



February 2021 | ISSN 1019-0767  
No.325 | Monthly Magazine

# ISLAMIC REVOLUTION, the PATH to LIGHT

Lebanon 7000 LL  
Morocco 36.00 DH  
UAE 21.00DH

S.Africa 26.00R  
France 4.50€  
Italy 4.50€

Germany 4.50€  
Turkey 5.50YTL  
America 3.00\$

Kenya 250KSH  
Qatar 20.00QR  
Tunisia 3.70TD

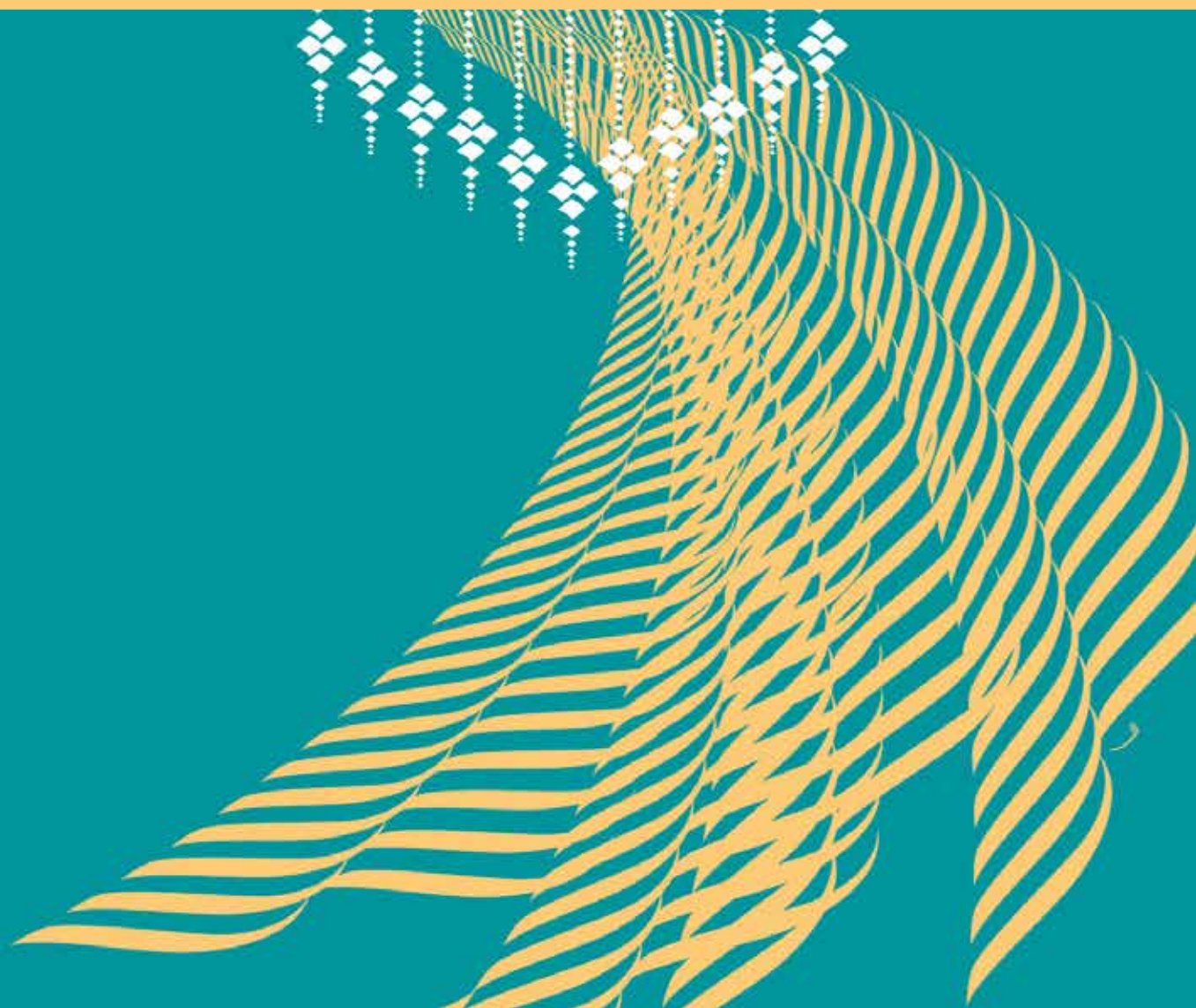
Spain 4.50€  
Mexico 65.00MEX\$  
Kuwait 2.000KD



# **SEVEN PIECES of ADVICE by RUMI**

Be like night in forgiving others  
Be like the earth in humility.  
Be like the sun in friendship and kindness  
Be like mountains when you are angry  
Be like a river in generosity and helping others  
Be like the sea in harmony with others  
Be like who you really are.





# سکرموسکا گنکره ملی ر شکرفرسان تایخ ساء

❖ تجلیل از زنان شهید، جانباز و آزاده ❖



National Congress on the Army of History-Making Angels  
Honoring Veteran, ex-Prisoners of War, and Martyred Ladies



February 2021  
Monthly Magazine  
No.325  
ISSN1019-0767

**Managing Director:**  
Mohammad Assadi Movahed  
Assadi101@yahoo.com

**Editor-in-Chief:**  
Mina Salimi

**Editorial Board:**  
Nayyereh Towhidi, Zahra  
Ebrahimi, Roya Salimi, Morteza  
Afradian,  
Fatemeh Khaza'i

**Public Relation Officer & Executive Manager:**  
Maryam Hamzelou

**Art Director & Graphic Designer:**  
Omid Behzadi

**Advertising Office:**  
Magazine of ITF,  
Tehran, Islamic Republic of Iran  
**Tel:** +9821-88934302  
**Fax:** +9821-88902725  
**Website:** www.itfjournals.com  
**Website:** www.alhoda.ir  
**Website:** mahjubah.itfjournals.com  
**Email:** Info@alhoda.ir



Editorial

## *In The Name of God The Compassionate The Merciful*

Dear readers,

First, we would like to extend our heart-felt greetings to you on the auspicious occasion of the birth anniversary of Hazrat Fatimeh (SA). This year, the Muslim Iranian people celebrate this most blessed day while also celebrating the Ten days leading to the victory of the Islamic Revolution in Iran on Bahman 22, 1357, forty two years ago (1979 AD). No doubt, this Islamic Revolution led by a divinely-guided man, Imam Khomeini (ra) and being based upon Qur'anic decrees and values, including justice, human freedom and human dignity belongs to all truth-seeking, justice-loving human beings and world nations, as we observe, they express their love and respect for the late leader of the Islamic Revolution, Imam Khomeini (ra) and for his successor, Ayatollah Khamenei and for the martyred Iranian general – Haaj Qasem Soleimani, who, as the esteemed leader, Ayatollah Khamenei, stressed, has become 'the hero of the Iranian nation as well as the hero of the Islamic Ummah.'

No doubt, such men of God have educated themselves in the school of Divine faith and teachings and acted upon the same faithfully. They have set the most brilliant examples of Godliness in every respect and so we should consider ourselves duty-bound to follow in their footsteps and also to teach our children to, like these excellent models of piety, honour, and dignity, follow the Holy Qur'an and the teachings of the Infallible Imams (AS) and to avoid turning to what the enemies of God propagate through the mass media.

Let us pray to Allah to guide our women and girls to follow Hazrat Fatimeh (SA) and also to guide our men and boys to follow her father, Prophet Muhammad (PBUH), and her husband, Imam Ali (AS).

*Mohammad Assadi Movahed*

### Essence of the Islamic Revolution



9

### Follow Divine Teachings to be Free



22

30



### Untold Stories from the Night of the Return of Imam

5

### Mankind's Need for Religion and Spirituality



6

12



### Islamic revolution, a Complete Change

10

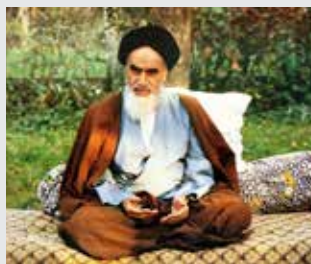


### The Committed Women



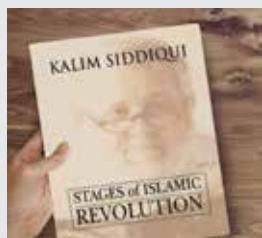
### Answer Children's Sexual Questions

14



### Charismatic Leadership

34



26

### The stages of Islamic Revolution



18

### Certain Recommendations for Islamic Lifestyle





# MANKIND'S NEED FOR RELIGION AND SPIRITUALITY

By Dr. Zahra Mostafavi

**H**umans inherently tend to accept religion and shape their lives according to religious doctrines. On this basis, we can say that religion is born with the human being. Having this in mind and looking at man's history, we can infer that humans bring the essence of religion with themselves, without the help of any messenger. This essence is a bunch of their beliefs which is manifested as a series of customs

and ceremonies. Man is conscious that no creature, even himself, is independent and standing on his own.

In other words, man's understanding reached a point at which he could feel a Supreme Power and then accept it, and this power is God Almighty. Man understood God and pondered over His nature, and through this he found himself an inseparable part of Him and this

is the way in which an effective instrument seems to be necessary to interact with God.

Some people believe that this medium is the heart and spirit; some others claim this is wisdom and intellect. Another group considers rituals being sufficient. They believe that it is enough to perform religious customs and prayers. But it is obvious that anywhere this belief comes from, it has its roots in religion.

Therefore the history of religions is an important and meaningful part of man's history, because mankind, after passing the primitive stage of its history and attaining the best levels of civilization, has been in search of a truth beyond himself and the universe around him. He does this with the help of prophets and his own understanding and inquisitive nature.

With the advent of prophets in various ages and their heavenly mis-

sion, the human being, the wonder of creation, gradually became able to adopt a specific approach towards the facts of creation and the things around him, and ultimately surrendered to religion, a strong and extensive chain which was inspired by the prophets, from Adam to the Seal of Divine Messengers, Prophet Muhammad (PBUH). Man found it irresistible to praise and revere the everlasting truth.

While the human being got to know himself through the help of the prophets, and could establish a wider relationship with his environment, he had no other recourse than pondering on the Creator's work. Although some beliefs, in their primitive stages, were a trial of man and enabled him to pave the way for knowing the truth, they could not satisfy the curious human soul.

Thus the inborn longing for the advent of a messenger forms that everlasting source of truth, compensates the human ignorance, comprising a part of the history of human development all through the history.

In each age and according to the specifications of time and place, the grounds became suitable for the advent of a prophet. Worshiping the idols and the tendency toward praising the nature, cruelty and lack of justice, poverty and discontentment, ethical corruption, disobedience, and a lot of other factors have proved the need for the coming of a Divine prophet in each era.

History shows that the advent of successive prophets was due to need for justice, and also pursued other greater goals: wiping out the custom of worshipping several gods

or idols and inviting mankind to serve the Only Lord.

Prophets came to remind man of his promise to God, to awaken the dormant intellects, and to tear out the shrouds of ignorance and superstitions, and the chains of slavery. And that is the mystery of the human mind's enlightenment and wisdom which became fertile by the help and teachings of prophets.

Modern man, with all his ability and success in material achievement, has not been able to replace spirituality with any mundane or material concept. That is why human inclination towards religion and spirituality is exceedingly increasing.

The man, who thought if he can accomplish all his material needs and have a total license to do anything he wishes, will be happy and prosperous thereafter, has now come to the conclusion that only God and religion can quench his thirst. Marxism and materialism, with all their atheist slogans and utter ignorance, were unsuccessful

for both this world and the world to come. Their attempt to protect the flimsy materialistic structure has been unsuccessful. They tried for 70 years, but now their theory which was weaker than a cobweb, has been destroyed.

Imam Khomeini, in his famous letter to President Mikhail Gorbachev, before the disintegration of the Soviet Union, states this situation in the best way:

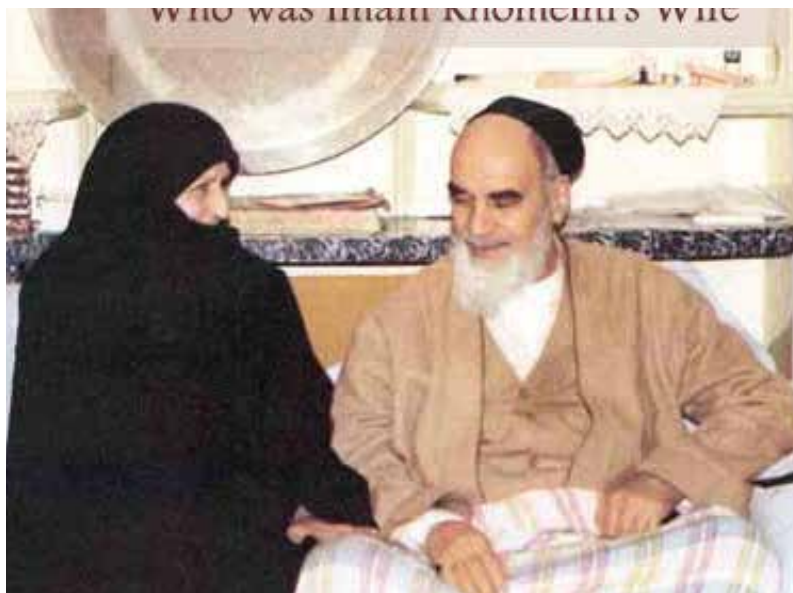
"Mr. Gorbachev, you should turn to reality. The main problem of your country is not economics, ownership, or liberty. Your problem is lack of faith in God; the same problem which led the West to corruption and destruction. Your major drawback is the war you have waged against God - the Source of life and creation.

"Mr. Gorbachev, everybody knows that from now on we should look for communism in the museums of political history; since Marxism can satisfy none of the human genuine needs; since it is a materialistic school and materialism cannot save humanity from lack of spirituality, which is the most essential human affliction in the East and the West."

As the late Imam states in this part of his letter, the most crucial problem of the modern man is atheism and lack of faith in spirituality. This lack of faith has brought about a discomfort and inconvenience to human soul, in spite of all the welfare which technology has brought man. Humans still feel that something is missing:

Psychological ailments, family disintegration, murder, and thousands of other problems human beings face in the present age. Shrouds of

**Prophets came to remind man of his promise to God, to awaken the dormant intellects, and to tear out the shrouds of ignorance and superstitions, and the chains of slavery. And that is the mystery of the human mind's enlightenment and wisdom which became fertile by the help and teachings of prophets**



ignorance have veiled the heart of the modern man, so that he is quite alienated from himself, and cannot reflect on himself, which is the macro universe. That is why surveying the major world has not been able to remind him of God, Who is not to be limited to this world.

It seems however that this disillusionment has caused humanity to turn to spirituality at the onset of the 21st century. For this reason many western intellectuals believe that religious beliefs will become desirable in this century. They consider the 21st century the era in which religion penetrates all aspects of human existence. They present some figures and statistics to show that the new century is a period of religious enthusiasm, and the expectations of people will drastically increase in this respect.

Many western critics believe that the religious tendency will be stronger than what is imagined. They announce that at present, there is no social power stronger than religion in the world. Emphasizing the fact

that people are increasingly turning to God, religion, and spirituality (in the East and the West), experts have demonstrated that the view of returning to secularism has come to an end. The hallucination that materialism is exterminating religion and nothing can prevent it, is a groundless one. Despite all promises, ambitions, and attempts of modern civilization for the well-being of human race and despite its success in the way of procuring all the means for the welfare and comfort of man (which nobody can deny), the civilized and seemingly modern view is being severely challenged.

“Many western critics believe that the religious tendency will be stronger than what is imagined. They announce that at present, there is no social power stronger than religion in the world”

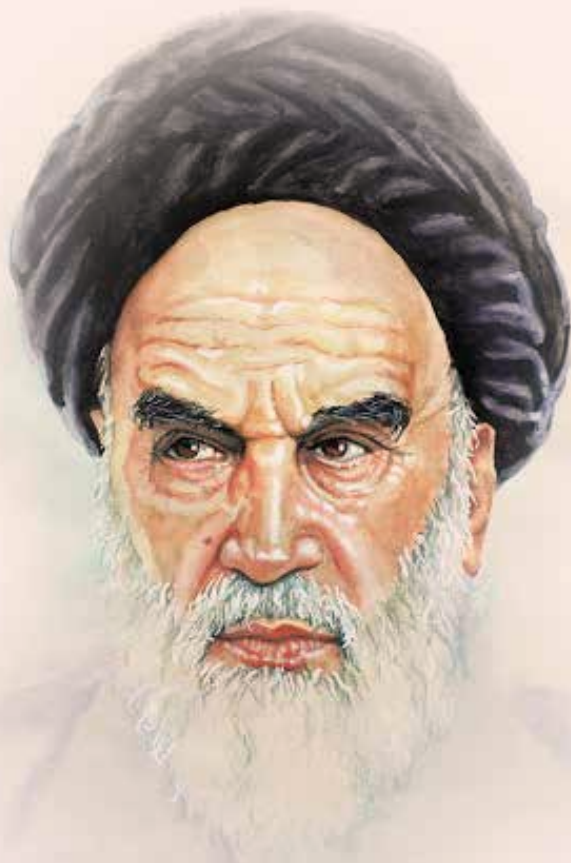
In fact the new civilization has contradictory results, that is, negative and positive consequences are abundant in it. Among the negative outputs of this crisis are: emotional gaps, mental disorders, family break-ups, social disintegrations, dangerous ecological crises, political crises, exploitation of the third world countries, genocides and world wars, class distinctions, and the like. Intellectuals and religious critics in the East and the West believe that problems and crises of the modern world are due to humanistic doctrines and the alienation of man from Divine teachings. Modern humanistic civilization looks for material success in the world, but ignores ethics and the soul on the whole. As a result people cannot establish a good relationship with their self, other people, or the environment.

For these critics, such “self-negligence” and crises, and complications resulting from it, are ultimately related to forgetting the root of mankind, and also related to man’s disregard of his responsibilities to God.

The ethical crisis of the contemporary man is to the extent that men are coming to this conclusion: The only hope for the survival of the world is that faith in religious criteria and values becomes dominant in the world. The universal ethics can only rely on the main tenets which are common among Divine religions, since only religion can offer values which are absolute and based on truth, and practical.

**Dr. Zahra Mostafavi, Imam Khomeini’s (RA) daughter and the Associate Professor, Faculty of Theology, University of Tehran**





# ESSENCE OF THE ISLAMIC REVOLUTION

**M**y name is Fatima Hussain, and I am from Pakistan. I have been blessed to live in Qom for 7 years, and thus have experienced living in the Islamic Republic of Iran. My first experience and acknowledgement of the Islamic Revolution was in a Quds protest where someone spoke of Imam Khomeini (ra) and his goals in establishing an Islamic Revolution. A revolution that encompasses Islamic values and brings them forth in our daily lives. A revolution that revive the dead hearts of many, to bring them to higher stages in this life and the next. From then on, I realized that indeed, we should strive to adopt the values that will

differentiate us from the oppressors. SubhanAllah, the essence of the Islamic Revolution remains alive today, as we are constantly reminded to fight against those who do injustice and those who hold power but do not deserve it. In several countries around the world, we see revolutions against oppressing governments, and many use the examples set by Imam Khomeini (ra) and the Iranian men and women who stood against injustice. Many countries feel threatened by the strength of the Islamic Republic, such as America and Israel, but they should know that the basis of the Islamic Revolution is simply peace

and justice. Unfortunately they are a hopeless case; nevertheless we should keep striving to find equality for all of the oppressed in the world.

Shias in all countries praise Iran for such inspiring courage, and wish to bring changes in their homes and communities that comply with the goals of the Islamic Revolution. As Muslims around the world, we should support each other and create unity amongst Muslims. Imam Khomeini (ra) has once said that whilst we Muslims are busy bickering about whether we should pray with our arms folded or down, the enemy is planning ways to cut them off. We see that unity is essential for any further steps towards justice. Then, we must try and reflect about the effects of modernization and westernization in our daily lives, and if our practices push us away from Allah (SWT). If they do, we should try our best to find other ways and help our family members find the correct path as well. Lastly, we should constantly pray for the Faraj of our Imam, as true justice is impossible without his presence and guidance.

“the essence of the Islamic Revolution remains alive today, as we are constantly reminded to fight against those who do injustice and those who hold power but do not deserve it”



# THE COMMITTED WOMEN

**Zahra Ebrahimi**

In Iran both Muslim women and Muslim men launched the Islamic Revolution due to faith in Allah. They demanded an Islamic government, the revival of the pure Islam of Prophet Muhammad (PBUH) and the revival of devotion to the Holy Qur'an and the names and teach-

ings of the Infallible Imams (AS). Thus they took to the streets, as followers of Hazrat Fatimah (SA) and Hazrat Zainab (SA) and Imam Hussein (AS), exhibiting their heart-felt love for them and demonstrating, while shouting their holy names. But what motivated the women to

become active in the process of the Islamic Revolution were:

- Love for Islam and the Holy Qur'an: No one had forced those women to take to streets while carrying their infants and to risk their lives in front of the tanks and machine guns of the evil tyrannical Pahlavi regime. They had no selfish motives while doing so; rather it was their pure love for Islam, for the Holy

Qur'an and for the Infallible Imams (AS) which led them to such sacrificial moves. It was the love for and devotion to Hazrat Fatimah (SA) and Hazrat Zainab (SA) which turned our women into revolutionary women. According to Imam Khomeini (ra), it was the love for Islam and the Holy Qur'an which motivated the Muslim Iranian women, as he has remarked, "Our nation loved Islam and it was because of that love that they rose, unarmed, ready to die for Islam, both men and women accompanied by their young sons and daughters. They struggled and became victorious." and "The Muslim women didn't risk their lives and the lives of their children for material gains, such as positions, rather it was Islam which motivated them to attend political struggles, shoulder-to-shoulder with men and even ahead of men." and "It was the power of Iman (faith) which made the Muslim women take to streets and demonstrate and the value of one's action lies in this very motive, Iman."

- Independence, freedom, Islamic Republic: Our women's slogan in the course of the Islamic Revolution included the three words 'independence, freedom and Islamic Republic'. They demanded independence and rejected foreign domination. They demanded true freedom, namely living under the banner of Islam, to be just God's servants and never to be servants of the others, never to bow down to other than God. They demanded the establishment of the Islamic republic system in the country, namely a system based on the pure Islam of Prophet Muhammad (PBUH), founded upon the pillars of monotheism and Islamic justice and governed by Divine rules and

the teachings of the Holy Prophet (PBUH) of Islam. Imam Khomeini (ra) stated, " Women and men took to the streets, they took many pains, offered many martyrs, in order to protect Islam. They volunteered for martyrdom for Islam. Our nation voted for the Islamic Republic because they wanted Islam."

- Adopting the model presented by Hazrat Fatimah (SA) and Hazrat Zainab (SA): The Muslim Iranian women stepped into the revolutionary movement because of having adopted the model presented by Her Holiness Fatimah (SA) and Her Holiness Zainab (SA) and thus they stood up against the arrogant monarchical rule and defended Islam and the Holy Qur'an . Imam Khomeini (ra) has pointed out, "Woman's day is the day for honouring the holy woman whose daughter - Her Holiness Zainab (SA) - stood up against the tyrannical ruler and deliver that historic speech. She stood up against that brutal tyrant, Yazid, whose cruelty would frighten even many men, since even a single word of opposition would cause them to be killed at the hands of that tyrant. Yet, she fearlessly spoke up and condemned Yazid and his tyrannical rule. A woman should try to achieve such a position." and "Thanks to Allah,







today women are following in the footsteps of Her Holiness Fatimah (SA) and Her Holiness Zainab (SA). They stood up against the tyrannical rule with clenched fists, while carrying their children in their arms and helped Islamic movement."

"We have repeatedly witnessed pious women who like Her Holiness Zainab (SA) have offered their children and everything they had in the way of the Almighty Allah and the dear Islam and they pride themselves for that. They know that what they have gained in return, is even higher than the blissful Jannat, let alone the petty worldly things."

- The characteristics of the Muslim revolutionary women: To Imam Khomeini(ra), the Muslim revolutionary women who, through Jihad in the way of Allah, overthrew

the 2500 years tyrannical rule and transformed the history have possessed such characteristics:

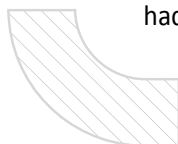
- Bravery, as Imam Khomeini (ra) pointed out, "We are all indebted to the brave effort of you lion-heart women." and "The brave mothers of the children of Islam revived the memory of the bravery and self-sacrifices of heroic women throughout history. In which other history and in which other country, can you find such women?"

- Hijab and chastity: The revolutionary women were those who entered the scene of struggle with impressive hijab (Islamic covering) and admirable chastity and this was most crushing to the enemy. As Imam Khomeini (ra) remarked, "The pioneers in the Islamic Revolution were these very women who are symbol of hijab."

- Purity of intention: The Muslim women took part in the Revolution with pure intentions and so have made highly reward-worthy efforts, even more reward-worthy than those of men. Imam Khomeini (ra) has stated, "Our sisters, who participated in the Islamic movement, have by doing so made more valuable achievements than those of men. They entered the scene while observing hijab and chastity and with purity they accompanied men in the struggle, and gained the victory. And also now they are donating their lifetime savings, ornaments and so on to help the needy. Such donations are very valuable and indeed more valuable than lots of money donated by wealthy people. It is their purity of intention and sincerity which has great value."

- Being from the oppressed classes: The revolutionary women were mostly from the oppressed classes of the society. Imam Khomeini (ra) has stated, "These revolutionary women from the suburbs and southern parts of cities know what human rights are and act upon that. What about those who support the West? – What have they done for human rights?" and "It was those very respectable women and men from deprived classes under the oppressive regime who managed to break that regime's Satanic dam and to crush their destructive forces. These very respected women and men also consider themselves responsible for the support of the Islamic Revolution and the Islamic country."

- **Zahra Ebrahimi MSc, Educational Technology Iranian Biological Resource Center (IBRC), ACECR**





# ISLAMIC REVOLUTION, A COMPLETE CHANGE

I am Najma karimi from Pakistan. Graduate of Jamea tu Zahra Qum Iran, and have Masters in Education. Currently a lecturer in a college in Skardu, Pakistan and also serve as a muballigh in Pakistan and other countries.

In my opinion I feel that the Islamic revolution was a complete change, change in the system

which took place in one geographical location but affected the world on a larger scale. A change that was not possible without so much sacrifices, efforts and true intentions. Now, it is our responsibility to sustain that change and keep it alive which is even harder than bringing the change itself.

To fulfill the goals of revolution, in my personal opinion we need to work together as one, we should be united under one label "the Muslim Label" and look into matters as one soul. As Imam Khomeini (ra) said Unity is a need without which Muslims can never succeed in defeating their enemy.

## Lessons of Islamic Revolution

My name is Aliya Batool Najafi. I have done 5 years of Islamic education from Jamia Zahra Qom, Iran. After coming to Pakistan I joined Jamia Khadija tul Kubra and now serve as the principal at Jamia Khadija tul Kubra Lahore, Pakistan. Islamic Revolution in my opinion is a necessary step towards the Revolution of Imam Zaman (ajfs).

Though the Islamic Revolution occurred in Iran the whole world was affected by it so was Pakistan. As a result of that as Pakistanis we have become more united, educated, disciplined, true followers of Islam and have become stronger than before.

Islamic Revolution of Iran teaches us how to move towards the Revolution of Imam Zaman (ajfs). Internationally speaking people of many countries like Nigeria, Yemen, Syria, Bahrain etc. have stood against tyranny and oppression as a consequence of the Islamic revolution's effect. We as Muslims should spread the lesson of Islamic revolution and introduce its goals to make people aware by conducting seminars, conferences and being socially active in this regard.

# ANSWER CHILDREN'S SEXUAL QUESTIONS

Elham Salimi

Mahjubah  
Magazine



14

No. 325  
February 2021



Answering children's sexual questions is one of the parents' responsibilities. Of course, it is not an easy duty. Most parents feel weak or uneasy while answering such questions. The important point is that parents should not avoid answering these questions and should help their children to find their answers faster and better. Dr. Katayun Khushabi, child psychologist, has some interesting recommendations for the

parents. Here you can read her recommendations as questions and answers:

**Q: When is children's curiosity concerning sexual subjects activated?**

A: Even the infants are curious about their bodies and this is a natural sense. The fledgeling infants touch more their bodies when they are naked and undressed. They look at their bodies while taking a bath or replacing their clothes and in this

developmental stage, they are not ashamed of their nudity.

**Q: Shall the parents accept such behaviors?**

A: That's okay. It is absolutely right. Parents should not be indignant at the fledgeling infants and if seeing their bodies seems interesting for them, parents should not insult them. Being interested in their bodies, is a natural sense for children. Some parents try to deter their children from touching their bodies



but some other parents accept this matter and know that this is a personal matter for the child. Parents should accept that children have a personal atmosphere for themselves. The parents should be anxious about the masturbation of the youth, namely when a youth is doing some activities leading to the masturbation. Many victims of annoying sexual behaviors first tried to stimulate themselves.

**Q: Is it appropriate to utilize a conventional name between the parents and the child for the private parts of the child?**

A: When the child reaches the age of three, the parents can use the real and correct words. There is not any reason when children can pronounce the words correctly; they are not encouraged by the parents and in this way they can learn to use such words without getting shy. In the world 67% of parents can use the real names to address the different masculine and feminine parts.

**Q: What is your answer when the child asks you how a baby is born?**

A: Depending on the age of the child, you can tell him a baby grows from a little seed in the stomach of his mother (for example, point to your stomach) and then goes out of a special place. It is not essential to explain the sexual activities because (s)he cannot understand. You can say when a man and a woman love each other, they get married and live togeth-

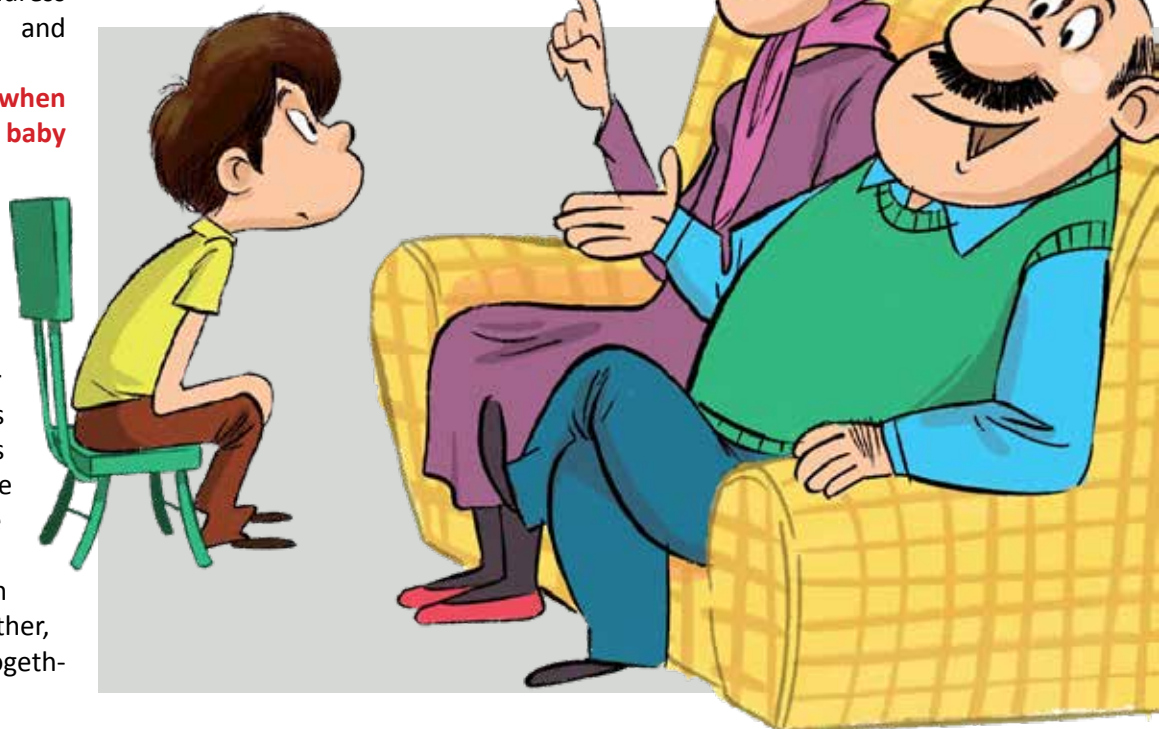
er. Majority of children under six accept this answer. Many books which are suitable for children can help you answer the questions of the children explicitly. By doing this, you can see children would be easily convinced with little information.

**Q: What is the reaction of the parents when a child shows his private parts to the other children while playing a game?**

A: The three to six year old children may do such behaviors. When some parents see such behaviors, they show a very harsh reaction towards their children. Hitting and getting angry are by no means the suitable method for this situation. Parents should not regard this kind of behavior of the children as the sexual problem. Sometimes, they wish their children would play another game. To fulfill this, they should sit and communi-

cate with their children. They have to explain this matter like this "although I know you like to see the body of your buddy but now he is grown up and does not like his body seen by the other people, thus he tries to cover it." With this method, you correct him without punishing him. Children during these ages like to talk about touching good and bad objects. You should explain that his body is his personal territory and should be protected. They should be taught that if someone wants to touch your body in a bad manner, you should not let him do that and instead inform your family.

**Q: When should parents talk about this matter to their chil-**





**dren?**

A: As a matter of fact, NEVER! Teaching sexual behaviors and matters should not be without any reason. Talking about this matter should be avoided until the children ask some questions or are truly curious. When he is 5 years old, we can show him some books about this matter in order to satisfy his curiosity.

**Q: When should we forbid him from being naked at home?**

A: Each family has its own attitudes and beliefs concerning the range of nudity, modesty, and personal limits at home, namely the criteria of each family are different but it is significant to recognize the personal limits of individuals and all children should learn this very matter. Parents should teach their

children the personal limits along with respecting them as they teach the other regulations of the house.

**Q: Finally, how much can we teach children about sexual matters?**

“ Each family has its own attitudes and beliefs concerning the range of nudity, modesty, and personal limits at home, namely the criteria of each family are different but it is significant to recognize the personal limits of individuals and all children should learn this very matter. ”

A: Parents should start answering the questions of the children and teaching them about sexual matters before going to school. Sexual teachings are different in school. Sometimes, in school the teachers teach some lessons and explain about the anatomy of the body, the diseases conveyed through sexual behaviors, the pregnancy, and so on. Parents should answer such questions without having any fear. For girls at the age of eight the parents should explain, for example, the menstruation. There are many books about this matter. Although girls learn something about it in school but it is better that parents teach and explain menstruation to them. Doing this then is much better than it is when the first menstruation occurs.



# CASPIAN EGGPLANT AND POMEGRANATE BRAISE WITH AROMATIC HERBS

**1-** Remove the stalks from the eggplants and slice them into ¼-inch-thick-by-3-inch lengths.

**2-** Arrange the eggplant slices on an oiled baking sheet and brush both sides with little oil. Cook each side under the broiler for 2 minutes or until golden brown (alternately, you can bake the eggplant slices in a 500 degrees F preheated oven for 15 minutes).

**3-** In a food processor, grind the garlic, walnut, pomegranate, paste, honey, cumin, cinnamon, salt, pepper, turmeric, chili, parsley, cilantro and scallions until you have a grainy paste. Adjust seasoning to taste. If it is too sour, add a little honey.

**4-** Arrange one layer of eggplant slices in a deep, nonreactive 9-by-9 inch baking dish and spread a layer of the walnut sauce on top. Then place another layer of eggplant over the top. Continue alternating eggplant slices and walnut sauce layering, until you have used all the eggplant slices.

**5-** Preheat the oven to 350 degrees F.

**6-** Cover and bake the eggplant for 50 minutes.

**7-** Remove from the oven, garnish with pomegranate seeds and serve from the same dish over with rice, pasta or bulgur. Servings: 4

Preparation time: 15 minutes

Cooking time: 50 minutes

8 Chinese eggplants (2 pounds) or 2 large regular eggplants, peeled and bitterness removed  
½ cup olive oil

4 cloves garlic, peeled and crushed  
2 cups (1½ pound) toasted walnuts  
3 cups pomegranate juice or ½ Cup pomegranate paste diluted in 3 cups water

1 tablespoon honey (optional)

2 teaspoons ground cumin

¼ teaspoons ground cinnamon

1 teaspoon salt

¼ teaspoon pepper

¼ teaspoon turmeric

1 Thai bird or Serrano chili, chopped or 1 teaspoon crushed red pepper

1 cup chopped fresh parsley

1 cup chopped fresh cilantro

½ cup chopped scallions

½ cup pomegranate seeds

17

Mahjubah  
Magazine

No. 325  
February 2021







# CERTAIN RECOMMENDATIONS FOR ISLAMIC LIFESTYLE

Morteza Afradian

Islam is the perfect religion and has presented comprehensive instructions and guidelines for all aspects of our lives, including for healthy eating:

➤ Avoid eating when you are not hungry.

➤ Stop eating before you feel fed up.

➤ Try not to drink water while you are eating.

➤ Avoid eating and drinking too much, since eating and drinking within limits is a must for your physical and spiritual health. As Imam Ali (AS) has pointed, "Eating less adds to the values of one's soul and also improves bodily health." and also, "When Allah desires good for a servant of His, He makes her/him avoid talking a lot, avoid eating a lot, and avoid sleeping a lot."



➤ Try to benefit from various sources of nourishment. In Islamic medicine, this piece of advice is found as we read in the Holy Qur'an, *"You who believe, eat any wholesome things We have provided you with, and thank God if it is He Whom you worship."* 2 : 172

➤ Washing the hands before eating has also being recommended in Islam, as we read in a Hadith, "Wash your hands and do not wipe them before eating (also wash your hands after the meals and then wipe them).

➤ Do not look at the others in the face while eating, instead, look at the food and remember God's favors in order to get spiritual benefits.

➤ Say Bismillah (in the Name of Allah) before and Alhamdulillah (all praise is due to Allah) after eating.

➤ Chew slowly and well for better digestion. Avoid haste while eating, Imam Reza (AS) has been quoted, "The time you spend having meals will not be regarded as part of your life span."

➤ Try to make meal-time peaceful and happy ones. Islam disapproves of talking about annoying things and/or doing such things as reading, while eating.

➤ Islam prohibits puffing into food or drinks for getting them cool since it may spread disease and also annoy the people around. Likewise it has been quoted from the Holy Prophet (PBUH) of Islam that, "Too cold or too hot food or drink is harmful, so should be avoided." The significance of this recommendation should be emphasized particularly nowadays when the corona virus has afflicted the world peoples.

➤ And finally, do not forget to brush your teeth after eating.













# FOLLOW DIVINE TEACHINGS TO BE FREE

Nayyereh Towhidi

It is now crystal-clear that the world peoples, whether in the East or in the West, male or female, young or old are coming to realize the fact that secularism,

materialism, nationalism, socialism, communism and so on, will not only do no good for human beings, but just the opposite, they bring ruin everywhere they

step and worse still, in the name of freedom and progress. Just a glance at the conditions of the world people today is sufficient to prove to us this truth. These



deviating, anti-God schools have led their followers into the dark, since they propagate faithlessness, arrogance, individualism and passions. They reject and ridicule Islamic beliefs, since Islam invites human beings to worshiping the one and only God, to follow Divine teachings and lead a humane life. And Islam forbids both oppression and also surrendering to oppression, as we see in the Holy Qur'an and in numerous Ahadith from

the Infallible Imams (AS), Muslims are commanded to behave most fairly and compassionately towards all on one hand, and to defend their rights and the rights of the oppressed on the other. That is why the Islamic Revolution of Iran led by Imam Khomeini (ra), has been from the very start the target of successive assaults by the aggressive powers, through various means, including the media which are mostly under the control of Zionists. Yet, God-willing, their plots will face defeat and the oppressed world peoples, in particular the Palestinians will find the way to liberation from foreign domination and tyranny.

Here, we would like to invite your attention to parts of statements of the esteemed leader of the Islamic Revolution, Ayatollah Khamenei, at the 1st International Conference on Islamic Awakening and the 5th International Conference on the Palestinian Intifada in 2011.

"There is no doubt that the great social upheavals rely on historical civilizational factors and the product of accumulated knowledge and experiences. Over the past 150 years, the presence of influential Islamic intellectuals and mujahids in Egypt, Iraq, Iran, India and other Asian and African countries prepared the ground for the current situation of the world of Islam.

The developments of the 1950s and 1960s in a number of these countries resulted in the establishment of regimes mostly inclined towards materialistic thoughts and ideologies

and after some time due to their nature these regimes fell into the trap of arrogant and colonial powers of the West. These are instructive experiences which play a major role in shaping current thought that run wide and deep in the world of Islam. The story of the great Islamic Revolution in Iran –during which, in the words of the great Imam Khomeini (ra), "blood defeated the sword" – the establishment of a permanent, powerful, courageous and progressive Islamic Republic and its effect on today's Islamic Awakening, is a long story worthy of discussion and research, which will definitely be a rich chapter in the history of the current situation of the world of Islam.

The conclusion is that current realities of the world of Islam are not events without historical, social and intellectual roots, so the enemies cannot consider them as a passing wave and a superficial event and put out the light of hope in the hearts of nations with their misleading and spiritual analysis.....

"The story of the Battle of Uhud and the greed of the Muslim defence lines to collect spoils - which led to the defeat of the Muslims and being reproached by Allah the Exalted - is a symbolic example that must never be forgotten. Being intimidated by superficial awe of the arrogant powers and fearing America and other interfering powers is another threat that should be avoided. Courageous figures and youth should force this fear out of the heart of people.



Trusting the enemy and falling into the trap of their smiles, promises and support is another great threat that should be particularly avoided by forerunners and prominent figures. It is necessary to identify the enemy regardless of his clothing. It is also necessary to make the nation and its revolution invulnerable to the plots of the enemy, which in certain cases are concealed behind the appearance of friendship and support. The other side of this coin is becoming arrogant and thinking that

Embassy] showed that all these plots had been carefully designed for the Iranian nation by the regime of the United States of America. For them, restoring reactionary attitudes, autocracy and dependent governments in revolutionary countries is the principle which prescribes all these dirty methods. In the final part of my speech I will put forward recommendations for your consideration on the basis of experience in Iran and what has been obtained from careful study of other countries. There is



the enemy is not vigilant. It is necessary to combine courage with wisdom and prudence. It is necessary to make use of all divine blessings entrusted in our souls to confront Satan, be it [in the form of] a human being or jinn, fomenting discord and pitching revolutionary people against one another and infiltrating behind the front line or other great threats that should be seriously avoided.....

"In Islamic Iran the documents confiscated by the Revolution from the Den of Espionage [US

no doubt that the conditions of different nations and countries are not the same in all areas, but there are obvious realities that can be useful for everybody.

The first point is that it is possible to overcome all these obstacles by relying on God and having faith in the promises of divine support repeatedly mentioned in the Holy Qur'an while using wisdom, willpower and courage. Of course the work you are determined to do is very great and fateful, so you should make great efforts for it. ..

The important recommendation is that you should always consider yourself in the arena: *"And when you have finished, work more."* [The Holy Qur'an, ash-Sharh 7]. Always consider God as present and as your supporter: *"And strive to please your Lord."* [The Holy Qur'an, ash-Sharh, 8] And victories must not make us arrogant and careless.

*"When there comes the help of Allah and the victory, And you see men entering the religion of Allah in companies, Then celebrate*



*the praise of your Lord, and ask His forgiveness. Surely He is oft-returning (to mercy)."* [The Holy Qur'an, an-Nasr] These are the genuine sources of support for a faithful nation. Another recommendation is constant review of revolutionary principles. The slogans and principles should be refined and brought in line with Islamic principles and pillars. Independence, freedom, justice, refusing to give in to autocracy and colonialism, rejecting ethical, racial and religious discrimination and open rejection of Zionism

– these are the pillars of today's movements in Islamic countries and everything is taken from Islam and the Qur'an. Write your principles on paper. Take extra care to preserve your original principles. Do not let your enemies write the principles of your future system. Do not let Islamic principles be sacrificed for the sake of passing interests. Deviation in revolutions starts from deviation in slogans and goals. Never trust America, NATO and criminal regimes, which divided up your homeland between themselves and plundered



religious discord by excommunicating this and that person are mercenaries and agents of Satan even if they are not aware of it. Creating a system of [of government] is your main and essential duty. This is a complex and difficult task. Do not let laicist models, Western liberalism, extreme nationalism or leftist Marxist tendencies impose themselves on you. The camp of the leftist East collapsed and the Western bloc has managed to survive only through violence, war and plotting and there are no bright



it for a long period. Be suspicious of them and do not believe their smile. Behind these smiles and promises, there is conspiracy and treachery. Try to find your own solutions by using the bountiful spring of Islam and reject foreign prescriptions.

Another important recommendation is to avoid religious, ethnic, racial, tribal and national discord. Acknowledge the differences and manage them. Harmony among Islamic denominations is the key to salvation. Those who fan the flames of

“When there comes the help of Allah and the victory, And you see men entering the religion of Allah in companies, Then celebrate the praise of your Lord, and ask His forgiveness. Surely He is oft-returning (to mercy).”



prospects for them. The passage of time will harm them and will benefit the current of Islam. The ultimate goal should be the creation of a unified Islamic Ummah and a new Islamic civilization founded on the basis of religion, rationality, knowledge and ethics.

Liberating Palestine from the clutches of the Zionists is also a great goal. The countries of the Balkans, Caucasus and West Asia were saved from the clutches of the Soviet Union rule after 80 years. Why cannot the op-

pressed Palestine be saved from the captivity of the oppressive Zionists after 70 years? The current generation in Islamic countries has the potential to do such great things. Today's young generation is a source of honor for past generations.”

It is hoped that by Allah's grace, the world peoples will achieve that awakening needed for their happiness in this world and eternal happiness in the Hereafter. No doubt, such awakening can just result from turning to Divine teachings.



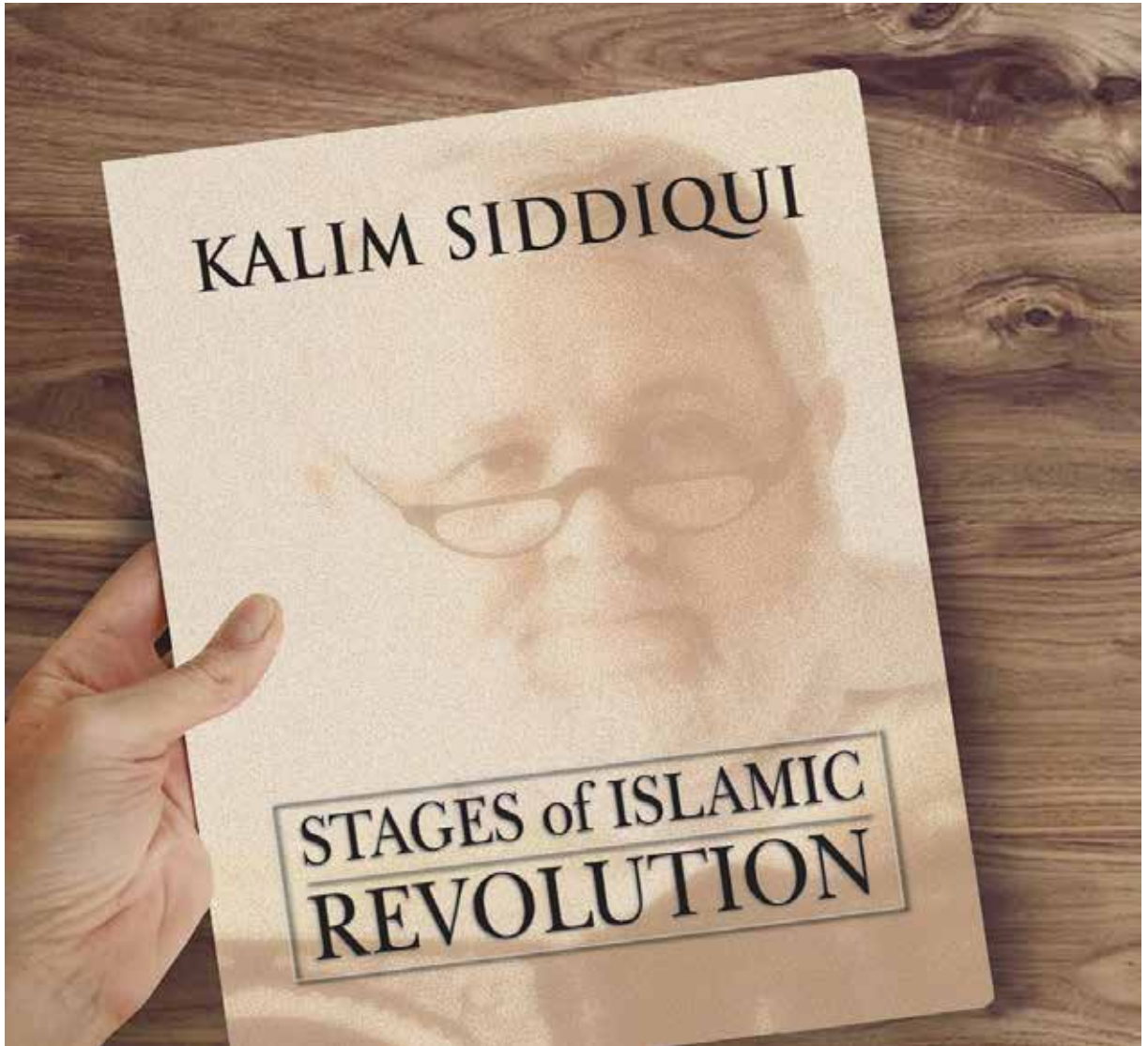
# THE STAGES OF ISLAMIC REVOLUTION

Mahjubah  
Magazine



26

No. 325  
February 2021



**B**ook introduction: This book is undoubtedly Dr. Kalim Siddiqui's most profound work. In the foreword, Dr. Kalim Siddiqui has described it as his 'last testament'. Few realized the significance of this state-

ment at the time. It came off the press barely two weeks before he died in Pretoria, South Africa on April 18, 1996.

It was difficult to determine whether he was more of a revolutionary or an intellectual. He

moved between roles with that amazing grace which few people have been able to master. He was educated in the West but he was not westernized. In fact, he was the bane of the Western civilization which he



described as 'a pestilence', and 'a disease'.

He not only wrote in evocative prose but all his life he advocated an intellectual revolution among Muslims before change could be brought about in Muslim societies. He called for the complete dismantling of the nation-state structure, which he described as alien to Islam, before an Islamic State could be established in its place.

It was for this reason that he was such a strong admirer and supporter of the Islamic Revolution of Iran and of Imam Khomeini(ra). He saw in the Islamic Revolution the realization of his own dream which he had outlined nearly 10 years before the Islamic Movement in Iran overthrew the Shah's tyrannical regime.

But this book, despite its name, is not about the Islamic Revolution in Iran. In it, Dr. Kalim looks ahead to Islamic Revolutions in other Muslim societies. He considers the entire Muslim world ripe for such revolutions.

What he outlines in this book are the stages or processes through which the Islamic Movement must go before it is able to achieve the 'big bang' effect of the Islamic Revolution. He calls the Islamic Revolution 'a point in time when all forces of total change in a society converge' (p.1). He is convinced that 'the power the Islamic Revolution generates, under a muttahi leadership, defeats and dismantles the post-colonial nation-State and sets up the Islamic State in its place.'

Dr. Kalim Siddiqui however, argues that despite Muslims in all parts of the world being a part of the Islamic Movement, the processes involved in bringing about Islamic Revolutions that lead to the setting up of Islamic States are as yet little understood. He sets out to outline these processes, starting with an intellectual revolution among Muslims. In this sense, this book is like a handbook for activists in the Islamic Movement.

He makes an eloquent case for looking at the Sirah and Sunnah in a different light. He says that the Sirah literature has so far concentrated on a meticulous recording of the chronology of events in the life of the Prophet but 'analytical and creative literature has been slow to emerge' (p.3). He goes on: 'There is no harm in the application of the speculative method to the largely descriptive literature on the Sirah that now exists' (p.4).

He explains why. 'The use of speculative methods of research by committed and muttahi Muslim scholars, with ends and purposes clearly defined and known, may prove to be greatly productive in unlocking the vast treasure-house that is the Sirah and the Sunnah of the Prophet of Islam, upon whom be peace' (p.4).

A quick glance at the chapters reflects his meticulous approach. He begins with the role of the intellectual revolution. Chapter 2 addresses the process of its globalization while the third chapter deals with Muslim Political Thought in great depth.

In chapter 4 he calls for a global consensus among Muslims on these fundamental issues while in chapter five he deals with interim movements and partial revolutions. He examines the role of the Islamic political parties and the thought process that has guided their particular style of operations, finding it wanting.

Chapter 6 is perhaps the essence of the book. In it he talks about 'Movement, power and achievement.' He says that no truth can maintain its position unless it be repeatedly demonstrable. In other words, it must be result oriented: 'no results, no truth' (p.69), he asserts with confidence. He describes all political systems as movements of one kind or another. They constantly move forward 'to attain political goals.' He says that Islam can also be looked at as a political system.

He insists that 'Islam does not create a total functional system because it has the best theology. The totality of Islam is more than its theology, it includes the historical performance of the system it creates' (p.72). To his critics who might argue that if Islam creates a total functional system, why has its performance not lived up to expectations, he says, 'If results do not follow as they did when the method of Islam was first applied, then there is something wrong with the application. A goal-achieving system must achieve goals or lose power and slowly weaken to a point where others will defeat and destroy it.'

Throughout the book, Dr. Kalim Siddiqui keeps returning to the Sirah and Sunnah of the Prophet (PBUH) and says that unless Muslims internalize the method and hikmah of the noble Messenger (PBUH), they will not succeed.

As if leaving nothing to chance, he dismisses the western civilization and its alleged military power. He says that 'military power is merely an instrument, which may or may not work' (p.75). 'Real power,' on the other hand, 'is neither offensive nor defensive. Real power is regenerative; it is power to recover from defeat and dismemberment. This is a test that the Western civilization has not so far faced' (p.76).

While the west has yet to face this test, he is convinced that Is-

lam has the capacity to regenerate itself. Dr. Kalim Siddiqui sees the newly assertive power of Islam and the emerging power of the Global Islamic Movement as proof of this phenomenon. The west, on the other hand is already in decline with chips falling off the block.

He goes further. The west is not willing even to globalize its own supposed values: freedom, democracy and human rights etc. These it has not upheld in Bosnia and Chechnya, for instance. Islam welcomes and encourages the globalization of its value-system. 'This is the real power of Islam,' he says confidently.

While advocating the setting up of Islamic States through the process of the Islamic Revolu-

tion, he calls for the globalization of the phenomenon of the revolution. This, he says, is exactly according to the Sirah and Sunnah (Prophetic examples).

Stages of Islamic Revolution is not only the last book by Dr. Kalim Siddiqui but it can be considered the essence of his life's work. Every page is full of insights and ground-breaking ideas.

No activist in the Global Islamic Movement should be without this book. Those who are genuinely committed to the revolutionary process will find it of immense benefit. It is a book that needs to be read again and again to fully imbibe the wisdom in its pages.

The best tribute that can be paid to him is to put into practice the ideas that he so passionately advocated.

In Amazon, we read about the book: The book came off the press two weeks before he died in Pretoria, South Africa, on April 18, 1996, after attending the highly -- successful International Conference on 'Creating a New Civilization of Islam'. It was an instant success. The first print ran out in two days!

Despite its title, this book is not about the Islamic Revolution in Iran. It is about the new phenomenon called the Islamic Revolution. Dr. Siddiqui

insisted that, like a scientific process, the Islamic Revolution must be repeatable. He believed that many new Islamic Revolutions are already in the making. They are, as he put it, part of the regenerative power of Islam.

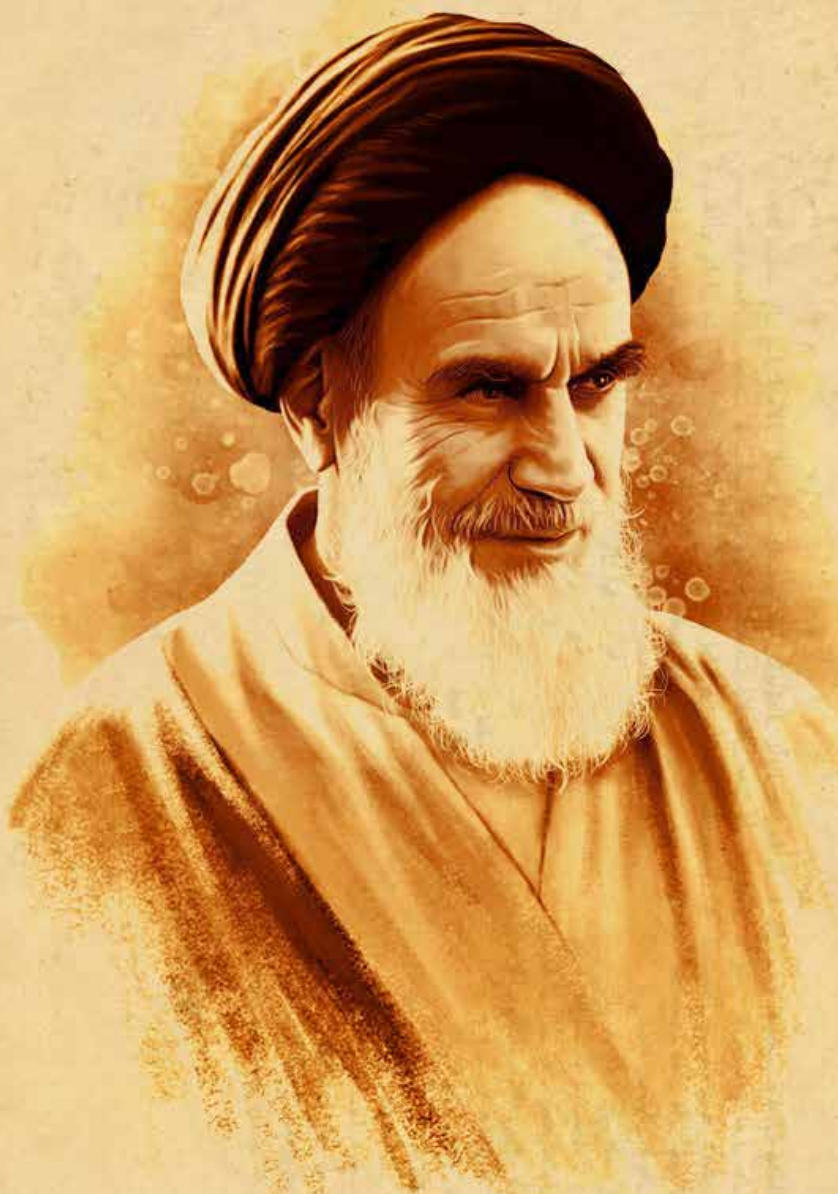
In 'States of Islamic Revolution', he rises about events in Iran and treats the Islamic Revolution as an inseparable part of the evolutionary processes that are at work in Muslim societies. He insists that the Ummah is

united in the pursuit of a common destiny through successive Islamic Revolutions.

He sketches this new destiny through all its stages, beginning with 'intellectual revolution'. He identifies the ideas that are already part of such a revolution. This book is indispensable reading for activists of the Islamic movement, as well as for those who want to understand processes and events in the world of Islam.

### About the Author

Dr. Kalim Siddiqui was among the leading Muslim intellectuals of 20th century. His thought has had a profound impact on the ideas and methods of the global Islamic movement. He founded the Muslim Institute for Research and Planning in London in 1972.



# TO IMAM KHOMEINI (RA)

Thank you Imam Khomeini,  
for all you did to make us Husseini  
Thank you for your efforts for  
freedom,

freedom from the chains of tyrann-  
ny and corruption, as per wisdom.

Really, how can we pay what we  
owe you,

May Allah Himself reward and  
please you.

You saved us from the dark cells  
and chain,

from the prison of life under dev-  
ils, so hard and vain.

You taught us to serve none but  
God - The One and Only,

You told us not to leave the op-  
pressed helpless and lonely.

You never bowed to anyone but  
God, so,

you crushed the satans, row after  
row.

Your words revived the dead  
souls,

Your deeds set examples and best  
goals.

You obeyed what the Infallible  
Imams (AS) said,  
You preached Godliness and re-  
pelled the devils' raid.

**Nayyereh Towhidi**

29

Mahjubah  
Magazine

No. 325  
February 2021





# UNTOLD STORIES FROM THE NIGHT OF THE RETURN OF IMAM

Interviewed by: Sayyedah Afsanaeh Mehrabanian  
Translated by: Fatemeh Khaza'ii

I look at you for a thousand times. The mirrors anxiously speak of the past years; however, you come to the feast of love with a makeup of virtues. I have heard that she had gone to the gates of death for times, and had returned. They had pushed nails under her nails. They had nailed her hand to the wall. Pain had penetrated through her soul, but she hadn't given

up. The Savak agents were left in amazement and despair. The wounds had been so deep that still after many years, they open up from time to time and lead her to the hospital, but she is still patient, and does not complain about her pains. For knowing Marziah Hadidchi Dabbagh, you only have to go over the pages of the Islamic Revolution, and go

back to 1963, when the revolution was a young tree, when that tree's guard, Imam Khomeini was in Qum beside Ayatollah Borujerdi preaching and inviting the people to Islam. She has been so far in the positions of a commander of the Islamic Revolutionary Guard Corps (IRGC), and a representative in the Islamic parliament for three rounds, the lecturer in

the Elm-o- Sanat university, the head of women's Basij, and the vice president of the Women Association for the Islamic Revolution, and a member of the board of trustees Population for Defending the Palestinians. Marziah Hadidchi Dabbagh, with a record full of epics and resistance, before and after the revolution, was a full image of a brave person, full of love for one's country, and a perfect example of an Iranian woman who has a Zeinab-like presence in all the scenes, and she has proved that even the most horrible tortures cannot impede her to reach her goals. Here is an interview with her by the Mehr News agency.

#### **When did you first become familiar with Imam Khomeini?**

**Marziah Hadidchi Dabbagh:** It goes back to 1963. After the demise of Ayatollah Borujerdi, it was obvious that a new scholar was needed for referring to. After certain events, and the crackdown by the Shah and the Khordad 15<sup>th</sup> uprising, it was obvious for everyone that Imam Khomeini was the successor of Ayatollah Borujerdi. Besides, in the congregations held in the Howzah in which Ayatollah Borujerdi answered the religious questions, when a political question was asked, he used to say "see if Haaj Agha Ruhollah (Imam Khomeini) has time, ask him." This means announcing a person as a successor, and announcing his mastership on different branches of science.

#### **Tell us about the aspects of the personality of Imam Khomeini.**

All of the aspects, motions and

behaviors of Imam Khomeini were special, because he had tried to follow the manner of the Infallible Imams (AS) from his early youth. This way of life needs a lot of time investment, a lot of knowledge, a lot of altruism. If you want to know Imam, you must study his way of preaching, his way of resistance and his worldview. For example, when the issue of his authority was raised it wasn't important for him to have any follower or to have a book of reference. God is Witness that the first editions of his book were published with his own money. He was not even contented to have his books published with the Share of Imam or Khoms. He used to say if someone needs this book he must pay for it. We follow Imam, but we have not yet realized who he was. A person with this greatness and spiritual influence, when he came back to Iran after 15 years, search and see if he used the word "I" at any instance, except for the instance that he calls for the help of the people and says "I with the help of the people will slap this government." Regarding the ethics as well, Imam had some special and unique characteristics. He once seriously advised a student who had put his foot on the shoe of another student saying "is it proper to attend my classroom while you don't pay attention to the others' belongings?" I remember once when I was at his service in Neauphle-le-Château, I put a newspaper under his shoes in order that they wouldn't become wet by the rain. When he bent to wear his shoes he quickly took the newspaper. I told him it was an advertisement page, it did not have a writing. He

said: "there might be a holy name of one of the prophets or a son of the Prophet in it." It is surprising. A person who has the heavy task of leading a revolution, with all the daily happenings of Iran in his mind, is mindful of the newspaper that is put under his feet.

#### **When did the core of your political activity get formed?**

It was in 1967 that I got familiar with Imam's political movement. It was from that year that I entered in the struggle against the Pahlavi regime and took up armed confrontation. I gave speeches with different pseudo names, and I gave handouts with the help of my brothers and sisters. It was in 1973 that I was imprisoned. I was terribly tortured in the prison. I still have the signs of torture in my body. I was tortured to an extent that I was sent to the hospital for treatment. After the surgery I escaped the hospital and I went abroad. I was in the UK and France for a while, and then I went to Syria and Lebanon too, and I participated in the struggle against the Pahlavi regime. Afterwards I went to Iraq and visited Imam. Then I went to France and during the time he was in Neauphle-le-Château I was serving him. I came back to Iran in 1979 after the victory of the Islamic Revolution.

**We know that you don't like to recall the hard days in the prison and what had been done to you. Also, taking into account your state of health, we don't want to bother you. But can you briefly mention some of the most difficult moments of those days?**

It was in the middle of the night in darkness. I heard the sound of opening the chains of the section. I looked through the gap of the door. Two soldiers were carrying my daughter and pushed her in the middle of the corridor. They poured water on her head for several times to bring her back from

still sometimes cannot speak. She does not have a normal voice, because of the effects of the tortures.

**What is difficult for me to imagine, and what might be surprising for the readers too, is that how could you tolerate all these hard**



faint, but they couldn't. I was banging the door with my fist, and I was screaming. Then, Ayatollah Rabbani, who was in the prison at the time, recited a verse from the Holy Qur'an with a beautiful voice. I calmed down a bit. I felt that I was doing the wrong thing by screaming and crying. I asked God for mercy. They brought a blanket and took my half dead daughter. I thought that she had died. I thanked God that they could not torture her anymore. Sixteen days after that, one night the door of the prison opened and they threw someone inside. It was my daughter Rezwana. The signs of metal handcuffs were left on the wrists of my tender-aged daughter. She could hardly breathe. Even now after more than thirty years, she

**moments?**

First of all because of my faith in God, in the path of Imam, and then models such as Ayatollah Saidi whose classes we had attended for some years. He was a person who under the most horrible tortures had screamed "if you tear me to pieces, each drop of my blood would scream Khomeini, Khomeini."

**Tell us about the last days in Neauphle-le-Château and the days of entering Iran.**

One night prior to the flight, Imam told Hajj Ahmad Agha, his son, to call the brothers to gather. That night Imam addressed all who were present: I now take away my pledge from you. Go back to the countries and cities where you came from. Go live your own

lives. I and Ahmad will go to Iran; if nothing happened you come afterwards."

The crowd started to cry. Everyone said something. Their tone and their gestures showed that they didn't want to leave Imam alone. They said if we have a thousand lives, we will give them in your



path. I was standing there too, and I remembered the loneliness and innocence of Imam Hussein (AS) with his true companions who stayed, and the ones that were deceived by the worldly things who went back. But the companions of Imam in Neauphle-le-Château all stayed, in spite of the fact that Imam faced a great danger in the way of return to Tehran. It was possible that the Americans would blow up his plane. Or that the French would divert the plane to Israel as a hijacked plane. Or to put a bomb in his plane and blow it up when it landed. However, there was not any sign of distress in the faces of those who boarded the plane along with Imam.

**What must be done today for preserving the principles of the**



### Islamic Revolution?

For preserving and guarding the values of the Revolution, we must have a sufficient knowledge and understanding from the pure Islam which Imam intended. We must be devoted to it. We must know our enemies. Imam always stressed the importance of



rulers were there for 24 years and the people were not allowed to do anything, in Egypt was the same story. Imam had predicted their fate many years ago. And his letter to Gorbachev in those decisive moments was very important and effective. When after 18 years they asked Gorbachev if that letter could



opportunity to support Islam. When her life is mentioned, her stance against the enemy is mentioned as well. Her stance was against those who violated the rights of Muslims and her Infallible husband. Hazrat Fatimah Zahra (SA) never complained about the house chores... With such models, the Iranian

knowing the enemy. If you know your enemy you will look for the remedy. If we want to fulfill our duties in this world and to be justified at the divine court and in the presence of Hazrat Mohammad (PBUH) and Imam Hussein (AS) we have to have knowledge. Imam's knowledge was so deep that many of his sayings have become lessons for us today.

**Now that we reached this topic, can you express your views on many of the recent events that took place in Tunisia and Egypt and the sayings of Imam in this respect?**

I don't remember the exact phrases, but I remember that he had predicted the fall of Anwar Sadat, Mubarak and Saddam. See, in Tunisia the

be useful in the developments of Russia he said: "I wish I understood the content of that letter then and prevented the collapse of the USSR. The letter of Imam was so enlightening. But replying to this letter needed capacity too."

**For the last question, what is your point of view regarding the woman's participation in social and economical matters, and that if this participation reinforces or weakens the bases of family life?**

If you believe the viewpoints of Imam, yes it reinforces the family. A look at the life of Hazrat Fatimah Zahra (SA) confirms this. She used to divide the house chores, one day her, one day her servant, so she could have the time for more worship. Besides, she never missed any

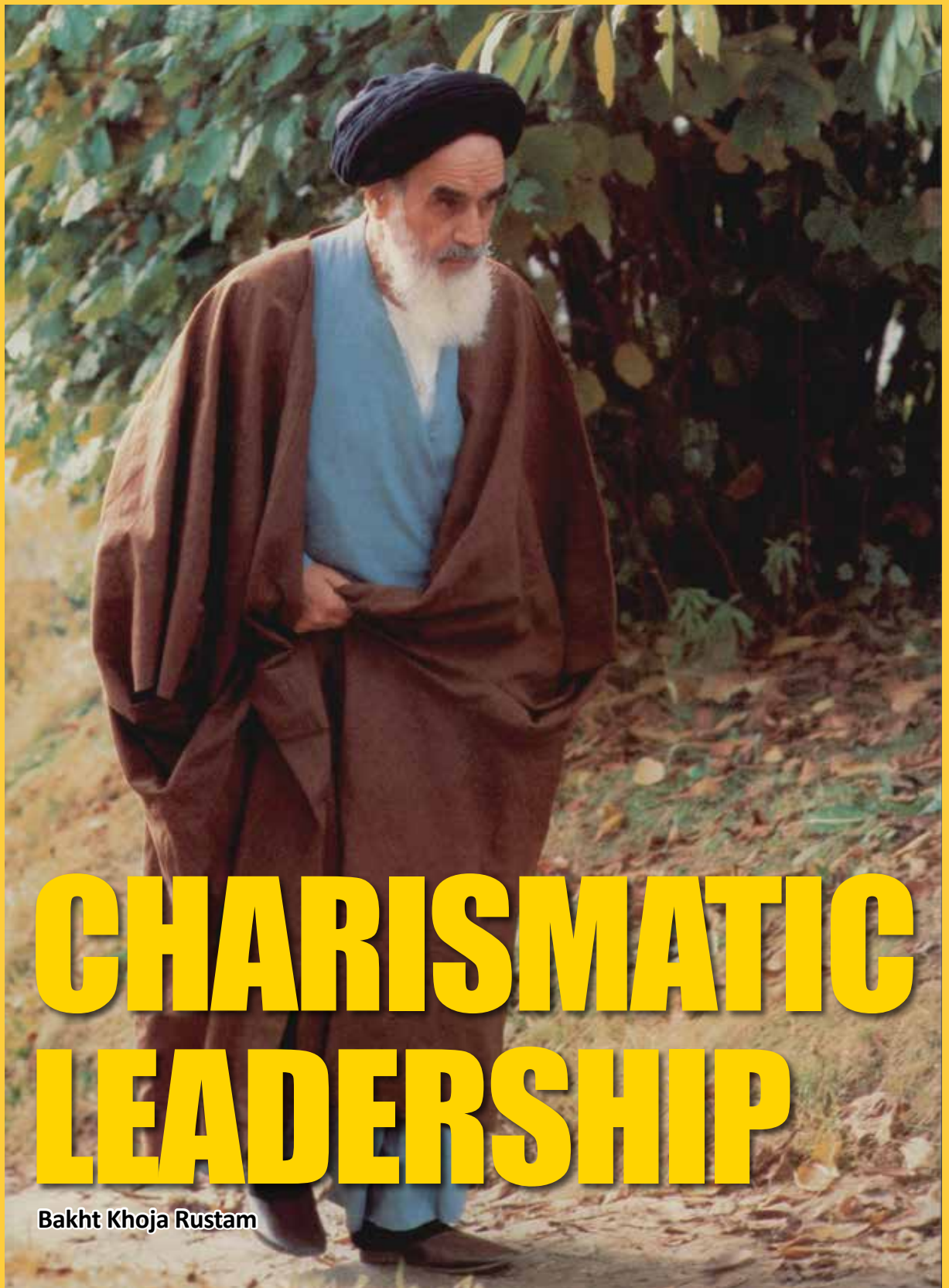
woman must play a role in making a just government. She must be present in the scene. Imam stressed this role to an extent that he said that for the participation in the demonstrations there is no need for a permission from the women's fathers or husbands, because this is the rule of the Wali-e-Faqih. When Imam calls for the presence of the women in the political scenes it is not his intention that some women just come into the streets, his intention is rather the Zainab-like presence of them.

**Mrs. Marzieh Hadidchi Dabbagh passed away in 2016. This interview has been conducted a few years before her demise.**

Mahjubah  
Magazine

34

No. 325  
February 2021



# CHARISMATIC LEADERSHIP

Bakht Khoja Rustam

**Q: Would you please express your opinion on Imam Khomeini (ra)'s leadership.**

A: I believe Imam Khomeini (ra)'s charismatic leadership originated from his heartfelt faith in God and from the excellent characteristics God had granted him. As we know, his father had been martyred at the hands of the agents of the tyrannical Pahlavi regime and so as an orphan, his childhood life must have been a hard one. Also, he faced many problems in life, all of which but added to the spirit of his strength, the greatness of personality, and experiences, so much so that he became able to find a solution to every great problem. And that great man managed to mobilize the people around to fulfill a specific task. He did it through his faith, honesty, justice, and compassion.

**Q: In your opinion, how can we define Imam Khomeini (ra)'s goals?**

A: Imam Khomeini (ra)'s goals are to be defined in the framework of his devotion to his religion and commitment to religious obligations; the very obligations for the fulfillment of which he was arrested and forced to live in exile for several years. It can be said that his aims were in harmony with the attitudes and thoughts of the Iranian nation. This fact played a determining role in the success of the Islamic Revolution. In his planning for the Islamic state, not only ideological, industrial, and agricultural progress, but also people's spiritual progress had been taken into

consideration. Due to the years of the rule of the ex-regime, Iran had become very much dependent upon the foreigners and suffered from their intervention in the country's issues so it was necessary to fulfill basic reforms in Iran. Imam Khomeini was the one who raised the flag of such reforms. He knew that people were deprived of social freedoms, of the right to freedom of expression, and were under injustice and discrimination and so he called upon the people and mobilized them to stand up for their rights. His anti-imperialism call and plans were accepted by the majority of the Iranian people.

**Q: What about Imam Khomeini (ra)'s greatest ideals?**

A: One of Imam Khomeini (ra)'s greatest ideals was the liberation of not only the Iranian people, but also all the other Muslim and oppressed peoples from the Western ideology and the spread of the Islamic culture. He aimed at presenting the Islamic culture to the world and succeeded in conveying his views and thoughts, through his words and works (including several books) to millions of the world people, to revive their hearts and to call them all to make the effort to fulfill his lofty goals.

**Q: How do you think a revolution can achieve success?**

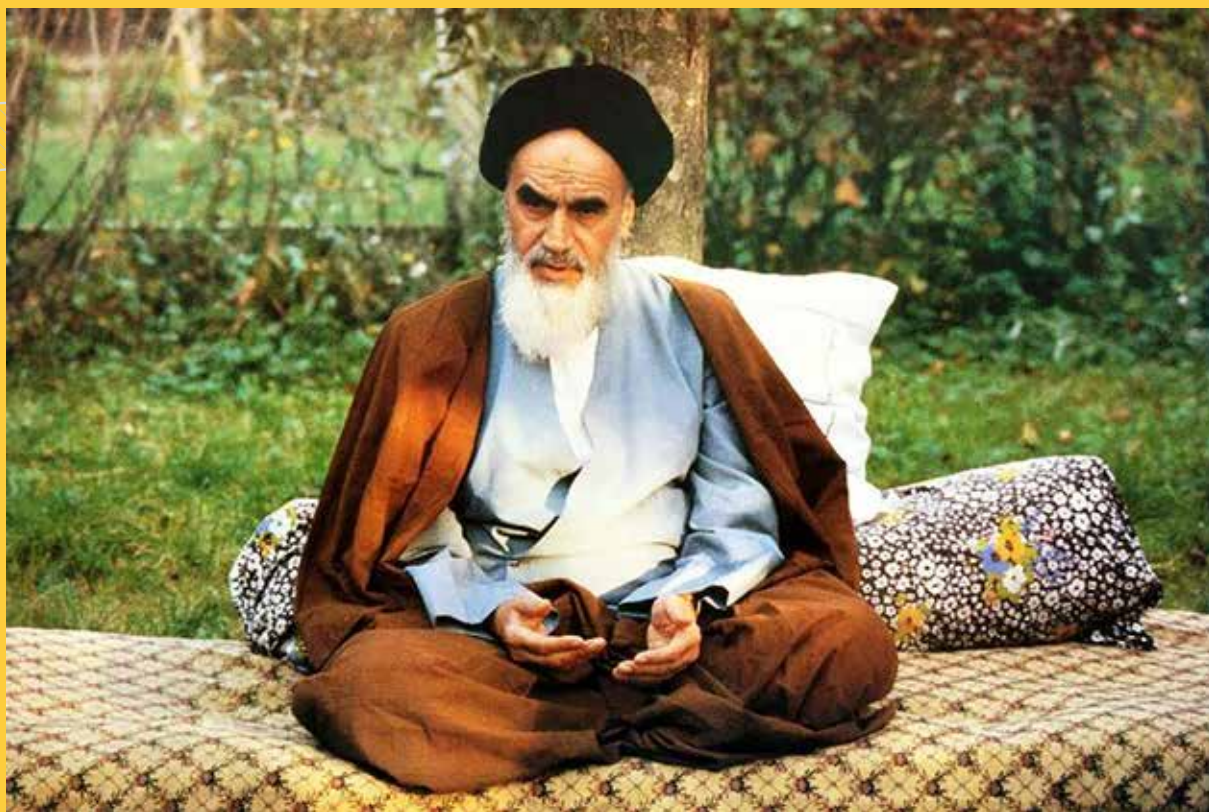
A: A revolution's being victorious and constructive depends upon its following the original plan and not deviating from it. If this revolution goes on in its

original direction, the country's progress and prosperity will be maintained and so this revolution will be recorded in history as a successful revolution. As mentioned above, it was Imam Khomeini's faith in God and trust in Divine help, which made him successful. Also, as you know, Imam Khomeini and his revolution were, from the very start, aiming at the release of the people who were under oppression and so Imam Khomeini showed to Iranians and to the whole world that prosperity and progress can be achieved through Islam. I believe Imam Khomeini (ra) is a great historic personality the like of whom are born just in every hundred or thousand years. I can say that he was a unique leader among world leaders that succeeded in introducing and clarifying the great Qur'anic virtues and decrees to ordinary people from political and social viewpoints. Imam Khomeini (ra), throughout his fruitful and divinely-guided life, lived in a simple way and contented himself with the little means of living and so became the beloved leader of the masses of the people, while, in fact, we can find very few leaders in the world who avoid wealth. Imam Khomeini (ra) advised all oppressed peoples to defend their rights and to keep away from the deceitful world powers, since they are totally dishonest and unjust.

**Q: How do you regard Imam Khomeini (ra)'s moral conduct?**

A: I attach great value to the moral and spiritual foundations





of Imam Khomeini (ra)'s thoughts and actions. His past life also clearly shows his greatness. His companions have said about him: "He was very thoughtful, intelligent, and careful about performing duties, and yet he was very kind." His conduct clearly demonstrated the effects of his morality and spiritual elevation on society and his humanitarian thoughts and manners well reflected the greatness of his personality and greatly strengthened his humanitarian measures. Such greatness can also be observed in his domestic and foreign policies. We know well that Imam Khomeini (ra) is known not only to the world of Islam, but also to the whole world. I believe Imam Khomeini (ra)'s life has been a unique phenomenon in the history of humanity and of world leaders.

**Q: What is your view concerning his leadership?**

A: I quite agree with the Iranian leader. The future of each

nation depends upon the youth. The younger generation needs proper guidance and should be trained by the learned in order to become patriotic in the true sense and to make their country prosperous. This way, the country becomes strong enough to resist and repel both domestic dissensions and assaults by foreign powers. Governments are particularly duty-bound to pay attention to the education and training of the young people at schools and universities. Of course, proper training starts from the family, and families have special roles to play in shaping and strengthening the ideological foundations and characters.

**Q: How do you evaluate his role on the world scene?**

Obviously, the agents of imperialism try to give a negative image of Imam Khomeini (ra)'s character in the international scene. To my mind, Imam Khomeini (ra)'s movement cannot be regarded

as being confined to a particular time. Though he has passed away, he is still alive and contributes to a brilliant future. Imam Khomeini (ra), that revolutionary Iranian leader, proved, through his words and actions, that Imperialism is against humanity and so it should be gotten rid of. In a statement he has said; "For the government to be trusted and respected by the people, it should strive in the way of truth and for creating a just, righteous society. We can achieve this goal only if we come to know and appreciate our human values."

About Imam Khomeini (ra), many views have been and are being expressed in the world. As we know, he didn't pay any recognition to the communists and even didn't send any reply to the congratulation messages sent by Brezhnev, the Soviet leader, and just when Mikhail Gorbachev became the head of the Soviet Union, Imam Khomeini (ra) wrote him a letter. Elvin Toffler, the American

strategist has written about the letter in his memoirs: "It seems as if the letter written by the Iranian leader has been addressed to the governments all over the world." I have studied that letter and have come to believe that in that letter Imam Khomeini (ra) has warned the world statesmen, drawing their attention to the fact that world politics is undergoing a change, since the world people's desire justice and spiritual welfare. Imam Khomeini (ra) has urged the Muslim youth to awaken. He can be regarded as the first leader in the world of Islam in five centuries who demanded unity. He feared none and proved the greatness of Muslims and showed how a weakened country can become a strong one. And the Western countries did not succeed in hindering the Muslims from moving towards success, no matter how hard they tried. Obviously, when such great offspring of humanity as Imam Khomeini (ra) are known and followed, the world of Islam will experience continued growth and ever-increasing prosperity. May Allah the Almighty guide all of us. No doubt, Iran will be strong and on the path of a bright future as long as the followers of Imam Khomeini (ra) are existent in Iran.

*Bakht Khoja Rustam, the selected author of 2017 in the Slavs Nations Literature (Kiev, Ukraine) and the prize-winner as the most popular writer in the essay-writing, and also the translator of the book on 'human being in Imam Khomeini (ra)'s view' into Kazak language.*





# A PRAYER for PEACE

By: Safa S. Faruqi

When I watch the news, I am never glad; I am angry, and hurt, and horribly sad.

Racism, murder, stealing, and hurting without feeling.

Children orphaned, women widowed, People stumbling on life's hard road.

Wars filled with bombs and missiles, Blood tainting a masjid's tiles.

So at the end of every dreadful day, before I go to bed, I raise my hands to pray.

I pray for those who have no hope, I pray that somehow they will cope.

I pray for those, whose faith is strong, that the new day will gain triumph they want.

I pray hard, as I get into my bed, that those who are starving will be fed.

I pray for those who face race hate that it will stop, before it's too late.

I pray for those who have lost dear ones, that the war they are fighting will be won.

But most of all, at the end of the day, I pray peace will prevail, and peace will stay.





When hardship reaches its ultimate degrees, relief  
will come and when the rings of affliction join  
together firmly, release will emerge.

Imam Ali (AS)

