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How to Make Hazrat Fatima Zahra Our Role Model



***Family Attachment;
Family Relationship***



***Today's Challenge;
Excessiveness in Femininity***

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*Iranian families
in Naqsh-e Jahan
Square, Isfahan*







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Cultural Cooperation of the
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E d i t o r i a l



The Importance of Youth and Family

The family is the first, the most important, the most lasting, and the smallest social institution in which every person grows to be useful to himself and to his/her society.

Youth is a turning point in one's life and marks one's physical, intellectual, and psychological maturity for a diverse personal and social life.

In the age of communication and information, both the family and the youth are targeted by the worshipers of carnal desires, so that they are no more led by their disposition and conscience and their youthful energy and family life are spent on issues like materialist and humanistic pleasure seeking.

Family and youth are the two great divine and personal wealth and treasure of every human being that can be the driving force and accelerator of one's life and should be protected from the detriments of instinct-driven globalization, capitalism, and secularism.

Preservation of the meaningful Eastern, civilizational, Mesopotamian, and Islamic traditions helps man in the postmodern era to benefit from the advancements made in science and industry and at the same time preserve family and youth boundaries within the framework of high dispositional, humane, and divine values and build a healthy, interactive, and balanced society.

Hoping for a happier coexistence

Mahdi Fayyazi, Senior Expert of International Affairs

How to Make Hazrat Fatimah Zahra Our Role Model

By: Ayatollah Mesbah Yazdi

Is Hazrat Zahra (SA) a role model only for women or is she a role model for all people, both men and women? There are several verses in the Holy Qur'an that introduce two role models for believers: Pharaoh's wife and Lady Maryam. In the words of the Qur'an:

“ضَرَبَ اللَّهُ مَثَلًا لِلَّذِينَ آمَنُوا امْرَأَتَ فِرْعَوْنَ” (Allah cites an example of the faithful: the wife of Pharaoh); “وَمَرْيَمَ ابْنَتَ عِمْرَانَ” (And Mary, daughter of Imran) (See Surah Al-Tahrim, Verses 11 and 12). In these verses, the phrase “الَّذِينَ آمَنُوا” encompasses both men and women. Thus, Pharaoh's wife and Lady Maryam are role models for all believers.

being, are not exclusive to women. She is also a role model for men. Secondly, being a role model in life may be of different levels. If we set a high goal for ourselves and move towards it, we may not reach the end of the road, but we can traverse some parts of that path and achieve certain levels of perfection. If we cannot embody all the perfections of Hazrat Zahra (SA) in our own lives, it does not mean that she is not a role model. She is an ideal model and everyone should try to follow footsteps as much as they can.

Therefore, the meaning of Hazrat Zahra being a role model is not that everyone can live like her, but they should try to do this as much as they can.

■ Achieving the Status of a Role Model

The dimensions of Hazrat Zahra's being, including the scientific, cultural, devotional, mystical, political, social, and other dimensions of her

■ Prerequisites for Emulating the Life of Imams (AS)

It is not enough to claim to be a follower of the path

of Hazrat Zahra (SA) and that she is a role model for us. We need to fulfill certain prerequisites. In the absence of faith and the desire to attain closeness to God Almighty, one lacks the incentive to pass through the path, which is full of ups and downs, and make one's way of being similar to that of Hazrat Zahra (SA) or the Infallible Imam (AS) to some extent.

What Is the Meaning of Hazrat Zahra Being a Role Model?

Those who say that Hazrat Zahra is an ideal role model do not mean that people should live like how daily life was 1400 years ago. Rather, they mean looking at her family life and her relationship with her father, husband, and children in her family life.

■ The Importance of Simple Living and Avoiding Extravagance

The important thing is that a person should not pay too much attention to luxuries so that his thoughts are occupied with new fashions and decorations day and night. Having such a spirit is against the dignity of a believer who: *لَمَنْ كَانَ يَرْجُوا اللَّهَ وَالْيَوْمَ الْآخِرَ* (those who look forward to Allah and the Last Day) (See Surah Ahzab, Verse 21).

If we really believe that we have been created for eternal life and everything we do in this world is to be a prelude and a means for our eternal happiness, then we should avoid being merely concerned about this worldly life, which will one come to end and be oblivious of what we need to do for the hereafter? Is this a wise thing?! The relationship between the world, which is like the blink of an eye, and life in the hereafter is like this. Life in the hereafter is eternal and infinite. No matter how long this



*Ayatollah Mesbah
Yazdi*

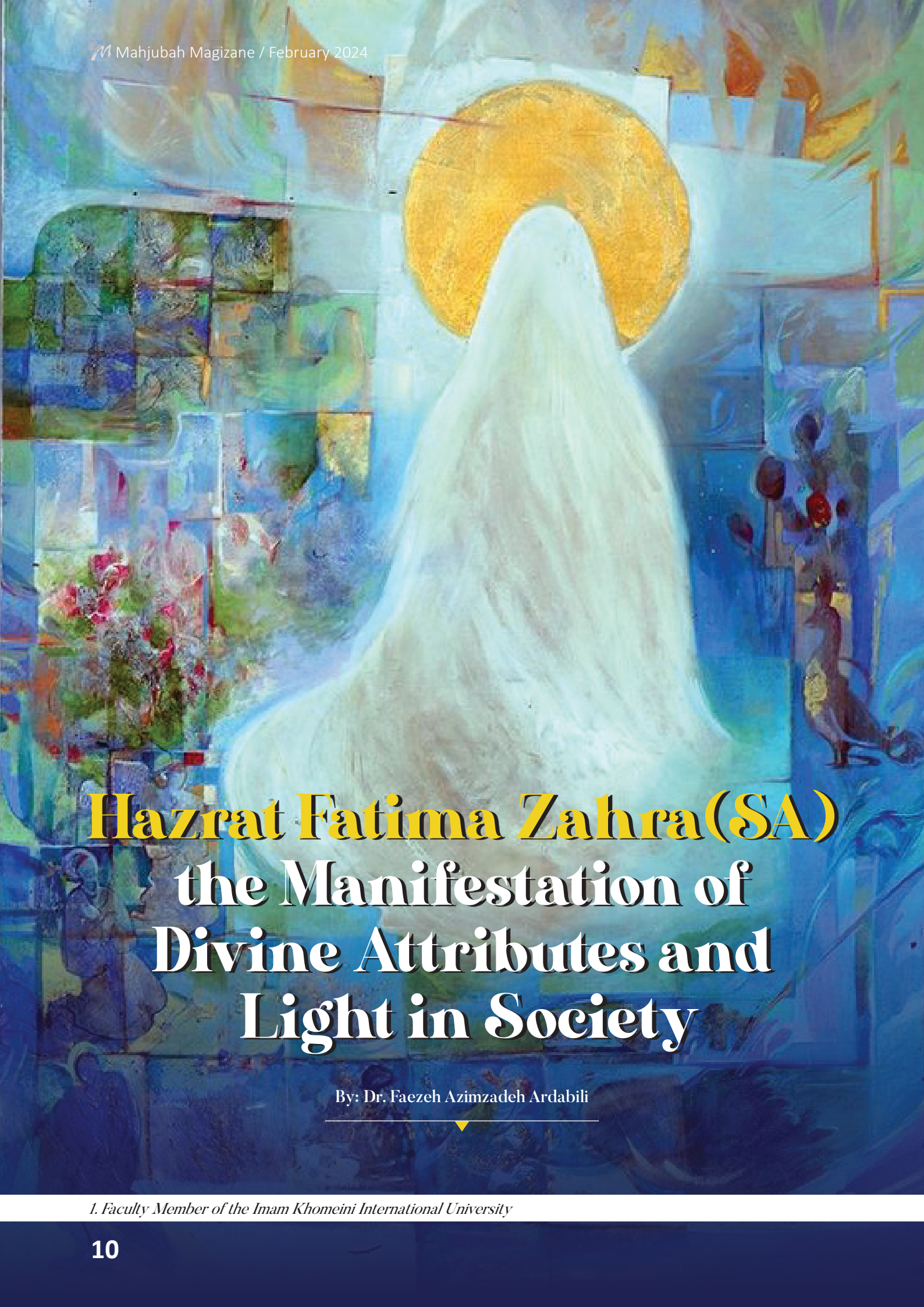
The meaning of Hazrat Zahra being a role model is not that everyone can live like her, but they should try to do this as much as they can.

worldly life may be, it is finite and not comparable to the infinite in the hereafter. Thus, is it right for someone who believes in that world and knows that we have been created for there and that our whole worldly life is to provide prepare ourselves for the hereafter, to forget the final destination? It is clear that this is not a wise decision.

■ A Lesson from the Lifestyle of the Ahl al-Bayt (PBUH)

The life of the Holy Prophet of Islam and the Infallible Imams is a model for us because it instills this value in our lives that we should not be too concerned with the issues of worldly life and not give too much importance to them and, rather, be a bit relaxed when it comes to worldly life. So much concern about fashion, extravagance, and being envious of other people's luxurious lives is against the dignity of someone who considers himself/herself a follower of Hazrat Zahra (SA). A true follower of Hazrat Zahra is one who avoids the spirit of extravagance and strengthens the spirit of contentment, piety, and indifference towards the things that deviate one from the path of Hazrat Zahra (SA).

Making Hazrat Zahra (SA) one's role model in life is not a repeated slogan and is not impossible. It is very much possible in today's world and every person, in accordance with his/her managerial and intellectual ability and environmental conditions can easily follow her as a role model. If there are many social, economic, and cultural problems in our society and social lives it is because of being away from the path of life of the household of the Holy Prophet of Islam (PBUH).



Hazrat Fatima Zahra(SA) **the Manifestation of** **Divine Attributes and** **Light in Society**

By: Dr. Faezeh Azimzadeh Ardabili

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Ahl al-Bayt (AS), including Hazrat Zahra, are the enlightened personalities and the first creations of God. As Imam Reza (AS) has said: “إِنَّ أَوَّلَ مَا خَلَقَ اللَّهُ عَزَّ وَجَلَّ أَرْوَاحَنَا” (The first thing that God Almighty created was our souls). What is meant by our souls is the same soul that God Almighty has said in the Holy Qur’an: “وَنَفَخْتُ فِيهِ مِنْ رُوحِي” (And I breathed into him from My spirit). This spirit is the spirit of Muhammad (PBUH) and his household that has been breathed into man.

Hazrat Fatima (SA) has such a position before God that she can, in a way, be considered the center of creation. When God wanted to send His blessings to Ahl al-Bayt (AS) or when Archangel Gabriel asks God about the “Ashab al-Kisa” (lit. Companions of the Cloak), Hazrat Zahra (SA) became the pivot in the sense that in response to Gabriel, Almighty God says: Fatimah (SA) and her father, her husband and her children (PBUT). In fact, the acceptance of faith depends on believing in Hazrat Zahra (SA).

The Prophet of God has described the lofty position of Hazrat Zahra (AS) by saying: “And as for my daughter Fatimah, she is “Sayyidat Nisa’ al-‘Alamin” (lit. the master of all women in this world and the hereafter, from the first to the last).

The respect and honor shown by the Messenger of God (PBUH) towards his beloved daughter was unprecedented and unique. Whenever Hazrat Zahra (SA) came to her father, he would stand up in her honor, welcome and greet her, and hold her hand and kiss it. There is no other person whose hand was kissed by the Messenger of God.



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Whenever Hazrat Zahra (SA) came to her father, he would stand up in her honor, welcome and greet her, and hold her hand and kiss it.

The great status of that unique lady before God Almighty and the Holy Prophet is such that being the wife of Hazrat Zahra (SA) is considered an unparalleled honor for the Commander of the Faithful Imam Ali (AS).

One of the special epithets of Hazrat Fatima (SA) is “Muhadditha” (lit. being talked to by angels). There are two explanations as to why she was called by this epithet:

1 When Hazrat Khadijah (SA) was pregnant with Fatima Zahra (SA), she used to talk to her mother from inside her belly, and be her companion and a source of peace for her at that time when all the women of Mecca had left Hazrat Khadijah (SA) alone.

2 Hazrat Zahra (SA) was of such a noble position that Archangel Gabriel used to visit and talk to her, and this is actually the special meaning of Muhadditha. The importance of this matter lies in the fact that Archangel Gabriel only descended on ‘Ulu al-‘Azm prophets and spoke to them. Imam Ja’far Sadiq (AS) has been quoted saying: “Fatima, the daughter of the Messenger of God was Muhadditha but she was not a prophet. She was called Muhadditha due to the fact that angels used to descend on her from the sky and converse with her just as they did so with Maryam, the daughter of Imran.”

In the ziyara-text for Hazrat Zahra we recite:

“السَّلَامُ عَلَيْكَ أَيُّهَا الْمَحْدَثَةُ الْعَلِيمَةُ” (Greetings and peace be upon you, the very knowledgeable one to whom the angels spoke). This indicates that Hazrat Zahra had always been addressed by angels.

And if we can follow in the footsteps of Hazrat Zahra, the way to the world of angels will open to our hearts; we will understand Satan’s tricks and will know how we should respond to him; we will also understand what thoughts Satan imposes on us. But the more we are away from this mother and the less we follow her, the more we feel ennui.

Fatima Zahra is the mother of all humans in its true sense and even closer to them than their natural mothers. In the ziyara-text of the infallibles, we address the children of Fatima, while Fatima’s position is even loftier than them. We say to them: “May my parents be sacrificed for you”. One can sacrifice his parents for someone when that person is closer to him/her than his/her own parents and his/her rights are greater than his/her parents. One of the greatest blessings of God for man, which brings responsibility and one should rejoice and cry because of it, is the blessing of the being of Fatima Zahra (SA) because God Almighty has made this lady the mother of all of us, and human beings should be very grateful for it. We cannot understand this issue because our knowledge about her is limited. The only person who can guide us is Hazrat Zahra herself. She can be a role model for us in all aspects of our lives, including praying, our role as wives, raising children, social and political activities, etc. Therefore, following in the footsteps of this lady makes us closer to her. To attain such a position, one must move ahead without stopping and turning back. As we have read in the Ziyarat Jami’ah Kabirah, every grace that we receive is entirely due to the blessed beings of Ahl al-Bayt (AS).



Tasnim is a spring in heaven that God Almighty has gifted to Hazrat Fatima (SA), the daughter of the Prophet (PBUH) and the wife of Imam Ali ibn Abi Talib (AS), and it flows from the foot of the pillar of Fatima's tent. According to a number of hadiths narrated by all Islamic schools

of thought, only those people will benefit from this spring who have benefitted from the fountain of the knowledge and wisdom of the Holy Prophet and his Ahl al-Bayt in this world and those who have turned their backs on them and adopted the path of innovation and deviation from the Qur'an and true tradition of the Ahl al-Bayt will be deprived of it. Tabarsi has written: "The term "kawthar" (abundance) covers all these meanings. Therefore, it is necessary to be applied to all the narrations that were listed. This is because the Almighty God blessed her abundantly in this world and promised her abundant blessing in the hereafter and all these narrations are the general description of abundant blessings in the two worlds."

Thus, considering the cause of the revelation of Surah Al-Kawthar and the fact that the descendants of the Messenger of Allah (PBUH) only flew from the Kawthar of the being of Fatima Zahra (SA), there will remain no doubt that Fatima Zahra (SA) and her blessed descendants are among the clearest examples of abundant blessings.

Introduction to the Book “The Great Truth”



The book “The Great Truth” is a comprehensive book that depicts the various dimensions of Hazrat Fatima Zahra’s (SA) being as described by Grand Ayatollah Khamenei, the Supreme Leader of the Islamic Republic of Iran, in his speeches since 1972.

The first chapter of the book focuses on the blessed personality of Hazrat Zahra (SA) and includes different periods of her life. This chapter also notifies the importance of understanding Hazrat Zahra, which - as rightly stated by the Supreme Leader -

“The peak of this knowledge cannot be achieved without inner purity”.

The second chapter of this book deals with the dimensions of the life of Hazrat Zahra (SA), explaining how the relationship of this blessed being with her father reaches the point where she becomes “Umm Abiha” (lit. meaning the mother of her father) and the Holy Prophet says “May her father be sacrificed for her”. Similarly, her relationship with her husband, Imam Ali (AS) is so profound that the Imam refers to her as “Ni’m al-Aun” (the best source of help for being obedient to God Almighty). As regards Hazrat Zahra’s relationship with her children, the Supreme Leader states that educating and upbringing one’s children as human beings is the highest product of one’s being.

Sometimes proper upbringing and educating among society members, especially women, is neglected and the main point is forgotten. According to the Supreme Leader of the Revolution, the most important aspect of a woman’s personality is her maternal dimension because the highest and loftiest product of human existence comes into being with the blessing of dignified women.



In this chapter, different dimensions of Hazrat Zahra's life including marriage, avoiding luxury, simplicity, struggles, worship and sacrifice, and standing for rights have been discussed. It has been discussed how she abided by her duties and led a rightful life and how her Sermon of Fadak was the source of inspiration behind the Shiite uprising and even the Islamic Revolution of Iran.

The third chapter includes the spiritual status of Hazrat Fatimah, which is the pinnacle of human perfection. In this chapter, the Supreme Leader of the Revolution has used the term "Imam of the Imams" for Hazrat Fatima and how she has attained the status of being the most superior of the women of Paradise, which is higher than being the most superior women of the world.

The fourth chapter is about the blessings of Hazrat Zahra, which are a source of pride for mankind and many good deeds, and the source of inspiration for those women who want to follow her.

Today, Western scholars and thinkers have come to the conclusion that the only solution is to

return to family life but such a thing and human salvation is not possible without adhering to the restrictions and limitations that religion endorses.

In the words of the Supreme Leader: "You don't accept restrictions such as hijab, then you talk about the disaster of women's flaunting. If you accept these religious restrictions and the obedience to God, which is in the interest of human society, then will you experience real freedom."

The fifth chapter is about Hazrat Zahra being a role model. The chapter contains more than 18 lessons from Hazrat Zahra. The sixth chapter also explains our duty towards her.

The seventh chapter of this book focuses on the constructive aspects of Hazrat Zahra's being from the viewpoint of the Supreme Leader of the Revolution.

The eighth chapter of the book includes certain statements about women's dignity from the Islamic and Western perspectives and that the best way to explain this issue is by describing the characteristics of Fatima Hazrat Zahra (SA).

Family Attachment *Family Relationships*

By: Setareh Kadkhodaei¹

The family is the primary abode of a child. The first institution in which he/she opens eyes, breathes, and grows. The first place where one's mind and soul get formed. It is within the framework of the family that a child gets to know the concept of relationship with others.

The child who initially seeks solace in his/her mother's arms, gradually learns that there are other people who exist around him/her; strangers whom he/she begins to recognize in the process of his/her growth and cries upon seeing them, and familiar faces who give him/her a sense of safety and deserve his/her smile. In this stage of his/her psychological development, the child experiences attachment.

“Emotional bond or attachment” should be considered one of the instinctive and biological needs of every human being and this is the reason that made “Abraham Maslow” dedicate the third layer of his pyramid to this need.

1. Ph.D. in Persian language and literature and researcher in the field of children and adolescents



■ Emotional Attachment to Mother

As a matter of fact, the first emotional attachment a child finds is to his/her mother and it is in the relationship with the mother that the main structure of his mind gets formed in the early days of his/her life and it is this relationship and attachment that determines the future of his relationships.

Psychologists have through their research confirmed the fact that a child's need for a mother is not merely confined to nutrition and survival. Numerous experiments that have been conducted on humans and animals prove that even if a child is well-fed by strangers, he/she still requires the presence of a mother to psychologically feel safe.

■ Attachment Theory

The first person to come up with the "Attachment Theory" in the 1970s was the English psychiatrist and psychoanalyst John Bowlby who believed that the kind of attachment we have to ourselves, to the world, and to the people around us is rooted in our relationship with our primary caregivers.

In this sense, attachment is the sense of safety, which takes shape within the family framework, especially the mother, in one's childhood; the safest point of peace in the life of a child whose main concern is survival and safety. In fact, the biological dimension of this theory is about maintaining human survival and its psychological goal is the feeling of security.

Generally speaking, establishing any kind of effective communication with another person the result of which would be a sense of satisfaction and happiness falls within the purview of attachment. This is the feeling that assures us of having a place in someone's soul and mind who is concerned about us. It is the same feeling that makes us report the level of satisfaction with ourselves, relationships, and life.

What Bowlby and his students obtained through their scientific and experimental studies over the years proves the claim that the family, as the core of life, and the mother and the type of attachment she has with her child as the first caregiver, have a great impact on the quality of the child's psyche and affect his/her future relationships.

Understanding attachment patterns is the key to understanding part of the many complexities of human behavior and ultimately serves as a light to illuminate the path of better upbringing for future generation.

In his theory, John Bowlby has divided attachment

The first emotional attachment a child finds is to his/her mother and it is in the relationship with the mother that the main structure of his mind gets formed in the early days of his/her life and it is this relationship and attachment that determines the future of his relationships.



patterns into three groups: 1. Secure attachment, 2. Anxious-ambivalent attachment, and 3. Anxious-avoidant and dismissive-avoidant attachment.

■ Secure Attachment

The fact is that children who are raised in kind, sympathetic, caring, and supportive families will often be adults with a “secure attachment” pattern. Such a child sees the world as a safe place where disagreeable events take place occasionally. In fact, the initial draft of his/her mind is that the world is a flower garden whose flowers may sometimes be accompanied by some thorns. If the parent goes away from the child’s eyes, he becomes restless, but when the mother returns, he/she experiences peace.

These people are the same children who have had reliable parents and caregivers who were always there to do away with the child’s troubles. The outcome of this quality of relationship in childhood is an adult person who considers himself/herself responsible in the universe and has a sense of gratitude.

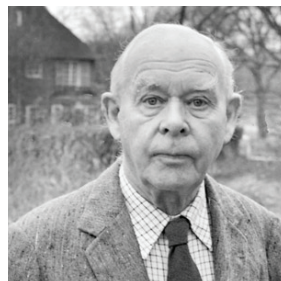
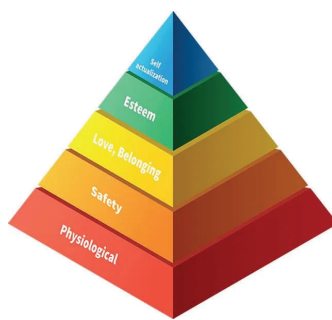
Such a child becomes a more empathetic adult and a more flexible human being; a mature person who can manage the symptoms of anger and anxiety. One who does not consider the world and others as scary and unsafe; one who enjoys both his solitude as well as being with others. The ability of this group of adults to manage emotions is the result of having secure attachment during childhood.

■ Anxious-ambivalent Attachment

The opposite of secure attachment is referred to as “Anxious-



Abraham Maslow



Edward John Mostyn Bowlby

ambivalent Attachment”. When the parent or caregiver is not always present, the child learns to live alone in the world. He/she unwittingly suppresses the need for a relationship and receiving help. He/she is the child who does not feel sad in the absence of a caregiver and does not even feel happy when the caregiver returns.

These people are children who have not been caressed by their parents and emotional inhibition is one of their most prominent characteristics in their adulthood. Adults who avoid expressing their feelings and generally prefer solitude to being in relations with others.

Such people do not generally care about ending their emotional relationships. Researchers admit that children with anxious-ambivalent attachment pattern, apart from the fact that they suffer from the unhealthy consequences of their pattern in social relationships, add fuel to this unhealthy cycle and act ineffectively in relation to their children - when they become parents - if they do not correct their relationship behavior.

■ Anxious-avoidant and dismissive-avoidant attachment

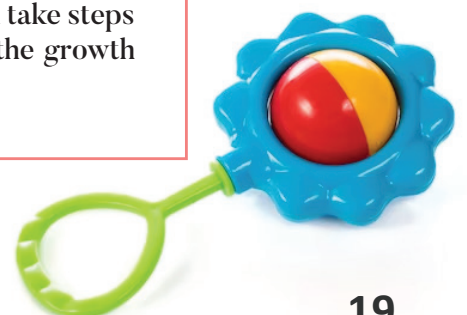
A child who is anxious and disturbed in the absence of parents cries a lot and when his parents return, he/she starts clinging to them. In such situations, parents do not show consistent behavior in the sense that they are sometimes supportive and sometimes repulsive! The consequence of these unhealthy behavior change in parents is creating an unpleasant feeling of fear of loss in the child.



From the viewpoint of the public, this type of attachment is interpreted as a dependent personality. Impulses such as pathological jealousy in emotional relationships and overly sad behaviors at the end of emotional relationships are the prominent characteristics of adults with this pattern of attachment.

People who suffer from insecure attachment are those who have been rejected and suffered from being ignored during their childhood, those who have witnessed the death of a loved one and are often in a state of fear and anxiety.

In fact, the result of John Bowlby's attachment theory is attention to the importance of the family and especially the mother as the first role model in the child's life. It clarifies the necessity that mere formation of married life is not a sign of mental health and the important function of the family is the upbringing and development of children in a healthy environment. This platform requires knowledgeable parents who are familiar with the nuances of their functional problems and disorders before marriage and then take steps to form a healthy family with the aim of helping the growth and development of their society.



Persian Cuisine





Mahjubah Spice



Hazrat Fatima Zahra (SA); An Outstanding Exemplar of a Perfect Human Being

By: Khadijeh Torres; Ecuador

Hazrat Fatima Zahra (SA), who has been referred to as Umm Abiha, Rayhanah Al-Janah, by the Holy Prophet of Islam (PBUH) possessed outstanding human and spiritual qualities, which were derived from the masterful teachings of the Messenger of God. She inherited the divine virtues from her father and received the best teachings from him.

Being obedient and devoted to the teachings of Almighty God and His Prophet is the main cause of respect and admiration for this infallible lady.

She gently caressed her father's cheeks even when she was quite small. When the infidels persecuted the Messenger of God she comforted him, and when his noble father was ill, she used a Yemeni robe or blanket to cover him and took care of him. In spite of her young age, due to the fact that she was an exemplar of asceticism and faith in God for the Islamic society, she was given the title "Syedah Nisa Al-Alamin" (The master of the believing women of the two worlds).

After the demise of her noble father, the Messenger of Allah, she was overwhelmed with

sadness and desolation but that did not diminish her moral strength and rather demonstrated her moral strength at the times when the caliphs deviated from the teachings of that Prophet and fell prey to corruption.

The strength and courage of that lady were accompanied by denouncing the injustice committed by them and demanding her rights. The speech of Hazrat Fatima Zahra (SA) known as Fadakiyeh Sermon, introduced her as a clear defender of true Islam and emphasized the importance of following Islamic principles and not straying away from monotheism and pure Muhammadan ethics.

As rightly described by Ayatollah Makarem Shirazi, the daughter of the Messenger of God, in this sermon, the daughter of the Messenger of Allah eloquently expressed the depth of her knowledge about "monotheism, divine revelation, eschatology, prophethood, the Holy Quran, the philosophy of the Islamic ruling, and the principle of Welayah".

"Sermon of Fadak" has been narrated in authentic





Islamic sources by both great Sunni and Shiite scholars. In a part of his book, Ayatollah Makarem Shirazi writes: “When the government of the time decided to usurp the land of Fadak, Hazrat Fatima Zahra (SA), accompanied by a group of women, wore her veil and went towards the mosque, while her abaya (cloak) was stretched on the ground and her way of walking resembled that of the Messenger of God (BUH). She entered the mosque and recited her long sermon.

In the middle of her successful and captivating speech, she said: “Who is more qualified to lead the Islamic society and interpret the teachings of the Holy Qur’an? You or the members of the Prophet’s family, like my cousin Ali, who grew up in the house of the Prophet, the same place in which divine revelations descended upon the Messenger of Allah, and where the verses of the Qur’an were written down as soon as they were revealed and were immediately explained by the Prophet of God (PBUH)? The Holy Qur’an was revealed in our house and obviously, those who are in the house know better what is in it.”

Ayatollah Makarem Shirazi has analyzed the historical words of Hazrat Fatima Zahra (SA) in detail and has explained them in the form of seven messages addressed to the Islamic community, which will be summarized as follows:

1 Monotheism and belief in the oneness of God Almighty

The words of Hazrat Fatima Zahra (SA) about the principle of monotheism, the creation of the world, and issues related to eternal life in the hereafter are of profound essence; emphasizing the oneness of God Almighty, the divine attributes, Al-Asma' al-Husna (the best names) of God, the philosophy of creation, divine blessings, and profound love for Almighty God and absolute obedience to Him, and the importance of following His prophets.

2 Explanation of the pure and true Islam of Prophet Muhammad (PBUH)

Hazrat Fatima Zahra (SA) explains the meaning of the Bi'that (selection of the prophet by God Almighty for the guidance of people) of the Messenger of Allah (PBUH) as follows: "Allah illuminated their darkness, removed the ambivalence from their hearts and illumined the obscurity of their sight. He rose among the people with guidance, saved them from perversion, removed their [spiritual] blindness, led them to the right faith, and called them towards the straight path." She categorically stresses the point that her father was the last prophet of God who perfected God's religion with perfect rules and laws that freed humanity from ignorance and superstitions.

3 The importance of the Holy Qur'an and explaining the divine decrees

Regarding the importance of the Holy Quran and the philosophy of divine decrees, Hazrat Fatima Zahra (Sa) states that the obligation of prayer is a way to get rid of arrogance. She further emphasizes that the divine law is based on two axes: revelation and rationality. He introduces Islam as a religion based on reason and logic, and that behind every Islamic decree, there is a purpose that is stated in the Holy Qur'an. She stressed that the Holy Qur'an is like a lamp and a light that illuminates the path of salvation and happiness and provides a complete plan for the perfection of man as well as for distinguishing good from bad, halal (lawful) from haram (unlawful or forbidden) and clarifying right from wrong.

4 Her revolutionary approach against the tyrannical government of the time

Hazrat Fatima Zahra (SA) also highlights her family relationship with Prophet Muhammad (peace be upon him) and also with regard to Imam Ali (AS) she publicly and openly emphasizes that his statements are based on truth and justice. Recalling the great efforts of the Holy Prophet (peace be upon him) for the good of Islamic society, she said: "So that the believers are thankful to God Almighty for this great blessing and do not forget his (the Prophet's) services for Islam, follow his footsteps, and preserve his mission after his demise."

5 Enlighten the souls of the people and do not follow the hypocrites

Hazrat Fatima Zahra (SA) devoted a part of her sermon to talk about the hypocrites and followers of idolatry belonging to the era of ignorance. Since, immediately after the demise of the Holy Prophet (peace be upon him), there was a rift among those who were around him, she advised the people to take refuge in the Holy Qur'an, warned the companions of the Messenger of God about the unfortunate consequences of forgetting the teachings of the Holy Qur'an, and also reminded them that otherwise, they would be caught in confusion and chaos.

6 Decisive answers to the usurpers of Fadak lands

Hazrat Fatima Zahra (SA) spoke about the lands of Fadak and categorically stated that those lands were a gift from the Messenger of God (peace be upon him) to her. She also decisively responded to the claims of the usurpers and those who justified the confiscation of Fadak,

She categorically reasoned out and refuted Abu Bakr's claim who intended to usurp this property from her, and also said that the land was gifted to her to impart social assistance and help the deprived and the poor. She also expressed her fear about the deviation of Muslims from the path of Islam.



7 Her reasoning with the Ansar

In the last part of her sermon, Hazrat Fatimah Zahra (SA) mentioned the help and power of the Ansar (Muslims of Medina) who helped the Messenger of God (peace be upon him) and strongly condemned the Ansar for keeping silent against the usurpation of Fadak. She considered this fact to be the beginning of many injustices that would take place in the future and also considered things like comfort and luxury that weakened the faith of Muslims, as well as those factors that would overshadow Islamic uprisings that had taken place to establish justice in society.

Like her husband Imam Ali (AS), Hazrat Fatima Zahra (SA) was an eloquent and knowledgeable speaker, and according to analysts, her speech in Medina mosque was very similar to Imam Ali's sermons in Nahj al-Balagha. The similarity of the characteristics shows the depth of their faith at religious and spiritual levels. In conclusion, it must be said that the Fadak Sermon was full of wisdom, which is a valuable heritage for believers because it is the support for the philosophical, spiritual, social, and political pillars of Islam.



Today's Challenge; Excessiveness in emininity

By: Fatemeh Fayyaz¹

It is really difficult to talk about a lady who, through her heirs, spread the light of Imamate in the world; the lady every moment of whose life was spent giving meaning to the role of women in the world. Distances often hinder getting to know, but when it comes to the sun, not only distance does not cause a barrier, but the light and warmth of its existence cover both the individual and the whole world.

One of the constant concerns of mankind throughout history has been peace, satisfaction, happiness, and self-actualization, for which philosophers and psychologists have come up with a variety of theories and explanations for hundreds of years. Attaining pleasure, purposefulness, activism, meaningfulness, intimacy, success, and positive emotions are some of the suggestions that psychologists have made over the past decades to perceive happiness and satisfaction in life. Interestingly, these suggestions and theories have undergone significant changes and reforms over time, and the important question is how long should a person wait in the course of his/her limited life to finally be sure what is the path to true happiness and satisfaction? And how can one know what he/she is doing today is the real path for attaining peace?

Having a role model in all educational/upbringing methods is one of the most effective strategies in shaping one's behavior and achieving the desired goals. The Holy Prophet of Islam (PBUH), Hazrat Zahra (SA), and the Infallible Imams (AS) are all perfect role models of living one's life according to the teachings of the Holy Qur'an in different situations and in the face of different events. They are the manifestations of the peak of faith and peace in the face of hardships and suffering in life. The Ahl al-Bayt being our role models is fundamentally different from educational models. One of these differences is that moving towards and reaching perfection, satisfaction, and desired happiness is unachievable through observation, but the core of the matter is having heartfelt faith and emotional connection with the household of the Prophet (PBUH), which results in transformation. Imam Hadi (AS) has, in Ziyarat Jami'ah Kabirah has thrown light on the Ahl al-Bayt being the best role models in such areas as knowledge, wisdom, mercy, philanthropy, charity and altruism, virtues, humility, sincerity, love for God, truthfulness, patience, honesty, connection with God, faith in the hereafter, purity, righteousness, faith, and benevolence. It is obvious that knowing these patterns with these

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characteristics naturally boils love, passion, and devotion from within and creates the ground for real happiness and achieving real satisfaction. It goes without saying that knowing these role models with these characteristics would naturally inspire love, passion, and devotion and create the ground for real happiness and achieving real satisfaction.

The blessed and luminous being of Hazrat Zahra (SA) is a perfect and comprehensive role model for all times; preventing deviation, confusion, and lethargy in life. Many women in all eras and for various reasons, which cannot be explained in this article, have been involved in either extreme with regard to their role as females. Of course, society, family, and both men and women have played a role in these extremes. But the basic question is, what has been the cause of inclination towards extremes during different ages? For example, on the one hand, there are women who are viewed as the second sex, do not have dignity, are oppressed and forced, and do not have the right to read and write, their only duty is to bear children and take care of the house and, on the other hand, there are some women who want to be like men, free from the constraints of motherhood and wifehood, enjoy similar rights with men in society, are allowed to have full-time jobs, take on management positions, hate having children, and only seek social growth and progress.

Empirical evidence has shown that in none of these two views about women, have women experienced true happiness, satisfaction and success! In other words, the mentioned extreme models have always had dangerous consequences for the women of Muslim societies and have driven them away from true models such as Hazrat Fatimah (SA). Being afraid of a particular role model and inclination toward another one do not reflect freedom. Two types of mental inculcations

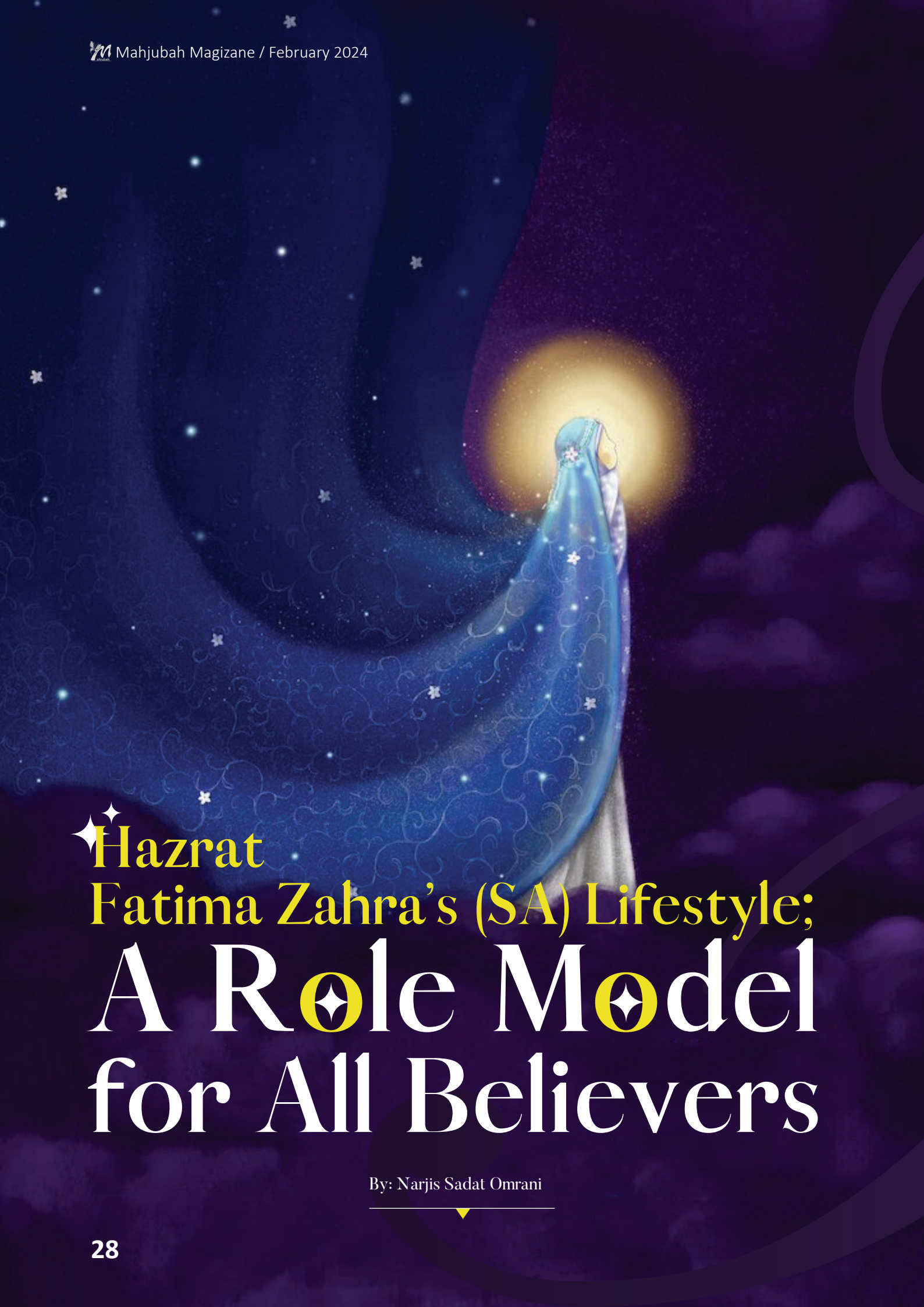
usually take place: 1- A free and active woman is similar to men in society, and this is not acceptable in Islam, and, therefore, she should avoid any social activity, and should turn to seclusion, and 2- Islam is against women staying at home and that a woman should study, work, and have social activities; the outcome of which lack of interest in getting married and having children.

Surprisingly, many Muslim women think that they must engage in social activities in Western styles (such as having a full-time official job). However, women should know having social activity does not necessarily mean being similar to men.

Moreover, they should recognize their countless female talents and capacities and know that they have the ability to simultaneously play their roles as wives and mothers and be active in society by learning certain skills. They should know just as having disciplined social activities was important for Hazrat Zahra (SA), who is the best role model for women, it is also necessary for them and, at the same time, they should also know that having social activities in society must be in accordance with certain divine conditions and do's and don'ts.

Thus, a detailed and deep understanding of the life of Hazrat Zahra (SA) can clarify the principles and limits of the balance between the role of women at home and in society and prevent them from the tendency towards two extreme and excessive patterns in the current world in relation with their identity and role. It is hoped that Muslim women, while knowing the principles and standards of women's role at home and in society by pondering upon the life of Hazrat Zahra and acting accordingly, move forward in the direction of self-actualization and achieving true satisfaction and happiness, and demonstrate this balanced path of life for other women of the world with the help of Hazrat Zahra (SA).





Hazrat Fatima Zahra's (SA) Lifestyle; A Role Model for All Believers

By: Narjis Sadat Omrani

■ Great Resistance for the Cause of Truth

Hazrat Fatima Zahra's (SA) lifestyle is a perfect role model for a Muslim woman. No other personality can, like Hazrat Zahra, be found that embodies the true and all-round identity of a Muslim woman. Above this, she is a role model for all zealous and believing men and women, Muslims and even non-Muslims who are familiar with that noble personality.

Hazrat Zahra's (SA) life had certain outstanding features and enlightening points in various personal, family, and social dimensions. This note takes a brief look at the behavior pattern and lifestyle of Hazrat Zahra (SA) on the basis of the statements of Grand Ayatollah Khamenei.

■ A Mother for Her Father!

Hazrat Fatimah (SA) was also a mother before marriage; a mother for her father! During the Shi'b Abi Talib incident, this girl was like a saving angel for the Prophet of Islam; like a mother to her father; like a nurse for that great man of human history and endured a lot of hardships. After the demise of Hazrat Abu Talib and Hazrat Khadijah, the holy Prophet of Islam (PBUH) was almost alone and Hazrat Fatima Zahra (SA), who was quite young, was the only person who looked after her father during those hard days and it was then that the Messenger of Allah referred to her as "Umm Abiha" (lit. the mother of her father).

On the other hand, when the Qur'anic verse, which asked Muslims to address the Prophet as "O Messenger of Allah", was revealed Hazrat Zahra (SA) went home and said: "Salaamun Alaikum O Messenger of Allah" and the Holy Prophet held her in his arms and said, "This verse does not apply to you. You just call me father and it will calm my heart and give me pleasure." This was the status of Hazrat Fatima Zahra (SA) before the Holy Prophet of Islam (PBUH); a lesson for women and families all over the world.

■ An Earnest and Dedicated Wife

Hazrat Zahra (SA) is a complete and comprehensive manifestation of an ideal wife, that too, the wife of a unique personality like the Commander of the Faithful Imam Ali (AS) who spent most of his youth in the battlefronts fighting the enemies of Islam for the cause of Allah. She was a lady who stayed at home while her husband was regularly at the battlefront, and in his absence, the Muslim front would face a lot of problems. In terms of life,

too, they lived a very modest life. They adopted this lifestyle because she was the daughter of the Prophet and the leader of the world of Islam. In spite of living in such hard conditions, she proved to be an extremely kind and sacrificing wife. The Commander of the Faithful Imam Ali (AS) has been quoted saying "ما أغضبنى ولا أخرج من أمرى" (Not once during our married life did she - i.e. Hazrat Zahra - make me angry and not even once did she disobey me). She was an ideal wife, a wife who never caused her husband to worry and their family environment was one of the sweetest family environments. The love and compassion between this husband and wife were at the highest level.

■ Spirituality in the Family

Hazrat Fatima Zahra (SA) took care of the spiritual education of the family in all dimensions. In practice, she worshiped and stood in prayers so much that her blessed feet would swell. Her honorable children were witnesses to her acts of worship and learned from her. Imam Hassan Mujtaba (SA) is quoted as saying: "My mother was awake the whole night until morning every Friday eve praying, whenever I heard her voice, I saw her praying for others. I once asked her the next morning as to why she prayed for others and not for herself to which she responded by saying, O my son! "Al-Jar thuma Al-Dar (lit. first neighbor then the family). Fatimah Zahra (SA) had attained such a spiritual position that angels would descend on her and talk to her. She is referred to as "Siddiqah Kobra". A siddiq is a person who honestly acts upon what he/she thinks and talks about. It is in such a spiritual atmosphere that great children are raised.

■ Motherhood and Influence on Children

In spite of such a divine position, Fatima Zahra (SA) also did the housework herself. She had assumed the responsibility to take care of her husband and children... She was a mother who raised, taught, and trained her children. She raised four wonderful children. Their two sons, Imam Hassan and Imam Hossein... were brought up by this lady... the famous Hazrat Zaynab was raised by this mother.

It can be understood that the influence of Hazrat Fatima Zahra (Sa) on her two sons and two daughters was greater than the influence of the upbringing of the Commander of the Faithful Imam Ali (AS) because she was constantly with these children while Imam Ali (AS) was handling

Like her husband Imam Ali (AS), Hazrat Fatima Zahra (SA) was an eloquent and knowledgeable speaker, and according to analysts, her speech in Medina mosque was very similar to Imam Ali's sermons in Nahj al-Balagha.

his responsibilities outside the home environment. Fatima Zahra (SA) left an impression on these children and she was the one who raised Hossein of Karbala and Zaynab of Karbala. Someone may say that Imam Hasan and Imam Hossein were Imams and had the essence of Imamate. But Hazrat Zaynab was not an imam and it was Fatima Zahra (Sa) who had trained her for nine years.

■ Hazrat Zahra (SA) and Managing a Lively Life in Difficult Conditions

Fatimah Zahra (SA) endured the hardships of managing her home affairs. The Qur'anic Surah Al-Dahr was revealed because she and her family tolerated hunger and helped the orphan, the poor, and the captive. It has also been narrated that once when Fatima Zahra (Sa) went to meet the Holy Prophet, she had turned so pale because of hunger that upon seeing her the Prophet felt extremely sad and prayed for his daughter. Despite all this, not even once did this lady ask her husband to get her something. Also, when conquests took place and spoils of war were collected, the Prophet's daughter did not allow herself an iota of worldly pleasures, luxuries, and things that the hearts of every young girl and woman are interested in. The remarkable thing is that along with all these important elements, Fatimah Zahra's life was a lively one. Managing a poor life in such a happy, exciting, and full of vitality was Fatima Zahra's special quality.

■ The Connection Between Family and Society in the Life of Fatima Zahra (SA)

Some people mistakenly think that a person who is engaged in worship and is a devotee and supplicant and a person who engages in prayers and remembrance of God Almighty, cannot be a person of political activities. Some people also think that a woman who engages a politics can't be a housewife. They think that these are contradictory. While this is not the case; she should be a good mother and a good wife, and also participate in social activities. Fatima Zahra (SA) was the embodiment of such a group and a combination of different roles.

■ The Great Resistance of Hazrat Zahra (SA) for the Right Ruler

Hazrat Zahra (SA) sacrificed her life so that the government would not fall into the hands of ineligible people. If Fatima Zahra was not the wife of the Commander of the Faithful Imam Ali (AS) the case would have been the same. She did not defend her husband, she defended the rightful ruler. She did not say that I am pregnant now, it is not expedient for me to get involved. She miscarried her child Mohsen - she was pregnant with - and her arm got badly hurt and badly swollen but the daughter of the Holy Prophet did not give up on standing for truth and, therefore, thwarted all the plans.

In short, her worship, her eloquence, her wisdom and knowledge, her jihad and struggle, her behavior as a daughter, her behavior as a wife, her behavior as a mother; and her kindness towards the poor made her who she was and made her an exemplary Muslim woman.



Iranian Heritages

Inscribed in World Heritage List of

UNESCO





Bam and its Cultural Landscape

Bam is situated in a desert environment on the southern edge of the Iranian high plateau. The origins of Bam can be traced back to the Achaemenid period (6th to 4th centuries BC). Its heyday was from the 7th to 11th centuries, being at the crossroads of important trade routes and known for the production of silk and cotton garments. The existence of life in the oasis was based on the underground irrigation canals, the qanāts, of which Bam has preserved some of the earliest evidence in Iran. Arg-e Bam is the most representative example of a fortified medieval town built in vernacular technique using mud layers (Chineh).



Tchogha Zanbil

The ruins of the holy city of the Kingdom of Elam, surrounded by three huge concentric walls, are found at Tchogha Zanbil. Founded c. 1250 B.C., the city remained unfinished after it was invaded by Ashurbanipal, as shown by the thousands of unused bricks left at the site.



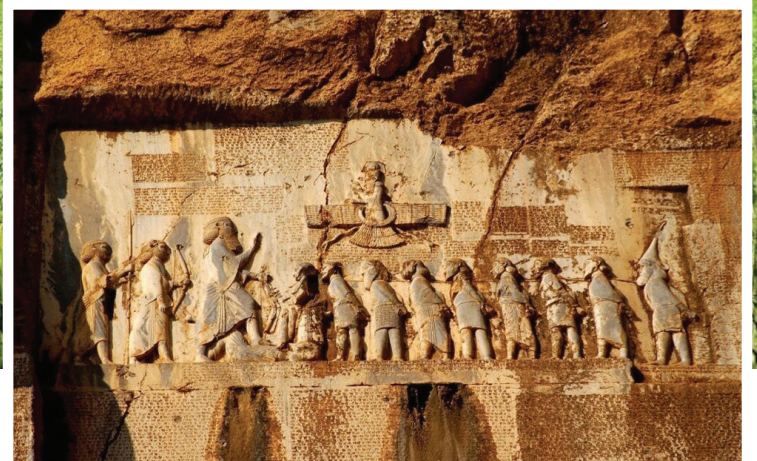
Takht-e-Soleyman

The archaeological site of Takht-e Soleyman, in north-western Iran, is situated in a valley set in a volcanic mountain region. The site includes the principal Zoroastrian sanctuary partly rebuilt in the Ilkhanid (Mongol) period (13th century) as well as a temple of the Sasanian period (6th and 7th centuries) dedicated to Anahita. The site has important symbolic significance. The designs of the fire temple, the palace and the general layout have strongly influenced the development of Islamic architecture.



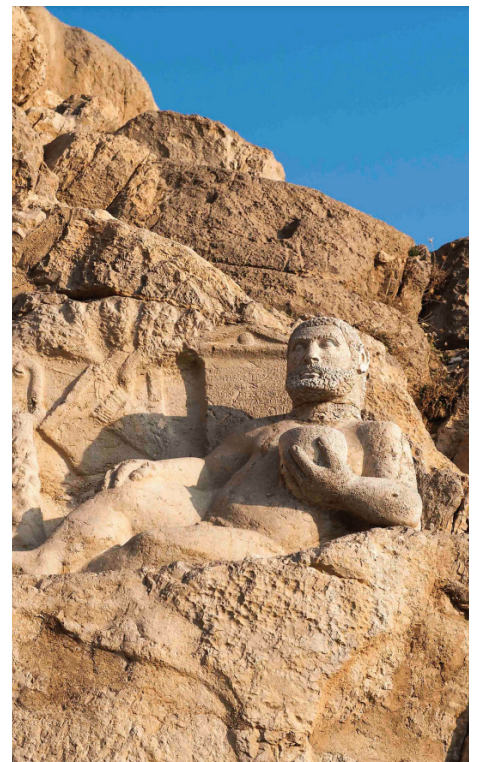
Perspolis

Founded by Darius I in 518 B.C., Persepolis was the capital of the Achaemenid Empire. It was built on an immense half-artificial, half-natural terrace, where the king of kings created an impressive palace complex inspired by Mesopotamian models. The importance and quality of the monumental ruins make it a unique archaeological Site.



Bisotun

Bisotun is located along the ancient trade route linking the Iranian high plateau with Mesopotamia and features remains from the prehistoric times to the Median, Achaemenid, Sassanian, and Ilkhanid periods. The principal monument of this archaeological site is the bas-relief and cuneiform inscription ordered by Darius I, The Great, when he rose to the throne of the Persian Empire, 521 B.C. The bas-relief portrays Darius holding a bow, as a sign of sovereignty, and treading on the chest of a figure that lies on his back before him. According to legend, the figure represents Gaumata, the Median Magus and pretender to the throne whose assassination led to Darius's rise to power. Below and around the bas-reliefs, there are ca. 1,200 lines of inscriptions telling the story of the battles Darius waged in 521-520 BC against the governors who attempted to take apart the Empire founded by Cyrus. The inscription is written in three languages. The oldest is an Elamite text referring to legends describing the king and the rebellions. This is followed by a Babylonian version of similar legends. The last phase of the inscription is particularly important, as it is here that Darius introduced for the first time the Old Persian version of his *res gestae* (things done). This is the only known monumental text of the Achaemenids to document the re-establishment of the Empire by Darius I. It also bears witness to the interchange of influences in the development of monumental art and writing in the region of the Persian Empire. There are also remains from the Median period (8th to 7th centuries B.C.) as well as from the Achaemenid (6th to 4th centuries B.C.) and post-Achaemenid periods. edge of the Iranian high plateau. The origins of Bam can be traced back to the Achaemenid period (6th to 4th centuries BC). Its heyday was from the 7th to 11th centuries, being at the crossroads of important trade routes and known for the production of silk and cotton garments. The existence of life in the oasis was based on the underground irrigation canals, the *qanāts*, of which Bam has preserved some of the earliest evidence in Iran. Arg-e Bam is the most representative example of a fortified medieval town built in vernacular technique using mud layers (*Chineh*).





Soltaniyeh

The mausoleum of Oljaytu was constructed in 1302–12 in the city of Soltaniyeh, the capital of the Ilkhanid dynasty, which was founded by the Mongols. Situated in the province of Zanjan, Soltaniyeh is one of the outstanding examples of the achievements of Persian architecture and a key monument in the development of its Islamic architecture. The octagonal building is crowned with a 50 m tall dome covered in turquoise-blue faience and surrounded by eight slender minarets. It is the earliest existing example of the double-shelled dome in Iran. The mausoleum's interior decoration is also outstanding and scholars such as A.U. Pope have described the building as 'anticipating the Taj Mahal'.



Naqsh-e Jahan Square

Built by Shah Abbas I the Great at the beginning of the 17th century, and bordered on all sides by monumental buildings linked by a series of two-storeyed arcades, the site is known for the Royal Mosque, the Mosque of Sheikh Lotfollah, the magnificent Portico of Qaysariyyeh and the 15th-century Timurid palace. They are an impressive testimony to the level of social and cultural life in Persia during the Safavid era.



Armenian Monastic Ensembles of Iran

The Armenian Monastic Ensembles of Iran, in the north-west of the country, consists of three monastic ensembles of the Armenian Christian faith: St Thaddeus and St Stepanos and the Chapel of Dzordzor. These edifices – the oldest of which, St Thaddeus, dates back to the 7th century are examples of outstanding universal value of the Armenian architectural and decorative traditions. They bear testimony to very important interchanges with the other regional cultures, in particular the Byzantine, Orthodox and Persian. Situated on the south-eastern fringe of the main zone of the Armenian cultural space, the monasteries constituted a major center for the dissemination of that culture in the region. They are the last regional remains of this culture that are still in a satisfactory state of integrity and authenticity. Furthermore, as places of pilgrimage, the monastic ensembles are living witnesses of Armenian religious traditions through the centuries.



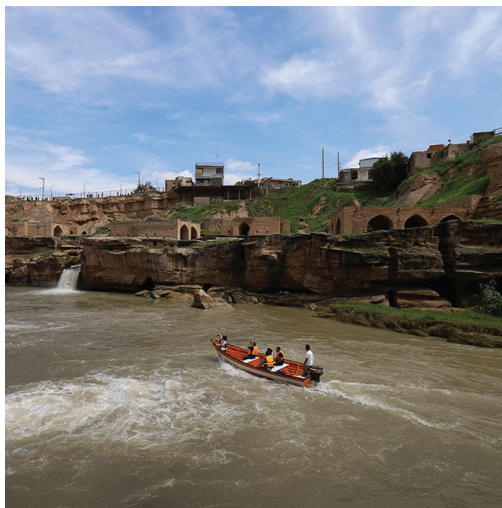
Pasargadae

Pasargadae was the first dynastic capital of the Achaemenid Empire, founded by Cyrus II the Great, in Pars, homeland of the Persians, in the 6th century BC. Its palaces, gardens and the mausoleum of Cyrus are outstanding examples of the first phase of royal Achaemenid art and architecture and exceptional testimonies of Persian civilization. Particularly noteworthy vestiges in the 160-ha site include: the Mausoleum of Cyrus II; Tall-e Takht, a fortified terrace; and a royal ensemble of gatehouse, audience hall, residential palace and gardens. Pasargadae was the capital of the first great multicultural empire in Western Asia. Spanning the Eastern Mediterranean and Egypt to the Hindus River, it is considered to be the first empire that respected the cultural diversity of its different peoples. This was reflected in Achaemenid architecture, a synthetic representation of different cultures.



Shushtar Historical Hydraulic System

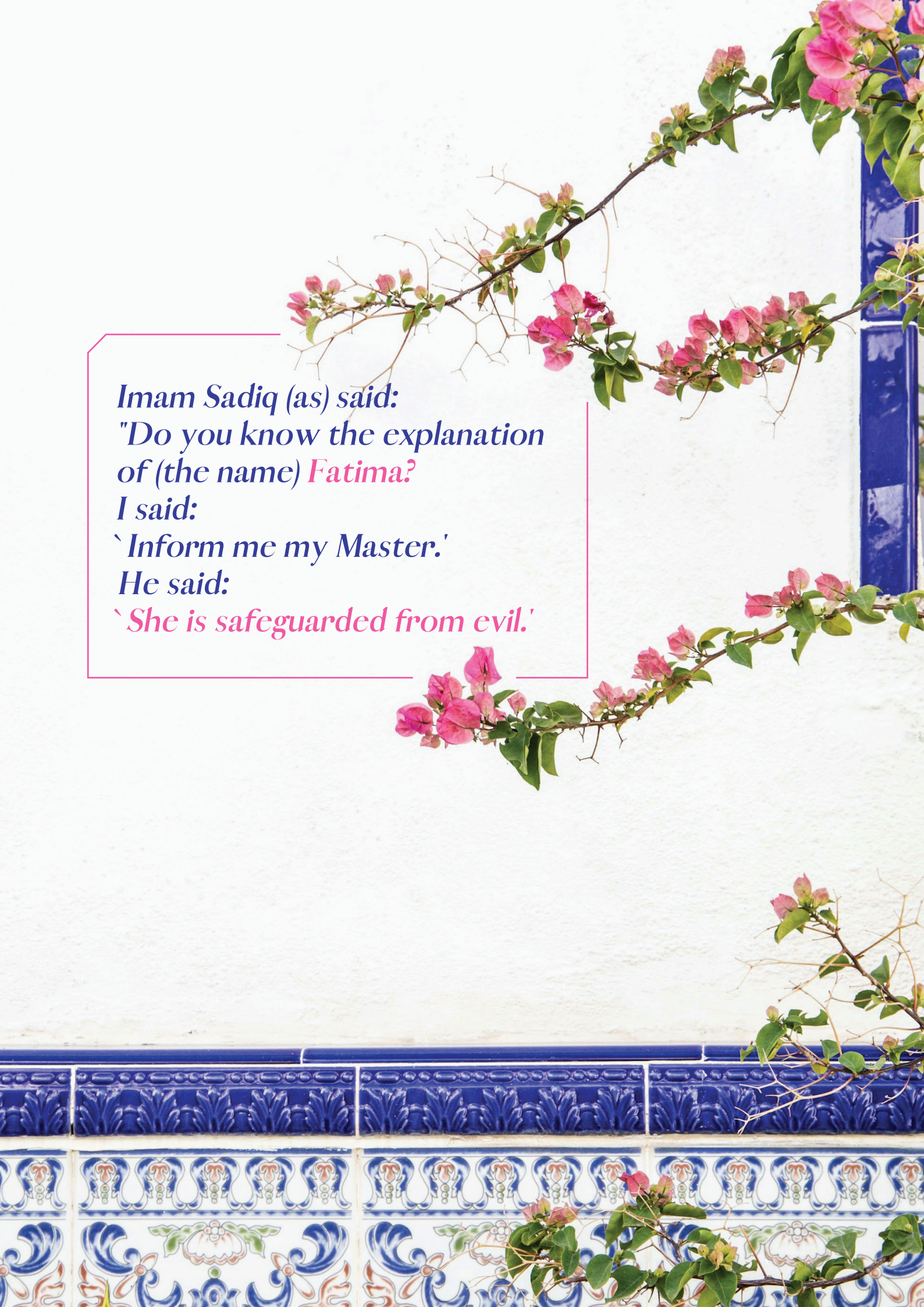
Shushtar, Historical Hydraulic System, inscribed as a masterpiece of creative genius, can be traced back to Darius the Great in the 5th century B.C. It involved the creation of two main diversion canals on the river Kârun one of which, Gargar canal, is still in use providing water to the city of Shushtar via a series of tunnels that supply water to mills. It forms a spectacular cliff from which water cascades into a downstream basin. It then enters the plain situated south of the city where it has enabled the planting of orchards and farming over an area of 40,000 ha. Known as Mianâb (Paradise). The property has an ensemble of remarkable sites including the Salâsel Castel, the operation center of the entire hydraulic system, the tower where the water level is measured, damsns, bridges, basins and mills. It bears witness to the know-how of the Elamites and Mesopotamians as well as more recent Nabatean expertise and Roman building influence.





An old Iranian woman selling Folk Shawls and Scarves
Abyaneh, Isfahan province





*Imam Sadiq (as) said:
"Do you know the explanation
of (the name) **Fatima**?
I said:
'Inform me my Master.'
He said:
'**She is safeguarded from evil.**'*