faith and ideology.

Disagreement of ideologies is an axe that destroys a marriage. Then how do you consider such ideologies as backward ones? Don't you think that the Qur'an focuses on such right ones? Moreover, don't you think that mixture and uncovering women's hair are primitive ideas that go back to primary era when there were no religions and morals?

-But civilization calls for them, Dua'a. Her mother commented.

-Which kind of civilization, mama. It is a civilization that includes tragedies and miseries covered with bright covers hiding evils, animal tendencies and personal purposes. We do not believe in such false civilization.

-But it is the general understanding of our time and the criteria according to which personality is evaluated." The mother said in a sad tone.

-For this we try to abolish this understanding and prove that a woman can prove her personality through work and serving society not by running after models and cosmetics. Thus she feels victorious, on the other side she would be mere an exhibition tool for fashion and make-up designers.

At that moment the car reached the wedding party. The mother patted on her daughter's shoulders saying:

-May God bless you, Dua'a. I hope I've learned such trust and certitude from you.

■ written by bint Al-Huda
■ Translated by saad shareef



Fatima Al-Zahra (pbuh) in Portugal

Fatima al-Zahra belongs to the noblest family ever existing throughout the whole history of mankind. Her distinguished father the Prophet Muhammad was the very last messenger of Allah, a personality that the Noble Qur'an introduces as "the Noblest Paradigm". Fatima al-Zahra's mother was a pure noble lady named Khadijah bt. Khuwaylid, a chaste lady of unparalleled virtues and merits, who dedicated all her life and wealth for the sake of Islam. Fatima al-Zahra was Imam Ali b. Abi Talib's first wife, and the mother of the Princes of the Youths of heaven (Al-Hassan and Al-Hussein). According to the Islamic calendar, Fatima al-Zahra was born at Mecca on 20 Jumadi II 5 years after her father's Prophethood in ca. 615 AD.

The Prophet Muhammad demonstrated to the people the lofty status of women in Islam. One day when a person enquired of he showed such respect to his daughter, and he answered: "You do not know Fatima. She bears the fragrance of the paradise. Do you know that Allah is pleased when

Fatima is pleased and He is displeased if she is upset?"

Fatima al-Zahra was very intelligent, accomplished and cheerful. She had inherited the genius and wisdom, determination and willpower, the piety and sanctity, the generosity and benevolence, the devotion and worship of Allah as well as other praiseworthy qualities like self-sacrifice and hospitality, forbearance and patience, coupled with boundless knowledge and nobility of disposition from her illustrious father, the Prophet Muhammad both in words and deeds. Her generosity and compassion for the poor was such that no destitute or beggar ever returned from her door unattended.

Fatima al-Zahra was virtue personified. In fact, she was considered the noblest lady that has ever graced the world. Whatever the Prophet Muhammad talked about her, he insisted on making people cognizant of her matchless status in that everybody was expected to emulate

her deeds and character as a sublime example for women of all time.

Similarity of positions between Lady Mary and Lady Fatima:

Lady Mary had attained those high positions that the holy Quran testifies to, that the Divine selection, the mistress of the women of her time, infallibility, similarly, lady Fatima also held all those high positions attained by Lady Mary.

Infallibility and Purity:

Allah the Almighty says about Lady Fatima, her father, husband and sons, in the Holy Quran thus: "Allah only desires to keep away all abomination from you, O people of the House! And to purify you a purifying" [Sura 33, verse 33].

Forbearance to Uphold the Truth:

Lady Mary endured the Divine trial in giving birth to the Prophet Jesus and confronted all

those who belied and accused her, Lady Fatima also risked her honor and holiness in defending the Imamate (guardianship) of Ali, the rightful heir of the Prophet Muhammad when certain opportunists grabbed and usurped power and alienated Imam Ali from leadership and usurped caliphate under the pretence and pretext of lies.

Fatima (pbuh) in Portugal:

Fatima has a place in Portugal called the village of Fatima. Thousands of people pilgrimage the place and take the blessing from her, especially after the event of the 1917s and her miracle which was witnessed by over 70,000 people.

The very place named thus after Fatima al-Zahra is one of the most visited shrines in the world.





Photo by: Hassan Maash

The First Medical Humanitarian Project in Iraq
Safeera Al-Hussein, a specialized surgical center to serve the pilgrims of Holy Karbala



By: A. J.

On the basis of the conviction in the humanitarian framework that has underlined the deeds of the Ahl al-Bayt, especially in such a country like Iraq which has witnessed innumerable miseries and afflictions, Imam al-Hussein's Sacred Sanctuary hopes to extend and increase its humanitarian services to the pilgrims who visit Karbala as well as the citizens by setting up highly-developed surgical centers.

Safeer al-Hussein Complex is a specialized surgical center that comprised of two floors within the Surgical Emergency Ward and other wards. It aims to render services to patients for both men and women. It has two processes rooms that are well-equipped and contain a large number of

modern medical equipments. Sayyid Afdhel al-Shami, the Deputy of General Secretary of Imam al-Hussein's Sacred Sanctuary, confirmed that the Safeer al-Hussein center holds modern medical equipments that are available nowhere except in developed countries. Al-Shami added in his

interview with Hussein Revivalism that the main objective of establishing this project (Safeer al-Hussein) was to provide "a brand new type of service" for the Iraqi people and pilgrims of Imam al-Hussein. He emphasized that "there are many

diseases that afflict the society from which the Iraqi citizens suffer and urge them to travel abroad for medical treatment". Hence, this center will save all Iraqi people. Al-Shami explained that Imam al-Hussein's Sacred Sanctuary has had contracts with the number of foreign doctors and various specialists. They will be ready to work in the specialist center and to render their best services to the patients. In the meantime, he stressed that "the project has not been after

making a profit, rather it has hoped to provide the services for everybody." This being so, Mr. Jelawi al-Silawi, a high-ranking official in charge of the financial affairs in Imam al-Hussein's sacred sanctuary referred to the point that "the Secretariat of the Sacred Sanctuary appreciates the Department of Health at Karbala that has signed contracts with al-Atqan company to import the required medical equipments. The cost of devices amounts to 3 billion and 806 million

Iraqi dinars, all allocated by the Shiite Endowments in Iraq. Dr Alaa Hammoudi Badeer, director of Karbala health, expressed that "the Sacred Sanctuary will serve the visitors and pilgrims through this surgical center, although hospitals and centers of health at Karbala are largely devoid of such medical equipments and specialist staff."

Some Traits of Ashura literature

Dr. Muhammad-Reza Fakhri-Rohani

Ashura literature deals with oral and/or written discourses on, or related to, the Battle of Ashura of 10 Muharram 61 AH/ 10 October 680 AD. Ashura literature encompasses a wide array of materials, ranging from (chiefly Muharram and Safar) preaching, dirges (nawhas), and elegies (marthiyas) to ziarat-texts, salawats, books, treatises, monographs, theses, dissertations, martyrdom accounts (maqtals), and biographies.

Ashura literature is both obtainable and produce able in virtually any language. As such, Ashura literature is obtainable in many languages and dialects. It is not a type of literature special to a certain language, e.g.,

Arabic, Persian, or Urdu. The minute an Ashura work is produced in any language (even for the first time in that given language), it can be referred to as a instance or piece of Ashura literature in that language.

Ashura literature is an era-free type of literature. Some literatures (together with their genres) are typical of, or special to, a certain period or era in the literary (including the social or political) history of a nation or language. Examples of these types of literature are French Renaissance literature and Jacobean literature in English literature. In contrast, Ashura literature can virtually be produced at any time. In this way, it cannot be limited to any specific age or era.

Ashura literature is not restricted to any specific language. Granted that the earliest forms of Ashura literature were produced in Arabic, it has transgressed the boundaries of the Arabic language. Moreover, it has long been available in other Islamicate languages, e.g., Persian, Urdu, and Turkish. Specimens of Ashura literature are also available in English, whether in original or in

translation.

Ashura literature is an a regional or local literature. Although the Battle of Ashura took place in the sweltering desert of Karbala, Iraq, its lessons and effects have made it a never-ending literature, with its universal overtones steadily escalating. Contrary to such literatures as those of Bengali, Latin America, or West-Africa, Ashura literature has a universal scope: it can be produced everywhere and at every time.

Ashura literature is, first and foremost, a mark of the sense of the devotion and veneration expressed by its makers, translators, or contributors toward all the Ashura martyrs, particularly Imam al-Husayn, the "Prince of Martyrs". Emerging out of veneration and devotion, it differs greatly in influence from all panegeries and eulogies produced out of an expectation for a reward or special attention from the fellow adored. Contributors to Ashura literature take delight in having had the opportunity to discharge their religious service and veneration.

The Concept Of Decoration in Islamic architecture



Decoration is a major unifying factor in Islamic architecture and design. For 13 centuries, writes Dalu Jones in a very interesting and informative essay entitled "Surface, Pattern and Light" (in *Architecture of the Islamic World*, edited by George Michell), decoration has linked buildings and objects from all over the Islamic world -- from Spain to China to Indonesia. Notes Jones, "Islamic art is an art not so much of form as of decorative themes that occur both in architecture and in the applied arts, independently of material, scale and technique. There is never one type of decoration for one type of building or object; on the contrary, there are decorative principles that are

pan-Islamic and applicable to all types of buildings and objects at all times (whence comes the intimate relationship in Islam between all the applied arts and architecture). Islamic art must therefore be considered in its entirety because each building and each object embodies to some extent identical principles. Though objects and art differ in quality of execution and style, the same ideas, forms and designs constantly recur." Because little furniture is traditionally used for daily life in Islam, decoration contributes to the creation of a sense of continuous space that is a hallmark of Islamic architecture. Writes Jones, "The layers of surface decoration are

increased and the complexity of visual effects enriched by the use of carpets and cushions, which often reflect the same decorative schemes as those found on walls and ceilings. Floors and ceilings contribute to the fluidity of space by the nature of their decoration, since they are often patterned in the same manner as the walls; sometimes, in the case of floors, the decoration actually reproduces carpets.

Elements of Decoration

Calligraphy:

Because of its role in recording the word of God, calligraphy is considered one of the most important of the Islamic arts. Nearly all Islamic buildings have

some type of surface inscription in the stone, stucco, marble, mosaic and/or painting. The inscription might be a verse from the Qur'an, lines of poetry, or names and dates.

Geometry:

Islamic artists developed geometric patterns to a degree of complexity and sophistication previously unknown. These patterns exemplify the Islamic interest in repetition, symmetry and continuous generation of pattern.

Floral patterns:

Islamic artists reproduced nature with a great deal of accuracy. Flowers and trees might be used

as the motifs for the decoration of textiles, objects and buildings.

Figures and animals:

Because the creation of living things that move -- that is, humans and animals -- is considered to be in the realm of God, Islam discourages artists from producing such figures through art. Nevertheless, a certain amount of figural art can be found in the Islamic world, although it is mainly confined to the decoration of objects and secular buildings and to miniature paintings. Figural sculpture is quite rare in Islam.

Light:

For many Muslims (and non-Muslims), light is the symbol of

divine unity. In Islamic architecture, light functions decoratively by modifying other elements or by originating patterns. Light can add a dynamic quality to architecture, extending patterns, forms and designs into the dimensions of time. And the combination of light and shade creates strong contrasts of planes and gives texture to sculpted stone, as well as to stucco or brick surfaces.

Water:

In hot Islamic climates, the water from courtyard pools and fountains cools as it decorates. Water can not only reflect architecture and multiply the decorative themes, it can also serve as a means of emphasizing the visual axes. Islamic decoration and the West To the untrained Western

eye, Islamic decoration often appears stultifying or excessive in its richness. One exception to this school of thought was the 19th-century British scholar and architect Owen Jones. In *The Grammar of Ornament* (as quoted in "Surface, Pattern and Light"), he writes that the first principle of architecture is to decorate construction and never to construct decoration. Ornamentation that is constructed falsely, he adds, can never achieve beauty or harmony. In regards to Islamic decoration he writes, "(W)e never find a useless or superfluous ornament; every ornament arises quietly and naturally from the surface decorated."

Alberdhuil:

Iraqi civilization on the gate of oblivion..

Report: Hussein Na`ama



Mahfouz Al-Tamimi

Ayn al-Tamur is one of the famous cities in archeology and civilization whose origin dates back to pre-Islamic era by thousands of years, with its oldest monuments of al-Berdhuil church belonging to the earliest Christian legacy and heritage. It speaks of the story of a civilization which was built in the same region of the city of Karbala. Al-Berdhuil is far from the city center of `Ayn al-Tamur by 15 kms to the east. The site in question is located on a hill by 30 meters high, with a

great wall around; yet it has long been neglected and subject to erosion. The place is extended to the west by about four kms, untill it reaches the district of Khsaiv where the ruins are still observable.

It is said that the origin of al-Berdhuil Palace is tied up with Brdhuil, the same person who slaughtered the apostle Salih's camel; the same place later on changed into a church, hence very much frequented by Christians. Its walls contain Aramaic inscriptions which date back to 5th century AD on the authority of a team of researchers and archeologists. This is confirmed by the reminiscent of a set of graves near the church, most of which belong to the Christian priests, while another area in the graveyard belong to the general public of the Christians. They used to bury the jewels of their dead relatives with them, simply in the hope of a life after death. This being so, the western corner of the church is located juxtaposed with al-Berdhuil Palace.

Mr. Majid Jead al-Khuza`i, the director of tourism in Karbala believes that "al-Berdhuil had a long historical background which demonstrates the depth of the city's history that some people came to believe that it was founded after the tragic martyrdom of Imam al-Husayn on the plain of Karbala."

Likewise, the mayor of `Ayn al-Tamur, Mr. Mahfouz al-Tamimi, hold that Iraq has multiple civilizations, and the al-Berdhuil monuments indicate an ancient civilization in the region of Karbala, with its history dating back to Christianity." He added that according to historical records the people of al-Berdhuil were educated and civilized and lived together peacefully to the extent that they built several archeological monuments." According to the significance of archeological sites in Iraq, it was supposed that the al-Berdhuil Palace can well make a tourist site; however, erosion and negligence have long taken the remaining ruins into dust and oblivion.



The holy shrine of Al-sayed Issa Barazanji
witness to the greatness of Ahl al-Bayt
 (peace be upon them)

By: Ali Al-jubori



Ahlu Al-bayt Holy Prophet Mohammad (PBUH) shrines and places Spread in different parts of the world, but the land of Iraq was her best chance to embrace their pure bodies for hundreds of years. It has attracted by their loved ones in recent years and has become the focus of world attention.

Imam Musa Al-Qasim, hence another proof for the greatness of the prophet Muhammed's Ahlu Al-Bayt who have disseminated Human justice over the globe.

Son of sayyid Ali Al-amadani, sayyid Isa Al-barazanji was born at the city of Hamdan, Iran, in 726 A.H/ according to historical document. He left Iran and selected at Sulaymaniyah, northern Iraq. He got married and had 12 children who lived at barazanji, hence called al-barazanji. He constructed a mosque at the place to serve as a landmark for the people to perform prayers and receive blessing.

Al-barazanji's holy shrine

Upon visiting sulaymaniyah, a governorate in northern Iraq, one gets thrilled at the sight of its mountains and fresh weather. There are found a green dome that marks the marble covered shrine. Located on a huge hill, it covers an area of 1000 meter square. Inside the shrine, there is a beautiful golden box on his and

brother's tombs. A large garden and a cemetery encircle the shrine. Just beside the shrine, there is a very old mulberry tree with an age of hundreds of years. Near the present location of the shrine, it is said that there was a black piece of rock . when sayyid Isa died the piece of rock rolled by his tomb. Since then , people come to his shrine for receiving grace and blessing from the shrine and that black rock.

Ashura at Al-barazanji

Every year, people at the city of al-barazanji perform commemoration rituals to mourn Imam of Hussein's martyrdom. In the months of Mharram and safar people gather at the shrine of sayied Isa Al-barazanji and hold very ardent observances during the first ten days of Muharram. They do so to remember the Ahlu Al-bayt's martyrs and the afflictions they endured.



Aya Sofya combines Christianity and Islam

By Alaà Al-deen

Aya Sofya is one of the important monuments in the ancient city of Istanbul. It was built before the Prophet Muhammad's prophethood by 40 years in 537 AD. The architecture used adds to its fantasy wonderful design, with the magnitude of a very distinctive era, especially in that ancient time. It has become one of the peaks towering in the center of the city of Istanbul whose rich Islamic heritage, made it the capital of the Islamic state. Many Ottoman and sultans took care and considered it the center of the Islamic state which was opened up by Sultan Muhammad el-Fateh, the leader of Ottoman Empire. It made a center of radiation of the Islamic thought to Europe and East Asia; as such, it now contains more than 1,000 mosques around it.

Sofia witnessed a change. There the Church was transformed into a large mosque. Yet, the monuments of Christianity were maintained and restored along with the Islamic architectural remains. This is what distinguishes this high-rising edifice, which has brought together the two monotheistic faiths.

Today, it is a center of attention to all the world from various nationalities and peoples. Almost some four million visitors annually come to this mosque; in 1935 it was turned into a museum.

Recently, a team of the staff of Imam al-Hussein's Museum visited this important archeological site; they had a meeting with the arts director of the museum, with whom they discussed a range of important topics.



Kasimov..

City included the legacy of the Christians and Muslims for more than 5 centuries

By arabic.rt.com

Kasimov, located at 260 kms southeast of Moscow, is populated by both Muslims and Christians. They have long been living peacefully and with warm relations with one another. This air of fraternity has existed between the followers of these two religions for more than five centuries; it has made a praiseworthy religious coexistence and harmony between the adherents of these two religions and their legacies.

Bronena Olcandrofa , Secretary of the Kasimove Museum, holds that the city symbolizes religious harmony between Muslims and Christians. She maintained that there were ample historical documents which prove that the city was founded in 1152 A.D. At that time, it was called the city of Michirski in the mid 15th century when the Tatar leader Qasim Khan and his soliders came to this city. As they were Muslim and spoke Russian, from that time on, Islam has since entered the city.

She added that "Since that time the city has entered a new historical era as it became the center for khan place and a meeting place for Muslims and Christians." In consequence, the city was renamed Kasimove after the Muslim leader Qasim Khan.

At present, Kasimove is a model inter-religious city. It contains mosques, churches, and an ancient library; in addition, there are tall lighthouses with bells ringing on appropriate occasions. Its population is about 35 thousand people.

Rasheed Boltachiev, the imam of a newly-built mosque pointed out that "The citizens of the city live in peace and sincerity; they have been studying, working, and living together for hundreds of years without any sectarian disputation or conflict between them."





A converted professor Gerhard mangold

A German university professor converted to Islam at Karbala



At Imam Hussein sacred sanctuary at Karbala , the envoy of university of Hamburg , Germany, converted to Islam upon visiting Karbala. During his second visit to Karbala for signing a number of contrast for exchanging experience in scientific and academic fields, professor Gerhard man gold ,62,felt a strange force was pushing him foreword to pay visit to Imam al-Hussein sacred sanctuary. This occurred to him upon coming up with some conceptions of his last year's first visit to Karbala. Standing before the shrine of the prince f martyrs –Imam Al-Hussein, he declared his embracing Islam,

renaming himself Hasan after Imam Al-Hasan Al-Mujtaba, the elder grandson of the prophet Muhammed. It was at 7:30 in the evening of Monday that he visited Imam Al-Hussein's sacred sanctuary rigorously and with full faith . resolutely, he uttered his heartfelt conviction in his new religion Islam – before a large crowd of audience who were mourning the martyrdom anniversary of imam Hussein. He vociferated thus:" I bear witness that there is no God but Allah; I bear witness that Muhammed is the prophet of Allah ; and I bear witness that Al is the

legatee of Allah " he minted that the purpose of his visiting Karbala was to render services to this secret city. Having fixed 13 scholarships for the medical student of karbala, professor Hassan mangold expressed that he used to think of imam of Al- Hussein's sacred sanctuary simply as a mosque for saying prayers. However, he felt that there could be something of more significance to encourage him to enter the sacred sanctuary. Meanwhile his colleague Mr. Ra'ad Al-adaree, an Iraqi specialist who live with prof. mangold in Germany, gave him some background information about imam Al- Hussein

and his matchless sacrifice in favor of humanity and noble Islam. Coupled with this background information, he eye witnessed millions of pilgrims who have come to the sacred sanctuary for the religious observances and paying pilgrimage to it.

At the same time , the general secretary of the holy shrine, sheikh Abd al-Mahdi Al-Karbalayi, welcomed the German delegation to karbala. He expressed his delight and expressed that academic cooperation between the province of Karbala and the university of Hamburg will open up an opportunity for karbala

students to complete their studies at that university. He emphasized that he appreciates professor Hassan mangold's conversion into Islam.

In response to the above remark, professor Hasan Goldman mentioned that within a year and half of his first visit to Karbala, he formed a lot of beautiful and memorable pictures of the city and sacred shrines of Imam Al-Hussein and his brother of Al-Abbas. " I used to have conversation with my friend R'ad about Islam and Muslim such that I resolved to come back to karbala. Therefore, Allah the almighty has

guided me, and I have had the honor of embracing." He added he contained that h was delighted to pay a visit to karbala just when millions of pilgrims came to perform pilgrimage to Imam Al-Hussein sacred sanctuary. He expressed his hope to re visit Karbala together with his family, maintaining that he felt that" Iraq is my country and Karbala is my city" At the end, he remarked that the ,millions of pilgrims who rush to karbala have left their positive impressions on him such that he will always remember all the people who reread the story of Ashura and pay a visit to Karbala.

Head Covering of Women in the Bible

Compiled by Sh. Mansour Leghaei

Old Testament

Women shall not wear men's clothing. "The woman shall not wear that which pertaineth unto a man, neither shall a man put on a woman's garment: for all that do so are abomination unto the Lord thy God." Deuteronomy 22:5

Head covering before strange men. "And Rebekah lifted up her eyes, and when she saw Isaac, she lighted off the camel. For she had said unto the servant, What man is this that walketh in the field to meet us? And the servant had said, It is my master: therefore she took a veil, and covered herself." Gen. 24:64, 65

A Jewish woman's head was covered

"And the Lord spake unto Moses, saying, Speak unto the children of Israel, and say unto them, If any man's wife go aside, and commit a trespass against him ... and the priest shall set the woman before the Lord, and uncover the woman's head." Numbers 5:11-18

The Extent of head covering in Judaism

"Kimhit, the mother of seven sons who successively held the office of high priest, was once asked by what merit of hers she was so blessed in her sons. Because, she said: the beams of my home have never seen my hair." TALMÛD, YOMA 47a

New Testament

Young women must stay at home: "But speak thou the things which become sound doctrine: that (the aged women) may teach the young women to be sober, to love their husbands, to love their children, to be discreet, chaste, keepers at home, good, obedient to their husbands, that the word of God not be blasphemed." Titus 2: 15-

Modest Dress

"Whereunto I am ordained a preacher, and an apostle, (I speak the truth in Christ, and lie not) a teacher of the Gentiles in faith and verity... In like manner also, that women adorn themselves in modest apparel, with shamefacedness and sobriety; not with braided hair, or gold, or pearls, or costly array; but (which becometh women profession godliness) with good works." I Timothy: 2:7-10-

Women be in Silence

"Let the women learn in silence with all subjection. But I suffer not a woman to teach, nor to usurp authority over the man, but to be in silence. For Adam was first formed, then Eve. And Adam was not deceived, but the woman being deceived was in the transgression." I Timothy 2: 11-14-

Let her wear a veil

"For if the woman be not covered, let her also be shorn: but if it be a shame for



a woman to be shorn or shaven, let her be covered... Doth not even nature itself teach you, that, if a man have long hair, it is a shame unto him? But if a woman have long hair, it is a glory to her: for her hair is given her for a covering." I Corinthians 11: 6:15

Modest Look

"You have heard that it was said by them of old time, Thou shalt not commit adultery: But I say unto you, That whosoever looketh on a woman to lust after her hath committed adultery with her already in his heart. And if thy right eye offend thee, pluck it out, and cast it from thee: for it is profitable for thee that one of thy members should perish, and not that thy whole body should be cast into hell." Matt 5: 27-29-

Violence against woman

By Sabah Al-Talaqani

Statistics and Significance

Social and family violence has several aspects and concern our daily life in many overpopulated, poor countries. While laws concerned with giving protection to females and children play a pivotal role to minimize the range of violence, some other countries have not proven successful in controlling the crime rate. In such countries, almost every day various types of violence take place.

social protection laws, either these laws are not practiced, owing to, say, domestic clashes, or they have sunk into oblivion owing to a general social ignorance. In developed countries, there are so many reports every day of attack sun to females and children. The offenders are always punished by law; however, in underdeveloped countries, this type of violence continuously takes place, with the least amount of thought to resolving the problem. As a result of the above, a large part of violence against females and children is looked over without even making any reporting of them. There are various factors that prevent the victims or authorities to report such cases of violence, e.g., fear of reprisals, lack of economic means, psychological and emotional dependence, and lack of access to compensation and redress. A few

countries have special training for the police, the judiciary system, and the medical staff to deal with cases of abuse against females and children. Now, the language of statistics is eloquent enough to outcry what happens here and there in the world.

These facts reflect the violence against woman:

- In South Africa, 147 women are raped every day (South African Institute for Race Relations).
- In the United States of America, a woman is raped every 90 seconds (U.S. Department of Justice).
- In France, there are 25,000 women who are raped each year (EWL).
- In Turkey there was a 35.6% of women who were sometimes raped, and 16.3% in most cases. (women and gender in Islamic

societies (www.hrpublications: istanbul,).

- 80% of the refugees are women and children (unhcr).
- Millions of women and children find themselves in 34 armed conflicts, sectarian, ethnic, political and/or international clashes around the world (all actual situations of armed conflict social effect from 1 January 2003, csp-centre for systemic peace).
- There were reports of assaulting females in 85% of the conflicted zones (Save the Children Organization).
- In the Democratic Republic of the Congo women's organizations registered 5,000 cases of rape, corresponding to an average of 40 a day.
- In Rwanda between 250,000 and 500,000 women were raped or almost 20% of women during

- the genocide committed in 1994 (Report of the International Committee of the Red Cross).
- In Iraq, it is reported that at least 400 females (including teenagers of eight-year old girls) were raped in Baghdad during or after the war since April 2003 (A study by the Human Rights Watch).
- In Bosnia and Herzegovina, there were 20,00050,000- females who were raped during five months of the conflict in 1992.
- In South Africa, there remains the conviction that the rate of committing rape is at the low rate of 7%. It has been reported that 13/ of the estimated number of incidents of rape took place in 2003 (The Annual Report of the Police).
- In Austria, 20% of the reported cases of rape ended in convictions in the 1990s (City University of London).



Muslims in

America

By: Anayat Durrani

Muslims were some of the first arrivals to this country dating as far back as the day the first ship journeyed to Virginia's coast in 1619. For other Muslims, their journey to America began in the eighteenth century.

These first arrivals to America were brought to work on plantations Amar bin sa`eed (pictured on right). Sa`eed was born in Western Africa in the Muslim state of Futa Toro in what is today the country of Senegal. Sa`eed was a Muslim scholar and trader who soon and was brought to Charleston, South Carolina about 1807. After a few years he was eventually sold to James Owen of the North Carolina Cape Fear area (who later became Governor of North Carolina) and was placed on the Owen plantation.* It is estimated that approximately 10 percent of African slaves were Muslim. Ultimately for many enslaved Muslims of this time, their religious beliefs and cultural ties would be lost.

The 19th century brought forth a large number of

Arab Muslim immigrants to the United States. Most of the 19th century Arab Muslim immigrants would choose to settle in the large industrial cities in the country. Many of these immigrants came from what was then called Greater Syria. These Syrian, Lebanese, and Jordanian immigrants were mainly laborers who were largely poor. They came to the United States hoping to achieve economic stability.

During the early 20th century, several hundred thousand Eastern European Muslims immigrated to the United States. The first Albanian mosque was constructed in Maine in 1915, and another followed in 1919 in Connecticut. In 1926 Polish Muslims constructed a mosque in Brooklyn, New York which is still in use today. The Albanian Muslims were also responsible for creating one of the first Islamic associations for Muslims in the United States. The construction of many more mosques throughout the

The United States is the land of opportunity. It is the land which drew "tired" and "weary" immigrants from far away lands to settle and take their chances on the American dream.

United States quickly followed. By 1924, the first wave of Muslim immigration came to an end. As a result of the Asian Exclusion Act and the Johnson-Reed Immigration Act, only a very small number of Asian immigrants, Arabs included, were allowed into the United States. By 1948, and the creation of the Israeli state, a large number of Palestinian refugees settled in the United States. In 1952, the McCarran-Walter Act was passed which eased the quota system of 1924 and

allowed more Muslim migration into the United States. Upon the 1965 revisions of the immigration law, greater Muslim immigration from several countries was allowed. According to a study conducted by Fared H. Numan on The Muslim Population in the United States, today Muslims make up three categories in the United States;

- 1) Immigrants,
- 2) American converts/reverts to Islam,
- 3) Those born to the first two groups.

Based on his study, the largest percentage of Muslims in the United States constitutes African-Americans, those native to the United States. The second largest percentage of Muslims in the United States is made up of South Asians; Indian, Pakistani, Bangladeshi, Sri Lankan or Afghani descent. The third group is comprised

of Muslims of Arab descent from countries in the Middle East and North Africa. These are followed by smaller percentages of Africans, Iranians, Turks, South East Asians, White Americans, East Europeans, and others. Numan's study also broke down the percentages of Muslims in each of the 50 states. The largest concentration of Muslims, according to his study, is in California. The states of New York and Illinois make up the second and third largest concentrations of Muslims residing in the United States followed by New Jersey, Indiana, Michigan, Virginia, Texas, Ohio, and Maryland. American Muslims have made strides in the United States and are increasingly becoming active

in almost all areas of American society. The Muslims that make up American society today come from diverse backgrounds and occupations. According to a profile study of Muslims in the United States, American Muslims are highly educated and are usually professionals or small business owners that earn an income higher than the U.S. national average. Muslims have come a long way from the days of the first immigrants. Today Muslims number six million in the United States and thanks to the work of many individuals and organizations, Islam has become a well represented religion in the United States. Presently, there are an estimated 2,000 mosques, Islamic centers, and Islamic schools throughout the United States. Islam is currently the fastest growing religion in the United States and in the world.

Home Remedies



1

Common Cold:

Lemon can be used effectively to treat common cold, as it increases the body resistance. Take one glass of warm water and pour some lime juice and a tsp of honey in it and consume it once or twice on a daily basis. Take 1 tbsp of Pepper powder and boil it in a cup of milk. Also add on a pinch of turmeric to it. Put some sugar for taste. Drink it once in a day for about three days. Take 34- tsp Onion juice and 34- tsp Honey and mix well before consuming.

2

Common Fever:

The juice of grapefruit is valuable in all fevers. Helpful in quenching thirst, it also removes the burning sensation produced by the fever. Half a glass of grapefruit juice should be taken with half a glass of water. Another ideal food in all types of fever is orange. It provides energy, increases urinary output, and promotes body resistance against infections. It is especially effective when the digestive power of the body is seriously hampered.

3

Defective Vision:

Consume foods rich in vitamin A (like raw spinach, turnip tops, milk cream, cheese, butter, tomatoes, lettuce, carrots, cabbage, Soya beans, green peas, fresh milk), as vitamin A helps in improving the eyesight.

4

Dry Chapped Lips:

Drink plenty of water every day. Cut fine slices of cucumber and rub on lips. Take a saline bath. Apply neem leaves extract on your lips.

Quran has made many references to various facts about human reproduction in precise and accurate terms. Professor Keith Moore, who has written a well-known book on embryology (study of human reproduction), has verified the accuracy of the Qur'anic statements. Scientific knowledge about human reproduction was incomplete until recent times. Use of the microscope was indispensable for the study of development of a fetus in the mother's womb. The sperm and the ovum (egg) are so small; they are invisible to the naked eye. The microscope was invented in the 17th century AD

"He makes you in the womb of your mother in stages, one after another, in three veils of darkness.» (39:8) The three veils of darkness or layers have been identified by biologists as (1) Abdominal wall, (2) Uterine wall, and (3) Amniochorionic membrane (a sac filled with fluid in which the fetus floats).

"Man We did create from a quintessence of clay, and then We placed as a drop of sperm, in a place of rest, firmly fixed. Then We made the sperm into a clot of congealed blood; then of that clot We made a leech-like lump. Then we made out of that lump bones and clothed the bones with flesh; then We developed out of it another creature. So blessed be God, the best to create.» (40:1314-)

"Then out of a morsel (chewed up) of flesh, partly formed and partly unformed.» (22:5) According to Professor Keith Moore, the above is a surprisingly accurate description of human development in the uterus. The word «chewed



About human reproduction

up flesh» and «leech-like clot,» precisely describe the appearance and characteristics of the developing embryo and of conception. "And He made his progeny from a quintessence of the nature of a fluid despised.» (32:8) "Verily We created man from a drop of mingled sperm in order to try him, So, We give him (the gifts of) hearing and sight.» (76:2) The word "despised" refers to the fact that semen comes out through the same route as does the urine. "Mingled fluid" refers to the various secretions that semen is made up of. Also, semen mixes with fluids in

the female genital tract. "That He did create in pairs, male and female, from a seed when lodged in its place.» (53:45) The above verse refers to the fact that sex is determined at the time of fertilization. This discovery was made only sixty years ago, when sex chromosomes were discovered. Thus it is clear that the information in the Quran about human reproduction is of divine origin, and was beyond the knowledge of a human being at the time it was revealed. The translation of Qur'anic verses by Doctor Maurice Bucaille

Karbala History

The Courtyard

It is a big and a wide place surrounding the holy grave and some call it the mosque because the people gather there to pray and mark the ceremonial visits.

The courtyard is a rectangular shape from inside but it is a hexangular figure like the shape of the holy shrine, the courtyard is separated from outside by a high wall decorated with yellow bricks along with Kashani bricks, and had written on the high side verses of Holy Quran with the Kufian hand writing, from inside there are about 65 arched porches surround the courtyard from all sides. Every porch has a room decorated with mosaic from inside and outside.

The Courtyard Door

The holy courtyard has ten doors; each door leads to the round street that surrounds the holy sanctuary and the connected streets. The reason of this high number of doors is to decrease the congestions resulting at the special visits, all the doors made of teak wood over each door

the is a ceiling made of Kashani stones. Its edges contain verses of the holy Qur'an, the doors are:-

1-Kiblah door:-

it is one of the very old doors, and it is considered the main entrance to the holy shrine, it carries this name because of its location (in front of Kiblah).

2-Al-Rajaa door:-

the location of this door between Al-Kiblah door and Qathi Al-Hajat door.

3-Qathi Al-Hajat door:-

its location is in front of the merchants bazaar (Al-Arab bazaar) and it had this name after Imam Al-Mahdi (may Allah accelerate his appearance).

4-The martyrs' door:-

it is located in the middle of the east direction when the visitor heads towards the shrine of Abbas (pbuh). It was named after the martyrs of Al-Tuff battle.

5-Al-Karamah Door:-

its location is at the far side of the northeast to the courtyard, and it

is adjacent to the martyrs' door, it carries this name for the honor of Imam Hussein (pbuh).

6-Al-Salam Door:-

its location is in the middle of the north side, it was named of this name because the visitors used to say (Salam) to Al-Imam (pbuh) in front of that door, this door faces the (Salam) district.

7-Al-Sedra Door:-

its location is at the end of the northwest of the courtyard, and was known with this name after Al-Sedra tree that was a guide to the visitors in the first century (A.H), and in front of this door Al-Sedra Street.

8-Al-Sultania Door: - it is located at the west of the holy courtyard and was named after the Ottoman Sultan who built it.

9-Al-Ra's (holy Head) Door: -

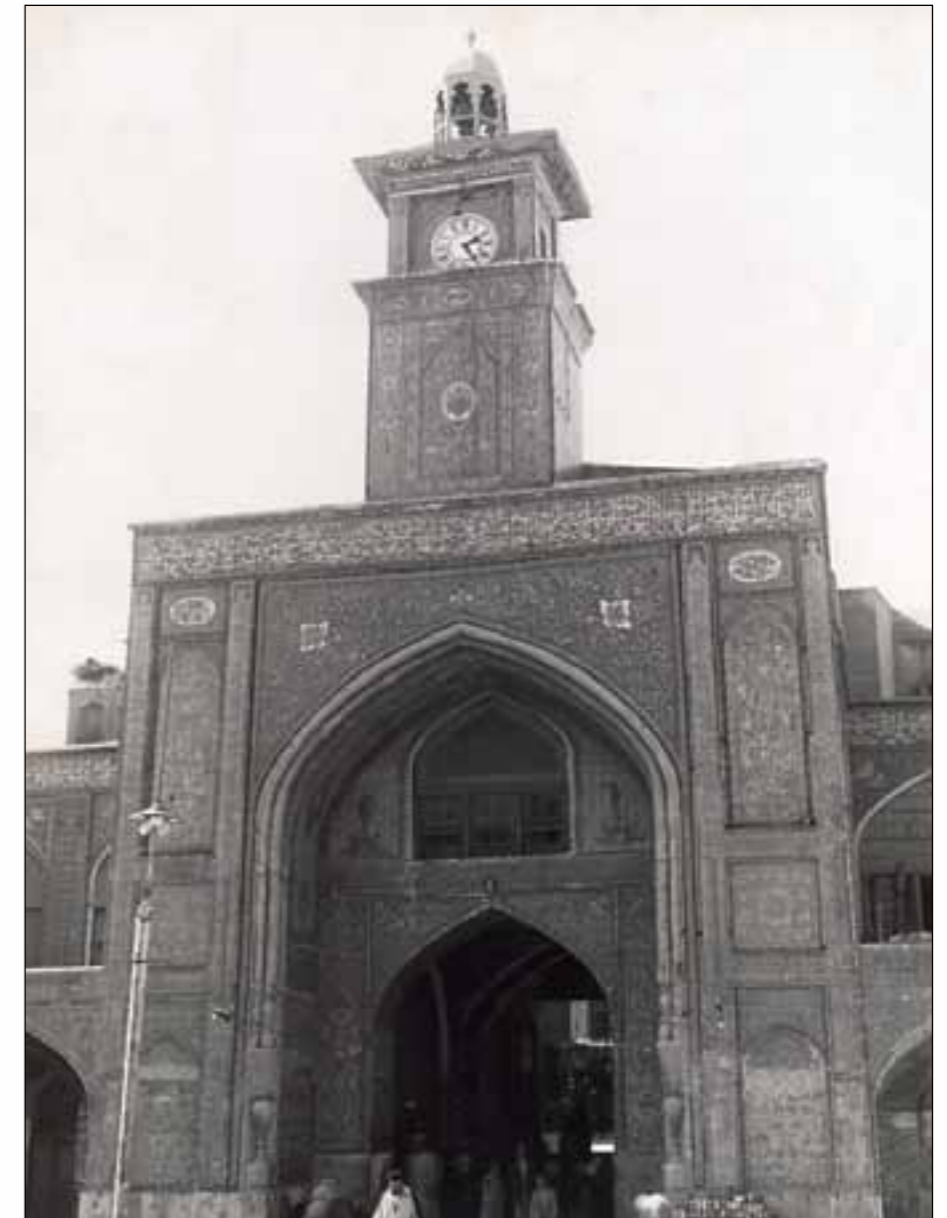
it is located at the middle of the west side of the holy courtyard, and was known with this name because of its location in front of the holy Hussein (pbuh) head location.

10-Al-Zainabia Door: -

it is located at the southwest of the courtyard, and was known with this name after Al-Zainabia hill because it faces the hill.

Iwan athahab (the golden porch)

It overlooks the south side of the courtyard and it has a high ceiling, but not of equal height because it is high from the middle and low from the sides, It stands on marble columns and it has a rectangular shape with height about (36m) and width of (10m), its walls gilded with the pure gold and with the carved mosaic, but the rest walls covered with Kashani. There is a metal barrier separates the Iwan and the courtyard. The visitors pass from the two sides to enter into the tomb's chamber.



Hussein Revivalism Magazine

The culture in your Hands

