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Nowruz propagated to the remotest parts of the world via the Persian Gulf

Training-related Rights of Children over Parents

Ramadan, Quran and the Shared Language that Sustains Ummah

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5 Editorial

6 Nowruz propagated to the remotest parts of the world via the Persian Gulf

10 Nowruz, The Iranian New Year at Present Times

12 The Mythological Foundation of Nowruz

15 Nowruz in the Indian Subcontinent

18 Nowruz: A UN Recognized Celebration

24 Training-related Rights of Children over Parents

28 Persian Cuisine

30 Ramadan, Quran and the Shared Language that Sustains Ummah

33 Iranian Handicrafts

36 An Introduction to International Quds Day



A picture of Nowruz reading carnival in Sari city, Mazandaran province, Iran



Editorial

In recognition of the importance of this ancient rite, which has been celebrated for over 3000 years, Nowruz was inscribed on UNESCO's List of the Intangible Cultural Heritage of Humanity in 2009 and at the suggestion of the Islamic Republic of Iran, in collaboration with countries of Central Asia, Caucasus, and Indian Sun-continent, in 2010, the United Nations General Assembly proclaimed 21 March as the International Nowruz Day.

For hundreds of years, millions of people from the above-mentioned regions have been celebrating the beginning of spring and the end of winter at their national level, so that families can renew their spirits, remove bad feelings towards each other, get together, and live a lively, happy, and colorful life in the year ahead.

The selection of Nowruz, as the beginning of the New Year, which coincides with the first day of the new rotation of the earth around the sun and the first day of the Solar Hijri Year, shows the expertise of astronomy scholars of ancient Iran and the social and psychological effects of the customs of this Iranian-Islamic festivity on families.

Nowruz is one of the milestones of Iranian-Islamic Civilization; a civilization that inspires originality and connects it to vitality, humanity, nature, control of instincts, monotheism, spirituality, ethics, justice, freedom, peaceful coexistence, resistance, etc.

But, unfortunately, the spring of this year is still under the shadow of global sadness about Gaza and Palestine, the genocide of innocent people by Israel, and the occupation of the Palestinian land by this fake regime with the support of Western civilization.

What is happening in Palestine is a test for Western civilization; a civilization that allows brutality towards Palestinians that has hurt the hearts and souls of the free people of the world.

Undoubtedly, the people of the world will compare the Islamic civilization and the Western civilization with regard to Gaza and the values these two civilizations stand for. They also examine which of the two are actually beneficial to humanity.

In the end, I would like to extend my congratulations on the occasion of the coming Nowruz and the concurrence of the spring of nature with the spring of worship, i.e. the holy and blessed month of Ramadan, which is the great month of God.

Mahdi Fayyazi, Managing Director

The Message of Hojjat al-Islam Mohammad Mahdi Imanipour President of the Islamic Culture and Relations Organization On the

Occasion of Nowruz

نفس باد صبا مشک فشان خواهد شد عالم پیر دگر باره جوان خواهد شد

The old world will once again youthfully sail. Morning breeze, its fragrance will exhale



Nowruz is the manifestation of the revival of nature. Nowruz is a new opportunity for people to reflect on their life and circumstances and seek help from God Almighty to be in the best of conditions spiritually. Nowruz also provides the opportunity for self-retrospection and reflecting upon one's need to evolve on a sacred path replete with signs of the power of God Almighty. This transformation is the divine tradition for which Nowruz is considered a turning point. The existing harmony among the nations who celebrate Nowruz brings their hearts and minds closer to each other at the glorious and beautiful moments of the change of Year. The morning breeze of the first day of Nowruz creates a sense of rebirth among the Persian-speaking nations as well as the non-Persian-speaking nations who consider Nowruz as the ancient heritage of their ancestors.

In addition to its intrinsic value, Nowruz is an opportunity to develop cultural relations between Iran and its neighbors. The spiritual and civilized outlook towards Nowruz can become a point of profound connection between the nations of the region. Looking at Nowruz as an ancient rite and tradition is not the whole story! Nowruz originated from a kind of unique civilization and has the power to create a cultural-civilizational union among different countries.

In Central Asia, Caucasus, and West Asia, Nowruz can be more than a «common tradition» and become a «center of common culture» to reach a «unified cultural system». This cultural system may not be limited to a specific time (the end of winter and the beginning of spring) and it can include all the days of the year. This cultural-civilized capacity should be considered and flourished by the countries that celebrate Nowruz.

In the religious teachings of the main leaders of Islam, Nowruz has been referred to as a symbol of transition to a new era in human life. This exalting outlook towards the change of year and Nowruz shows that religious leaders have considered it to be more than just a ceremony or tradition and looked at it as a turning point in the elevation of human values.

What makes honoring this ancient festivity even more evident is to use of this common opportunity for coexistence, synergy, and convergence among nations and the development, stabilization, and evolution of their cooperation by means of this common heritage.

Nowruz has a special place among the nations of the region and can ensure continuous alliance and greater interaction among these nations and their governments. The hidden creativity and beauty in this ancient festivity can be considered an instrument for promoting a certain lifestyle based on «effective transformation» in the individual, social and international relations of nations. We believe that the regional and extra-regional capacities of Nowruz have not yet been fully actualized, and this heightens the responsibility of the relevant institutions in the countries that celebrate this beautiful tradition.

Islamic Culture and Relations Organization, as the custodian of the cultural diplomacy of the Islamic Republic of Iran, considers identifying and actualizing the latent capacities and strengthening the current capacities of this ancient tradition as a measure of civilizational and religious solidarity among countries. It is hoped to witness greater convergence among countries inspired by this rich tradition, in the near future. The realization of this ideal will create a bright future for those interested in Nowruz, and our dear compatriots inside and outside the country can, as in the past, have a significant impact on the expansion of the culture of Nowruz.

I, hereby, express my heartfelt congratulations to all dear Iranians, especially those living abroad, as well as the statesmen and citizens of countries within the cultural and religious zone of Nowruz, on this occasion and the New Year (1403) and I wish them a year full of success, blessings, and prosperity.

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Nowruz, as ancient as Iranian history, is the greatest symbol of the and cultural identity of our nation which has gallantly outlived all adversities and adversaries. Differing only slightly from area to area, under the influence of local norms and moralities, Nowruz ceremonies are observed in much the same way. The main characteristics of Nowruz, such as feasting, friendly visits, giving and receiving gifts, wearing new dress, arranging the "Sofreh Haft Seen" (a special piece of cloth normally of the highest quality on which in addition to the Holy Quran and a mirror, are put 7 certain items whose names start with the letter sounding - as S in English -), opening the gates of hearts to happiness, are the strong strings which bind Iranians, from the southern coasts of Persian Gulf to the shores of Capstan Sea, to this feast which is lovingly observed.

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Nowruz, starting from 21st March until 2nd of April, is an all-encompassing national ceremony that Iranians have always felt emotionally compelled to observe. However, this ancient custom which has in the course of history faced many troubles, has had a specially tragic history in the southern coasts of Iran, where, after each dark era, the people have always redeemed its glory.

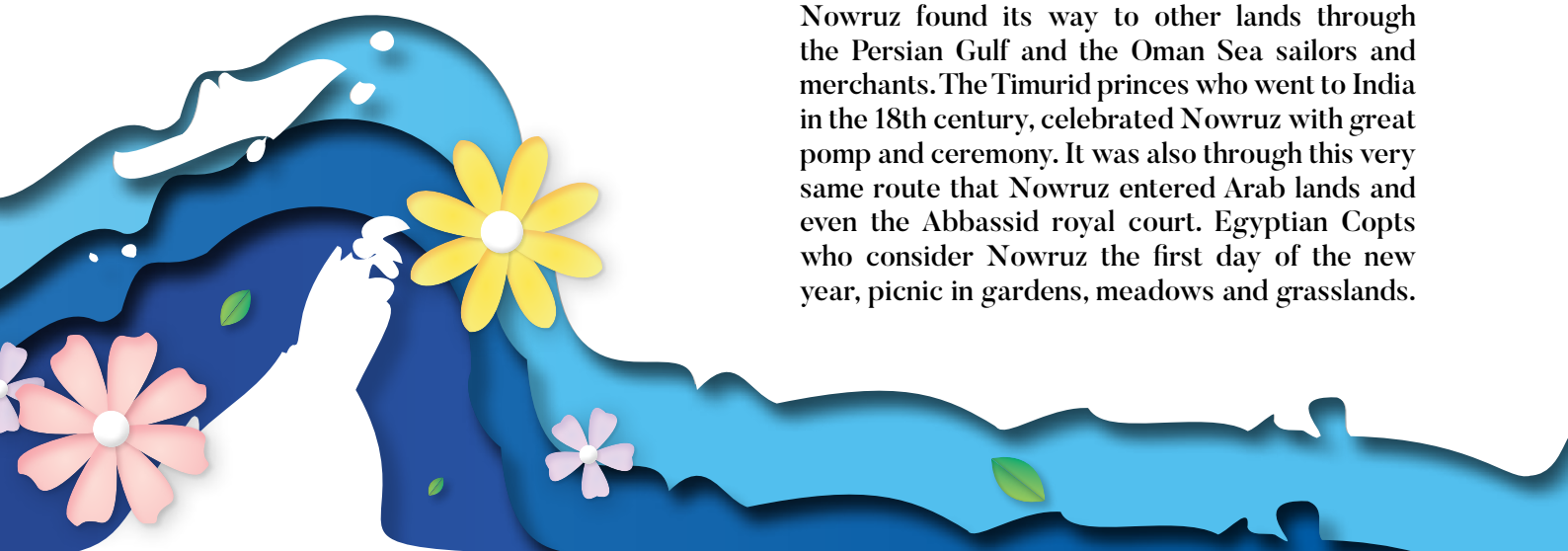
Without any doubt, the bitterest animosity with Nowruz came from Baghdad, the capital of the Caliphs of Ommiad dynasty, who using Islam as their means of retaining power. Historical evidence indicates that the religion of Islam had many conflicts with Nowruz which was considered as a non-Islamic celebration and behaviour, but in most parts of Iran it was observed in secret by Iranians; later Nowruz was glorified by Alavites as a worthy ceremony. Islamic Caliphs, with their characteristic racist zeal prohibited all Iranian feasts and customs. This prohibition forced Iranians to present gifts to the greedy agents of the caliph to gain permission to celebrate Nowruz. Giving gifts, the bulk of which were transferred to the treasuries of the caliphs, became a regular practice through which the people of Iran the coastal areas had to present to the caliph's court, their most precious belongings like, musk, ambergris, gold, silver, cashmere, silk, and valuable pieces of cloth as an official tax, but under the pretence of gifts.

Revival of Nowruz

Abu Muslim Khorasani, not only abolished this practice in the era of Abbassid caliphs, but reversed the process by forcing them to hand out gifts to the artisans and poets during the Iranian feasts and especially Nowruz. The history of observance and respect for Nowruz by Arabs, started in Khozestan during the Abbassid caliphs. It was from that era that the word Nowruz became customary in Arab lands.

Diffusion of Iranian culture

Nowruz found its way to other lands through the Persian Gulf and the Oman Sea sailors and merchants. The Timurid princes who went to India in the 18th century, celebrated Nowruz with great pomp and ceremony. It was also through this very same route that Nowruz entered Arab lands and even the Abbassid royal court. Egyptian Copts who consider Nowruz the first day of the new year, picnic in gardens, meadows and grasslands.



They have acquired this tradition from sailors. They call the Nowruz day , "Shamm al Nassim" (scenting the zephyr). Apart from this, the barges travelling on Arvand Rood used to celebrate Nowruz hanging beautiful stings of lights the beauty of which was doubled by their reflections on the water.

Burning shrubs was a characteristic of Nowruz observed in Baghdad and all southern coastal areas of the Persian Gulf.

Even now, if not in Baghdad, it is practiced in the coastal areas of the Persian Gulf. The Barez tribe of Kerman, the Qashqaie tribe of Fars, along with other southern tribes burn shrubs and dance round the fire in Nowruz and other feasts. Choobi dance, Sareban dance, and shepherd boys' dance are still practiced in Baluchestan and Bushehr. In Sistan, on Nowruz eve young Sistani girls sing around the Hamoon Lake. The Nowruz ceremonies in Sistan are quite unique. But in recent decades, the economic and cultural problems have relegated them to marginal rank.

Precocious spring and Samanoo Pazan ceremonies

The southern parts of the country being warmer, the spring arrives much sooner. The palm orchards, plains and meadows turn emerald green. The people start preparing themselves for the arrival of Nowruz earlier than their other compatriots by obtaining new clothes, repairing and cleaning their homes, resurfacing the roof tops. Those who have dear ones away from them, or, expect Nowruz guests in Nowruz holidays, prepare themselves to welcome them by washing the carpets, the bedding and making arrangements for their guests to assure a pleasant stay for them. Within their means, they paint the walls and the doors, and above all, they dust the misunderstandings and conflicts away from their hearts. Then they await No-Rooz, counting the days down.

One specially local practice in this region is Samanoo Pazan (cooking a kind of sweet thick soup from wheat). Apart from the wheat that they grow on plates as a symbol of greenness, they soak wheat and as soon as the seed, germinate, they cut it into small portions to be beaten in mortars. Mixed with wheat flour, wall nuts or almonds, this is then poured in big cauldrons and left to boil. On the special night of making the Samanoo, or as locally called, Samanoo Pazan feast, close and distant relatives are invited to steer the Samanoo. They believe that, those who make wishes while steering the Samanoo

with the ladle, will have their wishes granted. For this very reason, the young men and girls marriage age have a very active part in these ceremonies. The next morning when the Samanoo is properly boiled, or as they call it, matured, it will be poured in big or small pots for distribution among neighbors. It is believed that making Samanoo is a way of paying vows.

The reasons for making Samanoo in that particular time are, first, the fertilization of wheat plants at that time of the year and, second, they decorate their Haft Seen Sofreh with that Samanoo.

These ceremonies, and other rituals which are common among all Iranians, are observed by the islanders and the inhabitants of these coastal areas with special splendor and grandeur. Nowruz visits, receiving gifts from the elders, the dances and the happiness are symbols of unity and accord among the inhabitants of our vast country. The climatic conditions of southern coasts bring the precocious spring to the region, filling meadows and grasslands with colored flowers, like hyacinth and narcissus.

Since in Bushehr, Kangan, Dashti, Dashtistan, Ganaveh, Bandar Abbas, and other coastal areas, the majority of the people are fishermen, one of the dishes which decorate their Haft Seen Sofrehs, is Sabzi - polo- mahi; a dish made of rice, vegetables and fish.

Despite their distance, The people of Fars province are, because of their relations with the coastal people, under the influence of their rites and ceremonies. The moderate climate of the Fars province and its similarity to the coastal weather has augmented these relationships to such a degree that many Iranians from all over the country spend their Nowruz Holidays in Fars, Khuzistan, Bushehr and Hormozgan provinces, enjoying the clean delicate air of the south. As a poet might have put it: The air is so mild in February, you see blossoms on our almond tree.

Hana Bandan and baking of homemade sweets: Another Nowruz ceremony in south of Iran is the ancient practice of Hana Bandan, where, women and children dye their hands and feet with henna. The women who have to work in the



fields believe that henna having many medical properties, will protect their skins against many natural elements including sun shine. The beauty of Nowruz becomes even more attractive when groups of women and children adorned in colorful dresses, wearing anklets and shining with colorful spangles, travel from of village to another. These create very pleasant scenes for travelers.

Another local Nowruz custom is baking sweet bread, locally called" Kaak" which is generally known as New Year's Sweet Bread. The difference between Kaak and Tonok Bread is that sugar and oil is added to the former. The dough is baked on frying pans and then rolled and cut into lozenges. Making Samanoo and baking such breads being rather expensive, the rich seeing it as form of paying vows, share them with less well off families so that they could have them on their Haft Seen Sofrehs.

Nowruz is the most ancient heritage of our ancestors. This feast is observed not only in every corner of the country, but also anywhere Iranians live, even aboard ships and barges. In this way many foreigners have come to know Nowruz and eagerly participate in its festivities and ceremonies. Among our neighboring countries, and especially in the Indian sub-continent, Nowruz feasts are held with great grandeur. This in itself is a proper means of transmitting the Iranian culture to other parts of the world.

Iranians living abroad have in their new homes acquainted the locals with aspects of Iranian culture. Their children take Nowruz ceremonies to their schools. The florist and pet shop salesman now realize that whoever seeks hyacinths and little goldfish close to the spring time, must be an Iranian.

The Iranian Nowruz New Year at Present Times



nowruz, in word, means “New Day”. It is the new day that starts the year, traditionally the exact astronomical beginning of the Spring. Iranians take that as the beginning of the year. This exact second is called “Saal Tahvil”. Nowruz with its’ uniquely Iranian characteristics has been celebrated for at least 3,000 years and is deeply rooted in the rituals and traditions of the Zoroastrian (This was the religion of ancient Persia before the advent of Islam in 7th century A.D.).

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Iranians consider Nowruz as their biggest celebration of the year, before the new year, they start cleaning their houses (Khaane Tekaani), and they buy new clothes. But a major part of New Year rituals is setting the "Haft Seen" with seven specific items. In ancient times each of the items corresponded to one of the seven creations and the seven holy immortals protecting them. Today they are changed and modified but some have kept their symbolism. All the seven items start with the letter "S"; this was not the order in ancient times. These seven things usually are: Seeb (apple), Sabze (green grass), Serke (vinager), Samanoo (a meal made out of wheat), Senjed (a special kind of berry), Sekke (coin), and Seer(garlic). Sometimes instead of Serke they put Somagh (sumak, an Iranian spice). Zoroastrians today do not have the seven "S"s but they have the ritual of growing seven seeds as a reminder that this is the seventh feast of creation, while their sprouting into new growth symbolized resurrection and eternal life to come.

Wheat or lentil representing new growth is grown in a flat dish a few days before the New Year and is called Sabzeh (green shoots). Decorated with colorful ribbons, it is kept until Sizdah beh dar, the 13th day of the New Year, and then disposed outdoors. A few live gold fish (the most easily obtainable animal) are placed in a fish bowl. In the old days they would be returned to the riverbanks, but today most people will keep them. Mirrors are placed on the spread with lit candles as a symbol of fire. Most of the people used to place Qoran on their Sofreh (spread) in order to bless the New Year. But some people found another alternative to Qoran and replaced it by the Divan-e Hafez (poetry book of Hefez), and during "Saal Tahvil" reading some verses from it was popular. Nowadays, a great number of Iranians are placing Shahnameh (the Epic of Kings) of Ferdowsi on their spread as an Iranian national book. They believe that Shahnameh has more Iranian identity values and spirits, and is much suitable for this ancient celebration.After the Saal Tahvil, people hug and kiss each other and wish each other a happy new year. Then they give presents to each other (traditionally cash, coins or gold coins), usually older ones to the younger ones. The first few days are spent visiting older members of the family, relatives and friends. Children receive presents and sweets, special meals and "Aajil" (a combination of different nuts with raisins and other sweet stuff) or fruits are consumed. Traditionally on the night before the New Year, most Iranians will have Sabzi Polo Mahi, a special dish of rice cooked with fresh herbs and served with smoked and freshly fried fish. Koukou Sabzi, a mixture of fresh herbs with eggs fried or baked, is also served. The next day rice and noodles (Reshteh Polo) is served. Regional variations exist and very colorful feasts are prepared.

The 13th day of the new year is called "Sizdah Bedar" and spent mostly outdoors. People will leave their homes to go to the parks or local plains for a festive picnic. It is a must to spend Sizdah Bedar in nature. This is called Sizdah Bedar and is the most popular day of the holidays among children because they get to play a lot! Also in this day, people throw the Sabze away, they believe Sabze should not stay in the house after "Sizdah Bedar". Iranians regard 13th day as a bad omen and believe that by going into the fields and parks they avoid misfortunes. It is also believed that unwed girls can wish for a husband by going into the fields and tying a knot between green shoots, symbolizing a marital bond.

Another tradition of the new year celebrations is "Chahar-Shanbeh Soori". It takes place before Saal Tahvil, at the last Wednesday of the old year, well actually Tuesday night! People set up bon fire, young and old leap over the fires with songs and gestures of merriment like:

(Sorkhi-e to az man) Give me your beautiful red color

(Zardi-e man az to) And take back my sickly pallor!

It means: I will give you my yellow color (sign of sickness), and you give me your fiery red color (sign of healthiness). This is a purification rite and 'suri' itself means red and fiery.

After all Nowruz is a fun time for all of the Iranians, old and young.

The Mythological Foundation of Nowruz



By: Dr. Yaghoub Yasna[1]

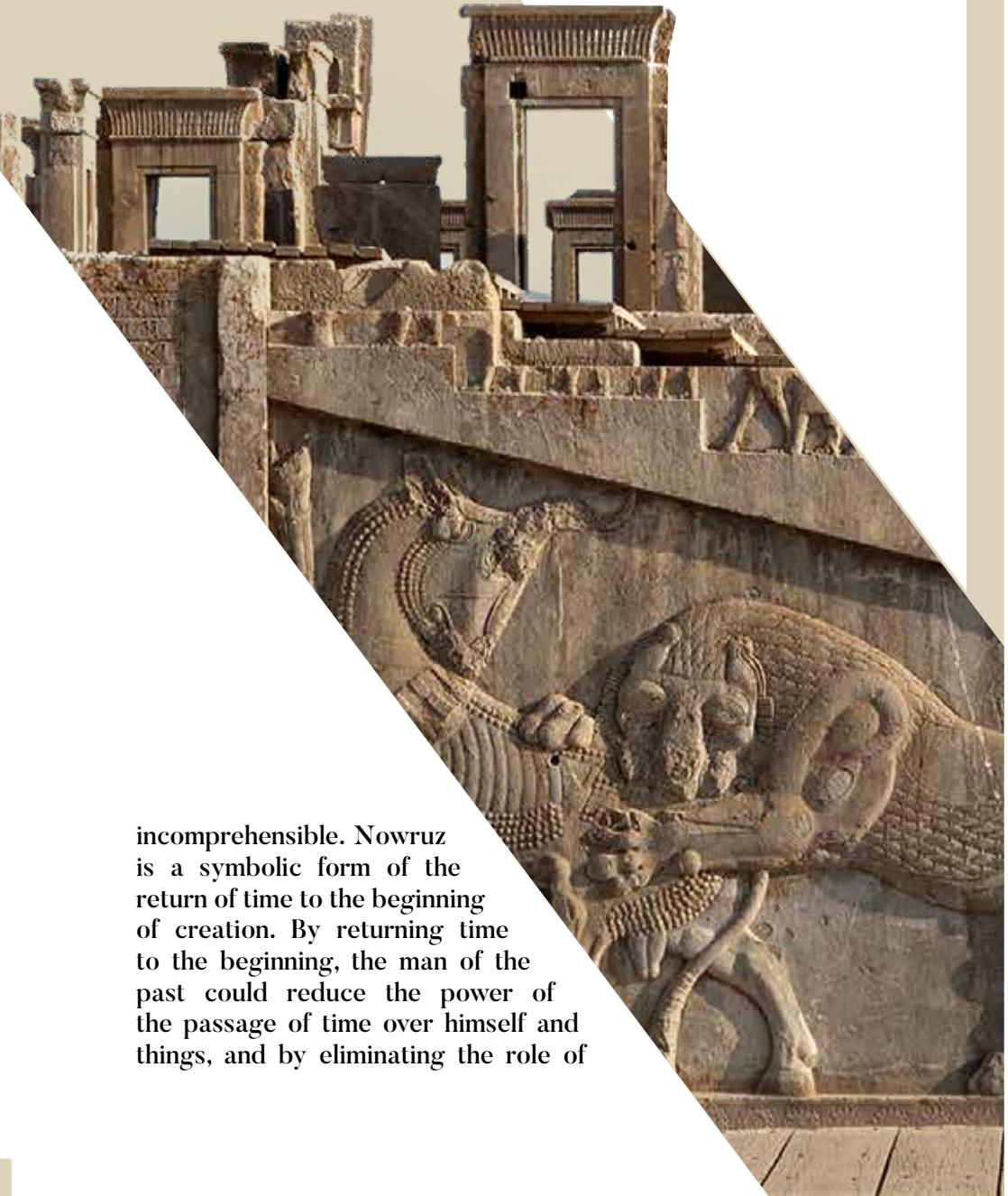
Nowruz festivity can be considered as the outcome of three important mythological foundations the understanding of which could be quite enlightening. These three mythological foundations include creation or genesis, time, and agriculture. Nowruz is a symbolic form of the unity between these three important issues and man has been able to present and narrate them in the form of Nowruz festivity.

Nowruz represents a kind of genesis for human beings, because the world moves out of the atmosphere of winter silence and stagnation that had slowed down the movement of life, made some plants take refuge in their roots and seeds, and many animals go into hibernation. With the arrival

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of Nowruz, plants blossom and animals come out of numbness, and life begins to flourish again. And in what better way can one experience genesis and the process of creation.

Nowruz makes man feel a sort of oneness with the world and this makes him feel the glory of divine creation and genesis of the world. This experience makes it possible for man to present the process of creation in the form of narration. The origin of time is different for the contemporary man and ancient and mythological man. Contemporary man sees time as arising from the change in things, which is a physical phenomenon, but ancient man considered time to be something that was independent of other things. Based on this understanding of time, he formulated a strategy against time that allowed ancient man to understand creation and time. This is because understanding the creation in the absence of understanding time and vice versa is somewhat incomprehensible. Nowruz is a symbolic form of the return of time to the beginning of creation. By returning time to the beginning, the man of the past could reduce the power of the passage of time over himself and things, and by eliminating the role of



Nowruz is a symbolic form of the return of time to the beginning of creation. By returning time to the beginning, the man of the past could reduce the power of the passage of time over himself and things, and by eliminating the role of time, he would feel eternal and immortal.



time, he would feel eternal and immortal.

But contemporary man is doomed to time and space. Doomed to linear time that just goes and does not return. Thus we can distinguish between ancient man and contemporary man by perceiving the ancient man's understanding of time vis-à-vis our understanding of time.

The ancient man was not bound by history and did not know anything called history. Everything was repeatable for him. Contemporary man is bound by history and what is nothing is repeated in his life, every human being is himself and not a repetition of someone or something.

The realization that a seed could sprout after sinking into the soil and staying in it for a while, was perhaps a great and surprising understanding for human beings. Mythologists consider this human understanding of the relationship between grain and soil as a major event in human social, economic and intellectual life. This is because, after this understanding, man was able to cultivate. It made human agriculture dependent on the specific location and geography of the land. With this dependence, man was able to start rural and urban life and enter a different area of social life than before.

Nowruz is not unrelated to human understanding of the relationship between seed and soil. This relationship is naturally established in every spring season. Growth and procreation allow man to reach an understanding about creation, and with that understanding, he begins to understand time, but not a linear time and rather a rotating and repetitive time; in the sense that in every Nowruz, time completes its repetition and returns to the beginning of genesis and eternal creation.

But the question is, what is the need to celebrate Nowruz and why do we celebrate it? The answer is: firstly, Nowruz is our culture, and our cultural heritage is reflected in Nowruz and we have a cultural and human responsibility to preserve and protect Nowruz. Secondly, our age is the age of machines, industry, technology, and technology and machines have somehow taken nature out of human reach, or rather have manipulated the relationship between man and nature. This manipulation has caused man to not have a direct, lively, and dynamic relationship with nature and to forget the importance of his relationship with nature. Celebrating Nowruz, with its connection to nature, can make man aware of this forgetfulness, and with this attention, man may take action to eliminate the distance and forgetfulness between himself and nature. This step can be a respect for the human environment and other animals. Therefore, the Nowruz celebration in our time can be interpreted as a celebration for the protection

Nowruz in the Indian Subcontinent



By: Masoumeh Mahmoud[1]

The ancient Nowruz festivity, which entered the Indian Subcontinent from Iran and intertwined with different cultures of this land, is celebrated among many communities of this Subcontinent; involving special customs.

History of Nowruz Celebrations in the Subcontinent

During the reign of Islamic rulers in this land, Nowruz was celebrated as a national festivity. Jalaluddin Mohammad Akbar (1542-1605 AD) played an important role in the spread of Iranian culture in India. In 992 AH/1584 AD, he abolished the lunar calendar and substituted it with the Iranian solar calendar.

During the 18 years of Jahangir's rule (Akbar Shah's son), Nowruz celebrations were held from the beginning of the Iranian month of Farvardin (coinciding with March 21) for eighteen days and would end with "Jashn-e Sharaf" (lit. celebration of honor) on the nineteenth day. The day before the start of the celebration and the last day of the celebration

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was dedicated to exchanging gifts and paying alms and charity.

According to the works of famous historians such as Abolfazl Alami, the author of Akbarnameh and A'in-e Akbari, and Mullah Abdul Qader Badayouni, the author of Muntakhab-ut-Tawarikh, Nowruz celebration was of great importance in the court of the Mughal emperors of India and was held with great interest and splendor. Nights were decorated with colored lanterns and Persian and Indian songs were sung.

Nowruz among the Parsis (Zoroastrians) of India

Iranian festivities, especially Nowruz, became popular among the people of the Indian Subcontinent and the royal courts since the time of the Ghaznavids and reached their peak during the Timurid era and other Turkic dynasties. One of the factors that greatly contributed to this prevalence was the presence of Zoroastrians migrating to India. The Zoroastrians of the Subcontinent, who live mostly in western India and southern Pakistan, clean, perfume and decorate their homes from the morning of Nowruz. They believe that by doing so, they lead the guardian angels into the house and the fireplace. Flowers such as roses, marigolds or calendula, or "Ashoka" leaves are also used to decorate the house. Their traditional breakfast on the first day of Nowruz comprises sweet noodles cooked with raisins and almonds. After the Haft-Sin custom, Parsis go to the fire temple to perform the religious rituals of Nowruz following which relatives and friends gather together to celebrate.

Nowruz in Kashmir

Nowruz is a special day for the people of Kashmir, which is mostly associated with prayers and special religious ceremonies and get together of relatives.

The importance of Nowruz for the Muslims of this region is due to the fact that according to Islamic sources, many important events have taken place in the history of the prophets on this day. According to these sources, the creation of the world and the creation of Adam took place on Nowruz, Noah's ark rested on Mount Judi, the Prophet of Islam cleansed the Ka'ba of idols, and most importantly, the event of Ghadir-e Khumm coincided with





Nowruz. For this reason, some people fast on Nowruz and offer special prayers on this day. Nowruz is more of religious importance among the Muslims of the Subcontinent and is associated with prayers and supplications and they believe that Nowruz prayers are definitely answered. Some ancient customs such as "Chaharshanbe Suri" and "Sizdah Be-dar" are not observed in this region.

Nowruz in the Gilgit Region

Gilgit is one of the five provinces of old Kashmir that is part of northern Pakistan and has long and snowy winters. The inhabitants of this region look forward to the arrival of spring from mid-winter and set up beautiful celebrations to welcome it. The day before Nowruz, they go to the mountains and plains to pick the first blooming spring flowers and present colorful bouquets of desert flowers to the graves of their deceased ones and distribute special cookies as charity at the graves of their loved ones. In the Gilgit region of northern Pakistan, Nowruz celebrations are accompanied by fireworks and polo games.

Nowruz in Sindh

The general belief of the people of this region is that change of year in Iran coincides with Aries and it is time in which prayers are answered and the wishes are fulfilled. Thus, all the members of the family gather together, place a bowl full of water on a large tray, and put flowers in that bowl of water believing that at that moment heavenly breeze blows and revives the earth that was dead in the winter and spins the flowers in a bowl of water. At this point, the head of the family recites the New Year prayer and the others follow him. This act is repeated 365 times, then the head of the family sprinkles the bowl of water with his fingers on all the people, and this ceremony is considered to be the source of blessing and happiness.

Nowruz in Lahore, Pakistan

In ancient times, Nowruz was celebrated in Lahore with grandeur, and even today the people of Punjab state welcome spring by flying kites (Basanti). The main center of this celebration is Lahore, the cultural capital of Pakistan. On this day, the sky of the city is full of colorful kites, and children and old and young enthusiastically participate in flying kites on the rooftops. They call Nowruz "Alam Afrooz" because, with its arrival, it makes the world bright and lively.

Nowruz in the City of Lucknow

Lucknow is one of the important centers of Shiites in India and Nowruz is very popular among the Shiites of this city and celebrated with great enthusiasm such that it should be considered as one of their great religious festivities. In addition to certain religious rituals and prayers, the people of Lucknow sprinkle colored water on each other with small pumps and in this way decorate to make Nowruz colorful.

Nowruz in Peshawar

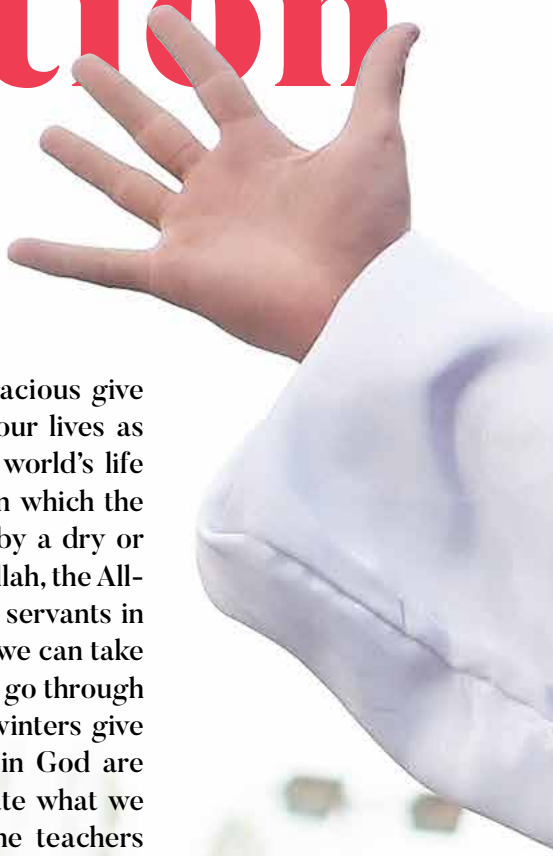
Nowruz is also very popular among the people of Peshawar. Men, women, and children celebrate it by going out to the gardens and meadows and walking in them barefoot, and believing that it would enlighten their hearts.

Nowruz in Parachinar

In Parachinar of Pakistan, women go out with guns and hunt in meadows and near riverbanks, and men engage in local games in the open. Some people gather in large squares, holding colorful flags, and celebrate Nowruz by making merry there and spending the day congratulating each other until evening.

Nowruz: A UN Recognized Celebration

By: Nayyereh Towhidi

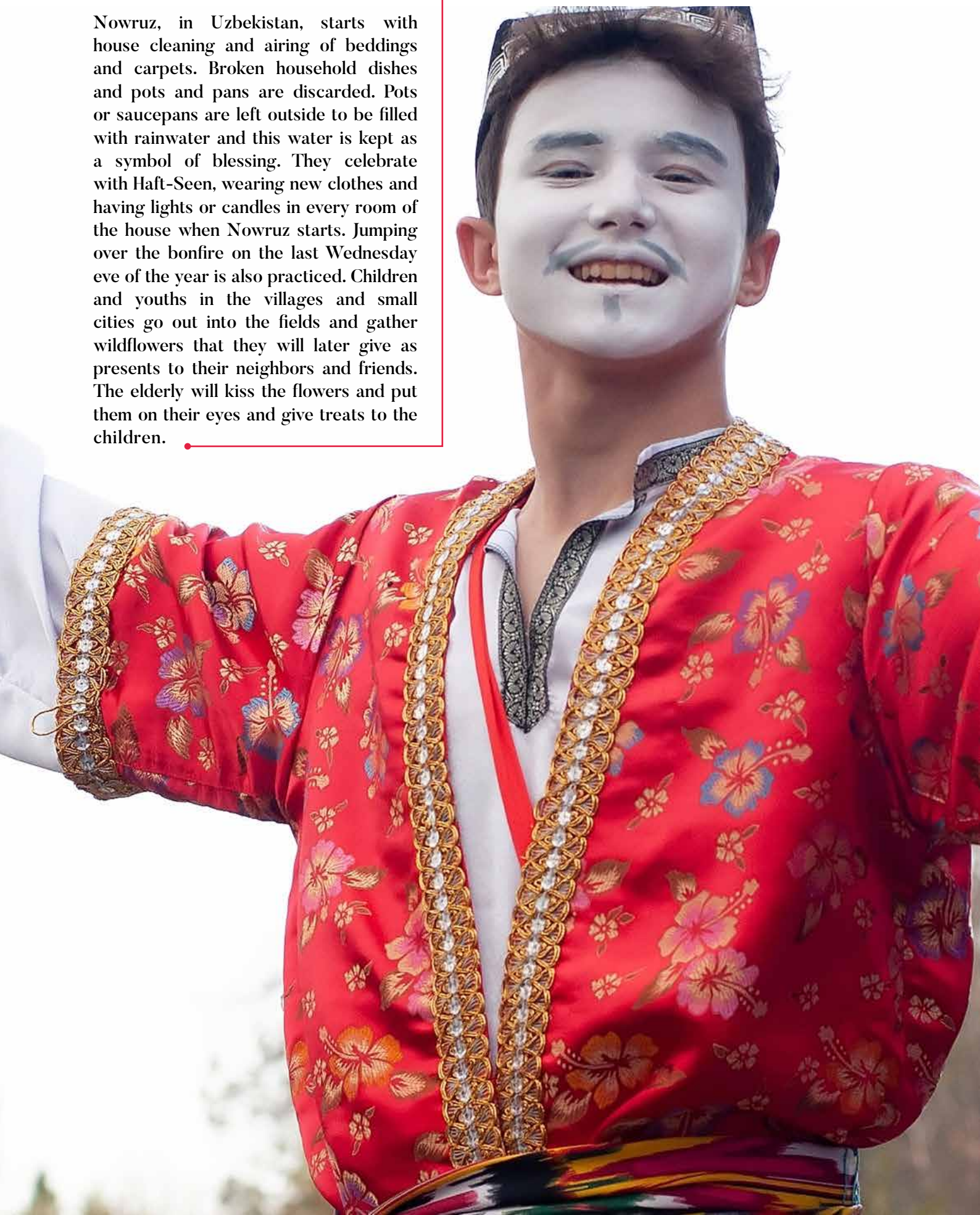


Happy Nowruz, happy spring. May Allah - The Gracious give you the best in life, and may He help you make your lives as beautiful and fruitful as springs. As we know, this world's life has its ups and downs, like each year in our lives in which the refreshing spring and warm summer are followed by a dry or cold autumn, and colder winter. Yet the fact is that Allah, the All-Knowing, has placed innumerable blessings for His servants in each of these apparently difficult times. One lesson we can take from this fact is that we should regard hardships we go through in life as leading to certain blessings, just as cold winters give their place to refreshing springs. Hope and trust in God are really what we need most to become able to tolerate what we need to tolerate, without thanklessness. Our divine teachers have taught us, among others, to rely on Allah - The One and Only God - and to keep our hearts alive and healthy through remembering God. This lesson is most valuable and should be conveyed to all.

We extend our heartfelt greetings to you and wish you better and better days and years, and here we present a brief account of Nowruz celebrations in various countries to you.

Nowruz in Uzbekistan

Nowruz, in Uzbekistan, starts with house cleaning and airing of beddings and carpets. Broken household dishes and pots and pans are discarded. Pots or saucepans are left outside to be filled with rainwater and this water is kept as a symbol of blessing. They celebrate with Haft-Seen, wearing new clothes and having lights or candles in every room of the house when Nowruz starts. Jumping over the bonfire on the last Wednesday eve of the year is also practiced. Children and youths in the villages and small cities go out into the fields and gather wildflowers that they will later give as presents to their neighbors and friends. The elderly will kiss the flowers and put them on their eyes and give treats to the children.



Reading the poems of Hafez, the renowned Iranian famous poet, and seeking one's fortune through various poems of his is very popular and they often leave an open book of Hafez next to their baby's cots to bring good fortune for the newborns. On the 13th day, the celebrations end by going to picnics and spending time in the fields of nature



Nowruz in Tajikistan

Tajikistan's biggest annual celebration is the spring festival of Nowruz. For the Tajiks, Nowruz represents a festival of friendship and renewal of all living beings.

Jumping over the fire on the eve of the last Wednesday of the year is practiced by the Tajiks as well. One tradition that has survived in Tajikistan is the gathering of wildflowers by children in the villages. They bring the flowers back and while wearing colorful attire walk around the village, knock on people's doors and present them with a flower.

House cleaning is done before the celebrations start and this includes washing and polishing all the dishes in the household. New Year's morning starts with a sweet breakfast. New colorful clothes with spring motives (flowers) are worn.

Special food and sweets are prepared. Games including playing with eggs, and wrestling are part of the celebrations. Women prepare "Sumalak", a porridge made from sprouted wheat that is traditionally eaten on the spring holiday.

March 21 and 22 are official Nowruz holidays in Tajikistan, but celebrations start before these dates and continue afterward.

Nowruz in the Republic of Azerbaijan

Nowruz in the Republic of Azerbaijan is the most important national celebration. It starts two weeks before the beginning of the New Year when house cleaning starts. Homes and public places are cleaned and painted and new flowers are planted in city squares and in private gardens. The night



before New Year members of extended families have dinner together and fish is a must at these dinners. New clothes are worn and all kinds of sweets are baked for the occasion. There are plays and performances with games, competitions, horse riding, wrestling, fencing, and archery. There is a Nowruz spread with symbolic items and people visit parks and fields after the occasion. Chahar-Shanbe-Soori is also celebrated. But unlike Iran where this celebration takes place only on the last Wednesday eve of the year, it lasts for four Wednesday eves in the Republic of Azerbaijan. Each Wednesday Eve is dedicated to one of the four elements water, wind, soil, and fire. The night before the last Wednesday, dedicated to fire, is the most ostentatious one and is celebrated by setting bonfires and jumping over them with music.



Nowruz in Afghanistan

In Afghanistan, Nowruz is celebrated for two weeks. People wear new clothes, refurbish their houses, paint the buildings, and henna their hands.

A famous tradition among Afghans is to forget and forgive the mistakes of one another and start the New Year with new hopes and new goals. During the first three days of the year, families and relatives meet and visit each other. These are parts of Afghan traditions that date back to centuries ago. One of the most significant symbolic traditions of Nowruz in Afghanistan is Haft-Meewa or Seven Fruits. The Seven Fruits table is adorned with seven dried fruits: raisins, senjed (the dried fruit of the oleaster tree), pistachio, hazelnuts, prunes (dry fruit of apricot), walnuts, and either almond or another species of plum fruit. Haft-Meewa is like a fruit salad, served in fruit syrup. Afghans also celebrate Chahar-Shanbe-Soori, the festival of the last Wednesday eve before the New Year, celebrated with bonfires and fireworks.

Nowruz in Turkey

In Turkey, Nowruz is celebrated by the Kurdish community. Kurds celebrate this feast between March 18 and 21. The Nowruz holiday is considered by Kurds to be the single most important holiday of the year. It involves setting up large bonfires on mountain tops, celebrating the defeat of the demon-king Zahak, a character from the Shahnameh, a book by the Iranian epic poet, Ferdowsi. With this festival, Kurds gather at fairgrounds mostly outside the cities to welcome spring. Women wear colorful dresses and headscarves and young men wave flags of green, yellow, and red. They hold this festival by lighting fires and dancing around them. Nowruz is still largely considered a potent symbol of Kurdish identity in Turkey. In recent years the New Year celebration attracted another one million participants in Diyarbakır, the largest Kurdish-majority city in Turkey.



Nowruz in Kyrgyzstan

Nowruz is a short but major national celebration in Kyrgyzstan. It is celebrated on the first and the second day of the New Year and these days are public holidays. On these two days, people gather from early morning in major squares



where Nowruz markets are set up. Music bands, games, competitions, fencing, horse riding, and archery are part of the celebrations. Special foods are prepared with sweets and treats and are distributed in the community.

On March 21, Kyrgyz (and Kazakh) households fumigate their homes with special smoke, which is said to make malicious spirits flee. The main holiday dishes for Turkic Central Asians are pilaf (plov), Shurpa, boiled mutton and Kok-samsa pies filled with spring greens and the young sprouts of steppe grasses. According to tradition, people try to make the celebratory table as rich as possible with various dishes and sweets. Everyone at the table should be full and happy to ensure that the coming year will be safe and the crop will be plentiful. The holiday is accompanied by competitions among national singers, storytellers, and horsemen, and also competitions among strong men.



Nowruz in Kazakhstan

The celebration of Nowruz starts a few days before the New Year with house cleaning. On the night before Nowruz, two candles are placed above the house and during the celebrations, people wear new white clothes. In the villages on the night before Nowruz, at 3 a.m. a large doll covered with bells is mounted on a horse and released and the sound is supposed to wake up everyone to make them ready for the coming of the first day of Nowruz. Neighbors, friends, and relatives visit each other and the people rub their shoulders with one other, a local tradition. If it rains people regard it as a good sign.

Special foods are made including Nowruz Goojeh (Ash-e-Nowruzi) which has seven ingredients. Different kinds of sweets are baked and shared by all.



Nowruz in Turkmenistan

Turkmen ancestors considered Nowruz as the symbol of a new life, blessing, dignity, bliss, and welfare. In Turkmenistan, the first two days of Nowruz, i.e., March 21 and 22, coinciding with the First and Second of Farvardin (first month of the Iranian calendar) are official holidays. While it was banned during Soviet rule, this festivity has been celebrated again since independence.

In Turkmenistan, Nowruz is a sign of preserving ancient customs. Turkmen have certain customs for Nowruz such as special foods, games, horse racing, and different competitions.

People in Turkmenistan celebrate this time with famous dishes. There is a tradition of jumping over fire in the evening which is still practiced in Turkmenistan. On Nowruz, women practice a very special rite. They cook wheat sprouts and place them in a bowl on their heads. Water is poured into the bowl while another woman cuts the steam with scissors. They believe it will make the woman fertile.



Training-related
of Children over P



Rights
Parents

By: Elham Salimi



As we all know, one of the dimensions to the essence of human beings is their learning, which should be taken into account in the process of training and educating children. Thus, among the children's rights upon their parents is their receiving proper social training by their parents so that their talents and potentials can adequately develop in the arena of social life, enabling them to live fruitful lives as active and successful members of not only their own society but of the broader society of the world of human beings.

According to Islam, children should be taught and trained on the basis of Divine rules, moral values, and humane manners, so that they learn to be responsible human beings: taking care not to violate the rights of other human beings in any condition and to do their best to fulfill their duties towards all.

Islam urges parents to train their children dutifully; to teach them "taqwa" (being careful about one's duties to Allah), chastity, and noble manners including respectful behavior and generosity. Certainly, if children observe that their parents always speak the truth, talk politely and try to help anybody who needs their help, they will never grow up to be liars, stingy or miserly persons.

Likewise, self-control, self-discipline, and accountability can and should be taught to children in the family environment and by the parents. In this regard, the father's role is of particular significance, since they can make great impressions upon their children's character through involving them in decision-making and finding solutions to various problems. The Holy Prophet of Islam (pbuh) has been quoted saying: "Children are (to be treated) as obeyed and cherished (as far as possible) darlings till the age of seven and during the next seven years, they should be instructed and educated and during the third seven years of life, they are aides (and can be consulted)."

Obviously, asking the youngsters for their views and help regarding various situations and letting them express themselves freely will boost their self-confidence and help them find out about the immense



talents and abilities God has granted them. This way, they will become capable of dealing with numerous problems they will face as adults in society and also in their personal lives.

"My dear children! Avoid the friendship of certain groups of people, do not keep company with them and do not travel with them: The liars, for like a mirage they present false pictures to you; the carefree sinners, for they will sell you for even the pettiest price: the people who are lacking in benevolence, for they will deny you help when you need it most; the silly, because they unknowingly harm you when they want to give you benefit....."

Also, it is the parents' duty to help their sons and daughters with selecting friends. Imam Sajjad (as) had advised his offsprings thus: "My dear children! Avoid the friendship of certain groups of people, do not keep company with them and do not travel with them: The liars, for like a mirage they present false pictures to you; the carefree sinners, for they will sell you for even the pettiest price: the people who are lacking in benevolence, for they will deny you help when you need it most; the silly, because they unknowingly harm you when they want to give you benefit....."

Accordingly, parents need to train their children in such a way as to make them feel obliged to respect others. Imam Ali (as) has advised his followers thus: "Speak to the people in a good manner as Allah has commanded you to.", and "Guard yourselves against getting afflicted with self-centeredness, self-conceit, bad temper, and impatience, because such qualities drive friends away from you and make the people reluctant to communicate with you.", and "Avoid humiliating

anyone you meet, for if he is older than you, then you should regard him as your father, and if he is your age, then he is as your brother and if he is younger than you, then you should look upon him as your son."

Likewise, the Infallibles (as) have stressed the fact that anyone who behaves arrogantly will suffer disgrace, and also that arguing with others unnecessarily is not only useless but also breeds enmity.

In just the same vein, our Divinely-guided leaders have advised us to rush towards doing good. Imam Sajjad (as): "If you decide to do a good, benevolent action then try to do it immediately, for you do not know what will happen tomorrow."

Also, parents should share their own experiences regarding life problems with their children and should through gradual training and guidance prepare them for dealing with the challenges they will inevitably face in adulthood, thus preventing any nervous breakdown in the face of social life which is the fate of those who in their childhood and early youth do not get adequate training and/or who are spoiled due to too much ease and luxury. And in this direction, parents should also teach their children to get themselves used to thinking deeply about the consequences of actions; just as Imam Ali (as) has advised his son: "Foresight and thinking deeply before an action will guard you against remorse."

As for selecting companions and associates, the Infallibles (as) have also presented very illuminating guidelines, including the following. It is quoted from Imam Ali (as), "The companionship of the learned will bring dignity to the one who chooses to enjoy their company.", and "Take the advice of the sagacious persons and think about their judgments." Also, it has been narrated that Imam al-Sadiq (as) advised his infallible son, Imam al-Kazim (as) to, "Visit the good people and not the evil-doers, for the latter's association is totally useless." And most importantly, it is the parents' duty to teach their children religious teachings and Ahadith. Imam al-Sadiq (as): "Teach your children Ahaith before the deviated succeed in leading them astray through perverse views. From the authentic accounts on the life and manners of the Holy Prophet (pbuh) of Islam and his Infallible successors, we can infer that one of the most effective ways of giving children proper Islamic teaching is to let them and, in fact, encourage them to ask questions freely and try to give adequate replies with patience and care, in words plausible to the children and suiting their age and level of understanding. And likewise, parents should let their children express themselves regarding the matters which concern them directly or even indirectly and should allow them to attend the gatherings of adults too. It is advisable for parents to let their children have some share in the activities and works, which entail hardships because in this way children will be better equipped with abilities needed for the future life. There are certain Ahadith pointing to this view: Too kind parents will not breed successful children. And it is mostly at home where children learn the principles of peaceful coexistence, cooperation, and sympathy towards their fellow human beings, and a sense of responsibility.

Islam urges parents to train their children dutifully; to teach them "taqwa" (being careful about one's duties to Allah), chastity, and noble manners including respectful behavior and generosity.

Persian Cuisine





Mahjubah Spice



Ramada

and the Shared Language that Sustains Ummah

By Xavier Villar

We are again in the blessed month of Ramadan, the month of Allah, the month of the Holy Quran, the month of prayer and piety. This month is significant for many reasons for Muslims.

This month marks the revelation of the Holy Quran to Prophet Muhammad (PBUH). The birth of Imam Hassan (AS), the second Shiite Imam, also falls in this month so does the assassination of Imam Ali, the first Shiite Imam and the leader of the believers.

This holy month, along with the significance of the Quran as the primary text of Islam, shapes what can be called the Muslim subject.

When discussing the holy book, it is important to recognize it as the foundational text of Islam that establishes the basis for an autonomous identity built around the Islamic language.

For Muslims, the reading and comprehension of the Quran hold a unique meaning that cannot be shared by non-Muslims, be it politicians, columnists, polemicists masquerading as academics, or even serious academics.

This does not mean that non-Muslims cannot approach the Quran or the month of Ramadan. The Quran is a complex text even for those who are not familiar with its structure.

For instance, reading the Quran with a mindset accustomed to a linear-chronological reading poses many difficulties. Yet, it is precisely these difficulties that make the text non-linear and, thus, a form of liberation in itself.

The organization of the Quran is in itself a form of liberation. The sudden shift from one story, theme, or concept to another without any

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indication may seem strange, but it is precisely this lack of linearity that turns it into a place of liberation.

Consciously, it rejects compartmentalization, demanding to be considered holistically on its terms.

It is particularly relevant to note that the Quran opposes the compartmentalization imposed by Western modernity. This text cannot be tamed by any kind of power, nor can it be colonized, just like Islam itself.

According to the analysis of Muhammad Hussain Tabatabai in his widely-popular commentary on the Quran, known as Al-Mizan, and particularly in his commentary on Surah al-Ikhlas, the Quran's message is one of unity and rejection of any notion of hierarchy or

superiority based on race or ethnicity.
Surah al-Ikhlas states: "Say: He is Allah, the One and Only. Allah, the Eternal, Absolute. He begets not, nor is He begotten. And there is none like unto Him." This statement constitutes a critique against all forms of supremacy, particularly ontological difference, or racism in this case. Only God is ontologically self-sufficient. Any attempt to position oneself above others on racial grounds would fall into the Quranic category of taghut.

The term taghut comes from the Arabic verb tagha, which means to dominate or exceed limits. The Quran repeatedly warns against those who "exceed the limits of justice through the domination and oppression of others."

The category of taghut can be understood as one that creates false gods. This category is responsible for creating the false idol of white supremacy, which implies a shift from a theocentric cosmology to an anthropocentric one where the white man replaces the divine.
In addition to the revelation of the Quran to Prophet Muhammad, the month of Ramadan also involves reflecting on the relationship between the sacred text and the Ummah, the Islamic community at large.

It also highlights the creation of a common language that enables Muslims to interact and debate with each other. Regarding the Ummah, it must be understood that there is no possibility of being a Muslim as an individual, as some liberals have falsely claimed. It is only possible to be Muslim through a connection to the Ummah.

We can clearly state that the Quran is a political and sacred text that continues to inspire Muslims in their struggle against the oppression of various forms and manifestations. It serves as a horizon towards which the Ummah, or Muslim community, tirelessly strives.

In the Shia context, the relationship between the Quran and the Muslim Ummah is mediated by the presence of the Imams and the Wali.

Professor Salman Sayyid explains that the Quran, at its fullest expression, offers an existential challenge to its readers, forcing them to reflect on the direction of their lives and how they can aspire to be rightly guided.

At this level, the glory of the entire Quran comes into play. All of its verses produce an effect on believers that goes beyond the linearity of its writing, the content of its stories, or the authority of its commandments.

The Quran rises above these moments and, in this way, provides a means of access to the transcendent.
The month of Ramadan, in which the revelation of the Quran is celebrated, serves to remind the Ummah of the common language created by the Quran that sustains the community in political terms.
This holy month is not just about fasting, but also about remembering that thanks to this divine text it is possible to form a political community that pursues justice in all its manifestations.
This month highlights the significance of shared Muslim identity and warns against divisions that only benefit those who are labeled as taghut.



Iranian Handicrafts



Handicraft is a cultural symbol of every society. In all civilizations, handicrafts include people's spiritual and moral lessons. The craftworks reveal their background, what they have been through, and their sophistication. For instance, different types of decorative plates, vases, bowls, wooden chess sets, wooden backgammon sets, tea sets, minakari, inlying, woodcarving, and marquetry are among the most important decorative handicrafts and home accessories.

Review, Select, and Buying Handicrafts

As mentioned, most popular handicrafts like Minakari, Termeh tablecloths, turquoise inlaid items (such as decorative bowls, plates, and vases), metal crafts, wooden backgammon sets, wooden chess sets, etc., bring warmth and intimacy from ancient times to the contemporary world.

Decorative handicrafts are one of the most effective elements in home decoration. Paisley shelf covers, classic candlesticks, tulip chandeliers, decorative inlay vases and simple and delightful wooden photo frames bring the nostalgic aesthetics of the past beautiful days. You can bring those lovely days today by having a collection of handicrafts.

Each type of handicraft in any region represents the culture passed from the past to the present. Lots of Antique decorative objects reveal the profundity of civilization and culture. The power of Iranian art surpasses the frontiers and acquaints people worldwide with handicrafts like pottery, enameling, coppersmith, woodcarving, and ornamental stones. All of which result from the endless efforts of tasteful artists.

On the other hand, you can buy Persian handicrafts as fine gifts or appropriate souvenirs for those weary of the modern mechanized world. Persian unique colors, along with visual art styles, can distract the beholders and add a stunning look to the atmosphere.



Minakari Persian Handicrafts

Minakari, or Persian Enameling, one of the most beautiful Persian handcrafts, has roots in Iran's history and culture. Minakari is an artwork demanding excellent delicacy, precision, and high skill level. Minakari have had first appeared around 1500 BC. Several thousand-year-old Iranian antiquities exist in prominent museums worldwide, such as enameling pottery dishes, handmade vases, etc. The most famous are the Victoria, Louvre, and Glasgow in Europe.



Persian Marquetry, Moarraq

Marquetry, or Moarraq, beautifies various objects' surfaces. The skilled artisan often accomplishes marquetry with small pieces of metal, wood, tiles, or leather to create beautiful designs and patterns. Marquetry is an original and ancient art form; this Persian handicraft date back thousands of years.



Khatamkari, Persian Inlay

Khatamkari is among the most brilliant stars in the endless universe of Iranian handicrafts. Shirazian and Isfahanian skilled artisans make unique Khatamkari items in Iran. Khatamkari consists of geometric shapes mosaiced together to form regular and colored polygons. These eye-catching Inlayings stand various decorative objects, including jewelry boxes, pen cases, chocolate boxes, and other decorative items. Khatamkari is a handicraft that, in addition to creative fondness and aesthetics, necessitates a significant amount of time, high accuracy, patience, dignity, and the artist's calm. As a result, it has a high value compared to other handicrafts worldwide.

Unique Wood Carving Items



Carving or engraving on wood is another unique and exciting Iranian handicraft. A skilled and experienced artist produces exquisite dents on wood using particular tools and their innovative taste and creativity. Founders used wood carving on wooden doors in ancient times. Persian carving handicrafts include tables, wooden utensils, tableaus, sideboards, crowns of sofas or beds, and various frames.

Termeh, an Iranian handicraft



Termeh tablecloth is one of the most famous and beautiful handicrafts of Iran. Patterned fabric is woven from fine fibers in a warp-and-weft style. Termeh tablecloth has some stunning patterns containing:

Paisley design / Flower and birds / The Shah Abbasi / Parrot & peacock

Termeh or cashmere is gorgeous and useable anywhere in the house, from a tablecloth to a cashmere tableau. Interestingly, you can buy several pieces of cashmere as a set. Termeh tablecloth sets exist in different dimensions to use the same set. One of the most favored termeh tablecloth types is Runner. A runner can be a dining or coffee tablecloth and counter kitchen cover.

Decorative Plates



Decorative plates are beauty elements you need at home or workspace. A wall plate is a suitable replacement for a photo frame or painting. Decorative plates include categories based on the material and technique they are made:

Enameling / Hand painting on pottery / Hand engraving on silver / Coppersmith / Khatamkari / Inlaying / Turquoise inlaying

Ceramic plates



The plates are placeable on the wall or the table. Their desktop types have brackets. Wall hanging types are better to assemble several of them to be more effective. Of course, you can choose and install several wall plates on the wall without any restrictions. Although you can use wall plates in any space, using them on the top of the table, couch, or home console has an outstanding result.

Decorative Vases



Modern handmade decorative vases are among the trendy decoration items these days. These pots are impressive art mixed with Iranian culture. They are obtained from the combination of delicate patterns and colors baked in the oven at high temperatures. The durability and longevity of these decorative handicraft vases are worth mentioning. They can add looks and brilliance to your space for a long time.

Turquoise inlaying vases / Modern engraving pots / Enamel on copper jugs / Enamel on pottery vases / Khatamkari vases

Depending on your use or space for the decorative vase, you must choose the vase size:

Elevated Decorative Vases: For the wall of narrow spaces

Large Decorative Vases: For living rooms

Tiny Decorative Vases: For table or showcase

AN INTRODUCTION TO INTERNATIONAL QUDS DAY



Al-Quds Day is the last Friday of the month of Ramadan on which demonstrations are held across the world to protest against the occupation of Palestine. Soon after the Islamic revolution in Iran, Imam Khomeini called on Muslims to dedicate this day to demanding the rights of oppressed Muslims around the world - particularly in Palestine. On this day, rallies are organized before Friday Prayer to protest against the occupation of Palestine and the oppression of its people.

Since the end of the month of Ramadan can vary from country to country, if the last day of Ramadan is a Friday or Saturday in Iran, al-Quds day will be held the week before. In some countries, due to lack of police authorization on Friday, the rally is made on another day or there is only permission for holding conferences on that day.

History

Since the occupation of Palestine began in 1948, most religious scholars have been demanding justice for the Palestinian people.

From the beginning of Iran›s Islamic Revolution, Imam Khomeini (RA) stated that one of his goals was the liberation of Palestine from its occupant government. After the revolution, all official ties to Israel were broken and Israel›s embassy in Iran was granted to the Palestinians. When a new Israeli raid began on the south of Lebanon on Ramadan 13, 1399/August 7, 1979, Imam Khomeini gave a speech in which he announced the last Friday of the month of Ramadan to be known as ‹al-Quds Day›:

In the name of Allah, the All-Compassionate, the Most Merciful

For many years, I have been notifying the Muslims of the danger posed by the usurper Israel which today has intensified its savage attacks against the Palestinian brothers and sisters, and which, in the south of Lebanon in particular, is continually bombing Palestinian homes in the hope of crushing the Palestinian struggle.

I ask all the Muslims of the world and the Muslim governments to join together to sever the hand of this usurper and its supporters. I call on all the Muslims of the world to select as al-Quds Day the last Friday in the holy month of Ramadan — which is itself a determining period and can also be the determiner of the Palestinian people›s fate — and through a ceremony demonstrating the solidarity of Muslims worldwide, announce their support for the legitimate rights of the Muslim people. I ask God Almighty for the victory of the Muslims over the infidels

A Day beyond Islamic Countries

On al-Quds day, demonstrations are held around the world in over 80 Islamic and non-Islamic countries. Among these are Malaysia, India, Singapore, Indonesia, Turkey, the United States of America, Canada, Norway, Azerbaijan, Sudan, England, Bahrain, Bosnia, Tunisia, Pakistan, Australia, Germany, Romania, Kuwait, Spain, South Africa, Sweden, Venezuela, Albania, Yemen, and Greece.



A demonstration in support of Palestine was held in Toronto, Canada. Demonstrators carrying Palestinian banners and flags gathered around the US Consulate General, protesting Israel›s attacks on Gaza and calling for a ceasefire.







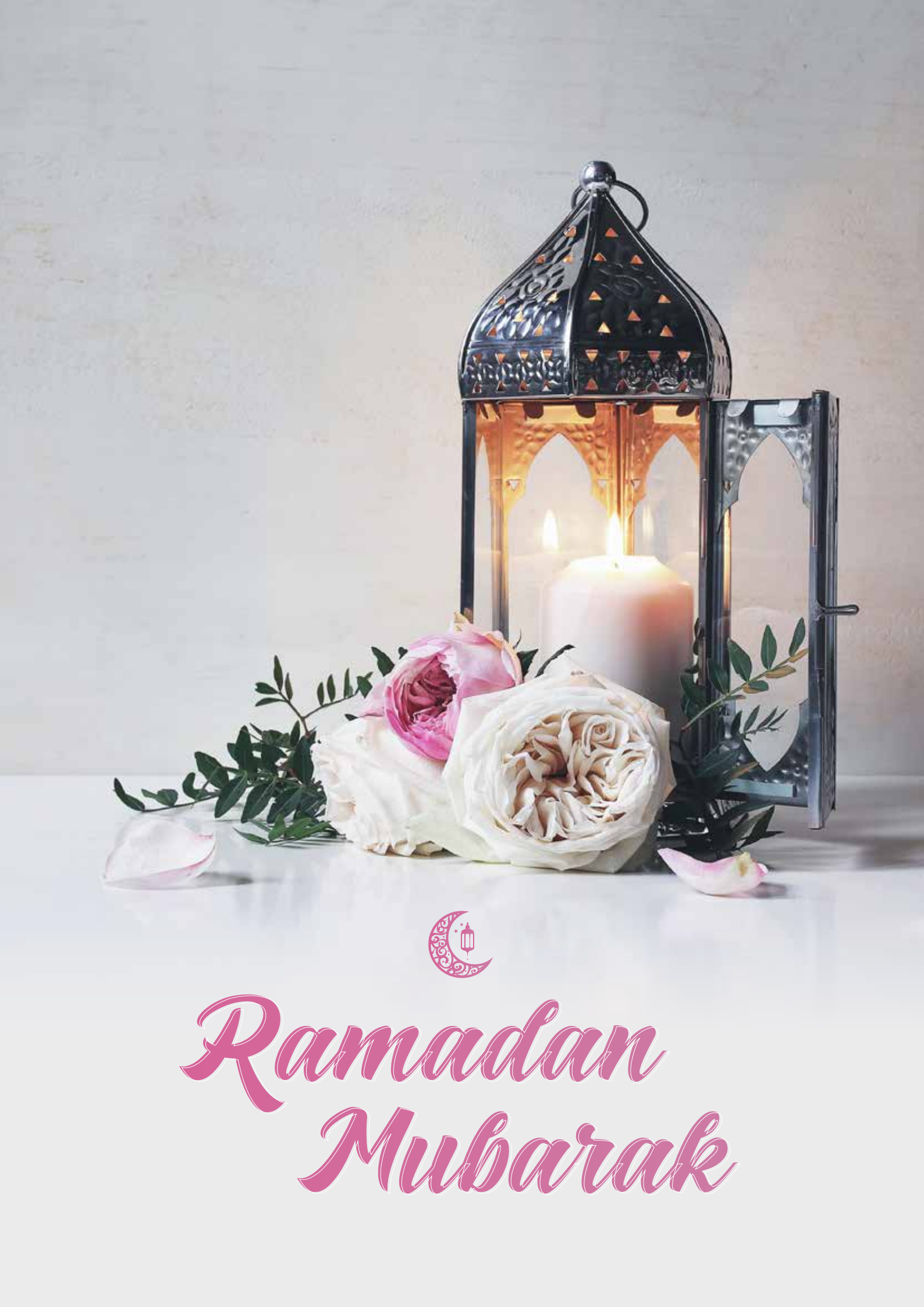
Palestinian children in Rafah decorate their tents with lanterns and illuminated lights ahead of Ramadan on Feb. 2024 ,29.











Ramadan Mubarak