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HAPPY LIFE, HAPPY CHILD

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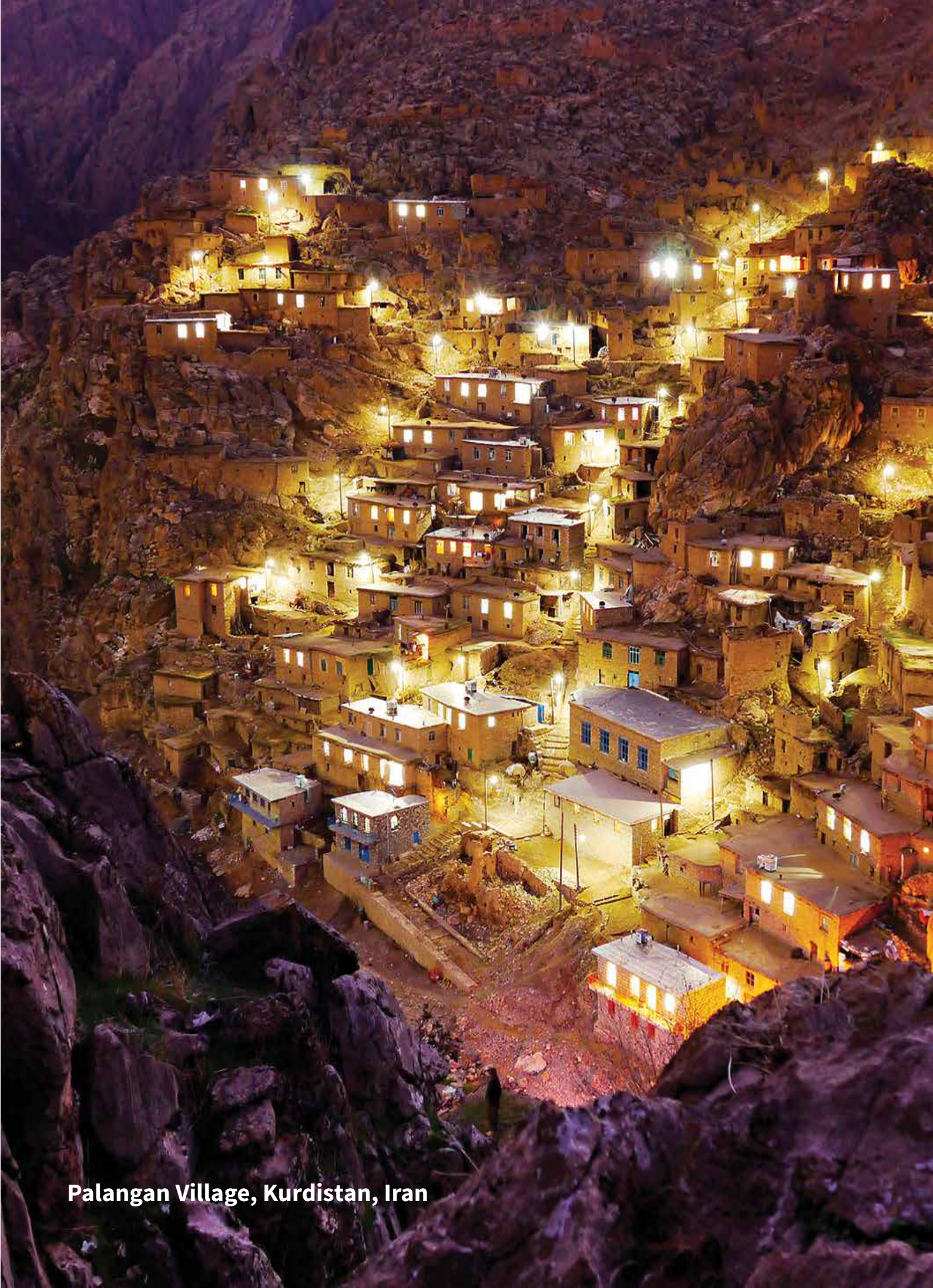
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Editorial

In The Name of God The Compassionate The Merciful

Dear Readers,

Prophet Muhammad (may Allah's salutations be upon him and his purified household) opposed *jahiliyyah* most bravely and to the last moment of his blessed life and likewise presented Islam to the world of humanity, the very pure Islam which trained the greatest man human history has ever witnessed; namely Imam Ali (AS), the Lion of Allah, the commander of the believers and the defender of the oppressed. Of course, just as every supporter of justice and truth in this world has enemies and just as every just movement faces opposition and obstructionism at the hands of the oppressors and their ignorant, slavish agents, the Holy Prophet(PBUH) of Islam and his truthful followers faced many hardships and had to struggle hard in order to spread Allah's teachings. Authentic sources of Islamic history are replete with the amazing accounts of the selfless endeavours of these men of God for the fulfillment of His cause, including the heroic battle of Imam Hussein(AS) in Karbala. Certainly, we as Muslims, both Shi'a and Sunni, need to know and remember that *jahiliyyah* is not at an end now and rather it has taken new forms; the modern *jahiliyyah* in the form of misguiding idols made and presented by the enemies of Allah. In fact, the modern *jahiliyyah* can rightly be considered more dangerous than the old one, namely than the *jahiliyyah* in the pre-Islamic period when idol-worship and all other immoral acts were widespread and when justice was unknown to many. The modern *jahiliyyah* is to be regarded as more dangerous than the old one because its advocates and patrons are equipped with the deadliest weapons of mass murder and destruction on one hand and with means of evil propagation, including the porno and misinforming media on the other. As we see, oppression, aggression and corruption has today reached unprecedented levels and so, if we desire to be rated by Allah among the true (and not just nominal) followers of His Messengers (AS), we need to stand up for the truth and for justice, starting with the purification of our own selves, because without a purified soul, one cannot be expected to be a trustworthy torch-bearer of Divine guidance. Here, it is quite worthwhile to narrate a very enlightening advice given by Imam Khomeini (ra) - the righteous offspring of Prophet Muhammad (PBUH): "One should first purify her/his own self and then endeavour to purify her/his society." Obviously, by 'society' in this reviving guideline, the late Imam Khomeini (ra) was not referring just to one's surroundings or country, rather, being a true follower of Allah's most exalted Messenger - Prophet Muhammad (PBUH), the Imam desired the purification and thus the salvation of the whole world of humanity, as he once said: "We are looking forward to the day when all machine-guns are replaced with pens."

M. Salimi

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MAHRAH CUSTOMS IN CONNECTION WITH MARRIAGE

Mahjubah
Magazine

Translated by: Nayyereh Towhidi



Below, your attention is invited to certain points emphasized by the esteemed leader in relation to marriage: Those who accept heavy *Mahr* (In Islam, a *Mahr* is a mandatory payment, in the form of money or possessions paid or promised to pay by the groom, or by groom's father, to the bride at the time of marriage, that legally becomes her property), for their wives are indeed harming the society by so doing, since such is the *Mahr* of *Jahiliyyah* (the period of the prevalence of wrong unIslamic customs), and abolished by the Holy Prophet(PBUH) of Islam. The proper *Mahr* is *Mahrusunnah*, which the Holy Prophet(PBUH) proposed, thus making marriage easy while the heavy *Mahr* discourages the young people regarding marriage, as we see the number of single boys and girls is increasing. We should follow the example of our Prophet (PBUH) who himself was from an elite, well-known family of Quraish and though he was himself the head and leader of the society, made a small amount of money (*Mahrusunnah*) as the *Mahr* of his revered daughter – Her Holiness, Fatima(SA) - the great-

Ayatollah Seyyed Ali Khamenei – the esteemed leader of the Islamic Revolution, has on various occasions pointed out a number of problems faced by the youth regarding marriage. The esteemed leader believes that cultural barriers which form considerable parts of the problems in connection with the marriage of the young people should be removed through the joint efforts of the authorities, families and the young boys and girls who need guidance in this regard. In a meeting with university students, Ayatollah Seyyed Ali

Khamenei remarked: “There are certain wrong ideas and wrong customs regarding marriage which form obstacles in the way of the marriage of the young people. These wrong ideas and customs should be removed and to my mind it is chiefly you – the youth who can and should make the efforts towards removing those improper customs and attitudes, because you are young, spirited and energetic, and have suggested the removal of certain useless and/or troublesome habits and customs so far.”

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est lady in both worlds, for her marriage with the noblest man, the Commander of believers, Imam Ali(AS). This is what our youth should know and follow. In fact, the less the amount of *Mahr*, the better, since it will be closer to the nature of marriage.

As a matter of fact, marriage is not dealing, it is not buying and selling, it is not renting and the like. Rather, marriage is the life of two human beings. As for *Mahr*, though there should be some *Mahr* in marriage as per the teachings of our Holy Prophet (PBUH), the *Mahr* should be a small amount and easy to pay by all. Some imagine that a heavy *Mahr*, (a *Mahr* of big amount of money), helps the preservation of the marriage bonds. This imagination is a wrong thought, because it has been proved that no amount of *Mahr* can keep a married life going on in case either the husband or the wife are God forbid!, ill-bred or wayward. Deciding a large sum of money as *Mahr* maybe (wrongfully) a means of pride and show off for the family of the bride or even for the family of the groom, but the fact is that such inclinations are far from Islam. A big *Mahr* has given happiness to no one. Those who imagine that their daughters will enjoy a happy marital life with a big *Mahr* are wrong. It has been proved that a marriage coupled with mutual affection, sincerity, honesty and proper behaviour by both the husband and wife will go on happily even with the least

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A big *Mahr* has given happiness to no one. Those who imagine that their daughters will enjoy a happy marital life with a big *Mahr* are wrong. It has been proved that a marriage coupled with mutual affection, sincerity, honesty and proper behaviour by both the husband and wife will go on happily even with the least *Mahr*, and also that if a marriage is mingled with insincerity, dishonesty, disloyalty and the like, no amount of *Mahr* will be of any benefit to it; in fact if the man is ill-bred and oppressive, he will manage to trample upon *Mahr* too.....

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Mahr, and also that if a marriage is mingled with insincerity, dishonesty, disloyalty and the like, no amount of *Mahr* will be of any benefit to it; in fact if the man is ill-bred and oppressive, he will manage to trample upon *Mahr* too..... So it is by no means advisable to make *Mahr* a large sum of money, because it is contrary to the Sunnah of the Holy Prophet of Islam and infallible Imams. I do not mean to say that it is *Haram* or that invalidates the marriage. Rather, I mean to emphasize the inconformity of such unwise, unreasonable practices with the



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truly Islamic ones and to stress that such extravagant practices displease Allah and His Messenger (PBUH), more so under the present conditions when our society is in urgent need of proper conducts and avoidance of extravagance. As for the dowry (furniture and other things brought to the husband's house following marriage), it should be stressed that the simple, inexpensive dowry given by the Holy Prophet (PBUH) of Islam to his beloved daughter - Her Holiness Fatima (SA) should be regarded as the model dowry by all, and I do believe Prophet Muhammad (PBUH) has set this model so the people will know how to base their lives and conducts and to be saved from problems resulting from wrong attitudes and extravagance. Unfortunately, we observe that some families trouble themselves a lot regarding the provision of dowry for their daughters; they spend too much money and often buy unnecessary luxury items if

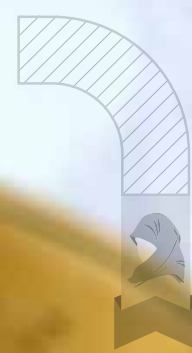
they are rich enough and if not, they resort to borrowing money, thus overburdening themselves with heavy debts in order to give a luxurious dowry to their daughter for her marriage and imagine that by so doing, they are contributing to their daughter's happiness in her marital life, while the fact is that such luxuries and unneeded items will be of no use for the couple's life and will also cause problems, such as resentment by the others who are not able

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The fact is that too much luxury is harmful for the society. This does not mean that people should be deprived of all luxuries. But it means that unlimited, unreasonable attachment to luxuries acts like harmful medicine or poisonous food to the body of the society.

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to do the same, who may feel deprived or humiliated before the others for not having access to such luxuries. I advise all to never borrow money for such things and to content themselves with necessary things for a simple life. This is the right thing to do; marriage is a blessed event and should not be turned into a bitter one. If we see today families having got in trouble because of the expenses and ceremonies and extravagant wedding receptions for their sons and daughters, and/or we see many young people living in celibacy, which is discouraged by Islam, it is mostly because of such wrong inclinations and wastefulness. The fact is that too much luxury is harmful for the society. This does not mean that people should be deprived of all luxuries. But it means that unlimited, unreasonable attachment to luxuries acts like harmful medicine or poisonous food to the body of the society. Of course, I am in agreement with spending some money on wedding ceremonies, for things such as sweets served to the guests, just as most people in the past used to do for making wedding ceremonies pleasant, but the spending should be kept within reasonable limits. In the past, wedding ceremonies were much more simple and much less expensive than they are today and yet those very simple ceremonies had their many blessings without putting financial and other pressures upon any. Unfortunately, today

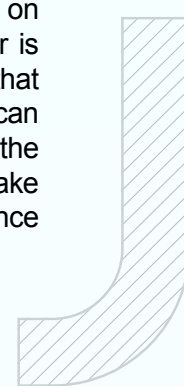


some families imagine that they have to hold the wedding ceremonies of their daughters and/or sons in expensive hotels, and think that it will be a sign of honouring the bride. This also is wrong and harms both their families and the society in various ways; many young girls and boys whose families are not rich enough to afford such luxuries may feel hurt and disappointed. It is forbidden by Islam to be so extravagant and luxury-conscious as to leave negative, harmful effects upon the emotion of the other people. I disapprove of any wastefulness, in particular since in many cases it involves the acquisition of haram money by the wasteful. Of course, I do approve of celebrating weddings and making merry on such occasions, but I disapprove of *Israf* (wastefulness), in anything, be it in shopping, reception, and so on. Spending within limits and

having simple ceremonies will benefit all, especially the young people. Never forget that honour is to be gained in honesty, sincerity, high-spiritedness, proper conduct and piety, not through showing off and exhibiting costly clothings, ornaments, furniture and the like. If honour was to be found in such things as having a big *Mahr*, a luxurious dowry, a big wedding ceremony, costly clothings and jewellery, Allah would certainly have given them to Her Holiness Fatima(-SA) most of all, since Allah has Himself honoured her most. As we know, that most honourable lady had a very simple wedding ceremony and a very simple, yet most fruitful marital

life with Imam Ali(AS).

In fact, a sweet wedding is not the wedding for which lots of money is spent; rather a sweet wedding is a wedding which has sincerity in itself. With sincerity, the wedding becomes sweet and pleasant, no matter how little money is spent on that. With piety true honour is achieved. It is also a pity that while wedding ceremonies can be very rewarding (as per the religion), some people make it sinful through extravagance and other haram acts.



LET'S LEARN FROM THE

HOLY QUR'AN



Fatemeh Khazaii

Islam urges both men and women to base their relations and contact upon Divine teachings and values and on this sound basis to cooperate with each other for the fulfillment of beneficial goals. *"God commands justice, kindness and giving (their due) to near relatives, while He forbids the sexual misconduct, debauchery and insolence. He so instructs you(all) so that you may draw attention to it."* The Holy Qur'an, al-Nahl, 90

And regarding the unavoidable contact between men and women in the society, the believers are advised thus: *"Tell believers to avert their glances and to guard their private parts; that is chaster for them. God is informed about anything they may produce."* The Holy Qur'an, al-Nur, 30

As we see chastity has been highly valued and strongly commanded by Allah. The advantages of following this Divine teaching as well as following all other Divine teachings are no doubt innumerable. Here, we content ourselves with just pointing out the fact that being chaste and behaving in a chaste manner protect the society's security and raises the spiritual level of both men and women. And in fact, Islam raised the

status of women to a very high level, so much so that according to the teachings of Prophet Muhammad (PBUH) and his Infallible successors, a man's behaviour towards women became the criterion for judging his nobility and virtuousness.

In a well-known Hadith, the Holy Prophet(PBUH) of Islam has been quoted as saying, "The noble hold women in reverence, and the mean in contempt." As inferred from this Hadith, just mean and impious men degrade and look down upon women and behave towards them in disrespectful ways, including through unchaste gazes and lustful conduct. In fact, while allowing and even encouraging proper, fruitful cooperation between men and women in the society, Islam has prohibited any

unhealthy behaviour such as talking to the non-Mahram unnecessarily and/or with the aim of getting pleasure. In the Holy Qur'an, Chapter 28 we are informed about the proper and indeed praiseworthy conduct of Prophet Musa(AS) towards the daughters of Prophet Shoaib (AS): *"When he approached the water of Midian, he found a company of people watering (their flocks) there and found two women besides them, holding theirs off at a distance. He said, 'What's the matter with you?' They both said, 'We may not draw any water until the herdsman move on. Our father is an elderly gentleman.' So he did the watering for them. Then he went off to [rest in] the shade, and said: 'My Lord, I am poor enough to accept anything You may grant me.' One of the girls came up to him, walking bashfully. She said; 'My father invites you, in order to reward you with some [sort of] payment since you have done the watering for us.' When he came up to him, he told him the stories. He said, 'Do not fear, you have escaped from wrongdoing folk.'"* The Holy Qur'an; Al-Qisas, 23-25

Certain very illuminating lessons can indeed be learnt from those Qur'anic verses regarding the proper manners of behaviour in the society by both men and women. The daughters of Prophet Shoaib (AS) had to water their flocks, yet they refused to go near the non-Mahram males and instead, waited for them to leave.

We can infer from this verse, among other things that as per Divine commands, while women are permitted to go into the society for necessary tasks and works, they should as far as possible, keep a distance between themselves and the men.

As a God-conscious, committed man, Prophet Musa (AS), though himself tired, hungry and thirsty at the time,



In a well-known Hadith, the Holy Prophet(PBUH) of Islam has been quoted as saying, "The noble hold women in reverence, and the mean in contempt."



did not hesitate to approach the two girls to ask them about their problem and to help them like a man, without any indecent intention. He did not act indifferently towards the women and thereby set another lesson for the pious men to follow.

After finishing with watering the flocks for the two girls, Prophet Musa (AS) went to a shady place to rest and did not continue his contact with the two girls. This also teaches us that unnecessary talking to the non-Mahram is to be avoided, and that one (whether a man or a woman) should help God's servants just for God and not for any selfish motives such as showing off or sexual instincts.

Being exhausted after having travelled a long distance, Prophet Musa (AS) prayed to Allah for His help and Allah soon sent His help, as He Himself promised His believing servants in the Holy Qur'an : *"You who believe, if you support God (God's cause), He will support you*



and steady your footsteps.”
The Holy Qur’an; Muham-
mad, 7.

As we read in the same chapter of the Holy Qur’an, Allah’s help reached Prophet Musa(AS) through those two daughters who narrated the account of the watering and noble behaviour of Musa (AS) to their father - another Divine Messenger - Prophet Shoaib (AS), and through that Prophet who received Prophet Musa(AS) most respectfully and also married one of his two noble daughters to him. Sure, Prophet Musa (AS), was totally reliant on God and on none else, and thus was blessed with ceaseless help from God throughout his blessed life.

There are certainly many more lessons in these Divine words and no doubt, through using one’s mind and reason, one can learn much more from them. However here, we would like to draw the attention of our readers to a comparison: Just compare such

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Of course, to those selfish, immoral men who desire all, including women to be slaves to them and who are devoid of true human characteristics, the irreligious, carefree and wayward conducts are desirable and certainly that is why they promote secularism and anti-God trends.

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manly, humane behaviour with the way irreligious, secular and Westernized men behave towards women; regarding just a number of stories and novels published in the West suffices to give one a clear view in this regard, for example the story of a young girl who following graduation

from university, starts working hard in a company and yet is fired just a day after she tells her boss that she has decided to stop being his mistress! Really which one is humane and praiseworthy and which one is inhumane and detestable? Of course, to those selfish, immoral men who desire all, including women to be slaves to them and who are devoid of true human characteristics, the irreligious, carefree and wayward conducts are desirable and certainly that is why they promote secularism and anti-God trends. Yet, to any person of sound mind, and pure heart, the manners and ways of true men of God, including Prophet Musa (AS) are the best, the most proper ones and necessary to be followed and propagated.

Indeed, it seems that the slavery and slave-holding systems of the past have given their place to new, much more complicated and much more oppressive forms and systems at the hands of the Western powers and the Westernized. This of course does not mean that all people in the West are living immoral lives. Rather it means that what the Western and secular media present and propagate as values and ideals are no more than tools for enslaving all, in particular the women who suffer the disgrace of free-sex in the name of freedom; in fact the disgraceful effects of that immoral system are numerous, the feeling of being cheapened by the women included.



TABRIZ

By: Ahmad Barari (Mihanparast)

The lovely city of Tabriz, is as a gate,
It's nice name recalls it's ancient roots and weight.
Tabriz will shine like a star over dear Iran,
Overflowing with greatness and nobility in Iran.
This city has had great men of courage and power,
Great men who defended their land and gained honour.
Tabriz is the cradle to the greatest poets and poetesses,
Poet like Shahriyar and poetess like Parvin.
Carpets woven in Tabriz are world-famous,
Sweets cooked in Tabriz are sweet to every taste.
Foods made in Tabriz, are delicious to all,
No guest has ever forgotten the taste of it's meatball¹.
The Grand Bazaar of Tabriz is matchless in the world,
It's El-Gölü² revives the heart and the soul.
My dear Iran is to me like evergreen Paradise,
And my dear Tabriz is a celestial garden for the wise.

1. Kofteh Tabrizi, big and very delicious meatballs

2. El-Gölü, is the name of a large park in Tabriz, Iran. It has a square artificial lake surrounded by side walk in four sides, as you see in the picture. There is also a building in the middle of the lake, with traditional architecture of Iranian Azerbaijan.

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**FAMILY
WOMAN**



THE HAPPY LIFE

By: Zaynab Eskandari

As inferred from the Holy Qur'an, happy life, or the life of purity and true happiness can be attained by both men and women equally. In chapter al-Nahl, verse 97 of the Holy Qur'an we read: *"We shall let anyone who acts honorably, whether it is a man or a woman, provided he is a believer, live a happy life and reward them with their earnings for the finest deeds they have been doing."* Thus, the one who is a believer (*Mu'min*), whether a man or a woman and who

acts honourably will receive the reviving Divine guidance needed in this world's life and will also be rewarded most generously by Allah. According to this Qur'anic teaching, the only criteria in this regard are faith and good deeds and there are no conditions, whether related to gender, age, social status and the like for attaining such a desirable life. No doubt, true faith and belief in God and in His teachings and commands make a person, whether male or fe-

male, act in such a way as to help create peace, tranquility, security and welfare for the others, thus making the human society blessed with humane values, including love, sympathy and cooperation for the happiness of all. Certainly, such conduct results in wiping out or at least reducing the negative factors in the society, including arrogance, oppression, and waywardness, which factors are behind many evils and human sufferings. And as inferred from the Qur'an-



ic words, men and women, though different in physical abilities, are equal before Allah and the only criterion regarding each one's degree of closeness to Allah is their faith and piety. The above verse also reveals the fact that contrary to what the enemies of Islam and/or some ignorant persons claim, Islam is not for men and against women, rather Islam is as much for women as it is for men.

Concerning the interpretations presented by commentators about '*Hayat Tayyibah*' mentioned in this verse of the Holy Qur'an, it should be said that some have regarded that as meaning 'felicitous life' gained through *Halal* ways - earning ones living through religiously legitimate ways and avoiding illegal sex and all other forbidden acts, while some others believe it means being contented and satisfied with what Allah has given one. Still there are other commentators who hold that '*Hayat Tayyibah*' refers to worship combined with earning ones means of living through *Halal* ways and some others believe that it means obedience to Allah.

Obviously, '*Hayat Tayyibah*' can mean all of these and certain others which denote purity, piety, avoidance of all evils and doing all good which attract Allah's pleasure. Thus, we conclude that happiness in life does not mean living in plenty and lux-



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No doubt, true faith and belief in God and in His teachings and commands make a person, whether male or female, act in such a way as to help create peace, tranquility, security and welfare for the others.

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ury, as some imagine, rather a true happy life is a life of obedience to our loving Creator, and of being heedful of one's duties towards ourselves and towards the

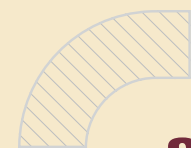
others. Unfortunately, due to the prevalence of the irreligiousness and individualism advocated by the seculars in some societies, the concept of happiness is misunderstood in particular by the youth and that is why there is so much depression and the related ailments in today's human societies. Under such conditions, the knowledgeable are duty-bound to spread Divine teachings and thus revive the deprived souls. We should always remember that the Holy Qur'an contains the healing for all ailments, as our Prophet (PBUH) has said.

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SHIRAZI BAKED SAFFRON POLOW WITH SPINACH

By: Najmieh Batmanglij

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Shiraz on the lowlands of the Zagros Mountains, is famous for its poets and this rice dish.

Servings 6:

Preparation time: 25 minutes

Cooking time: 2 hours

2/3 cup melted butter, ghee or vegetable oil

2 medium onions, peeled and thinly sliced

4 cloves garlic, peeled and crushed

1 tablespoon ground cumin

1/4 tablespoon ground cinnamon

1/4 teaspoon ground nutmeg

1 pound fresh baby spinach, washed and coarsely chopped

1 1/2 cups pitted prunes

1 cup toasted pine nuts

3 cups long-grain white basmati rice

3 eggs

2 cups plain yoghurt

1/2 Cup plain milk

1/2 teaspoon ground saffron, threads dissolved in 2 tablespoons hot water

1/4 cup candied orange peel,

chopped

2 teaspoons salt

1 tablespoon freshly ground black pepper

Special utensils

See-through Pyrex baking dish or equivalent (9 by 13 by 2 inches deep)

1. Heat 2 tablespoons butter in a wok or deep a skillet over medium heat. Add the onion and fry for 15 minutes, until golden brown. Add garlic and cumin, and stir-fry for one minute. Add the cinnamon, nutmeg and spinach, cover and cook for 5 minutes until spinach is wilted. Add the prunes and pine nuts. Set aside and allow to cool.

2. Pick over and wash the rice per the Gilani Smothered Rice master recipe (refer to the previous issue). In

a large nonstick pot bring 8 cups of water and 2 tablespoons salt to a boil.

Add the rice to the pot and boil briskly for 6 minutes. Once the rice rises to the top, it is done. Drain the rice and rinse with 3 cups cold water. Set aside.

3. Preheat oven to 425 degrees F.

4. Combine the eggs, yogurt, milk, saffron water, candied orange peel, 2 tablespoons salt and pepper in a large mixing bowl, and beat for 1 minute.

5. Add half the cooked rice to the yoghurt mixture and gently



mix with a wooden spoon.

6. Pour $\frac{1}{4}$ cup of the butter into a 9-by-13-by-2 inch baking dish, making sure you spread it to cover the bottom of the sides of the dish. Add the yogurt rice mixture, then spread the spinach mixture over the rice and top the spinach with the rest of the rice. Pack the rice down firmly with the palms of your hands. Drizzle the remaining butter over the rice. Cover with buttered aluminum foil or a lid.

7. Place the baking dish in the oven and bake for $1\frac{1}{4}$ to $1\frac{1}{2}$ hours, until the crust turns golden brown.

8. Remove the baking dish from the oven and allow to cool, still covered, on a damp surface for 15 minutes to loosen the crust. (This stage is very important; do not uncover until the dish has cooled. If you uncover too early, the rice will not unmold clearly.)

9. Remove the lid and loosen the edges with a rubber spatula (make sure you go all the way to the bottom). Hold a serving platter tightly over the baking dishes, and invert the two together, unmolding the entire mound onto the platter. The rice will emerge as a golden-crust cake, to be garnished with edible flowers and herbs, and then serve.

MAKING FRIENDS

Our Staff Writer



Imam Ali(AS): "Try to find honest, faithful and trustworthy friends for yourselves, for otherwise you will have to make friends with bad, dishonest people." This Hadith is sufficient for every person of sound mind to realize the importance of having good people for friends. As we know, this world's life has its problems for everybody, for dealing with them one needs the benevolent help, support and consultation of worthy friends. The ability to find good friends should be imparted to children by parents, since this way they will be better able to choose reliable, properly raised persons as friends in their future lives, and how to protect the ties of friendship in proper ways and for proper purposes. Parts of the article which is written by Joanne Barker, may hopefully be of benefit to concerned parents.

Where you stand in relation to your child's friendships is one of the more awkward questions of parenthood. There's no doubt that friendship is a critical childhood passage. Kids learn how to share, compromise, and work through misunderstandings with their friends. Yet the ups and downs of friendships can be hard for parents to watch. How do you know when your child needs you, and when you need to back off? Here are seven tips from experts in child development:

1. Teach Friendship Skills

Kids want to play with kids who can have fun without taking over and bossing everyone around. Seeing you reach out to

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friends is your child's first lesson in how to do that. You can teach empathy by having your children help you do things like bringing food to a sick neighbor, or making a birthday card for a grandparent, suggests Newman, who is author of *The Case for the Only Child: Your Essential Guide*. Children's experience at home tends to extend out into the wider world.

2. Tune in to Your Child's Friendship Style

Involving your child and forcing your child are two different things. You could unknowingly limit your child if you assume he relates to friends the same way you do. Let your child show you what kind of social interactions work best for him. If your child loves group situations, great. But if groups upset your child, see if he does better playing with one or two children at a time.

3. Open Your Home to Your Child's Friends

If your child is young, invite her friends over for a play date. Be sure to have a couple of activities in mind. Activities might include a box of dress-up clothes or a plan to make cookies, depending on your child's interests. Even when your child is old enough to plan her own activities, encourage her to have friends over. Make your home a welcoming place for your child's friends. This can make things easier as she, and her friendships, mature. It will also give you the chance to get to know your child's friends.



4. Help Your Child Work through Friendship Troubles

Misunderstandings are common to friendships. Your child may need help working through emotions from time to time. In a study of 267 kids between 9 and 11 years old, the way a child perceived his friends' behavior determined whether he got angry, sad, or felt OK about the situation. Kids who felt angry were more likely to want to end the friendship. This is not to say you should step in and work everything out for your child. You might, however, point out that there are two sides to every story. Or you could say, "Why don't you wait a day or two and invite your friend back over?" suggests Newman.

5. Let Your Child Choose Friends That Fit

Friendships can expand your child's view of the world. That might mean, for instance, that he hangs out with a child from a family whose religion is different from your own. Unless your child is in danger, it is a good idea to give your children room to make their own friends. If you feel a friendship is putting your child at risk, however, step in. You may talk with the school to find out more about your child's friend. You may share your concerns with your child and tell him you need to be around any time he is together with this friend. Or you may tell him not to spend time with that kid, period. Just be aware that ultimatums are hard to enforce, so say this only if you really mean it.



Make your home a welcoming place for your child's friends. This can make things easier as she, and her friendships, mature. It will also give you the chance to get to know your child's friends.



6. Keep an Eye Out for Teasing or Bullying

Teasing is often a part of childhood play, but as kids grow up, it can become more harmful. Teasing can easily cross the

line into bullying. It is normal for very young children to occasionally hit or shove each other. You can help your child understand how her words or actions might hurt another child's feelings. Let your child know that in your family, people do not treat others like that. Nor do they let themselves be treated badly by others. Of course, it is difficult to know how and when to intervene. You might want to first talk to your child and ask how he is feeling, just be careful what words you use. If your child was hit or threatened, however, it is fine to contact the other child's parents. Be nice and try to get them on your side. Together, you may be able to help the children resolve their differences and remain friends.

7. Offer Alternatives to Popularity

Not being part of the popular crowd can feel like rejection on a grand scale. Starting around age 9 or 10, kids become sensitive to what others think of them. Unfortunately, you cannot change your child's popularity status. You can, however, listen to her concerns and talk about your childhood misadventures. A good group of friends can make problems like teasing and not being "in" less painful. As a parent, helping your child make friends, without trying *too* hard is a difficult balancing act, and well worth the effort.

Good friends are those who share with their companions both happiness and sadness.

If we share our feelings with the wrongdoers whose actions are worthless and based on corruption, then we are following the same ways and standards as they are doing, and we will end up being as corrupt as they are, and then we are in a big trouble. Instead of making friends with the misguided ones we should befriend the righteous, yet treat the rest in a gracious and just manner. Staying at sufficient distance is necessary; yet treating everybody in a noble and kind manner is required.

Allah, the Exalted says in the Holy Qur'an: *"On a day when the sky will split open along with its clouds, and the angels will be sent right on down. True control will belong to the Mercy giving on that day. It will be a harsh day for disbelievers, a day when the wrongdoer will gnaw away at his hands. He will say: 'It's too bad for me! If I had only taken a pathway alongside the Messenger!'"* Surah al-Furqan, 25:27-29)

It is wise to choose moderation in dealing with friends. Excessive love and confidence in friends are unacceptable; since it happens that a friend may change into an enemy and use the secrets that he had shown, as weapons. Allah, the Exalted says in the Holy Qur'an: *"And cooperate in righteousness and piety, but do not cooperate in sin and aggression."* Surah al-Maeda, 5:2)

May, Allah guide all of us through the right way.

THE SIGNIFICANCE OF SHOWING AFFECTION

Morteza Afradian

According to our Divinely-guided teachers - The Ahlul-Bait (As), we should show affection and express our love through words and actions to the one(s) whom we love; our family members, relatives, friends, sisters in faith and brothers in faith, so these good feelings will grow

and become durable. Naturally, human beings desire to be loved by the others and so the expression of love towards them will create love in their hearts, thus making that fruitful feeling a mutual one and so adding to the warmth and pleasantness of the environment.

Now, let's turn to very beneficial facts; Allah our Gracious Creator has, in certain verses of His last Book - The Holy Qur'an expressed His Love for His servants who are patient, pious, just, benevolent and charitable. Also in the Holy Qur'an, reference has been made to certain servants (of Allah) whom Allah loves and who love Allah. (Chapter 5 verse 54). Therefore, it is best for us to try our best to win Allah's love through following His commands and teachings. This way, we will also win the love of our beloved Prophet (PBUH) and his purified Household who, though are apparently no longer among us, are for sure, seeing us and are no doubt informed about our actions and who will pray to Allah for His increased blessings upon us if we prove our love for them through being good and true followers of them. Regarding the desirable effects and indeed necessity of showing affection towards those whom we love, there are certain Ahadith from the Infallible, including: "Any of you who loves his friend or a brother-in-faith should let him know of that." Prophet Muhammad (PBUH)

Also, this Divine guideline includes the family relations, even more emphatically. In numerous Ahadith, we have been taught to show love and respect towards all our relatives, most particularly towards our parents, spouse and children. There is a Had-

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ith from Prophet Muhammad (PBUH) in which a very delicate emotional factor has been cited: “A man’s saying ‘I love you’ to his wife never leaves her heart.” Have you ever heard a more meaningful and impressive guideline for men in their relations towards their wives? Likewise showing affection and care towards one’s children has been recommended by our Divinely-guided leaders repeatedly. In a Hadith, we are told that “Each kiss one gives to her/his child draws Allah’s Mercy.” These teachings all make us realize the fact that Allah, Himself Most Compassionate and Most Merciful, loves His servants to express compassion and mercy towards each other, particularly towards their family members who certainly need to receive love and affection for their spiritual and emotional happiness.

Unfortunately, some parents, due to lack of proper knowledge or due to being too preoccupied with other matters neglect the fact that their children need to be shown love and attention by their parents much more than they need rich foods, bicycles, brand new computers and the like. Recently a psychologist, interviewed about the causes behind the misconduct of some teenagers and juvenile delinquency, referred to this very negligence on the part of some parents and as an example cited the letter written by a young girl be-



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Regarding the desirable effects and indeed necessity of showing affection towards those whom we love, there are certain Ahadith from the Infallible, including: “Any of you who loves his friend or a brother-in-faith should let him know of that.” Prophet Muhammad (PBUH)

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fore her committing suicide. In that letter, the unfortunate girl had complained about her mother’s behaviour thus:” My mother did a lot for me to become a successful student. But she never knew that it was her love which I needed most and in fact she was not a friend to me. She did not know how much I yearned for her affection and thus deprived me of the same. My

need for pure love remained unsatisfied and I felt thirsty for that. This feeling pushed me towards corruption, which I inwardly hated. I turned to the boy who kept showing love for me because I wanted to satisfy my thirst for love, while in fact he was a deceitful fox and left me alone after getting what he wanted with me.....”

According to the psychologist, had that young girl been in a family with a warm and friendly enough atmosphere, she wouldn’t have suffered such a pitiable fate, since, as she has herself admitted, she hated corrupt conduct and was inwardly desirous of the healthy reviving love of her mother.

The above story is just one case among possibly many cases of the misfortunes, deviations and sufferings caused by lack of understanding, cold behaviour, and indifference towards the most significant aspects of human spirit, i.e. the desire and indeed the need to feel

loved, wanted, and cared for. If a child, a teenager or even an adult sees that in the family, there is no one who wants to listen to her/him and to care about her/his emotions, a feeling of loneliness, despair and helplessness will naturally overcome her/him forcing her/him to look for love and sympathy elsewhere. The disastrous consequences of such conditions are, as we see, many, including abnormal, harmful behaviour of the youngsters and also separation of spouses.

As parents, and spouses unfortunately, some of us often forget about the emotional needs of our children and other family members and just focus on their material wants, while by so doing, we are depriving them of what they need most and indeed deserve most. These and indeed all other psychological facts have been explained for us by Allah's Messenger(P-BUH) and by his Infallible successors centuries ago, but regrettably we seldom try to learn and follow such life-giving instructions.

In authentic accounts, we read about the astonishingly praiseworthy and kind behaviour of Prophet Muhammad (PBUH) towards not only his own children, but towards the children of the others, his playing with the children in



As parents, and spouses unfortunately, some of us often forget about the emotional needs of our children and other family members and just focus on their material wants, while by so doing, we are depriving them of what they need most and indeed deserve most.



the alleys of Medina and his refusal to stop the playing (to attend his own work) without gaining the permission of the children as well as his affectionate behaviour towards his wives in Islamic history are just some examples of showing love and care towards children and women.

It is indeed a pity that some of us are neglectful of such illuminating models, and are instead attracted by materialism.

Also as wives, some of us may forget about very significant duties of making ourselves look as good as possible when our husband is at home. We sometimes wear our best when going to a wedding ceremony or even to visit friends, but wear worst at home and in the presence of our husband, thus making him imagine that he, as a husband is not important to us.

In fact, a woman might love her husband very much and yet unintentionally behave in such a way as to make him think that he is not loved by his wife. In this regard, too, we have numerous Divine teachings, including the Ahadith in which women have been ordered to do their best to look good and desirable for their husbands(inside the home environment) and to try to be sexually and also emotionally satisfying to their husbands. According to Divine teaching, these are among the duties of wives towards their husbands. Now let's cite a hadith from Prophet Muhammad (PBUH) for more illumination: "The greater one's faith, the more he/she shows affection for his/her spouse."

CHURCHES OF IRAN

Compiled by: Sahar Haghdoust

According to historians, divine religions have always gained their due respect in Iran. Christians too have been living freely in Iran since the pre-Islamic era. The history of Iranian Christians bears testimony to this fact. The Church of Holy Mary is also considered as one of the oldest churches in the world. Many old churches in Iran are said to have been built since the early days of Christianity.

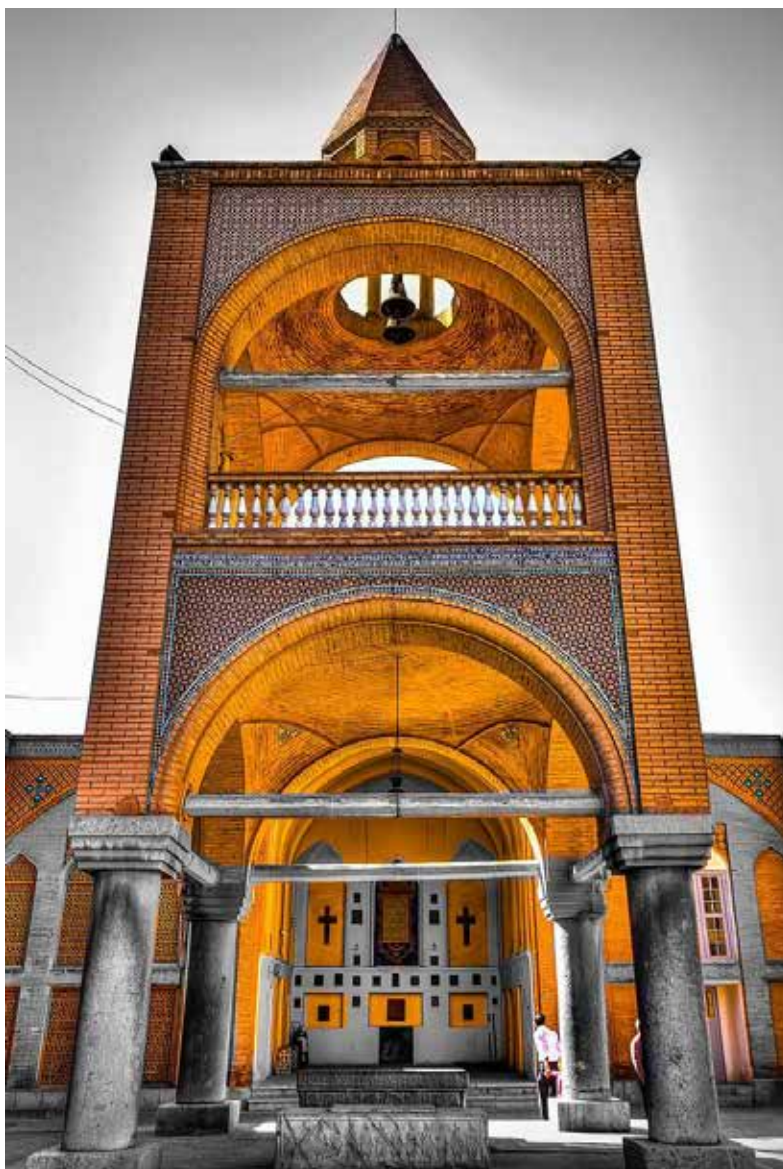
During the reign of Shah Abbas, the Safavid king, his

sagacious policies caused a sizable number of Armenians from Armenia and Azerbaijan to transfer and settle in Isfahan and other regions of Iran. A place called Jolfa was built at the banks of Zayande-rud River in Isfahan and became the residence of these migrating people. Meanwhile, after a short lapse of time, some Armenians moved to the northern province of Gilan and some resided in Shiraz in southern end of the country. Although Isfahan is world fa-

mous for Islamic architecture, it has one of the most fascinating Christian churches in the Middle East, i.e., the Armenian cathedral. When the Armenian populations migrated to live in Isfahan by the invitation of Safavid king, Abbas I, Persian architects were ordered to build churches for the new inhabitants.

They inevitably borrowed elements from mosque architecture yet built noteworthy churches. After the death of Shah Abbas the 1st, his

Historical Churches of Jolfa ▼



jan's Jolfa town. Generally, each church has a large hall for congregational prayers, it's for most parts is raised like a dais, adorned with the pictures or images of religious figures and it also serves as an altar. Hence, candles are lighted and the church mass is conducted by the priest. On the foreground is the praying congregation which faces the platform where the priest is leading the rites in the church. While the mass is being said, the people stand, kneel, or sit depending on what the rites require. The structure of churches in Iran follows more or less the pattern of Iranian architecture, or they are a mixture of Iranian and non-Iranian designs.

Church of Holy Mary

The Church of Holy Mary in Orumieh is considered one of the most ancient churches in the world. The church is said to have been in this city shortly after the departure of Jesus. In the Assyrian language the Church is called "Mart Maryam" or "Holy Virgin".

Some historians consider this church as the second oldest church after the Church of Bethlehem in Palestine. The square-shaped church building is highly firm and simple. The thick bases of the church are made of stone and mortar. The interior of the church includes a worship hall, an altar, some rooms and vestibules. As in the past, various aromatic and wild plants ornament the interior of the

successor, Shah Abbas the 2nd. also paid close attention to the welfare of the Armenians and more churches were erected in Jolfa. The influx of many Europeans during the reign of the Qajar led to the flourishing of other churches, in addition to those that were constructed previously. A number of these edifices have lasted and acquired architectural and ar-

tistic significance. Azerbaijan is host to the oldest churches in Iran. Among the most significant are the Tatavous (St. Tatavous Cathedral), which is also called the Ghara Kelissa (the black monastery). This is located at the Siahcheshmeh (Ghara-Eini) border area south of Makou. There is also the church known as Saint Stepanous, which stands 24 kilometers south of Azerbai-

St. Stepanous Church ▼



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church. No icons or drawing of saints can be seen in the church, for members of the Eastern Church do not believe in their use.

A Chinese princess who visited the church in 642 A.D. contributed to its reconstruction. Her name was then engraved on a stone installed on the church wall. The famous Italian traveler, Marco Polo, is another visitor of the Church of Holy Mary who has described the church in his travelogue. In 1903, the prominent American Orientalist Professor Abraham Jackson, visited and photographed the church. Based on some accounts, the church was in the past surrounded by a beauti-

ful garden and the fragrance of flowers and blossoms permeated the air.

St. Stepanous Church

This is an old church located in an intersection, west of Marand –Jolfa highway and east of Khoy-Jolfa road in North-West Iran. Also having a pyramidal dome, it is, nevertheless, quite beautiful and far more pleasant to behold than the Saint Tatavous Church. The general structure mostly resembles Armenian and Georgian architecture and the inside of the building is adorned with beautiful paintings by Hontanian, a renowned Armenian scholar and historian,

recorded that the church was originally built in the 9th century AD, but repeated earthquake in Azerbaijan completely eroded the previous structure. The church was rebuilt during the rule of Shah Abbas the second.

Historical Churches of Jolfa – Isfahan

The most important historical church in Iran is the old cathedral, commonly referred to as the Vank (which means cathedral in Armenian language). This large building was constructed during the reign of Shah Abbas the first and completely reflects Iranian architecture. It has a double-layer brick dome that

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The Armenian Church in Shiraz ▼



is very much similar to those built by the Safavids. The interior of the church is decorated with glorious and beautiful paintings and miniature works that represented biblical traditions and the image of angels and apostles, all of which have been executed in a mixture of the Iranian and Italian styles. This ceiling and walls are coated with ties from Safavid epoch.

The Armenian Church in Shiraz

In the eastern section of Ghaani Avenue, in a District called "Sare Jouye Aramaneh", an interesting building has survived from the era of Shah Abbas the second. It's principal structure stands in the midst of a garden-like compound and consists of a prayer hall with a lofty flat

ceiling at several cells flanking the two sides of the building. The ceiling is decorated with original paintings from Safavid era and the adjoining cells are adorned with niches and arches and plaster molding, also in the Safavid style. This is considered a historical monument at Shiraz and definitely worth a visit.

Saint Simmons Church in Shiraz

This is another relatively important, but not so old church in Shiraz. The large hall is completely done in Iranian style while the roof is Roman. Small barrel-shaped vaults, many Iranian art work and stained glass window panes adorn the church. Meanwhile, another church called the Glory of Christ, stands at Ghalat, 34 km from Shiraz.

This building has survived from the Qajar period and is surrounded by charming gardens.

Saint Tatavous Church, Tehran

This Edifice is located at the Chale Meidan district, one of the oldest districts in Tehran. It stands south of the Seyyed Esmail Mausoleum, at the beginning of the northern part of the so-called Armenians' Street. The oldest church of Tehran was built during the reign of the Qajar King, Fathalishah. The building has a dome-shaped roof and four alcoves, an altar and a special chair reserved for the Armenian religious leader or prelate. The vestibule leading to the church contains the graves of prominent non-Iranian Christians who have died in Iran.

Meanwhile, in Bushehr, there is a church from the Qajar period that is a good a specimen of Iranian architecture. All the windows are modeled after old Iranian buildings and the coloured panes are purely Iranian art work.

There are also many other churches in Ourumieh, in hamlets surrounding Arasbaran, Ardebil, Maragheh, Naqadeh, Qazvin, Hamedan, Khyzestan, Chaharmahal, Arak, in the Vanak village north of Tehran.

PROPHET MUHAMMAD (PBUH); THE MODEL INSTRUCTOR

By: Abolfazl Roohi

Translated by: Mina Salimi



Undoubtedly, human beings, consciously or even unconsciously follow role-models in their individual lives as well as in their social relations and contact with the others. These models, if good, can lead one towards well-being and exaltation, and of course wrong models push one towards deviation and wrong-doing. For sure, all of us desire good and salvation, so it is best for us to look for the best models of behaviour. And really, is there a better role-model for a human being than the best of human beings – Allah's last and most perfect Messenger, Prophet Muhammad (PBUH)? Certainly not. No one can rightfully claim to have found a better model. Prophet Muhammad (PBUH) has been the receiver and propagator of

the Holy Qur'an which contains all teaching needed by human beings:

"He holds the keys to the Unseen; only He knows them! He knows whatever exists on land and at the sea; no leaf drops down unless He knows it, nor any seeds [lies] in the darkness of the earth, nor any tender [shoot] nor any withered [stalk] unless it is [written down] in a clear Book." The Holy Qur'an; al-Anam, 59

Besides, in the Holy Qur'an, Prophet Muhammad (PBUH) has been introduced as a good role-model:

"In God's Messenger you have a fine model for someone who looks forward to [meeting] God and the Last Day, and mentions God frequently." The Holy Qur'an; al-Ahzab, 21

"Anything from townsfolk which God has assigned to His messenger belongs to God and the Messenger, as well as near relatives, orphans, the needy and the wayfarer, so that in it will not be traded around merely among the rich men you have. Accept anything the Messenger may give you, and keep away from anything he withholds from you. Heed God [Along]: God is stern with punishment." The Holy Qur'an; al-Hashr, 7

"... obey God and obey the Messenger so you may find mercy!" The Holy Qur'an; Al-Imran

In the above verse of the Holy Qur'an, we are obviously advised to be obedient to Allah and His Messenger (PBUH) in order to receive Allah's Mercy.

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Likewise, the Holy Qur'an, introduces Allah's Messenger(PBUH) as the one whose teachings should be followed in connection with disputes and problems. In verse 59 of Chapter 4 of the Holy Qur'an we read: "*You who believe, obey God and obey His Messenger and those from among you who hold command. If you should quarrel over anything, refer it to God and the Messenger, if you believe in God and the Last Day; that will be better, and finer in the long run.*" The Holy Qur'an; al-Nisa, 59

So, those who neglect these Qur'anic advice will meet with remorse. Read this verse of the Holy Qur'an as a proof for this claim: "...a day when the wrongdoer will gnaw away at his hands. He will say: 'It's too bad for me! If I had only tak-

en a pathway alongside the Messenger!'" The Holy Qur'an; al-Furqan, 27

These are certainly all due to the fact that all the words and actions of Allah's Messenger(PBUH) have been inspired by Allah and in perfect conformity with His Will: "*We have sent messengers before you, some of whom We have told you about, while We have not told you about others. No messenger may bring any sign unless it is with God's permission. Once God's command comes, [matters] will be decided correctly, and that is where the quibblers will lose out!*" The Holy Qur'an; al-Ghafir, 78

And to follow him is the safest way to salvation: "*Say: 'Obey God and obey the Messenger.' If you should turn away, he is responsible only for what he*

has been commissioned with. If you obey him, you will be guided; the messenger has only announced things clearly." The Holy Qur'an; al-Nur, 54

And so we can conclude that following the ways of those who are away from Allah's Messenger's guidance is void and useless: "*You who believe, obey God and obey the Messenger and do not leave your actions useless.*" The Holy Qur'an; Muhammad, 33

As we know, before Islam, the Arabs had been afflicted with improper thoughts, manners and superstitions. According to many historians before the Bi' that of Prophet Muhammad (PBUH), the people of Arabia had no unified harmonious culture and civilization and were entangled in wrong manners and attitudes, so much so that they would commit murder and many other heinous crimes recklessly, and also according to historians, Prophet Muhammad (PBUH) brought a new religion with valuable rules and decrees, thereby correcting them, educating them and creating unity among them, making a civilized, strong and honourable nation, whereas in the jahiliyyah period, wrong conducts such as plundering and killing the others had become so common among the Arabs that in a poem an Arab poet of those days had said: "Our job is to attack, to kill and to plunder and if we find no one other than our brother to kill and plunder, we will kill and plunder our brother." Such ugly attitude is said to have even become a

fun for many Arabs before Islam. Also, rivalries over water resources and grazing lands often due to their backward culture ended in lots of bloodshed among them.

So, the Holy Prophet of Islam has been greatly successful in changing that dark atmosphere into an illuminous one, through educating the people and communicating Allah's commands to them, and this amazing success was not limited within Arabia, rather it's rays illuminated not only neighbour lands, but also faraway lands, since, as Allah has Himself declared in the Holy Qur'an, Prophet Muhammad (PBUH) is as Divine Mercy for the whole world. Now let's turn to certain moral and behavioral specifications of Prophet Muhammad (PBUH) which have certainly contributed towards the fulfillment of his Divine Mission: Kindness towards the believers and friends. In verse 29 of Chapter 48, we read: "Muhammad is God's Messenger while those who are with him should be strict with disbelievers, merciful among themselves. You will see them bowing down, kneeling, craving bounty and approval from God. Their sign [shows] on their faces from the trace of bowing down on their knees [in worship]. Such is their description in the Torah, while their description in the Gospel is like a field crop which puts forth its shoots so it swells up, till it grows thick enough to stand straight on its stalk in the way farmers admire, so that disbelievers are exasperated

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The modesty and tenderness of Prophet Muhammad (PBUH) towards the people have also been emphasized in the Holy Qur'an: "However since mercy from God does exist, you have been easy on them. If you had been harsh and cruel-hearted, they would have dispersed from around you.

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by them. God has promised forgiveness and a splendid fee to any of those who believe and perform honourable deeds.”

And also in verse 128 of Chapter 9 we are informed: "A Messenger has come to you from among yourselves; he takes it seriously how you have come to grief, is anxious about you, compassionate, merciful towards believers." The Holy Qur'an; al-Tawbah, 128

Likewise, in verse 6 of Chap-

ter 18 we are told about the intense compassion of Prophet Muhammad (PBUH) thus: "Perhaps you will fret yourself to death checking up on them, worrying lest they will not believe this report." The Holy Qur'an; al-Kahf, 6

The modesty and tenderness of Prophet Muhammad (PBUH) towards the people have also been emphasized in the Holy Qur'an: "However since mercy from God does exist, you have been easy on them. If you had been harsh and cruel-hearted, they would have dispersed from around you. Pardon them, seek forgiveness for them, and consult with them on the matter. Yet once you have reached a decision, then rely on God; God loves those who are reliant." The Holy Qur'an; al-i Imran, 159

"You have been [formed] with tremendous character..." The Holy Qur'an; al-Qalam, 4

To be continued on the next issue.



THE LEADER'S VIEW OF THE HOLY PROPHET (PBUH)

with him. Therefore, it is clear that when the Holy Prophet (PBUH) decided to migrate to Medina, he was still holding certain things in trust. And these things did not belong to Muslims: they belonged to the unbelievers and those who were hostile to him.

Patience of the Holy Prophet (PBUH)

The Holy Prophet (PBUH) was so patient that he was not disturbed by the kind of things that made other people impatient. Sometimes the enemies of the Holy Prophet (PBUH) in Mecca used to treat him in a way that when Abi Talib [Holy Prophet's (PBUH) uncle] heard about one case of such treatment, he got so angry that he drew his sword, went to those who had treated the Prophet (PBUH) with disrespect and treated them in the same way. He said that he would behead anybody who protested. But the Holy Prophet (PBUH) had tolerated that treatment with patience. In another case, Abu Jahl insulted the Holy Prophet (PBUH) in a very bad way, but the Holy Prophet (PBUH) exercised patience and remained silent. Somebody went to Hamza and told him that his nephew had been mistreated. Hamza lost patience and went to Abu Jahl. He banged his bow so hard on Abu Jahl's head that blood gushed out from his head. Sometimes some people used to go to the mosque where the Prophet (PBUH)



The Holy Prophet of Islam (PBUH) used to instill Islamic values into the general atmosphere of his society in order to completely institutionalize Islamic values and ethics in society and to instill them into the souls, beliefs and life of the people.

Trustworthiness of the Prophet of Islam (PBUH)

The Holy Prophet (PBUH) was so trustworthy that he was known as Muhammad al-Amin [Muhammad the Trustworthy] in the *jahiliyyah* pre-Islamic society. Whenever the people of his society

had something which was very valuable to them, they used to give it to the Holy Prophet (PBUH) to hold it in trust, and they were sure that he would return it to them undamaged. Even after the Holy Prophet (PBUH) started calling people to Islam and hostilities were aroused against him, the enemies of Islam still used to leave their valuable belongings with the Holy Prophet (PBUH). When the Holy Prophet (PBUH) migrated to Medina, he left the Commander of the Faithful (AS) in Mecca in order to return what people had left

was and would stretch out their feet, and they used to tell the Holy Prophet (PBUH) to cut their nails. But the Holy Prophet (PBUH) used to tolerate their insolence with patience.

Honesty of the Holy Prophet (PBUH)

The Holy Prophet (PBUH) was a virtuous man. He used to engage in trade in the era of *jahiliyyah*. He used to go to Shaam [Syria] and Yemen. He had business partners in trade caravans. One of his business partners during the pre-Islamic era of *jahiliyyah* would later on say that the Holy Prophet (PBUH) had been one of his best business partners. He was not stubborn. He was not hostile. He would never impose his responsibilities on his business partner. He would never treat his customers badly. He would neither overcharge his customers, nor would he lie to them. He was an honest man. It was his honesty that made Khadijah fall in love with him. Khadijah was the most prominent lady in Mecca, and she was a distinguished person in terms of her wealth and lineage.

The Holy Prophet's (PBUH) attitude towards other people

The Holy Prophet (PBUH) used to behave well towards other people. He was always cheerful when he was with other people. He used to reveal his sorrows when he was alone. He did not show



his sorrows when he was with other people. He looked cheerful when he was among other people. He used to greet everybody. Whenever somebody upset him, his sadness would become clear on his face, but he would never start complaining. He would not allow anybody to curse or slander other people. He would never curse anybody, and he

would never slander a person. He was kind to children and women. He behaved extremely well towards the weak people of his society. He used to joke with his companions, and he used to race horses with them.

The Holy Prophet's (PBUH) eating and dressing habits

The Holy Prophet (PBUH) used to sit on a carpet made of straw. His pillow was a leather bag filled with palm leaves. His main meals were barley bread and dates. It has been narrated that he would never eat wheat bread – or different types of food – three days in a row. Ayesha [Holy Prophet's wife] said that sometimes the Prophet's (PBUH) family would not cook anything in the kitchen for one month. Sometimes he would ride an unsaddled horse. There was a time when other people used to ride saddled horses and show off, but the Holy Prophet (PBUH) would use a donkey on many occasions. He was

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He used to spend a major portion of his nights in prayer, supplication and solemn worship. He used to worship God and pray for His mercy.

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humble. He used to repair his shoes with his own hands.

The Holy Prophet's (PBUH) worship

The Holy Prophet (PBUH) used to prolong his worship so much that his feet would blister because of standing up for too long. He used to spend a major portion of his nights in prayer, supplication and solemn worship. He used to worship God and pray for His mercy. Apart from the month of Ramadan, he used to fast every other day in that hot weather during Rajab, Sha'ban and other months of the year. "That Allah may forgive your community their past faults and those to follow and complete His favor to you and keep you on a right way." [The Holy Qur'an, 48: 2] His companions were surprised why he would ask God to forgive him, so they would tell him, "O Messenger of God, you have not committed any sins. What is all this prayer and worship for?" The Holy Prophet (PBUH) would tell them, "Should I not be a thankful servant for all these blessings He has bestowed on me."

The Holy Prophet's (PBUH) government

The Holy Prophet (PBUH) was just and wise. If somebody studies the time the Prophet (PBUH) entered Medina – about the tribal conflicts, the attempts to attract the enemies from Mecca out into the desert, the repeated blows, the fight against the warring enemies – he will no-



tice such wise, firm and comprehensive strategies that he will be astonished. The Holy Prophet (PBUH) was the person who enforced the laws, and he would not let anybody violate the laws. He himself was subject to the same laws, and Qur'anic verses clearly show this point. The Holy Prophet (PBUH) used to act according to the laws that other people had to observe, and he would not allow any violations of the laws. He would always keep his promise, and this was another characteristic of the Holy Prophet (PBUH) as the leader of his society. He never broke a promise. Quraysh broke their promise, but the

Holy Prophet (PBUH) did not. The Jews broke their promise, but he did not. He was also secretive. When he led his army towards Mecca, nobody found out where the Holy Prophet (PBUH) was going. He mobilized the entire army and ordered them to follow him. They asked him where they were going, and he told them that everything would become clear later on. Nobody realized that he was moving towards Mecca. Quraysh did not know that the Holy Prophet (PBUH) was moving towards Mecca until he got close to the city. When he was among a group of people, it was not clear that he was the Prophet of Islam



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When the Holy Prophet (PBUH) captured Mecca, he treated them kindly, but they responded with treachery. They stabbed the Muslims in the back. They designed plots and threatened the Muslims. The Holy Prophet (PBUH) tolerated Abdullah ibn Ubayy. He tolerated the Jewish people in Medina. He tolerated the members of Quraysh who had taken refuge in Medina or were harmless.

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and the leader of those people. He had excellent skill for managing social and military affairs, and he used to directly supervise everything. Of course it was a small society: it was just Medina and the surrounding areas. Later on Mecca and a couple of other communities were added to this small society. He was serious about anything related to the people, and he acted with discipline. He managed to promote management and accountability in that primitive society.

The attitude of the Holy Prophet (PBUH) towards the enemies of Islam

Not all enemies were the same to the Holy Prophet (PBUH). This is one of the important points about the life of the Holy Prophet (PBUH). Some enemies were extremely hostile, but if the Holy Prophet (PBUH) believed that they were unlikely to pose any serious threats, he would not take it hard on them. There were certain other enemies – such as Abdullah ibn Ubayy – who were dangerous, and the Holy Prophet (PBUH) used to watch them closely. Abdullah ibn Ubayy was a real hypocrite who would sometimes design plots against the Holy Prophet (PBUH). But the Holy Prophet (PBUH) did not do anything to harm him. He only kept him under surveillance. Abdullah ibn Ubayy was alive until the end of the Holy Prophet's (PBUH) life, and he died shortly before the Proph-

et (PBUH) passed away. The important point is that the Holy Prophet (PBUH) tolerated him. People like Abdullah ibn Ubayy were enemies who did not pose a serious threat to the early Islamic government and the Muslim community. However, the Holy Prophet (PBUH) was very strict with the enemies who posed a serious danger to the Islamic society. The Holy Prophet (PBUH) who was so kind and forgiving ordered his men to kill hundreds of traitors from the Bani Qurayza tribe and to force out Bani Nazir and Bani Qaynuqa. The Holy Prophet (PBUH) also captured the Khaybar citadel. This was because these enemies were dangerous. When the Holy Prophet (PBUH) captured Mecca, he treated them kindly, but they responded with treachery. They stabbed the Muslims in the back. They designed plots and threatened the Muslims. The Holy Prophet (PBUH) tolerated Abdullah ibn Ubayy. He tolerated the Jewish people in Medina. He tolerated the members of Quraysh who had taken refuge in Medina or were harmless. When he captured Mecca, he was kind to people like Abu Sufyan and other prominent figures of Quraysh because they did not pose any dangers. But he used to vigorously suppress dangerous and untrustworthy enemies.

Source: khamenei.ir

Q: I am a Muslim woman living in a non-Muslim society. I want to know about the Islamic rule on wearing perfume (outside home) by a woman. Is it prohibited by Islam?
Noira, Canada

A: Dear Noira. According to Islamic teachings, women should not wear perfumes when going out and it is prohibited by Islam. Likewise Islam urges women to make-up and perfume and scent themselves at home and for their husbands day and night.

Q: I am father of two. I often get angry but later I regret it. Is there any way for me to overcome my anger? Moneeb, Malaysia

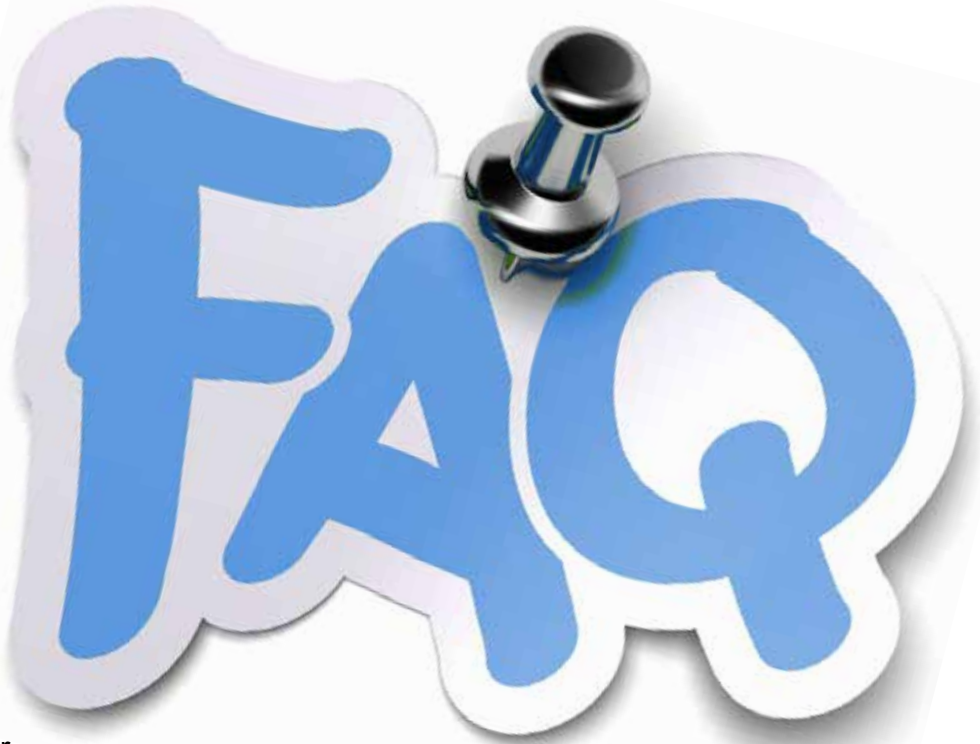
A: Dear Moneeb. Prophet Muhammad(P-BUH) advises us: "A strong champion is the one who upon getting very angry and feeling hot and trembling with anger, manages to suppress his anger." Also Imam Ali(AS) recommends: "The strongest of people is the one who overcomes his anger through his tolerance."

In fact, anger may be compared to a ferocious wolf or

to a dangerous snake which can kill or fatally injure the being exposed to them. So, to avoid it's harm, the wise person tries to keep it off with all his/her strength. Of course, at first it might seem very hard for most to control their anger and not to give vent to it, but as a result of ceaseless remembrance of God and the teachings of His Messengers, it will become easy for one to exercise self-control in the face of irritating, unpleasant behaviours and instead try to find the most advisable response.

All of us can properly remember certain times in our lives when due to uncontrolled anger; we have behaved unwisely and then

suffered the consequences. In particular, in the family environment such undesirable times can cause ruinous harms, including the break-up of families which, as we see today, is not an uncommon phenomenon. If an spouse resorts to abusive language and/or slander when angry, he/she can expect even worse reactions, while if one acts wisely and repels the evil of anger through patience, tolerance and forgiveness, he/she will soon experience the desirable effects of his/her proper reaction, and of course Divine rewards in the Hereafter.



Quotes

Narrated Abu Musa: The Prophet (peace be upon him) said: None is more patient than Allah against the harmful saying. He hears from the people they ascribe children to Him, yet He gives them health and (supplies them with) provision.”

Sahih al-Bukhari, Vol. 8, Book 78, Hadith 126

Don't let people pull you into their storms. Pull them into your peace.

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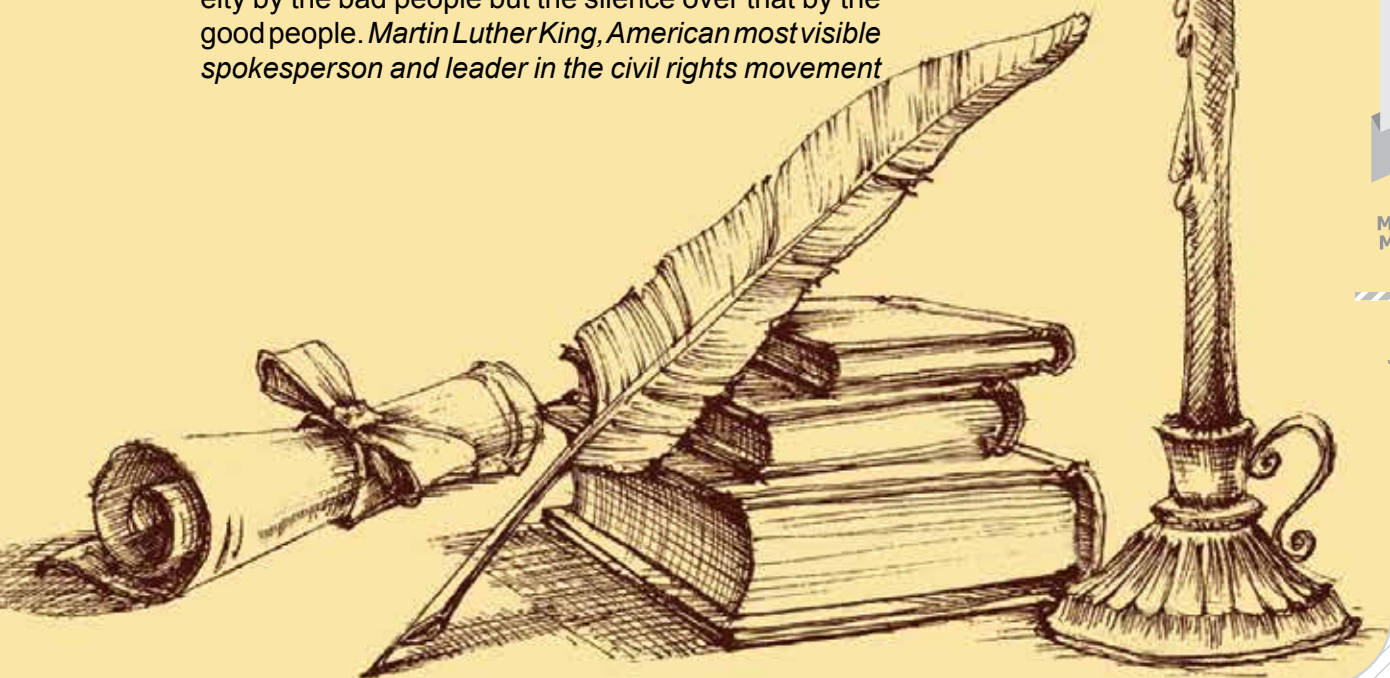
Some people grumble that roses have thorns; I am grateful that thorns have roses.

Alphonse Karr (1808 – 1890); French critic, journalist, and novelist

“Be bad, but at least don't be a liar, a deceiver!”

Leo Tolstoy, Russian writer

The ultimate tragedy is not the oppression and cruelty by the bad people but the silence over that by the good people. *Martin Luther King, American most visible spokesperson and leader in the civil rights movement*

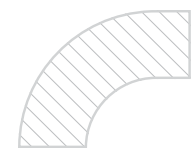


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QUOTES

Mahjubah
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DO NOT VIOLATE THE RIGHTS OF THE OTHERS

Arman Alimohammadi

Mahjubah Magazine



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Jan. 2018

FAMILY WOMAN
CULTURE
INTERVIEW
F. A. QUESTION
FINAL WORD

In Islam, the expression "The Rights of the Others" embraces a whole range of rights including the rights of the others regarding their honour, their prestige, their life, their security, their safety, their property, their rights to be given the true information about what concerns them and certain other rights. Certainly, if in any environment, people observe each other's rights, many blessings will embrace them, including the sense of trust among them and likewise, the society where the rights of the others is neglected, becomes a hell of mistrust and so misbehaviour. This rule can most obviously be applied to the family environment; If a married couple observe each other's and the others' rights carefully and as per Divine teachings (not the way rights are defined in today's Western societies, encouraging the couples to desert each other just over trivial matters), the family units will be safe and happy centers of life, prosperity and salvation, since among other blessings, the sense of trust and consequently profound love will develop between couple. And will also serve as a very beneficial model for their children.

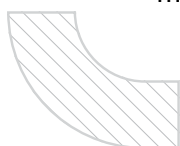
Regarding people's rights,

we see lots of illumination in the Holy Qur'an; The Holy Qur'an admonishes the believers to avoid gossip, backbiting, making fun of each other and also suspicion among themselves. In Chapter 49, Verse 11 of the Holy Qur'an, the believers are advised thus: *"You who believe, do not let one [set of] people make fun of another set; perhaps they are better than they are. Nor let any women [mistreat other] women; perhaps they are even better than they are themselves. Nor should you criticize one another, nor insult one another by using nicknames; it is bad to use a dirty name instead of one you can believe in. Those who do not turn away from it are wrongdoers."*

In this regard, the Infallible have presented many valuable teachings. Imam al-Baqir (AS) – the fifth Infallible Imam of the Shi'a Muslims has been quoted: "By Allah! A believer's sanctity is greater than that of Ka'bah." Just a moment of thinking about these Divine words suffices to make one guard against harming the reputation of the other believers through saying about them what we are forbidden to, including through backbiting. Imam al-Kazim(AS), the



seventh Infallible Imam has strongly advised the believers to avoid talking about the faults of the other believers before the people, which faults the people do not know about. According to His Holiness, Imam al-Kazim (AS) and the other Infallibles, this (forbidden) act falls within range of backbiting which has been regarded as a severe sin in the Holy Qur'an. Spying on each other in a community of believers has also been forbidden as





per Divine commands. Yet, it should be noted that whenever there is the danger of the plots by the hypocrites and the other enemies of God against the Muslims and against the Islamic rule, the believers are duty-bound to be cautious and on the look-out for any hypocritical move and also to inform each other of the deceitful words and intrigues of the hypocritical men and women which may be found in any Muslim community.

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The Holy Qur'an admonishes the believers to avoid gossip, backbiting, making fun of each other and also suspicion among themselves.

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To undersell and all other ways of cheating is another example of violating the rights of the others, and strongly forbidden by Allah in the Holy Qur'an. Chapter 83, Verses 1-3 of the Holy Qur'an explains this Divine prohibition in quite clear, understandable terms: *"It will be too bad for cheats who insist on receiving everything when they have people measure something out for them; yet whenever they measure or weigh things for others, they give (them) less than their due."* Here it should be emphasized that in accordance with the teachings of the Infallible and authentic Qur'anic commentaries, this prohibition and the warning (about punishment by Allah) does not include just cheating in selling goods, rather that covers all services and dealings such as working as employees, factory workers, drivers, house servants, and ... and so, if a civil servant does not fulfill his/her duties at work quite carefully and conscientiously he/she should consider him/herself as a cheat promised severe punishment by Allah.

Wastefulness and extravagance (*Israf*) should also be certainly regarded and avoided as cases of violation of the rights of the others. The Holy Qur'an addresses us thus: "...

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FINAL WORD

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who when they spend, give neither too lavishly, nor yet hold back, and keep to a happy medium;... ." (25: 67)

It has been quoted from Prophet Muhammad(PBUH) in connection with the interpretation of the above verse that anything one consumes or uses unnecessarily and/or improperly is *Israf* (wastefulness) and likewise Imam Ali(AS) has regarded any more than enough consumption as *Israf*. In the Holy Qur'an also we read: "Render your close relative his due, as well as the pauper and the wayfarer. Yet do not squander extravagantly." (17: 26)

Imam as-Sadiq(AS) – the

sixth Infallible Imam has been quoted regarding the interpretation of this Verse that anyone who uses things for purposes disapproved by Allah is a '*Mobzer*' meaning squanderer, and anyone who uses things in benevolent ways is '*Moqtasid*' meaning moderate, a capable manager of life's financial as well as moral affairs.

As for observing the others' rights in the family, it should be emphasized that such rights are many and extensive, embracing affection, respect, care, education, guidance and Another very important right, is your family's right upon you to be protected against any illegitimately earned livelihood: You have no right to trample upon the rights of the others (through underselling, cheating, overselling and the like) in order to gain more money for your family, because that very illegitimately earned money will ruin the happiness in your family, pushing them, (in particular your offsprings) towards wrong-doing, as the Infallible have warned us: "*Haram* (illegitimately earned) money will show it's evil in the offsprings."

As inferred from this Hadith, if the food one buys for his/her family is earned through haram ways, that food will have ruinous effects upon the spirit of those who consume it pushing them towards immorality, stupid behaviour and waywardness. Likewise, the one who through slander and lying, hinders the employment of the others in his/her workplace so that jobs would be vacant for his/her

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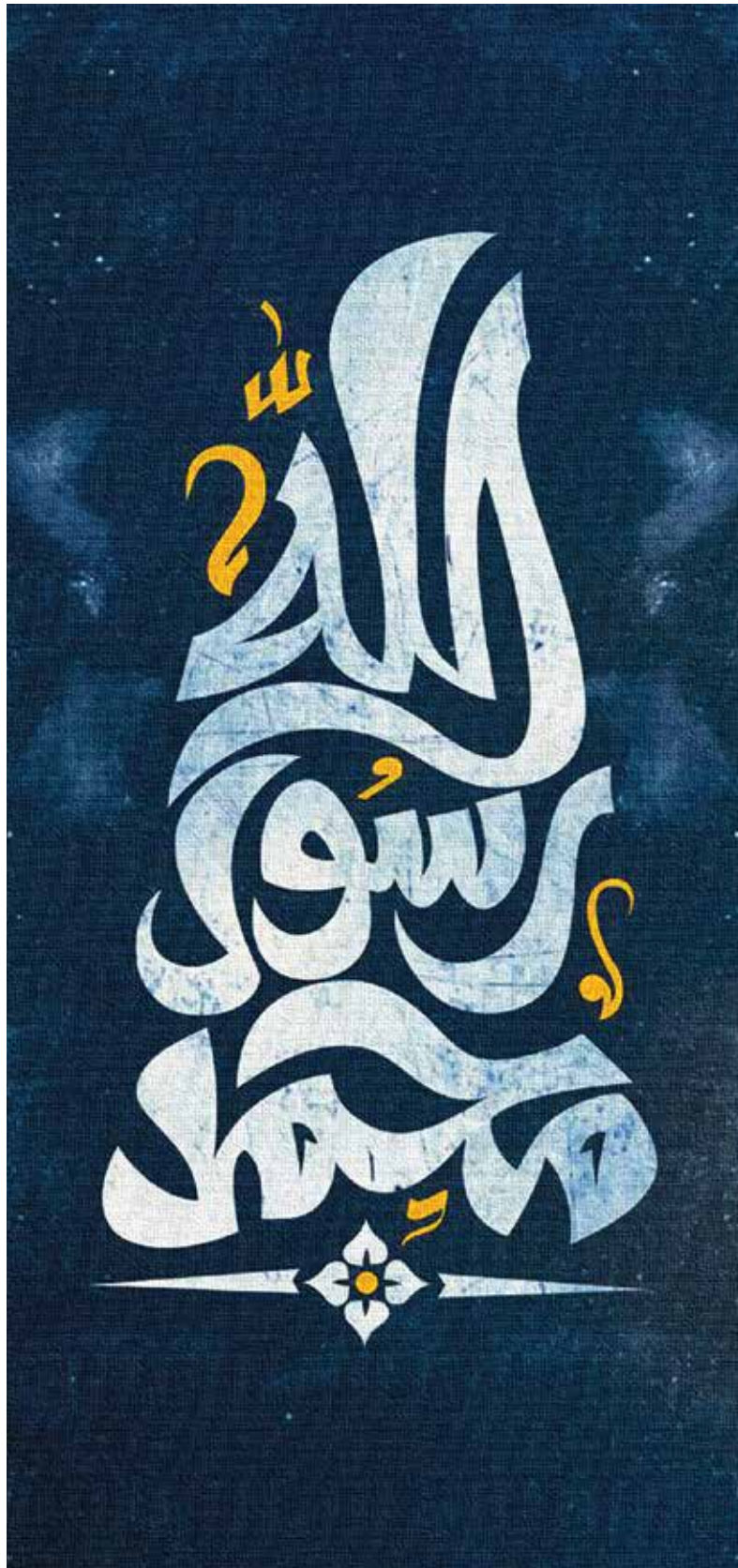
In a hadith from Prophet Muhammad (PBUH), we are advised to, "Do good to the others' children if you desire your own children to receive the same (goodness, benevolence) from the others."

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own relatives cannot expect to enjoy a happy family life (nor of course a good Hereafter), since Allah has Himself warned the people, in His Book and through His Messengers (AS) that to do wrong to the others will result in His anger which may afflict one's whole family.

In just the same vein, being honest and benevolent towards the others pleases Allah greatly, drawing His lasting blessings (in both worlds) upon the honest and benevolent persons and their family members.

In a hadith from Prophet Muhammad (PBUH), we are advised to, "Do good to the others' children if you desire your own children to receive the same (goodness, benevolence) from the others." In another Hadith, we are also informed that among the blessings granted by Allah upon an honest upright person is that his dependents will enjoy peace of mind and tranquility. Thus, we can conclude that the hoarders, the overchargers, the cheats, the sellers and dealers of alcoholic drinks and narcotics and those who sell unwholesome and even worse, poisonous food as well as of course the usurers, the bribers, the bribee, the gamblers, those who make misleading films or write misleading books and of course those engaged in making or selling atomic or chemical weapons should expect to find their families going astray and feeling miserable. May Allah guide us all towards His pleasure!



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