Nahjubah

June 2024 | ISSN 1019-0767
No.339 | Monthly Magazine



Lebanon 7000 LL
Morocco 36.00 DH
UAE 21.00DH

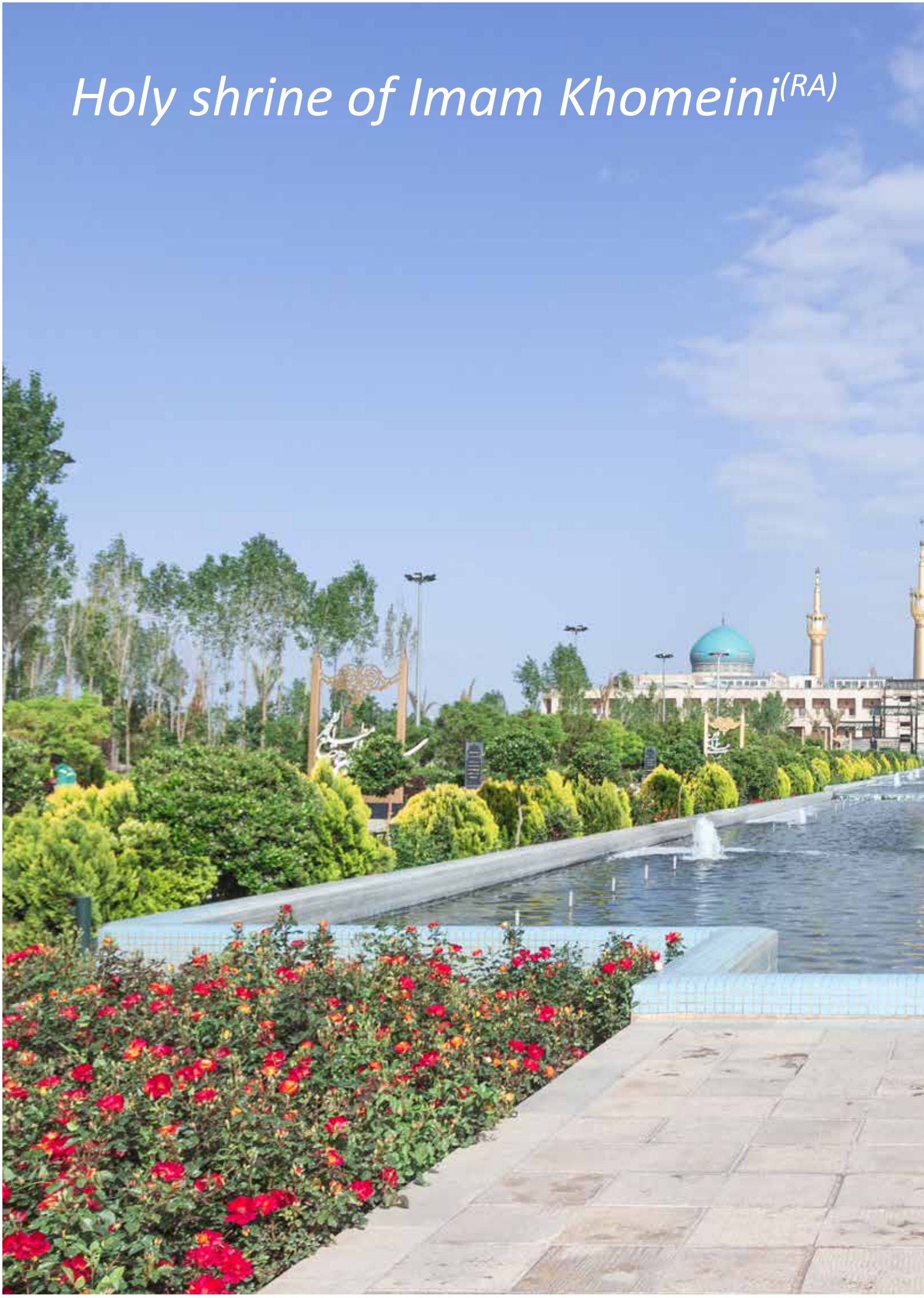
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Holy shrine of Imam Khomeini(RA)




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With the participation and cooperation of the Department of International Women's Cultural Cooperation of the Islamic Culture and Relations Organization

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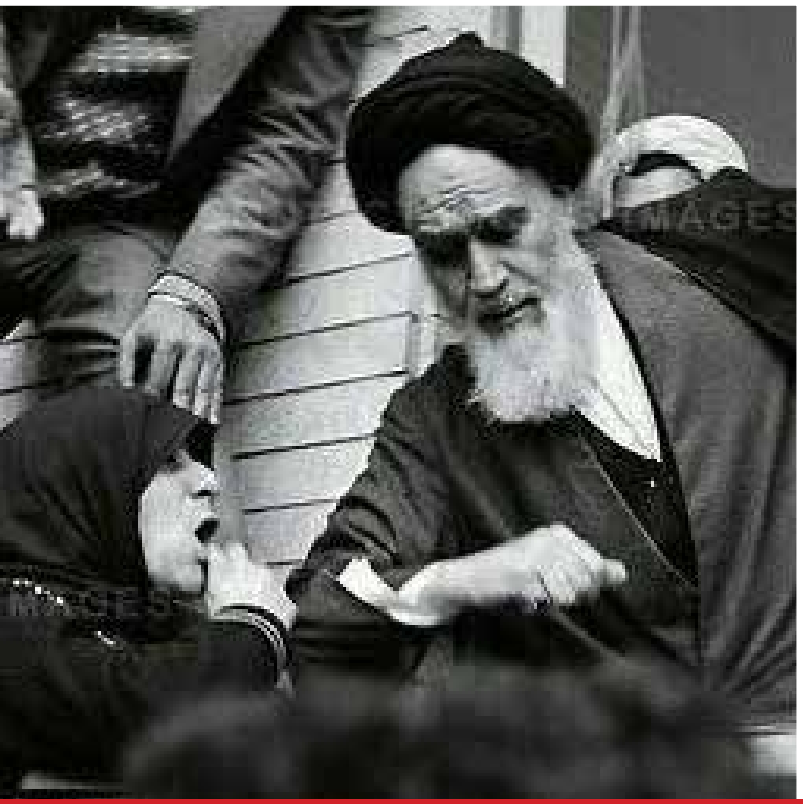
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Editorial











Staying True to Principles: **Innovations in the Magazine**

Embracing Change: **Revitalizing with Legacy and Action**

With the change in editorship and my entrance as the new editor-in-chief, a new era of vitality and rejuvenation has arrived for this magazine. These changes are not only aimed at innovating the content and style of the magazine but also at enhancing the quality and interaction with our beloved readers.

However, amidst all these changes, one noticeable and valuable factor is the remembrance of historical greats. In this journey towards the magazine's new future, we cannot distance ourselves from the legacies left by the greats. Imam Khomeini(RA) was not just a religious leader but also a symbol of sacrifice and leadership against oppression and tyranny. His legacies have been a power triangle, not only for Iran but for the entire world, which still resides in our hearts today.

Recent events in American universities, along with the fervent awakening of conscience among students in Europe and the United States against occupying regime (Israeel), have underscored the importance of standing up for justice and truth. Just as we honor the legacy of Imam Khomeini(RA) and his teachings, we also recognize the tireless efforts of students worldwide in advocating for change and justice.

Yet, as we embark on this new journey, we must not stray from the ethical and moral principles that guide us. Rather, we must draw inspiration from these recent events and continue to uphold the values of justice, freedom, and human dignity in our magazine's content and direction.

As the new editor-in-chief, I am committed to steering this magazine to greater heights while remaining steadfast in our adherence to these principles. With your unwavering support, I am confident that this journey will lead to a path of enlightenment, empowerment, and positive change.

Dr. Z. Osati

Why Is Revisiting Imam Khomeini's Thoughts Important?



Dr. Mohammad Mahdi Imanipour;
President of the Islamic Culture
and Relations Organization

The anniversary of the demise of the late Imam Khomeini(RA) on June 4 calls for revisiting and reflecting upon the thoughts of this great man in the history of the Islamic world. It is important to note that many current events and trends in the region and the international system, including the stabilization and strengthening of the discourse of resistance, are the result of the enlightenment imparted by the late Imam(RA) regarding the issue of Quds and Palestine. Therefore, there are some key points that we should consider:

1 During the formation of the Islamic Revolution and the struggles of the Iranian nation against the tyrannical imperial regime, in addition to emphasizing the necessity of the Islamic Republic in the country, Imam Khomeini(RA) consistently highlighted the issue of Palestine as the primary problem of the Islamic world. This emphasis demonstrates that from the outset, he did not view the Islamic Revolution solely as a national movement but rather believed in the cause of Palestine and the universality of the Revolution.

2 After the victory of the Islamic Revolution and in the first month of Ramadan following the Revolution, the late Imam(RA) designated the last Friday of every Ramadan as "Quds Day" and transformed the Palestinian cause into a matter of significance for both the Islamic world and the global community. This initiative aimed to evoke a sense of duty and responsibility among Muslims and all individuals who value freedom towards Palestine and the liberation of Bayt al-Muqaddas. He portrayed the liberation of Quds as a sacred objective for all those who seek justice and righteousness worldwide, challenging any concessions made to the Zionist enemy. This insightful and awakening action thwarted the blatant attempts by the West and the occupying Israeli regime to diminish the Palestinian struggle to merely a territorial conflict. The repercussions of this pivotal decision by Imam Khomeini(RA) are now evident on a global scale.

3 The third point highlights Imam Khomeini's(RA) foresight regarding the significance of the "United Islamic Ummah" and its connection to the Palestinian cause. The establishment of the "United Islamic Ummah" based on principles such as "Nafy al-Sabil" (negation of the dominance or superiority of disbelievers over the believers) was the practical roadmap outlined by the Great Leader of the Islamic Revolution. According to the late Imam(RA), the collective salvation of Muslim nations hinged on resisting domination and oppression, as well as instituting the governance of shared religious and moral values. Presently, Muslims have a heightened awareness of which entities in the region and globally embody dominance and corruption, leading them to view submission to the enemy as a non-negotiable boundary. The realization of the "New Islamic Civilization" is contingent upon the establishment of the "United Islamic Ummah", a goal that Imam Khomeini(RA) and Grand Ayatollah Khamenei consistently emphasized as the guiding principle for the Islamic world throughout the era of the Islamic Revolution.

4 The final point pertains to comprehending and advocating for the discourse and political ideology of Imam Khomeini(RA) in the contemporary era. Recent events in the region, notably the "Operation Al-Aqsa Storm", have underscored the increased significance and urgency of this matter, which is the promotion of Imam Khomeini's(RA) discourse and political ideology in the present time. It has been reiterated that Imam Khomeini's ideas transcend a specific time and place. The timeless and universal nature of Imam Khomeini's ideological framework has sparked a growing interest worldwide in unraveling the essence of his religious and intellectual principles. Reflecting on the late Imam's concepts such as" Resistance against domination and oppression ", "solidarity with the oppressed worldwide", and "Unity of Muslims in forging a singular Ummah', among others, will play a crucial role in grasping, evaluating, and responding to the swift transformations in the region and globally. The Supreme Leader of the Islamic Revolution's wise emphasis that the Islamic Revolution of Iran is synonymous with Imam Khomeini(RA) stems from these foundational intellectual tenets and discourse guidelines. Articulating this trajectory is a monumental task and a shared responsibility, and achieving success in it will parallel the triumph of Islam and the establishment of genuine justice in the world.

God's Army

Fath al-Futuh (lit. the greatest of victories) of Imam Khomeini(RA) in Iran and in the world was founding the Niru-ye Moqavemat-e Basij (lit. mobilized force). He raised the Basijis in such a way as if God has angels in the heavens and Basijis on earth. Imam Khomeini founded the Basij force, which proved to be the sincere army of God, from among the people of faith, effort, and personal piety.

With his Basijs, the late Imam(RA) transferred rational, popular, interactive, balanced, and revolutionary Islam from within the books and families to the heart of society so that the progress of the society would be fast and in the direction of moral and human progress.

He presented the pure Islam of Prophet Mohammad(PBUH) to the world against the deviated and fake version of American Islam. Imam Khomeini(RA) founded the global movement of oppressed Muslims and non-Muslims against the arrogant powers and also promoted the movements for independence, freedom, and true republicanism of the oppressed of the world through years of struggle and perseverance. The late Imam Khomeini(RA) conceptualized, discoursed, and networked the Ummah-Imamate to create connection and synergy with the revolution in the hearts and thoughts of the free people.

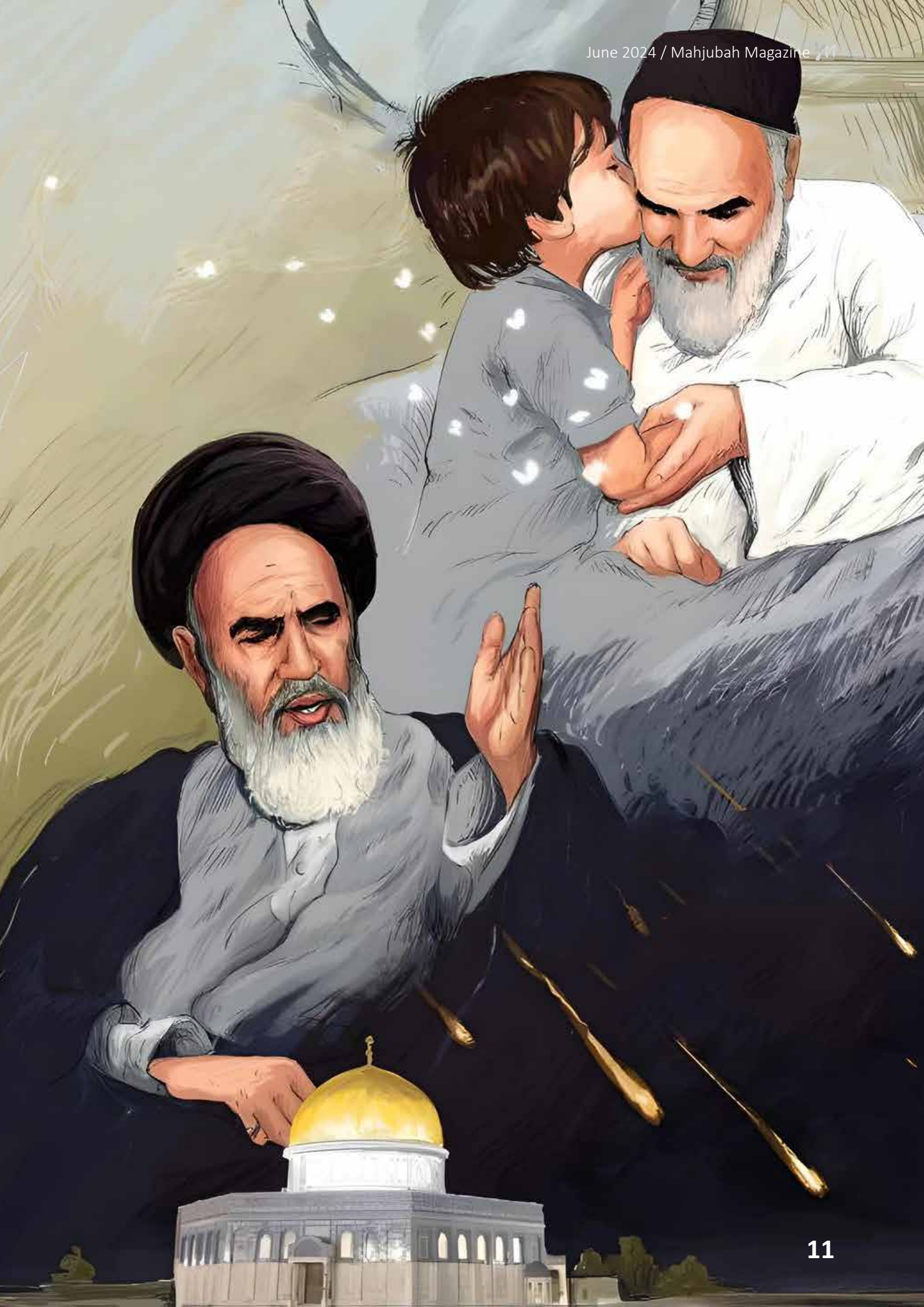
And this was the reason why the tyrannical and arrogant superpowers began to impose all kinds of wars, sanctions, and vandalism on Iran and the countries of the resistance axis to stop the speed, success, and promotion of this model; although, despite creating disturbances, the arrogant powers repeatedly failed to achieve their objectives.

May his soul be happy and may his followers be increased.

To know more about Imam Khomeini(RA), it is recommended to read the Book Sahifeh-ye Imam, which is a compilation of his sayings and letters.



Mahdi Fayyazi;
Managing Director, Alhoda International Cultural, Artistic, and Publishing Institute



The Importance of the Unity of the Islamic Ummah

from the Viewpoint of Imam Khomeini(RA)

By: Dr. Ali Komsari



Introduction

Throughout Islamic history, the persistent issue of disunity among Islamic nations and schools of thought has inflicted deep wounds upon the Islamic Ummah, causing irreparable damage. Over time, compassionate reformers have endeavored to heal this age-old wound by striving for unity. However, the fire of division has continued to burn, enabling the enemies of Islam to exploit the resources of the Muslim Ummah. Furthermore, they have capitalized on the lack of understanding among the followers of different Islamic sects regarding the importance of unity, thereby exacerbating differences between them.

The Islamic Revolution of Iran, led by the late Imam Khomeini(RA), marked a significant turning point in the history of Islamic unity. With his profound understanding of the unifying teachings of Islam, Imam Khomeini called for unity and empathy among Muslims worldwide. The Islamic Revolution of Iran ignited a new sense of awakening within the Islamic Ummah and instilled the belief that it is indeed possible to set aside differences and form a united front against the enemies of Islam.

Imam Khomeini(RA) emphasized the great commonalities among the Islamic Ummah, including the Holy Qur'an, the single Qibla, and the beloved Prophet of Islam(PBUH). He invited Muslims to unite around the core principles of pure Islam. Imam Khomeini's unifying vision extended beyond geographical and sectarian boundaries, encompassing all Muslims and all freedom-loving individuals around the world.

The Scope and Boundaries of Unity in the Opinions of Imam Khomeini(RA)

In Imam Khomeini's view, Islamic unity is an all-encompassing concept that transcends geographical, sectarian, and ethnic boundaries. He considered unity as an undeniable necessity for the Islamic Ummah and believed that without unity, Muslims could not stand against their enemies and achieve their goals. In his words: «The condition of fulfilling all the rituals of Hajj is performing them together and roaring at the common enemy unitedly, regardless of language, color, ethnicity, and nationality, and without being caught in Jahiliyyah prejudices.» (Sahifeh-ye Imam, Vol. 20, p. 90)

Imam Khomeini(RA) envisioned unity starting from the Iranian Shia nation and extending to encompass all Muslims, the oppressed people of the world, and even all the people on earth. He believed that all human beings are pure in their innate nature and are in search of justice, dignity, honor, independence, freedom, etc., and they can build a world free from oppression and achieve the benefits of human life through unity and empathy. By emphasizing the unifying teachings of Islam, the Imam(RA) invited Muslims to put aside their differences and unite around the axis of pure Islam of Muhammad(PBUH). He believed that the unity of Muslims is a great power that can be victorious against any enemy.

The Islamic Revolution of Iran was a practical manifestation of the unifying thought of Imam Khomeini(RA). This revolution not only united the nation of Iran but also created a new awakening in the Islamic Ummah and provided a model of unity and empathy for Muslims, which is still a source of inspiration for Muslims around the world.



Imam Khomeini(RA) envisioned unity starting from the Iranian Shia nation and extending to encompass all Muslims, the oppressed people of the world, and even all the people on earth.



The Characteristics of Unity in Imam Khomeini's Thought

Imam Khomeini(RA) believed in the importance of the following principles for fostering unity:

- **Emphasis on the Purity of Human Innate Nature: ** Imam Khomeini(RA) believed that perfect and pure human nature is the basis of true unity between humans. By emphasizing the innate commonalities of humans, such as the desire for absolute perfection, dignity, justice, freedom, security, and happiness, he believed that humans can achieve stable and comprehensive unity by focusing on their common innate nature.

- **Comprehensiveness: ** The strategy of unity in Imam Khomeini's thought was comprehensive, in the sense that it included all levels of human society. He considered unity at various levels, including unity between Muslims, unity between the followers of divine religions, and unity among all human beings, to be necessary.

- **Emphasis on Commonalities: ** One of the important strategies of Imam Khomeini(RA) for the realization of unity was emphasizing the commonalities between different people and societies. He believed that despite the diversity and multiplicity of cultures, religions, and beliefs, humans have many commonalities in their innate nature. Therefore, by focusing on these commonalities and avoiding differences, the necessary grounds for unity and solidarity would be achieved.

- **Fighting Oppression: ** The founder of the Islamic Revolution(RA) considered unity to be a strong opposition to oppression. He believed that true unity is formed when people unite against oppression by plunderers, oppressive rulers, and global arrogant powers and fight to get rid of it.

- **Dialogue and Synergy: ** Dialogue and understanding are key ways to resolve differences and achieve unity. Imam Khomeini(RA) believed that people can achieve common solutions to their problems through honest dialogue and mutual understanding. In this way, they can preserve and strengthen their unity.

- **Religious Leadership and Guidance: ** Imam(RA) considered the role of religious leadership and guidance very important in promoting cohesion and unity in the Islamic Ummah. He believed that religious leaders could guide the Islamic Ummah on the path of unity and cohesion by promoting the teachings of true Islam, defending the rights of Muslims, and abandoning carnal desires, as well as correctly recognizing the tricks used by internal and external enemies.

- **Global Movement of the Oppressed: ** Imam Khomeini(RA) gave importance to global unity - beyond national and religious boundaries. By coming up with the idea of the global movement of the oppressed, he stood for the unity and solidarity of all the oppressed and deprived people of the world against the oppression faced at the hands of arrogant powers.

Status, Dignity, and Rights of Women from the Viewpoint of Imam Khomeini(RA)

By: Fatemeh Ebrahimi Varkiani





Women, based on their innate and natural talents bestowed upon them by God Almighty, have certain personal, family, and social rights and responsibilities. These rights and responsibilities shape their individual, family, and social roles.

Imam Khomeini(RA), as a leader, thinker, and Islamic scholar, consistently emphasized these three aspects in his talks and speeches. He often highlighted the dignity and high position of women in society by providing examples of great women such as Hazrat Fatima Zahra(SA), Hazrat Khadija(SA), Hazrat Zainab(SA), and Hazrat Maryam(SA). He also emphasized the value and status of women in the family, particularly their role as mothers in raising the next generation.

Regarding the role of Islam and the Holy Prophet of Islam Hazrat Muhammad Mustafa(PBUH) in challenging the Pre-Islamic false belief of burying girls alive during the Jahiliyyah era, Imam Khomeini (RA) stated: «The great Prophet of Islam held the woman's hand and saved her from the Jahiliyyah attitude towards her. The history of Islam is proof of his great respect for Hazrat Fatima Zahra(SA) and demonstrates that women have a special status in society, equal to that of men. Therefore, the birthdate of Hazrat Zahra is a day of commemorating and honoring women's significant role in society.» (April 24, 1981)

In another speech, Imam Khomeini(RA) referred to Verse 42 of Surah Aal-e Imran, which states «And when the angels said, ‹O Mary, Allah has chosen you and purified you, and He has chosen you above the world's women.» By using the example of Hazrat Maryam(SA), he emphasized that there is no difference between men and women in terms of their ability to gain closeness to God Almighty. Both have the capacity and potential to attain excellence and the status of a perfect human being. By choosing a perfect model, their motivation and hope to grow on the path of real excellence and avoid deviations are enhanced.

Imam Khomeini(RA) called upon noble women to follow the path of divine women and strive to achieve the highest Islamic goals. He regarded Hazrat Zahra(SA) as a role model who embodies all the divine characteristics and qualities of a dignified woman, and he considered her a perfect manifestation of divine spirituality. The late Imam(RA) firmly stated: «Hazrat Fatima Zahra(SA) was a perfect human being in every sense, and I believe that every woman has the potential to progress from the level of nature to the level of the unseen toward perfection.»

Imam Khomeini emphasized that Islam promotes the growth of both men and women in their essence, highlighting that women should not be excluded from having a social role. (November 9, 1980)

The late Imam(RA) believed that women should be involved in shaping their own destiny and advocated for their social and political presence. This can be seen in the appointment of Ms. Harirchi as a member of the delegation to the Soviet Union for political negotiations and delivering his message, as well as her selection as a military commander, which is proof of his belief in the ability of women to undertake social affairs.

Imam Khomeini believed that «if women who raise humans are taken from the nations, the nations will face failure and degeneration.» (March 4, 1979) This can be witnessed in the course of the war against the nations. He further emphasized: «When the role of women in raising humans is diminished and their status is degraded, the nation is bound to fail as women are essential in shaping individuals of integrity. A nation lacking respectable and wise men and women will be destroyed.» (May 5, 1980)

The late Imam(RA) believed that women should be involved in shaping their own destiny and advocated for their social and political presence.

According to Imam Khomeini, the family is the primary and most critical foundation of society. It is where human upbringing takes place and where emotions are nurtured. When women are empowered to attain knowledge and spiritual and moral excellence, as Islam has prescribed for all individuals, the upbringing of children improves, the family atmosphere becomes affectionate and genuine, and society progresses.

Imam Khomeini attributes societal disorders and problems in upbringing to the separation of children from their mothers. He considers the lack of a mother's love as the root cause of many crimes and social corruption, stating that children who are deprived of maternal affection develop psychological complexities that contribute to the various corruptions experienced in human society, including wars, thefts, and betrayals.

One of the most beautiful and thought-provoking statements made by Imam Khomeini(RA) is that «man ascends to the heavens from a woman's lap» (referring to the way children are raised by mothers). According to the late Imam, women have a crucial role in building an Islamic society. Islam values women to such an extent that they can regain their true human position in society and move away from being objectified. With this growth, women can take on responsibilities within the Islamic government. However, their participation in social activities must be in line with the requirement of preserving chastity and avoiding the objectification of women. Imam Khomeini stated that in the Islamic system, women can actively participate as human beings in the activities of society, but not as objects. They should never degrade themselves, nor should men see them in such a way. Unfortunately, in modern and neoliberal societies, women are increasingly subjected to abuse and violence in the name of equality, freedom, and defending women's rights.

Imam Khomeini emphasized that there is no difference between men and women in terms of human rights and that women have the right to participate in activities that shape their fate. Elsewhere, the Imam had said: «Women should, along with men, participate in social and political activities, of course, by observing Islamic laws. Women should perform their social duties by observing their religious duties and maintaining public chastity.» (May 19, 1987)

While Imam Khomeini valued and appreciated women's roles as wives and mothers, he also expressed pride in women's presence in culture, the economy, and the military. He acknowledged their contribution to the cause of Islam and the objectives outlined in the Holy Qur'an, even surpassing men in certain instances.

Imam Khomeini's beliefs, thoughts, and practices regarding women and the family were truly unique. His views, lifestyle, and treatment of his wife and daughters demonstrated his commitment to promoting the role and position of women and the family in the Islamic Republic of Iran. Following the late Imam's correct approach based on Islamic teachings, Grand Ayatollah Khamenei, who assumed leadership after Imam Khomeini's passing, has consistently prioritized women and the family as one of the nation's most significant issues.



A love letter from Imam Khomeini to his wife

As we commemorate the life and legacy of Imam Khomeini, we are reminded of a towering figure whose impact transcends borders and generations. Imam Khomeini, the architect of the Islamic Revolution in Iran, left an indelible mark on history through his unwavering commitment to justice, his steadfast leadership, and his profound love for his people and his faith.

Imam Khomeini's journey from a humble scholar to a revolutionary leader is a testament to his unwavering principles and tireless dedication to the cause of Islam. His teachings emphasized the importance of social justice, empowerment of the oppressed, and resistance against tyranny. Through his charismatic leadership, he galvanized millions to rise against oppression and to strive for a better future.

Beyond his political achievements, Imam Khomeini was also a man of great compassion and love. His devotion to his family, particularly his deep bond with his wife, Mrs. Saghafi, reflects his humanity and humility. Even amidst the tumult of revolution and governance, Imam Khomeini remained grounded in his faith and his commitment to his loved ones.

Today, as we reflect on Imam Khomeini's legacy, we are inspired by his courage, his wisdom, and his unwavering faith in the face of adversity. His teachings continue to resonate with millions around the world, serving as a beacon of hope and inspiration for those who strive for justice and righteousness.



A love letter from Imam Khomeini to his wife

My dearest; I deeply love you so much. In this period of being afflicted with the separation from that dear light of my eyes and the strength of my heart, I remember you, and your beautiful face is engraved in the mirror of my heart. My dear, I hope that God keeps you safe and well in His protection. My current state passes with whatever intensity, but thankfully, everything that has happened so far has been good, and now I am in the beautiful city of Beirut. Truly, your absence is felt only for enjoying the city and the sea; the view is very pleasant. It's a great pity that my beloved companion is not here to cherish this magnificent view.

Anyway, tonight is the second night that we are waiting for the ship. As it is known and customary, a ship will depart tomorrow, but since we arrived a bit late, we have to wait for another ship. The situation is not clear urgently; I hope that God, in the honor of my pure ancestors, will grant success to all pilgrims to complete the task. From this perspective, we are somewhat concerned, but thankfully, health-wise, I am in good shape, even better. It's a very nice journey, and your absence is truly, truly felt. My heart is a bit heavy for our son. I hope both of you are well and happy under the care of that dear one and the protection of the Almighty. If you have written a letter to the gentlemen and ladies, please convey my greetings. I am a representative of all the pilgrims.

May your days be filled with honor and prosperity. Really love you so much; may the spirit of God be with you.

Empowering Women:

Imam Khomeini's Vision for Family and Society

by: Zeinab Zare



In the annals of history, there emerge figures whose visions transcend their time, echoing through generations. Imam Khomeini, the venerated leader of the Islamic Republic, stands as one such luminary whose profound insights into the role of women continue to illuminate our understanding of society and family dynamics. His holistic perspective on women's participation in all spheres of life, grounded in Islamic principles, serves as an inspiration guiding us toward a more equitable and harmonious world.

Imam Khomeini's message resounds with clarity: women are not only passive observers but active participants in the textile of human existence. He intended a society where women stand shoulder to shoulder with men, contributing to the political, social, and economic progress of nations. In his words, «the Shiite ideology dosn't not keep women away from the scene of living; rather, it places them in the lofty position of humanity in society.»

Central to Imam Khomeini's vision is the recognition of women as the nurturing force behind the fabric of society. He viewed the family unit as the cornerstone of civilization, with women playing a pivotal role in its sustenance and growth. In the family's sacred space, Imam Khomeini saw the mother's lap as the greatest school, where children are imbued with values that shape their character and destiny.

Imam Khomeini not only spoke highly of women, but he also demonstrated his respect for them through his actions. He held his wife in high esteem and treated her with dignity, in accordance with Islamic teaching, numerous anecdotes highlight Imam Khomeini's compassionate gestures towards his spouse, reflecting the profound respect that characterized their family dynamics.

Imam Khomeini placed great emphasis on the importance of educating and empowering women. He recognized that their active participation is





Imam Khomeini's vision of women as central figures in society and the family is not limited by time or culture. It offers timeless wisdom that resonates with humanity's collective conscience. As we reflect on his teachings, let us heed the call to uphold the dignity and honour of women.



crucial for societal progress. He believed that a nation's cultural and moral landscape of a nation greatly depends on women's involvement and that their full participation is essential for society's happiness and prosperity.

Regarding the position and role of women in the family, Imam khomeini stated that the integrity of the family signifies the integrity of society, and confronting cultural invasion means confronting invasion against the family. Any empowerment and provision made for this institution directly contributes to economic, social, and cultural development. He believed that family is the oldest and most natural institution of human society, and it is parallel to all civil institutions in the Islamic system.

Therefore, our schools, universities, mosques, and other civil institutions, including the media, cannot succeed without direct engagement with the family institution. Any disparity between societal discourse and familial values, as per Imam's teachings, breeds hypocrisy. The family, as per Imam's view, serves as the bedrock for the moral compass of Islamic civil society, with its educational function being paramount for enduring development.

The family is a school with all the characteristics of a school, and the most authentic school in the world is the school of humanization. Every matrimonial bond establishes a school, and the foundation and axis of this school are the mothers. The entire existence of the family is summarized in the presence of the woman of the family. Equipping this centre, especially the woman of the family, with excellent virtues is the duty of both men and women, society, and the government. More than women being concerned about these rights, governments should be concerned about these rights as a fundamental necessity for sustainable development.

The mother of the family supports and accompanies every civil institution and is the essential element of the cultural, gender, occupational, economic, social, and other identities that our youth and adolescents must serve from birth to the end of their existence, following this institution, from cradle to grave. Unfortunately, this institution in the West has fallen into crisis.

After the Islamic Revolution, Imam Khomeini became an advocate for women's rights and championed their rightful place in society. He envisioned a world where women are free to pursue their dreams and contribute to the greater good, without being constrained by societal norms.

Imam Khomeini's vision of women as the central figures in society and the family is not limited by time or culture. It offers timeless wisdom that resonates with humanity's collective conscience. As we reflect on his teachings, let us heed the call to uphold the dignity and honour of women. We should recognize their indispensable role in building a more just and compassionate world.

Imam Khomeini believed that women have a crucial role to play in society and family. They can support and cooperate with all the pillars of society, including the government, civil institutions, and the people. This support and cooperation help preserve the existence and status of the family, as well as fulfil its responsibilities. The main goal is to



provide the necessary conditions for the upbringing of virtuous, just, independent, and socially capable individuals for social development.

Moreover, women's role in development activities, whether economic, social, cultural, or political, is crucial. Their contribution is unparalleled to men, as half of the human resources of society. This presents a significant opportunity to further enhance their presence and impact. However, special consideration must be given to women's human dignity, as well as their cultural, educational, and innate qualities. Their involvement in these endeavors should complement rather than detract from their role in the family, which also necessitates support and empowerment.

In conclusion, Imam Khomeini's teachings on women are a testament to his profound understanding of Islamic principles and their application in contemporary society. His vision of women as active agents of change, nurturers of future generations, and champions of social justice inspires us to strive for a world where gender equality is a living reality, not just a distant dream.

Women and Family in Hajj

Dr. Seyed Mohammad Akrami



Many aspects of Hajj, as a form of social worship, remain unclear. It is essential to deeply reflect and contemplate upon this annually recurring event (referring to the day of Mash'ar and the sight of millions of pilgrims in uniform attire, a unique and remarkable scene). Numerous behaviors exhibited by Hajar, Ismael, and Abraham (peace be upon them) have become integral parts of the Hajj and Umrah rituals.

"Indeed, Safa and Marwah are among the symbols of Allah. So whoever makes Hajj to the House or performs Umrah—there is no blame upon him for walking between them. And whoever volunteers good—then indeed, Allah is appreciative and Knowing." (Quran, 2:158)

The Sa'i between Safa and Marwah, symbolizing a mother's run between two hills in search of water to quench her child's thirst, has become a Hajj ritual. This act immortalizes her sacrifice and dedication, underscoring the profound bond between mother and child as one of the divine symbols. If you perform Hajj or Umrah, you must follow in the footsteps of this mother and her child, for in doing so, God is appreciative and all-knowing. He observes and acknowledges your efforts. Thus, upon returning from Hajj or Umrah, all your sins are forgiven, and you are reborn like a newborn child. Elsewhere, it is stated:

"And whoever honors the symbols of Allah—indeed, it is from the piety of hearts." (Quran, 22:32)

The graves of Hajar, Ismael, and numerous other prophets, which are considered part of the Kaaba (Hijr Ismail), signify the esteemed status of this mother and child, as well as Prophet Abraham (peace be upon him), who exemplified submission to divine command. The young woman, who for God's sake remained alone in the deserts of Mecca and accepted this divine decree, found solace in Abraham's response to her inquiry:

"To whom are you leaving us?"

"To God, who commanded me to bring you here and leave you." he said.

"I am content with God's decree and obey His command." She responded.

Her grave, alongside those of other prophets and saints, should be a site of pilgrimage for millions, ensuring that the memory of this obedient woman, content with God's command and reliant on His providence, remains alive and eternal in the hearts of true believers throughout history.

One should learn from Hajar the lesson of trust in God during hardships; that in times of loneliness, vulnerability, and helplessness, one should have hope in God and rely on Him. In other words, the story of Hajar alongside Abraham and Ismael is a narrative of devotion. All of humanity, in some way, undergoes similar trials, and in navigating crises and adversities, one should emulate the examples set by Abraham and Hajar. Consequently, women (exemplified by Hajar) have played a pivotal role in establishing the pillars and rituals of Hajj, this divine practice.

In educational systems, one effective method for developing and reconstructing individuals' physical and spiritual selves is to draw attention to role models. In such a system, focusing on exemplary figures is beneficial. Hajar, even today, offers significant lessons for both older and younger generations, particularly within the context of Mecca and Hajj.

Another profoundly stirring aspect of Hajj, appealing to every woman and indeed every human, is Hajar's reaction upon learning that her only son is to be sacrificed by Abraham.







The bond between mother and child is rightly seen as a prime example of love, specifically "maternal love," characterized by intense affection. Recognizing two key points simultaneously helps us better understand the magnitude of Hajar's role in the story of Ismael's sacrifice:

Firstly, the deep affection between mother and child, especially after years of close companionship and the challenging upbringing of Ismael in the desert;

Secondly, the seemingly irrational and unbearably harsh nature of Abraham's action—to sacrifice a human, particularly his own child, by his own hand. In such a context, Hajar's patience is monumental.

The temptations of Satan in this scenario become more comprehensible. Satan approached Abraham, attempting to dissuade him from his act but failed. He then went to Hajar, telling her that Abraham intended to kill Ismael.

Hajar responded, "Is there anyone in the world who would kill their own child?" Satan replied, "Abraham says that God commands it."

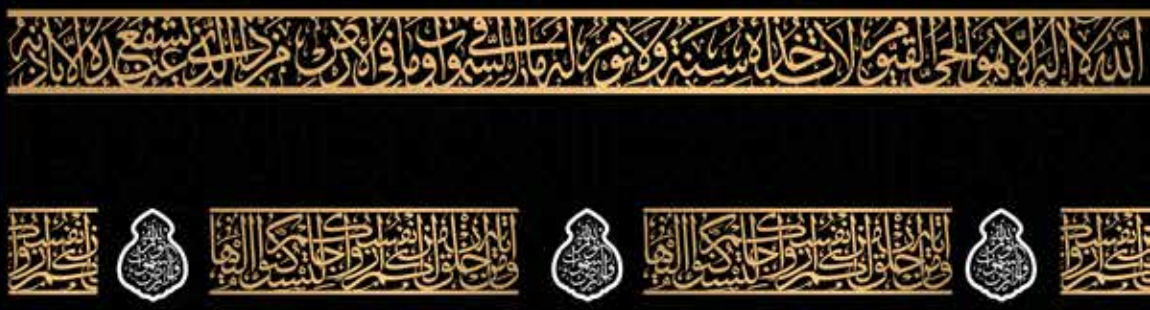
"If God commands it, then it must be done. We must carry out God's command, and we have accepted and submitted to His will." Hajar said.

This faith-driven and devotion-centered action of Abraham, Hajar, and Ismael received due recognition. After passing this trial and sacrificing a ram in place of Ismael, the ritual of sacrifice became one of the thirteen obligatory acts of Hajj al-Tamattu in Islam.

During this act, pilgrims are reminded once again of the selfless actions of this father, mother, and child, learning that in the path of God, one must sometimes relinquish their most cherished possessions and beloved individuals. As the Quran states, attaining the rank of the righteous requires surpassing one's dearest loves.

- Take your wife and child to the desert
- Rebuild the Kaaba
- Leave them there and return
- Sacrifice your beloved son
- Instead, sacrifice a ram
- Stone the devil





Having fulfilled these commands, your footprints will remain as a lasting legacy beside the Kaaba, and pilgrims are to perform the Tawaf prayer behind the Station of Abraham (Maqam Ibrahim). The profound intention of Prophet Abraham (peace be upon him) in initiating this construction with the Almighty was to leave his family in this barren land so they could establish prayer and revive the religion of God (Quran, 14:37).

The family is the cornerstone of society, with the woman being the central pillar within the family. Annually, millions of people gather for Hajj to perform a collective act of worship. Each act of Hajj is prescribed by the Almighty and conveyed by the Prophet Muhammad (peace be upon him). It is obligatory for every Muslim to perform Hajj once in their lifetime, and numerous Umrah pilgrimages, being highly meritorious, are also strongly encouraged.

Hajj offers an excellent opportunity for pilgrims to detach from their daily lives, professions, and families to reflect on the divine grandeur and the significant efforts of Abraham, his wife, and his son. The unique blend of maternal love, sacrifice, and submission to God's command has been uniquely recorded in human history. In verses 27 and 28 of Surah Al-Hajj, it is emphasized that Muslims from around the world should gather, perform acts of worship, remember God during specific days, and witness the benefits of this assembly. Unity in diversity, the remembrance of God's greatness, the enduring legacy of His devoted servants, and the promotion of peace and reconciliation among all Muslim communities centered on monotheism are some of the luminous aspects of Hajj.

During the Farewell Pilgrimage (Hajjat al-Wada'), the Noble Prophet Muhammad (peace be upon him) included his entire family to underscore that Hajj is not a male-exclusive journey; rather, it is a set of rituals to be performed by both Muslim men and women.

It is a fervent wish that a distinguished artistic work, in the form of a book, series, or documentary, would explore these dimensions and preserve them for posterity.

Key points emphasized:

1. Hajj as a Symbol of Peaceful Community: Hajj represents a peaceful society where individuals are in harmony with each other, practicing communal worship.

2. Purposeful Life of a Devout Person: The life of a devout person has a central axis and focus; it is not aimless.



Are the Family Laws of Iran and Islamic Sharia Completely in Favor of Men and Against Women?

by: Saleh Aledavoud

Many women believe that the laws of Iran and Islam are mainly in favor of men and that there is no equality between the rights of men and women. They also think that there is a kind of prejudice against women in these laws and complain a lot about this issue. For example, they believe that it is very difficult for women to get a divorce and they do not have the right to divorce, but men can easily divorce their wives whenever they want. In this article, we are trying to clarify this issue in two different parts.

A According to the law, there are 12 cases - which can be mentioned in the marriage documents and referred to as conditions included in the marriage contract - in which the wife is bestowed with the power to file for divorce on behalf of the husband. As per these conditions, if the wife is not satisfied in her marriage, she has the right to apply for divorce by approaching the court of law, either through a lawyer or directly. Some of the other rights that can be included in the marriage certificate include the right to employment, the right to education, the right to custody of children, and the right to receive a passport and travel abroad without the need to ask for permission from her spouse.

According to Article 1119 of the Civil Code of the Islamic Republic of Iran, the parties to the marriage contract can include any condition that is not contrary to Sharia (such as having alcoholic drinks) or contrary to the requirements of the marriage (such as the consummation of the marriage) in the marriage contract. These conditions can be mentioned in the official marriage document and signed by both parties.

Therefore, the wife can include the right to divorce in the marriage certificate so that she can get divorced at any time by approaching the court of law, and if she chooses not to use this right and take such an action, this cannot be considered a problem or shortcoming of theSharia law or the law of the country. Of course, it should also be noted that this condition must be clearly, precisely, and comprehensively included in the marriage certificate. Otherwise, the judge will be left with no option but to refuse to issue a verdict due to the ambiguity of the



condition and not because the law and Sharia favor men against women.

There is a type of divorce that takes place with the consent of both sides and the remission of all or part of the «mahr» or (Dowry), which is called the divorce of «khul'» or «mubarat». In the case of these types of divorce, the man does not have the right to «Return in Divorce» (which means that a man who has divorced a woman returns to his wife without reciting the marriage formula again).

B Due to the fact that in these types of divorce, the husband and wife decide to separate from one another because of not being able to tolerate each other and the wife agrees to forego her financial rights to make the man agree to divorce, some critics say that foregoing financial rights is against the woman's rights. However, if we look at the issue from the viewpoint of the equality of rights between men and women, if the man applies for divorce, he is bound to pay his wife's entire «mahr» and abide by her other financial rights like imparting half of the belongings they have acquired during their married life.

Therefore, the claim that Iran's Sharia law favors men and opposes women is completely false and baseless and, in many cases, it is caused by the failure of people to anticipate and obtain these rights, and in some cases, it is due to the lack of evidence proving hardship and unhappiness in married life. Otherwise, the law and Sharia have specified the ways and means of getting out of an unsuitable marriage, provided people do know how to avoid putting themselves in dead ends.



Family: A Role Model in Social L

By: Mahnaz Tabaraee



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Introduction

Sociologists have different views and opinions about women and family based on gender orientation. The most significant challenge faced by Muslim women in the modern era is the lack of a valuable worldview on their position in society. Modern perspectives have been so dominated by gender equality that women's rights and existence have been overlooked in favor of men. Modernity does not embrace femininity and suggests that women should strive to be as similar to men as possible in order to be considered fully human. Women are oppressed victims of modern Western thought, but at the same time, they are a powerful means for advancing such ideas.

On the other hand, Islam's perspective on women is transcendental. It regards all humans with dignity, rationality, and divine perspective, emphasizing human equality and piety rather than considering factors such as gender, nationality, or color.

The Importance of the Role of Family Members

Islam is distinguished among other schools of thought for its teachings that align with human nature, common sense, and the pursuit of a fulfilling life. Islam defines family as a group of individuals with civil, legal, and spiritual identities. The core of a family is the valid marriage between a man and a woman, which establishes the connection between the two and gives rise to their new responsibilities and rights.

Specific terms and phrases used in the Holy Qur'an shed light on the roles of individual family members. The Qur'an recognizes that the closest family members are spouses, children, parents, and siblings. Each member has distinct roles, accompanied by specific rights and responsibilities. In the family unit, women fulfill the roles of wife, mother, and daughter, while men take on the roles of husband, father, and son.

The Holy Qur'an employs terms like «Zauj» (mate) and «Sahib» (companion) to describe the concept of marriage. This reflects the Qur'an's acknowledgment of the growth and development of all beings within the institution of marriage, which is why it uses the term «Zauj» for both mates.[1] [2]

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[1]. O mankind! Be wary of your Lord who created you from a single soul, and created its mate from it, and from the two of them scattered numerous men and women. Be wary of Allah, in whose Name you adjure one another and [of severing ties with] blood relations. Indeed Allah is watchful over you. (Surah Al-Nisa, Verse 1)

[2]. We said, 'O Adam, dwell with your mate in paradise and eat thereof freely from whatever you wish, but do not approach this tree, lest you should be among the wrongdoers.' (Surah Al-Baqarah, Verse 35)

Likewise, the term «Sahib,» which means companion and fellow traveler (see Ibn Manzoor, 1405, Vol. 1: 519), is used in two verses of the Qur'an to refer to a spouse.[3]

According to this usage, a wife is seen as a companion, sympathizer, and source of comfort above all else. Additionally, the word «mithaq» (covenant) is mentioned only in relation to significant matters between God and His servants, and it is described as «ghaliz» (thick).[4]

Thus, God has bestowed a high position on the human relationship, particularly the covenant made by a man to a woman during marriage, which brings peace to their married life (Mughniyyah, 1424, Vol.2: 283). This relationship is built on affection and love, serving as the foundation for their growth and development (6).

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Surah Abas, one of the surahs of the Qur'an, highlights the close bond among family members (7). The verses in this surah underscore the fact that on the day of judgment, despite their emotional connections, people become consumed with their own deeds and destinies, forgetting their loved ones. Mothers, fathers, spouses, and children, all neglect one another in that moment. The order in which these individuals are mentioned reflects their degree of kinship as per the Holy Qur'an, starting with brothers and ending with children, who hold the closest relationship with their parents.

The Qur'an uses different terms to refer to mothers, such as «UM» and «Waledah» (8). «UM» carries a broader meaning, signifying the origin and foundation of anything, while Arabs use this word to refer to mothers since they are the backbone of the family and a refuge for their children.

The Qur'an distinguishes and assigns different rights and responsibilities to three types of mothers (9)(10)(11). The first is the biological mother, the one who gives birth to a person. The second is the foster mother, who breastfeeds the child. The third encompasses the Prophet's wives, who are regarded as mothers of believers.

The role of a woman as a mother holds significant importance, bestowed upon her by God (12). This importance arises from two factors: her special influence in the production and development of the next generation, and her greater responsibility in their upbringing

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[3]. They will be placed within each other's sight. The guilty one will wish he could ransom himself from the punishment of that day at the price of his children, his spouse and his brother. (Surah Al-Ma'rij, Verses 11 and 12)

[4]. And We raised the Mount above them for the sake of their covenant, and We said to them, 'Enter the gate prostrating' and We said to them, 'Do not violate the Sabbath,' and We took from them a solemn covenant. (Surah Al-Nisa, Verse 154)

[5]. ...and made from it its mate, that he might find comfort with her (Surah Al-A'raf, Verse 189)

[6]. And of His signs is that He created for you mates from your own selves that you may take comfort in them, and He ordained affection and mercy between you. There are indeed signs in that for a people who reflect. (Surah Al-Run, Verse 21)

[7]. ... the day when a man will evade his brother, his mother and his father, his spouse and his sons...(Surah Abasa, Verses 34 to 36)

[8]. Blessed is this Book, which We have sent down, confirming what was [revealed] before it, so that you may warn the Mother of Cities and those around it. Those who believe in the Hereafter believe in it, and they are watchful of their prayers. (Surah Al-An'am, Verse 92) ... and it is sublime and wise with Us in the Mother Book. (Surah Al-Zukhruf, Verse 4), and ... bereft and hungry one will be his mother... (Surah Al-Qaari'ah, Verse 9)

[9]. ... their mothers are only those who bore them... (Surah Al-Mujadila, Verse 2)

[10]. ...your [foster-]mothers who have suckled you... (Surah Al-Nisa, Verse 23)

[11]. The Prophet is closer to the faithful than their own souls, and his wives are their mothers...(Surah Al-Ahzab, Verse 6)

[12]. His mother has carried him in travail, and bore him in travail, and his gestation and weaning take thirty months... (Surah Al-Ahqaf, Verse 15), and, Since before We had forbidden him to be suckled by any nurse. So she said, 'Shall I show you a household that will take care of him for you and they will be his well-wishers?' (Surha Al-Qasas, Verse 12)

According to the teachings of the Holy Qur'an and Islam, the existence of natural differences between men and women cannot be considered as a reason for the superiority of men over women; both men and women are manifestations of God Almighty's being and both have been created dignified. A woman can attain a position that can be considered the manifestation of the absolute soul and spiritual perfection.



and education. The Qur'an's emphasis on the role of mothers does not restrict women to the confines of the home; rather, it underscores the societal significance of their role.



The Qur'anic verses depict the man as the head and guardian of the family, responsible for his wife and children (13). He is not only obligated to address their physical needs but also to provide the best education and training for his children and wife, warn them against sins, and encourage them to engage in righteous deeds.

The Holy Qur'an uses the words «Ab» and «Waalid» to refer to father. «Ab» is a more comprehensive term than «Waalid» (Allameh Tabatabaei, 1984, Vol. 2, P. 239). When discussing the father's position and responsibilities, the Holy Qur'an uses the root word «Walad»[14]. In instances where there is a need to evoke the father's emotions to motivate him in fulfilling his duties, the Quran uses the word «al-Moloudon Lah» to emphasize the child's connection to him [15].

Different terms are used in the Holy Qur'an to refer to «child». Sometimes «Walad» is used, other times «Ibn» or «Bint», which all derive from the root «Al-Bena'»[16]. Additionally, the term «Dhurriyah/Zuriyyah» is also used. The term «Bena'» signifies placing something on top of another, so in the context of a child, it highlights the child's dependence on the parents, who serve as their source, just as a manufacturer is related to their creation and an effect is related to its cause (See Mulla Sadra, 1987, Vol. 3, P. 172).

Therefore, it can be stated that unlike social relationships that are founded on distance and justice, familial relationships are unique. They are built on emotions, unity, oneness, and intimacy. Society is comparable to a machine, where its components are separate but connected physically. On the other hand, family members resemble the constituents of a chemical substance, which are bound together by their inherent affinity. As a result, justice is the primary law that governs society, whereas emotions are the primary law governing the family (See Motahhari, Bi Ta, Vol. 5, P. 36)

Family; A Role Model for Social Life

According to the principles of transcendent theosophy or «Al-Hikmat al-Muta'aliyah,» existence has hierarchical levels. On the other hand, compassion is a special bond between two beings and exists in all particles of the world of existence; at times in the form of attraction or repulsion, and at times in the form of passion and anger, or love or hatred. What is important in this matter is to pay attention to the point that whether the creation of man and woman and their attraction towards one another and the motivation to establish a family is of a sexual orientation or an intellectual inclination and heartfelt feeling to be able to attain perfection.

Sexual orientation is also found in male and female animals, and there is no special motive for the creation of a female animal except

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[13]. Men are the managers of women, because of the advantage Allah has granted some of them over others, and by virtue of their spending out of their wealth. Righteous women are obedient and watchful in the absence [of their husbands] in guarding what Allah has enjoined [them] to guard. As for those [wives] whose misconduct you fear, [first] advise them, and [if ineffective] keep away from them in the bed, and [as the last resort] beat them. Then if they obey you, do not seek any course [of action] against them. Indeed Allah is all-exalted, all-great. (Surah Al-Nisa', Verse 34)

[14]. ... do good to your parents (Surah Al-Baqarah, Verse 83), and fear the day when a father will not atone for his child, nor the child will atone for its father in any wise... Surah Luqman, Verse 33)

[15]. ...and on the father shall be their maintenance and clothing, in accordance with honourable norms (Surah Al-Baqarah, Verse 233)

[16]. Thereat Zechariah supplicated his Lord. He said, 'My Lord! Grant me a good offspring/child from You! Indeed You hear all supplications.' (Surah Aal-e Imran, Verse 38)

reproduction. However, the foundation of the family is based on human and intellectual friendship and not solely on sexual lust. The role of a woman, as a manifestation of divine beauty in human form, should be explained, rather than being seen as a means of gratifying lust.

The secret behind a woman's creation is something other than instinctive tendencies and the fulfillment of lust. God Almighty has expressed that it is the source of peace between man and woman, and has made woman the main source of creating this peace. He has considered it a principle in this psychological matter and has introduced the man to be attracted to a woman's love. At the same time, God Almighty has considered both of them to be of the same essence and has not made any distinction between them in terms of the origin of creation.

Nikah in Islam is not just a legal contract, but also an emotional, moral, and legal covenant. According to the Holy Qur'an, the family community, which is formed through marriage, is the foundation of society.[18] This verse firstly refers to the family as the small and basic community consisting of a man and a woman, and after that, it talks about larger communities that are formed by different tribes and clans. (See Allameh Tabatabai, 1984, Vol. 15, PP. 178-179)

The nature of the family is such that feelings and emotions play a main role in it. The nature of the family is not very compatible with laws and legal commands, as such things have little effect on creating order within the family. This is because the very foundation of the family is based on compassion, mutual understanding, and cooperation, which are formed through love.[19] Therefore, neither a man is perfect alone, nor is a woman. The institution of the family, in its essence, is a beautiful system because it has its roots in the love and affection of two spouses, and then their relationship with their children, which is one of the most beautiful manifestations of the world of creation.

The relationship between family members and the love, affection, and compassion they have for one another is a part of human innate nature. This emotional connection can pave the path for traversing the path of perfection. As a matter of fact, the family is a social unit in which relationships are associated with some kind of emotion, and people are connected to the family both physically and mentally. There is also a humanitarian sense of solidarity and economic dependence to the extent that the family gains the ability to overcome the sense of dullness in life.

Concluding Remarks

According to the teachings of the Holy Qur'an and Islam, the existence of natural differences between men and women cannot be considered as a reason for the superiority of men over women; both men and women are manifestations of God Almighty's being and both have been created dignified. A woman can attain a position that can be considered the manifestation of the absolute soul and spiritual perfection.

Looking at it from a different perspective, Islam considers the effects of women to be more than just their social presence in the usual sense of having a job. Muslim women can directly or indirectly have a role in the process of «decision-making», which is higher than implementing the decisions made by others. The religious and civilizational responsibility of women should not be confined to the family; although the family and the irreplaceable role of women in history-making should not be considered insignificant and ineffective.

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[17]. It is He who created you from a single soul, and made from it its mate, that he might find comfort with her. (Surah Al-A'raf, Verse 189)

[18]. O mankind! Indeed, We created you from a male and a female, and made you nations and tribes that you may identify yourselves with one another. Indeed the noblest of you in the sight of Allah is the most Godwary among you. (Surah Al-Hujuraat, Verse 13)

[19]. ...and He ordained love and compassion between you... (Surah Al-Rum, Verse 21)

[20]. And those who say, 'Our Lord! Give us joy and comfort in our spouses and offspring, and make us imams of the Godwary.' (Surah Al-Furqan, Verse 74)



Imam Khomeini's Perspective on Women

& How it Helped Me Find My Path in Life

By Marzieh Hashemi

In 1979, I was a college student at the Louisiana State University studying journalism. I was also active in matters related to human rights in my own country and in other countries. There were many foreign students at my university. Iranians made up a significant part of the foreign student population. When the revolution took place in Iran on February 11th of that same year, many of the Iranian students on campus became very active. There were those who were pro-Shah, and they were holding demonstrations, and then there were the ones pro-revolution who would also hold demonstrations, as well as meetings.

As a journalism student, being very curious, along with my interest in human rights, I



» began talking to the students to get more information about the revolution and its goals. The Leader of this revolution, Ayatollah Khomeini, was very interesting to me, and I wondered why so many young people found this old man so appealing. I would talk to a range of Iranians with very different perspectives, and finally, I was told by one of the students, who was pro-revolution, that in order to really understand the revolution and its goals, I should read their holy book, and that was the Quran.

I agreed to do so, and that was the beginning of a journey that would take me to a realm I had no idea existed. I read and studied the Quran and my own holy book at the time, the Bible, along with other religious books. I ultimately converted to Shia Islam after 2 ½ years of research.

From the very beginning, when I started studying about the revolution and getting to know Imam Khomeini, I was attracted by his no-nonsense personality and his courage in facing imperialist forces. His certainty in the purpose behind his actions was quite refreshing. From the moment he was returning to Iran and on the airplane right before the revolution, a reporter asked him what he was feeling, and he said NOTHING. One knew that this man was different. He wasn't interested in saying what the media or those in power wanted to hear. He was interested in the truth as he saw it, and he feared only his creator, and this was extremely inspiring when leaders of the world would simply bow down to either the USA or the USSR, the two superpowers of the time. He would say fearlessly, «Neither East, nor West, Islam is the best.»Imam Khomeini's perspectives in dealing with women were revolutionary as well. In a world that simply sexualized women and equated them with material products, he talked about the true value of women. He talked about them reaching their highest heights. He talked about the daughter of Prophet Muhammad(PBUH), Fatima Zahra, and how she should be a role model for women. Imam Khomeini talked about the potential of women and the role they should play in their families, as well as in society. He talked about the balance that women should bring to society with their perspective and experience. This was extremely revolutionary at the time and quite novel from a religious scholar, as well as a political leader.

Imam and the revolutionary government implemented these words into practice, such as encouraging women to participate in various aspects of society. We witnessed this from the revolution to the eight-year imposed war and beyond – the very dynamic and active role in

which women played. Imam Khomeini also talked about the importance of literacy. This affected women across the board, but it especially affected women who had previously been the most deprived of education. The new revolutionary government implemented policies to help increase literacy in society.



When I first came to Iran, I was especially impressed with women of all ages enrolling in literacy classes taught at mosques or schools after regular hours. I met old and young women who were illiterate but started the literacy classes because of the encouragement of Imam Khomeini and the revolutionary government. According to data, in 1977, only 17 percent of the female population in rural areas were literate. By 2020, the overall literacy rate of women in the country was 85 percent. Since 2005, around 65 percent of Iran's university students are women. It was obvious all along how important women were for Imam and for revolutionary Iran. After arriving in Iran, I met so many women who had played important roles in the revolution, the war, construction, or afterwards. One woman whom I met had quite an interesting and inspirational story that left an impact on me. Her story was also indicative of how revolutionary Imam Khomeini was. The woman's name is Mrs. Tahareh (Marzieh) Dabbagh. I met her at a meeting in Tehran. She was a very firm and serious lady. I understood that she had been a revolutionary fighter who had been with Imam in France and actually was his guard. She was an anti-monarchist activist prior to the revolution and was jailed and tortured by SAVAK. She fled Iran after being released from prison and went to Syria for training. Later, when she went to see Imam in Najaf, she asked him what her responsibility was as she had left her children when she had fled to Syria. He told her to continue doing what she was doing and not to return to Iran, and Insha'Allah, all of them would return together to Iran as the victory of the revolution neared. This was quite a revolutionary perspective coming from a religious scholar at that time, but it also showed how in-tune Imam was with the matters of the day.

Mrs. Dabbagh ended up being a commander in the IRGC and later a member of the Majles. She is just one example of the way the Islamic Republic of Iran has given women unique opportunities to grow within the framework of Islam. And she is also an example of how the Islamic Republic has been able to expand the traditional definition of the role of women in Islam. Under the current Leader of the Revolution, Ayatollah Khamenei, Iran continues to reiterate the important roles that women must play at home and in society. Ayatollah Khamenei says that today's Muslim woman can implement both traditional roles and those related to her societal responsibilities, creating a third model that's neither Eastern nor Western. This model is a work in progress, but for me, it has all been very inspirational to be part of such a dynamic religion and society that can implement change due to current circumstances while at the same time staying within the framework of Islam. I feel blessed to have discovered a religion that understands the full potential of women and protects them from subjugation and objectification. May Allah bless Vilayat Faqih and the Islamic Republic of Iran!



On June 10, World Handicrafts Day is celebrated all over the planet. Also in Iran the National Persian Carpet Day is celebrated. The crown jewel of Irans craft industry is its beautiful handmade carpets from various ethnic tribes in the country. These rugs have special features. They are important for their delicacy, their texture and their design. To have more information regarding these beautiful Persian crafts you can continue watching this report:

Child Rearing from a Different Perspective

by: Fatemeh Imani

I was five years old when I got a brother. Although I desperately wished for a sister, I also loved that bald brunette.

My father was a devoted parent and continues to be an exemplary figure among our relatives. However, due to the demands of his job, he had to travel frequently. As a result, I learned how to carry and soothe my little brother from the earliest months of his life.

I would carry the baby in the same way my father did, with him leaning on me. The only difference was that when my father held him, it looked as if he was sitting on a chair, while in my arms, it was more like sitting on a toilet seat!

My father would place one hand under the baby's hips and the other on his stomach. However, because the baby was too heavy for me, I would clasp my hands together and cradle his hips, causing him to appear a bit scrunched up.

I vividly recall that whenever someone passed by and saw my brother in my arms like that, they would exclaim, «Oh, why are you holding the baby like this? He looks uncomfortable, let me fix it.» They wouldn't accept it when I explained, «He is comfortable like this.» They would attempt to adjust his position and say, «Hold the child like this, one hand on his back to prevent him from falling and one hand on his butt; this is the correct way.»

However, with this change in position, the baby would start crying, and eventually, it became apparent that the method I had come up with was the right one.

My skills in handling my second and third brothers improved over time, and I customized my approach accordingly.

He Screams in His Mother Tongue

There was a chapter in one of our school books called «Kudakyari» (childcare), which covered the fundamentals of child care. I found the content of this chapter to be repetitive. Most of us students had younger brothers or sisters and already knew the basics of caring for a child. We wondered if there was anyone who didn't know these things.

A few years later, I watched a television program where several mothers sat together while a nurse explained how to interpret a baby's cries. For instance, if the child said «Neh,» it meant they were hungry; if they said «Au,» it meant they were tired, and if they said «Eh,» it meant they needed to burp. It struck me that these mothers hadn't had much prior experience with babies before having their own.

Currently, there are various videos on Google about «translating a baby's cry,» along with some potentially useful examples. However, I personally find these examples unfamiliar because most of the children I have encountered scream and shout in a way that is quite terrifying when they are uncomfortable. In such situations, it is impossible to focus on how they express their feelings.

These examples, which only touch on a child's physical needs, suggest that their mental needs are even more significant and complex. Today, parents are primarily concerned with meeting their child's psychological needs, unlike in the past.

Which is more important?

Do you believe that before having a child, you should undergo extensive training on meeting their physical and mental needs?

In a world where everything is specialized, and there are even instructional videos on making fried eggs, it is undeniable that the most crucial job in the world—taking care of a person's body and soul—requires training.

But the essential question is how much training is necessary before becoming a parent. In other words, how can we ensure that we are adequately prepared for this significant responsibility?

There are numerous perspectives and opinions on this matter that cannot be fully discussed in this brief article. Instead of examining contradictory and personal views, I will present the viewpoint of a reputable and experienced psychologist.

In his book «What Our



Children Teach Us,» Dr. Piero Ferrucci writes:

«Before I had children, I would observe parents and feel a sense of superiority and self-satisfaction. Most parents seemed awkward and pathetic to me. Being a psychologist full of psychological knowledge, I would note their mistakes, silently criticize them, and offer countless advice. I was confident that I could do better.

Now, with two children of my own, I am much humbler. All my theories have crumbled like a house of cards. Having stumbled many times, I have lost all certainty.



But that doesn't matter. In order to truly understand and grow, we must let go of our certainty and self-satisfaction. This is the initial step.»

This excerpt from Dr. Ferrucci's writing is akin to the popular saying: «Everyone knows how to parent until they have children.» It appears that this mindset is quite prevalent.

In his book, this Italian psychologist and philosopher shares his experiences with parenting and asserts that it is an art that can only be learned through direct interaction and care for children. Elsewhere in his book's introduction, Dr. Ferrucci suggests that instead of always focusing on what we can teach our children, it might be more beneficial to consider what we should learn from them. This way of thinking is what sets Dr. Ferrucci's viewpoint apart and makes it valuable. Additionally, the book serves as a reminder that trying to learn about parenting without actually having children is comparable to trying to learn how to drive without ever sitting behind the wheel.

It's important to note that this book isn't about instructing readers on how to raise a child; rather, it's about the transformative experience of learning and growing through parenting. According to Dr. Ferrucci, observing children reveals the darker aspects of our personalities, highlighting how we try to act as victims and rationalize our jealousy, anxiety, and tendency to bully others.

In a sense, children hold up a mirror that exposes the flaws we try to conceal. Naturally, this form of learning requires careful attention and not everyone has the means to afford it. As a psychologist, Dr. Piero Ferrucci presents a different perspective on the journey of parenthood. He argues that life with our children has the power to transform and enrich us, akin to an intense course of study that exposes us to the greatest experiences in life. This process deepens our understanding, sharpens our awareness, tests our patience, enhances our emotional intelligence, helps us find beauty in everyday life, and grants us unexpected joys.

Aside from discussing the challenges and failures of parenting and providing numerous examples, Dr. Ferrucci also demonstrates that enduring these struggles is worthwhile because they contribute to a specific type of personal growth.

No Priority Is Involved

Therefore, parenting can be likened to skills such as driving or writing. Just as one cannot become a driver solely by reading a book on traffic rules, or become a writer solely by reading books on writing techniques (although reading is also necessary), one cannot become a parent without practical experience. It's worth noting that parenting differs greatly from other occupations, as each child is a unique and marvelous individual who cannot be fully comprehended until one becomes a parent.

Looking at it from another perspective, if parenting is approached with deliberate training, it becomes a gift that brings mental growth and development to both parents and children alike.

Sin of normalization

2016

Sly politicians who have forgotten God completely, and who have given their hand in friendship to the occupying Zionist regime, are an example of this Quranic verse, "No sooner does he leave than he hastens about in the earth to cause corruption and destroy the crops and cattle; and Allah does not like corruption" (Quran 2:205).

• Sept. 5, 2016

The most important issues for all Muslims

2015

The repeated insults to the holy sanctuary of the Al-Aqsa Mosque and the trampling on the lives and property of the oppressed Palestinians are the most important issues for all Muslims.

• Sept. 23, 2015

A demand from governments

2014

Muslim nations should demand true, earnest support for Palestine from their governments, and Muslim governments should take sincere steps on this path.

• Sept. 30, 2014

The duty of the Islamic world's elite

2013

The political, cultural, and religious elites of the Islamic world must reveal the true face of the leaders of Global Imperialism in the crimes they have committed against Islamic countries and Palestine.

• Oct. 14, 2013

An opportunity to think about Palestine

2012

The issue of Palestine is one of the important issues that should be pondered over and thought about by you pilgrims during Hajj amidst the empathy and solidarity that exists there.

• Oct. 25, 2012

Awakening of nations

2021

The nations in the region have shown that they are awake and alert. Their approach is different from some governments who give in to the demands of the US in order to please them, even on the critical issue of Palestine.

• July 17, 2021

Prioritizing the issue of Palestine

2021

Helping the oppressed Palestinian nation, compassion for the wounded body of Yemen, and concern for oppressed Muslims in every corner of the globe will always be some of our concerns.

• July 28, 2020

Negligence with regard to the enemy

2019

We have forgotten to be both "stern against the unbelievers" and "merciful amongst themselves" (Quran 48:29). Consequently, the Zionist enemy is creating sedition in the heart of Islamic world, and we are neglectful about saving Paletine.

• Aug. 10, 2019

Praying for Palestine

2018

Dear pilgrims, don't forget to pray for the Islamic nation, the oppressed in Syria, Iraq, Palestine, Afghanistan, Yemen, Bahrain, Libya, Pakistan, Kashmir, Myanmar, and other places.

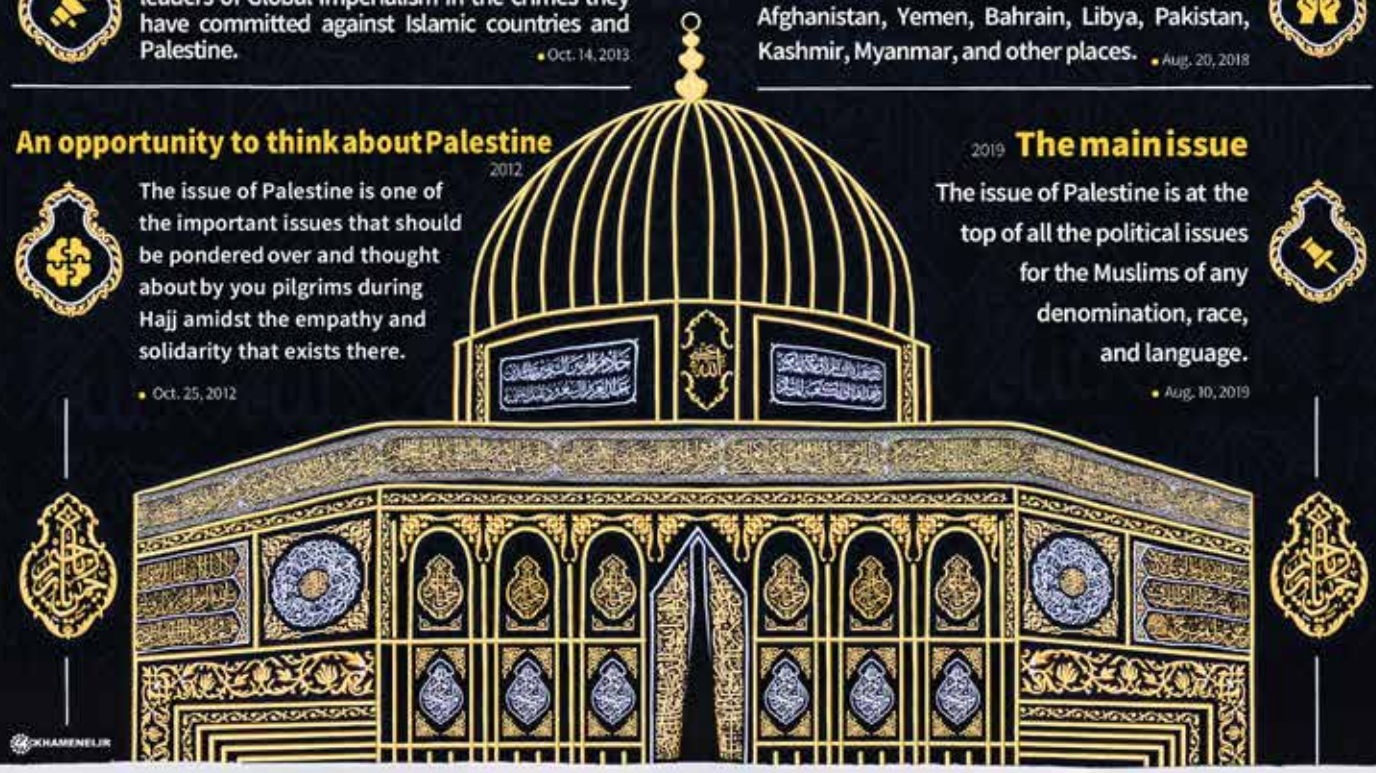
• Aug. 20, 2018

The main issue

2019

The issue of Palestine is at the top of all the political issues for the Muslims of any denomination, race, and language.

• Aug. 10, 2019



KHAMENEI.IR

The first issue for Muslims

The "Palestinian issue" has always been one of the important topics raised in the messages of the Leader of the Islamic Revolution on the occasion of the Hajj pilgrimage. In this infographic, there will be a review of some points on this topic from the Hajj messages that Imam Khamenei delivered during the last decade.


WE WILL
ALWAYS BE
WITH THE
PALESTINIAN
PEOPLE.