

Hussein

Revivalism

Season cultural journal issued from Imam Hussein Holy shrine **No. 2**



Hussein's message
for Humanity



The oldest church
in the Middle East



Imam Al-Hussein:
A Model of Sacrifice
for all the World



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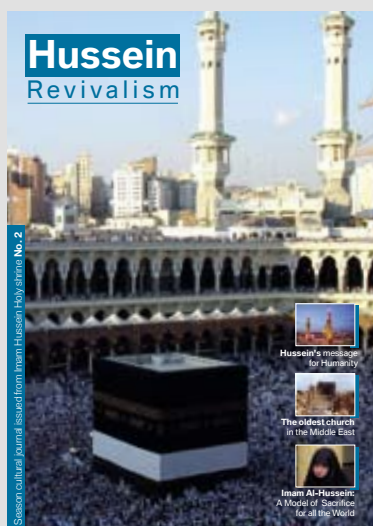
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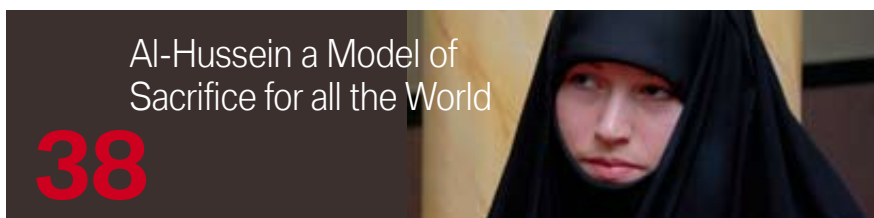
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Hussein Revivalism

We would like to thank the participating in our magazine whom want to provide this blessing work. This magazine conveys the message of Imam Hussein to all the world telling them that you should know and investigate about Imam Hussein and his blessing movement.

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Al-Hussein

Symbol of moderate Islam

By: Editor-In-Cheif



The development in communication technology, particularly at the media level, will provide meaningful information to the masses and promote public awareness of the identity and core principles of Islam and follow its achievements, developments and progress in various walks of life.

We, at the Holy shrine of Imam Hussein (PBUH) have established this magazine "Hussein revivalism" so that we may share the values and teachings of Al-Hussein (PBUH) and his followers with the read-

ers and his call for love, unity and freedom amongst all human beings together with his call to fight against all evil desires and greed that have accompanied the human spirit since time immemorial.

It is a priority of this magazine to bring forward the true principles of Islam and to wash away misconceptions construed by the enemy of Islam, particularly in the Western world, in order to attain peace and unity amongst all human beings worldwide.



Our Identity



Sabah Jassim



Islamic civilization had arisen on the social and intellectual legacy extends for thousands of years in the oldest places in the world, the Constitution of Islam (the Holy Qur'an) was containing on the verses and ayates presented many roles and assurances for all details of life on the balancing basis. It omitted the ignorance that preceded the Islam and its laws and traditions. there are many verses that emphasize on those grounds, including:

1 - In the Name of Allah the most Merciful «God is never unjust in the least degree: If there is any good (done), He doubleth it, and giveth from His own presence a great reward. «verse 40 Surat women.

2 - God commands justice, the doing of good, and liberality to kith and kin, and He forbids all shameful deeds, and injustice and rebellion: He instructs you, that ye may

receive admonition.

Verse (90) Surat Al-Nahl.

There are also a lot of honest conversations (Hadith) Prophet Mohammad (pbuh), which emphasizes on love, justice, goodness, faith, peace and forgiveness, compassion and tolerance, including the saying may Allah bless him and his family: «do not be faith , even love to his brother what he loves for himself».

Thus, Islam insists to arrangement people's relationships with their God, so they get happiness in this world and hereafter. At the same time as they proceeded to organize their relationship to each other so that familiarity and love in society. It can not be achieved only if the concern of every individual other than the interests of his concern on his own, thus creating a strong community.

The Prophet of Allah (pbuh) taught his nation how do you realize the principle of solidarity and altruism.

Islamic law deals with all human activities. It is also characterized by harmony and coherence of the rules with that it wants to achieve the goals of the individual and society. These goals make human able to withstand difficulties of life and the ability to adapt to different circumstances. It's insisting to move away from extremism and militancy in order to achievement of those objectives.

Islam does not agree with principle of «The aim justifies the means» because it is religion of guidance and tolerance, although some groups have been added terror ideas without respect for the values of life and humanity.

The Importance of **Sincerity** and **Piety**

What do we mean sincerity in religion?

Sincerity in religion is to intend to please God with our deeds and our devotion, without any ulterior or worldly motives.

We need to be vigilant with our hearts and make sure we do not covet the people's praise. We should only be concerned with Allah's pleasure and His reward. Allah says: "And they have been commanded no more than this: To worship Allah, offering Him sincere devotion, being true (in faith); to establish regular prayer; and to



practice regular charity. That is the proper way of faith.” [Surah al-Bayyinah: 5]

Piety entails abandoning behavior that brings harm to our souls in the Hereafter. This means not only abandoning that which is clearly and unambiguously sinful in Islam. It also entails staying clear of matters that are suspect and morally doubtful. Again, we do this out of our love and our awe of Allah. From these definitions, we can see how sincerity and piety relate to each other and complement one another. We should also be able to appreciate how people can be at different levels in either their sincerity or their spiritual piety. Sincerity pertains to our worship

and to our performance of good deeds. Some of us are more devout in our worship, more focused on Allah’s pleasure, less distracted by worldly concerns and public recognition. Some of us are more likely to do acts of good unselfishly, seeking nothing other than Allah’s reward. Likewise, some people exhibit more piety than others do. They are more cautious about their behavior, and consider the moral implications and consequences of any course of action they might undertake. Some people exhibit greater caution in some aspects of their behavior than others. We should take stock of ourselves on both of these counts. We should appraise the sincerity of our good

deeds, as well as the piety we exhibit in our general conduct. Are we truly focused in our worship upon Allah alone? Are we really doing our good deeds without any ulterior motives? How careful are we to avoid falling into sin? How cautious are we concerning unclear actions that may have morally dubious consequences? We should take heed of the Prophet’s words: “What is lawful is clear, and what is sinful is clear. Between the two extremes are ambiguous matters that few people know about. Whoever shows caution about these dubious matters keeps his religion and honor safe. Whoever falls into dubious matters invariably falls into sin.”

Abd al-Rahman al-Barrak, professor at al-Imam Islamic University



Freedom of Islam



Muslims around world

Country Name	Total Population	Muslims Percentage	Number of Muslims
Afghanistan	22,664,136	100%	22,664,136
Albania	3,249,136	75%	2,436,852
Algeria	29,183,032	99%	28,891,202
Angola	10,342,899	25%	2,585,725
Argentina	34,672,997	2%	693,460
Australia	18,260,863	2.09%	382,000

Freedom in Islam is considered one of the most important elements taught and exemplified by the life of Prophet Muhammad (Pbuh) in his manners and teachings.

From the beginning of the civilization, freedom has been sought and studied by philosophers and religious thinkers. History has proven that freedom has been used and abused by the rulers of the world when they reached the peak of their power at the expense of the weak and oppressed people, regardless of the nature of the government (monarchy, democratic, socialist, etc.). All have used the principle of divide and conquer.

On the contrary, Islam has promised and fulfilled the true freedom. God Almighty says, «There is no compulsion in the religion [of Islam] when the right has been distinguished from the wrong. (The Qur'an, 2:256)».

Also, Prophet Muhammad (PBUH) says that the best of you in the sight of God is the most righteous person. The goal is to distinguish right from wrong. If a person realizes the righteousness and elects this

path, then, he is in the sight of God the most righteous person.

Islam has promised and fulfilled the true freedom

People of different origin such as Turks, Persians, and Indians accepted Islam, and today when they have the freedom to choose, but they do not go back to worship idols. When Arabs rulers left these people and their countries, people have chosen Islam as their only religion.

This is mainly because Islam is the practical way of life for people of different nationalities and races.

Freedom in Islam, basically has two faced: freedom of thought and freedom of action. the unity of God (Tawhid),

«I preach you only one thing, that is to rise up for the sake of God, jointly and singly, then think». The Qur'an 34 : 46

The second faced of freedom in Islam is the purification of self. The life of the Prophet Muhammad (PBUH) explains this second principle. This principle applies to all regardless of race, gender or age.

His life is an example for all nationalities with all different background such as black, white, young, old, short, tall, male or female because Islam knows no discrimination.

Human reaps what he sows. Righteousness in Islam means doing good deed as a Muslim for the sake of God. Islam opens its wide door for every person from all walks of life because, as Prophet (PBUH) says, «All of us are from Adam and Adam is from dust. « Thus we all are equal in the sight of God. Islam shows no discrimination against any one.

We were taught by Prophet Muhammad (PBUH), who declared freedom, equality, and liberty for all mankind. With this principle of Islam, the faith has become the perfect solution to the spiritual needs of human being. The Prophet (PBUH) recited in the last sermon of his life the verse of the Holy Qur'an: 5:3 «Today, I have completed your faith for you and bestowed upon you my blessings and chose Islam as the religion». The Qur'an, 5:3.

Country Name	Total Population	Muslims Percentage	Number of Muslims
Azerbaijan	7,676,953	93.4%	7,170,274
Bahrain	590,042	100%	590,042
Benin	5,709,529	15%	856,429
Bangladesh	123,062,800	85%	104,603,380
Canada	28,820,671	1.48%	400,000
Chad	6,976,845	85%	5,930,318

Seeking



Questions like these come easily to

the utmost degree of human aspirations? Is happiness nothing more? By nature, a human being is never content. There is always a drive to seek after something more, something better. A wealthy person seeks after further acquisitions.



mind, since

Everyone on Earth is looking to be happy. However, few ask the question: What is happiness? Is it wealth after poverty? Health after illness? Strength after wretchedness? Or is it to possess wisdom and sagacity? To indulge in carnal pleasures? To live a life of absolute freedom, not even confined by the dictates of morality and faith?

happiness is something real. It is not an illusion. A person of knowledge finds happiness in knowledge. A generous person finds happiness in giving. An industrious person finds happiness in productive work. The pleasure that they feel is far greater than the simple pleasures of eating, drinking, and acquiring wealth. Yet, the question still remains: Is this is

A scientist who makes a discovery goes on to another, more ambitious topic of research. This restless discontent goes on until a person aspires to the Lord, and finds peace in worshipping Him and in knowing that He is protecting and guiding us every step of the way. No matter how much we strive and how much we attain in this world, there will always be pain and discomfort. There will always be sorrows that

Happiness



we are unable to bear on our own. However, if we set our sights on the Hereafter and work righteousness, we will find relief and a balm for our worries.

There is, in fact, no other way to attain such peace. This is because true happiness requires us to aspire to a higher purpose, to have a noble meaning that we carry forward throughout our lives. When our sights are set upon such a purpose and we have full confidence in our Lord, then we can be reconciled to whatever befalls us. Then we experience true peace and contentment. We neither feel excessive joy at the good things that come our way nor excessive grief at the losses that we suffer. If we take the time

to look at those around us – really look at them – we will see the worry and concern written in their faces. Their nice clothes and their smiling expressions may not indicate their worries, but those worries will be visible nonetheless.

This is because they are engaged in the relentless competition for material gain, and this preoccupies their hearts and prevents them from attaining real happiness. The Qur'an expresses this truth most eloquently, as if it is speaking about our own day and time. Allah says: «Rivalry in worldly increase distracts you until you come to the graves.» [Surah Al-Takathur: 1-2] Those who are obsessed with worldly pursuits, their weary, worry-filled days on

Earth come to an all of the sudden, while they are unprepared. All the same, happiness is not to be found in leisure and relaxation, like many people suppose. Happiness is found in surmounting difficulties, in solving problems, in overcoming one's weaknesses. An indolent person never experiences the pleasure of achievement. Happiness is found in the pain that is followed by triumph, in the sorrow that is followed by joy. It is found in bringing good to people through our endeavors to develop the Earth. It is found in the noblest expressions of our very humanity.

**Dr. Muhammad
al-`Abd**

► Who is Zynab?

She is daughter of Ali bin Abi Taleb and sister of Al-Hussein Bin Ali (Pbut)

Taiser sa'aed

«WE ACCEPTED OUR FATE AND WE ARE READY TO MAKE MORE SACRIFICES FOR THE SAKE OF ALLAH (SWT) AND HIS RELIGION»

Heroine of media and psychological war

The responsibility of the media and its reporters after any revolution is to immortalize the event.

Imam Hussein's revolution was spread by his sister Lady Zaynab, daughter of Ali bin Abi Taleb (pbut) in 61 AH. She has emerged a heroine of the Altaf battle because she was considered the voice of the revolution. In fact, the history of Karbala is based on two strong factors, Imam Hussein's ('a) and Lady Zaynab's ('a) rising.

"Oh God accept this communion" were the words recited by Lady Zaynab after the battle as she reflected on the disaster. "We came to Karbala fully aware of the outcome of the battle. We accepted our fate and we are ready to make more sacrifices for the sake of Allah (SWT) and His religion".

Her role was to spread the truth and inform the people of the tragic occurrence of the battle and its consequences. Shortly after it happened, she was taken captive together with the rest of the women and children of Imam Hussein (pbuh)'s family and followers and was made to travel from Karbala to Kufa and to Damascus in extremely

difficult circumstances. As was unusual in those days, being a woman and also belonging to the most sacrosanct and reputable, respected family of that time, she spoke out in public and relayed the message of her brother, reprimanded the guilty and reminded them of their obligation. She carried on his struggle to educate the people and inform them of the truth. This type of media is extremely effective when delivered by people of such high caliber and eloquence.

Hearing her speech, people wept, some biting their fingers. Without appealing to sentiments of pity, she exposed to them, the reality of their selves and their evil deeds. The eyes that had been raised in expectation of celebration were now downcast with shame by the truthful force of her speech.

Her speech at Yazid's courtyard was different. She used various ways to expose the ruler in front of his followers. She spoke with fire in her eyes, truth in her words and no

fear of consequences whatsoever.

The heroine of the psychological war, continued to lead the revolution of Imam Hussein after his martyrdom. She had all the qualities of a leader and revolutionary. She carried the message to the masses at all times, explaining the reasons of the revolution and the sanctity of its objectives and its braves.

Lady Zainab



The sacrifice

One day , there were two beautiful flowers on the bank of the river, one was white and other was red . The green land could be seen everywhere and they were isolated from other flowers. The stream water was near to their roots, so they could absorb well. with the passage of time , the water began to decrease daily until it became a small stream in the bed . The need for water increased and the red flower began

to shrink , but the white flower did not. With the passage of the time , the range of the water increased as before , the white flower said :»you can absorb water before me .«, but the red flower refused saying :»No, I can't absorb before you, you are still strong, I'll die,«

mean while the red flower died, the white flower also died, their calyxes faced each other. They were surrounded by green grass, but they were alone dead. They would be a beautiful sign for the following generation for their sacrifice.

The attribute of sacrifice presented by Al-Abass bin Ali (pbuh) when he was near from Euphrates river. He refused to drink a water when he saw his brother Al-Hussein (pbuh) will die and he did not drink a little water.



Dr. Razaq Al-Halee

Hussein's message and meanings of humanitarian eternal

More than 1300 years, many thinkers, scientists and Arab & Muslim researchers have been dealing Imam Hussein (grandson of the prophet Muhammad (pbuh) Personality. They investigated and pointed out this great personality.

Some thinkers attributed his march towards Iraq was to acquire martyrdom because he had wanted to reflect the real shape of prophet Muhammad's religion which faced corruption in the period of Ummayah.

Imam Hussein addressed a famous speech (pbuh) when he wanted to go out from Al-Madina Al-Munawara in (Saudi Arabia) towards Karbala "I didn't come out arrogantly but I came out to reform the nation of my grandfather, Muhammad prophet of Allah".

Other thinkers and researchers insisted that Imam Hussein's revolution was a religious, social and ethics revivalism having human dimensions. The revivalism which has been staying for many centuries to converse with all human beings of different colors and sex

Hence, many writers and scientists from different parts of world referred to this great personality in their researches and speeches. They mentioned the noble mission that Imam Hussein led as a global mission carrying global & human meanings

Sabah jasim



Hussein in the eyes of world



Thomas Carlyle 1795-1881

«The best lesson which we get from the tragedy of Karbala is that Hussein and his companions were the rigid believers of God. They illustrated that numerical superiority does not count when it comes to truth and falsehood. The victory of Hussein despite his minority marvels me



Antoine Bara /Christian 1943

If imam Hussein from us (Christian) we should distribute flags and establish chamber around the world and called the Christian people by the name of Imam Hussein.



Mahamata Ghandi 1869-1948

I looked carefully for imam Hussein's life, the biggest Islamic martyr and looked carefully to holy Karbala, it appeared to me that India can get Victory when it follows imam Hussein way.



Charles dickens 1812 – 1870

If imam Hussein fought to quench his worldly desires, then I do not understand why his sisters, women and children accompanied him. It stands to reason therefore that he sacrificed purely for Islam.



Imam Ja'far Al-Sadiq (pbuh) How to Avoid Evil Habits?

Do not show off your actions to someone who neither gives life nor causes death, and who cannot take away from you your burdens. Showing off is a tree whose only fruit is hidden association of other gods with Allah, and its root is hypocrisy. The vain one will be told on the Day of Judgment; 'Take what you consider to be the reward of your actions from those you took as your partners with Me. Look to those whom you worshipped and called on, from whom you entertained hopes and whom you feared. And know that you cannot conceal anything inside of you from Allah: you will be deceived by yourself.'

Allah said,

They desire to deceive Allah and those who believe, and they deceive only themselves and they do not perceive. (2:9)

Showing off most frequently occurs in the way people glance at others, speak, eat, drink, arrive somewhere, sit with others, dress, laugh, and in the way they perform prayers, pilgrimage, jihad, recitation of the Qur'an, and all outward acts of devotion.

However, he who is sincere towards Allah, who fears Him in his heart, and who sees himself as lacking even after he has exerted himself with every effort, will find that Allah is contented with him as a result, and he will be among those whom one expects to be free from showing off and hypocrisy, provided he continues to be in that state.

Part (1) Showing Off



Selection from Nahaj Al-Balagh



1. «At the extremity of hardship comes relief, and at the tightening

of the chains of tribulation comes ease.»

2. «Whoever kept his affairs in order with Allah, Allah would put

his affairs with the people in order; whoever kept his affairs of his next life in order, Allah would put his affairs in this world in order; and whoever preached to his own self, Allah would protect him.»

3. «The best jurisprudent is the one who would not discourage people

from the mercy of Allah, nor from His kindness, and he would not let

them feel safe from His punishment.»

4. «Often a learned man is ruined by his ignorance, while the knowledge he has avails him not.»

5. «(Discerning) Allah's greatness be slights (His) creatures in your eyes.»

6. «A friend is no friend unless he protects his friend on three

occasions: in time of need; in his absence, and at his death.»

7. «People are of three types: The divine scholars; the seek-

ers of knowledge so as to be delivered; and the common mob who run after every

caller and bend in the direction of every wind, as they neither benefitted of enlightening knowledge, nor did they take refuge in a safe nook.»

8. «People are hostile to what is unknown to them.»

9. «He who acts opinionated gets ruined, and he who consults other people shares in their understanding.»

10- «Contentment is a wealth that is not exhausted.»

11- «The worst sin is that which the committer takes lightly.»

ETHICS

Forgiveness and Toleration



In order to suppress and crush their adversaries some person's resort to armor similar to their's and meet wickedness with wickedness. However, Imam Ali (pbuh) says: "Punish your opponents with kindness and ward off the harm done by them by means of good reward." (Ref: Nahj Al-Balagha, pp.115) It means that to forgive a mistake is the best method of stopping its repetition. Hence the

orders that the Muslims: "Should forgive and overlook. Don't you wish Allah to forgive you? He is forgiving and merciful." (Ref: Sure al Nur, verse 22).

Forgiveness and toleration are qualities, which ensure success and prosperity in this world as well as in the hereafter.

to take revenge and it behaves only that person to forgive who possess the necessary power.

Imam Ali (pbuh) says: "Forgive your enemy when you have the upper hand over him



and consider it to be thanks giving for the power which you possess." (Ref: Nahj Al-Balaghah, pp. 1082)

Qur'an says in connection with the qualities of the pious people: "Those who spend (freely), whether in prosperity, or in adversity; who restrain anger, and pardon (all) men; - for God loves those who do good" (Ref: Sura Ale'Imran, verse 134). And then

The Prophet Muhammad (pbuh) says: "Should I lead you to goodness in this world as well as in the hereafter? Visit him who has abandoned intercourse with you. Do good to him who has deprived you. And forgive him who has oppressed you." (Ref: Al-Usul al-kafi, pp. 361) However, it should be remembered that forgiveness carries value when one is in a position

We can understand the importance of forgiveness when we see that while mentioning the purity of the people of Holy Prophet's house hold Imam Al-Sadiq (Pbuh) says: "We are the family whose habit it is to forgive those who have oppressed us."

Doctrine of Allah justice (Al-adal)

We believe that one of Allah's positive attributes is that He is just beyond all injustice (. He does not treat His creatures without justice, nor does He rule them unfairly or cruelly, He rewards His obedient servants and punishes those who fall into sin. He does not compel His servants to do things, which are not within their capabilities, nor does He punish them for more than the sins they have committed.

We believe that He does not omit to do any good act, nor does He perform an evil one, because it is in His power to do every good act and the abstain from evil one. For, since He knows the excellence of good and the badness of evil, He is not constrained to leave what is good.

We believe that the Prophethood is a Divine Duty and a mission from Allah; He appoints to it those whom

He selects from among His good servants, who are

exalted among mankind. He sends them to the rest of humanity to be a guide to what is of benefit to them and is in their interests in this world and the next; to purify them from immorality, evil deeds and harmful

customs.

We believe that the Grace of Allah requires that He send His messengers to His servants to guide them, to carry our reforming work, and to be intermediaries (between Allah and his gerents). For we believe that Allah does allow mankind to appoint, nominate or select a person as a prophet, indeed only Allah can chose and appoint someone as a prophet.

Doctrine of Prophecy

Migration to Non-Muslim Questions and Answers

Question: What is the meaning of (at-ta'arrub ba'd al-hijra) which is one of the major sins?

Answer: Some jurists have said that during our time, it applies to residing in countries that may cause the loss of faith. It means the migration of a person from a country -where it is possible for him to learn the obligatory religious teachings and laws, and where it is possible for him to fulfill his obligations and refrain from what is forbidden- to a country where this possibility does not exist fully or partially.

Question: A believer residing in Europe, America and other similar

countries feels estranged from the religious environment in which he was born and raised. Neither does he hear the voice of the Qur'an [recited from mosques] nor the sound of the adhan(says Allah is a greater) coming [from the minarets]; and there are no holy shrines, and their spiritual atmosphere, that he can visit. Is leaving such an Islamic environment of his country and its positive aspects considered "loss of faith"?

Answer: This is not the loss of faith that would make residing in a non-Muslim country forbidden for that person. However, staying away from such a religious environment

may, with the passage of time, weaken the religious resolve of the immigrant to an extent that he may consider negligence of wajib (obligated) deeds and committing of sins as insignificant. If a person has this fear that he might lose the faith in this manner, then it is not permissible for him to take residence in that country.

Question: Sometimes a Muslim residing in Europe and America (and other similar places) indulges in forbidden activities that he would not have done, if he remained in his Muslim country. The manifestations of temptation in non-Muslim societies may attract a Muslim to committing forbidden deeds even if he is not inclined towards them. Does this come under the banner of "loss of faith" that makes it forbidden for him to stay in that country?

Answer: Yes; unless the sins he sometimes indulges in, and without insisting upon them, they are of the minor category.

Question: At-ta'arrub ba'd al-hijra has been described as "migrating to a country in which the religious knowledge of the immigrant will decrease, thus becoming more alienated from his faith." Does this mean that a Muslim in such countries is duty bound to be extra vigilant lest he should become alienated from his faith?

Answer: The extra care becomes wajib(obligated) when not being mindful leads to loss of faith



Coalalambor Mosque

Countries

as described earlier.

Question: If a religious preacher who is mindful of his faith starts facing more situations where he commits forbidden deeds because of the social environment (e.g., nudity and indecent exposures), is it forbidden for him to stay in those countries; that is, should he stop propagation (tabligh) and return to his own country?

Answer: If he indulges in some minor sins occasionally, then it is not forbidden for him to stay in that country, provided that he is confident that he would not be tempted to commit more serious sins.

Question: If an immigrant fears the loss of faith for his children, is it forbidden for him to stay in that non-Muslim country?

Answer: Yes, the same rule applies to himself also.

Question: Is it wajib (obligated) on the immigrants in Europe and America (and other similar countries) to strive for teaching their children Arabic, and that ignorance of Arabic may lead in the future to ignorance of the main Islamic body of knowledge, and that will naturally lead to less familiarity with religious teachings and loss of faith?

Answer: To teach them Arabic is wajib (obligated) only to the extent which is necessary for performing their religious duties that have to be done in Arabic

An ode

Tell me friends what shall you say
 On the awful Judgment Day
 When Mohammad asks you where
 Are those trusted to you care?
 Dearer than a thousand lives?
 Bound by many a fastening chain
 Some in dungeons dark remain,
 On Kerbala's barren strand
 Others lie, a reaking band.
 Torn with wounds and stain'd with mud
 Weltering in their own heart's blood.
 When before the Judgment seat
 You the Holy Prophet meet,
 He shall ask. If thus you show
 The gratitude you justly owe,
 For all the benefits bestow'd
 By whom whose bounty freely flow'd.

w.c .Tailor



The message of rights

3-THE RIGHT OF YOUR TONGUE

The right of the tongue is that you consider it too noble for obscenity, accustom it to good, direct it to politeness, do not use it except in situations of needs and benefits of the religion and this world, and refrain from any meddling in which there is little to be gained, and there is no security from its harm that accompanies its small benefits. It is the witness to and the evidence of the existence of the intellect. The demonstration of an intelligent person's intellect is through his reputation of good speech. And there is no power but in God the High, the Great.

4- THE RIGHT OF YOUR HEARING

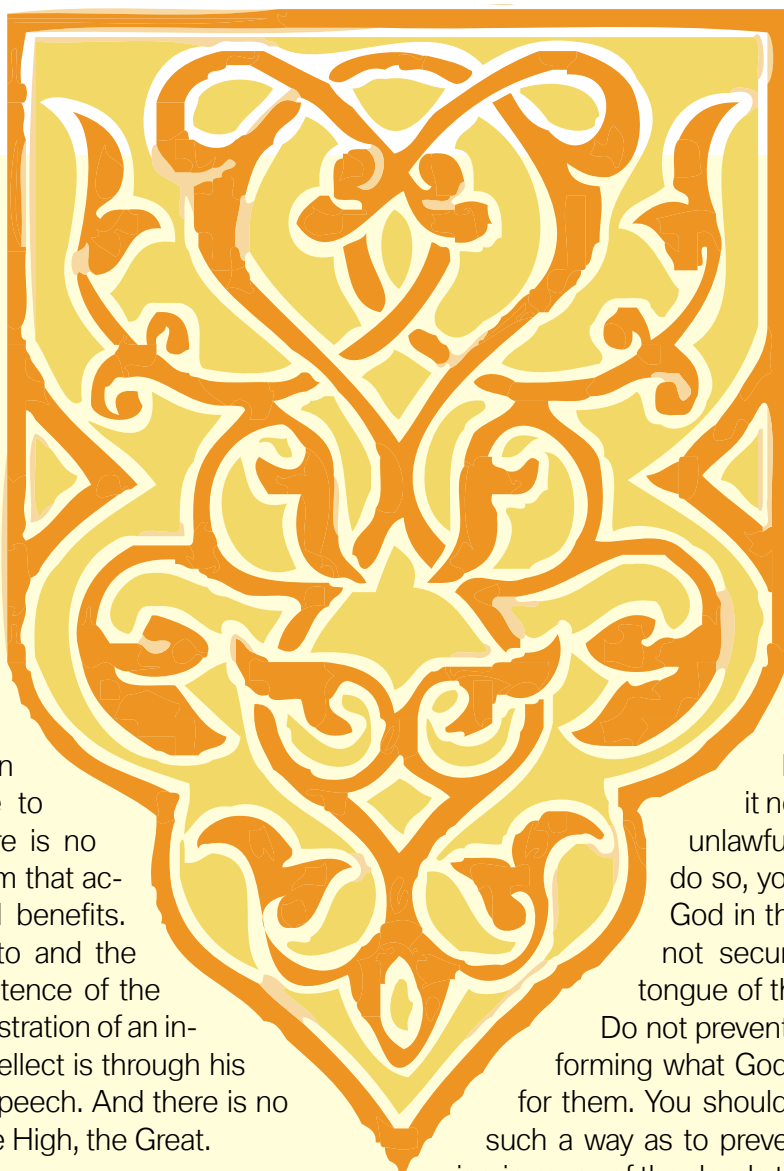
The right of hearing is to keep it pure by not making it the direct pathway to your heart, except for noble words that establish some good in your heart or grant you a noble trait. Indeed hearing is the gateway through which various concepts reach the heart -whether good or evil. And there is no power but in God .

5- THE RIGHT OF YOUR SIGHT

The right of your sight is that you lower it before everything, which is unlawful to you. And that you abandon using it, except in situations in which you can take heed in such a way that you gain insight or acquire knowledge by it. Indeed sight is the gateway to learning.

6- THE RIGHT OF YOUR LEGS

The right of your legs is that you walk not with them toward that which is unlawful to you. And you



should not direct them in the way that will lead the person they carry to being debased. Your legs will carry you in the direction of the religion and they will help you go ahead. And there is no power but in God.

7-THE RIGHT OF YOUR HAND

The right of your hand is that you stretch it not toward that which is unlawful to you. Should you do so, you will be chastised by God in the future. And you are not secure from the blameful tongue of the people now, either. Do not prevent your hands from performing what God has made obligatory for them. You should honor your hands in such a way as to prevent them from engaging in many of the deeds that are not allowed for them. You should let them engage in many deeds that are not harmful for them. If they are now used by the intellect and with honor now, then they are bound to receive a good reward in the future

8- THE RIGHT OF YOUR STOMACH

The right of your stomach is that you make it not into a container for a little of that which is unlawful to you or a lot of it. You should be determined to eat what is lawful and not exceed the bounds of strengthening to the extent of belittling your stomach to the point that you lose your manliness. And you should restrain it whenever you are extremely hungry or thirsty, since getting really full will cause indigestion, sluggishness, indolence, and it will hinder you from nobility and any good deeds. And drinking too much will make you feel drunk, light-headed, ignorant, and take away your manliness

What does the **Bayt Al-Haram** (The Sacred House) mean?



Hajj (pilgrimage)

by Sayid Muhammad Hussein

What does the Bayt Al-Haram (The Sacred House) mean? Why do we turn around it? Is it the stones it is build of that we consider sacred?

It is not a new from of idolatry that replaces moving stones with fixed ones. It is a rebellion on idolatry. It is a symbolic act that is meant to educate man on a new way of practicing his Islamic movement. How are we to understand that?

We, as Muslims, might build houses for Allah in our cities, towns and neighborhood, even for tribes and sects and nationalities . We

try to preserve and maintain in our mosques all the boundaries that separate us, to make us live in our closed and narrow circles.

In contrast, the Kaaba (the Sacred House) is a place of worship for all people regardless of cooler and race.

It is an international house of Allah, which every Muslim feels that it is house and symbol. Then we have the turning around the house as a form of worship. What does its suggest? We worship Allah, as individuals in our houses, then as limited groups in our mosques,



which might be big or small according to the place and the Imam. But these rituals remain individual acts of worship or within narrow circles, and we do not feel that we are an international nation worshipping Allah in a joint and united manner.

Therefore, turning round the House is an international act of worship where Muslims from all parts of the world worship God, as a nation that joins between the Persian, the Arab, the Indian, the African, the European... etc.

They will thus live a new personality of being joined spiritually in their worshipping of Allah, the



most Exalted. They will be getting rid of their misconceptions, since living and worshipping within a small circle, will make the Muslims forget about their being a part of the big nation. On the other hand, the diversity of those worshipping the Sacred House reminds the worshippers of the international character of the nation before God. This is the educational goal of Hajj :to make the international Muslim who is freed from his tribe, region or nationality, and unite him with the other Muslims that are practicing the same ritual of turning round the House.



Imam Hussein library



Imam Hussein (pbuh) wanted to save the nation from ignorant and education neglected through his science revivalism and guide people to the right direction.

The library in the holy shrine of Imam Hussein (pbuh) reflects the degree of science and knowledge that many people may make use of it.

Any person would like to visit the library, he will see various books in different subjects and titles unable him to find his wishing.

The library includes more than two thousand titles for various sources and works according to (L.C) system. It enable the researcher to find any title he wishes.

The library contains:

Religious books contain (Holy Qur'an interpretation , ethical part, belief part, history part, jurisprudence and many academic books for universities(medicine, law, engineer and physics departments). There is a huge number of books talking about Imam Hussein and

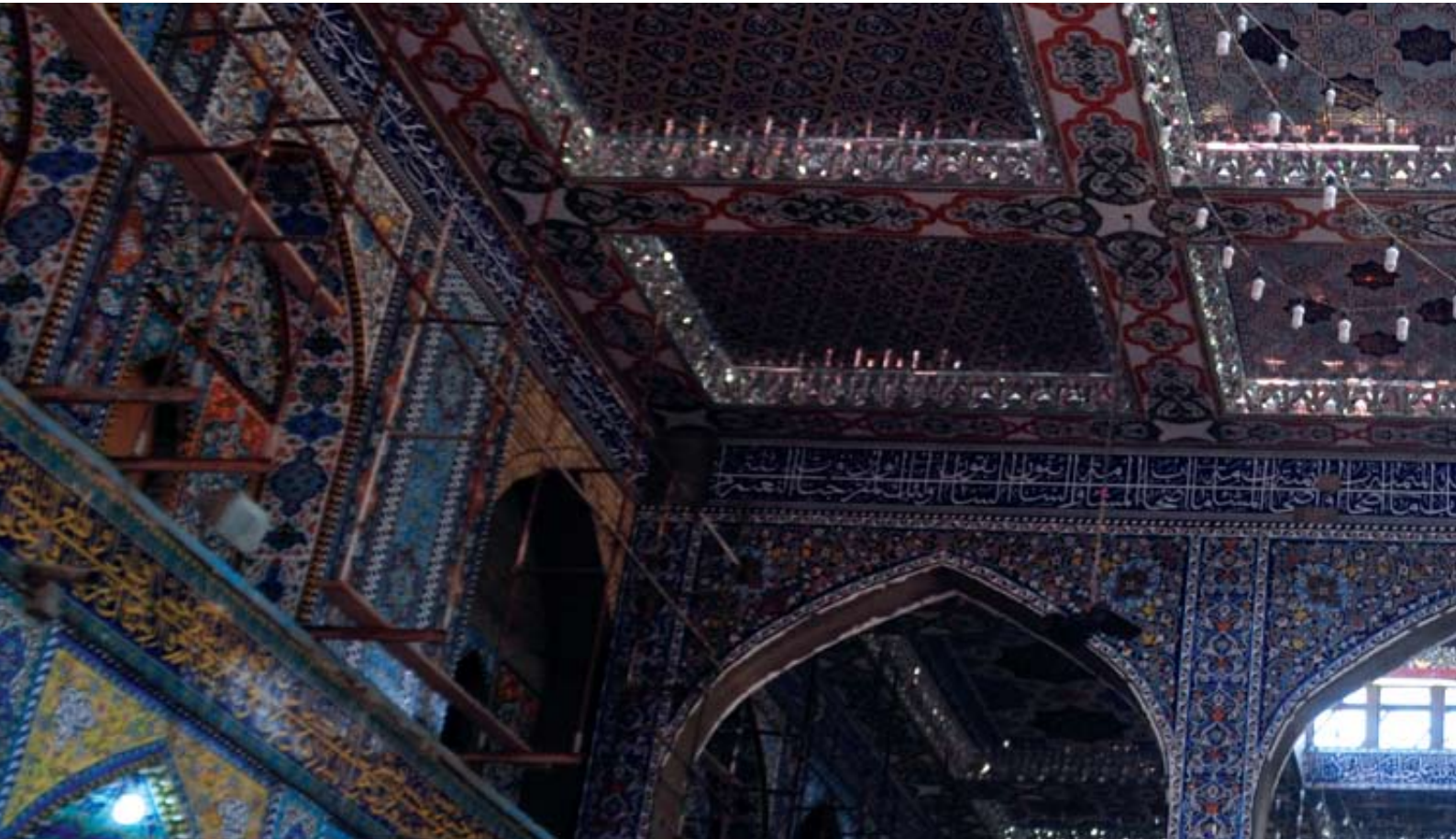
his revivalism, his martyrdom and about Karbala history. About two hundred pupils and searchers enter the library every day.

The library has future projects to develop its work. It will add a section for children and audio& visual section for those who wish to watch and listen to various lectures and Islamic movies.

Library staff hope to establish a library of four floors containing museums and conference hall and bring various global resources.



The fundamental points followed when roofing the Holy shrine



The architecture design

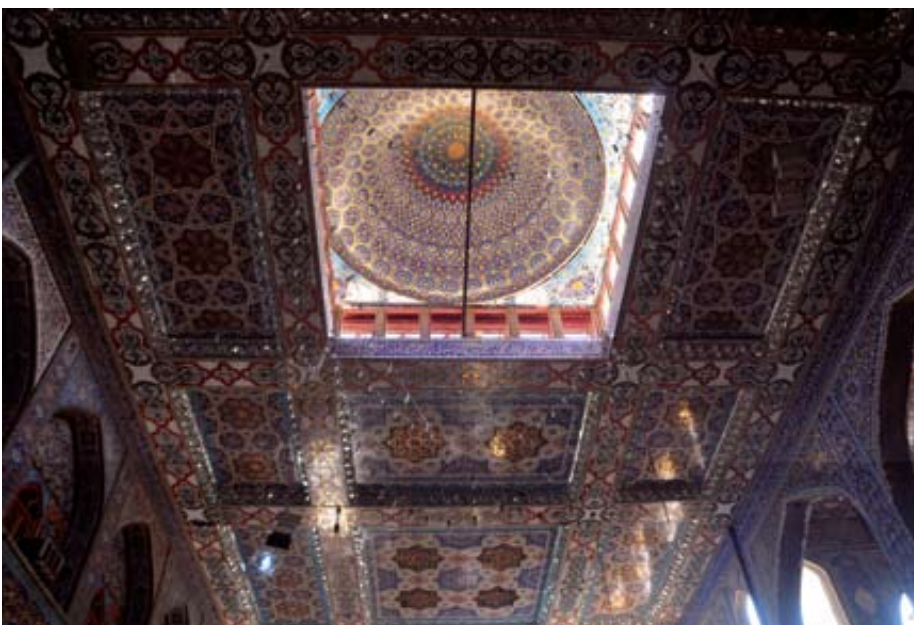
Engineering design represents the Islamic building. The designer gets the detailed decorations and has information about Islamic decorations.

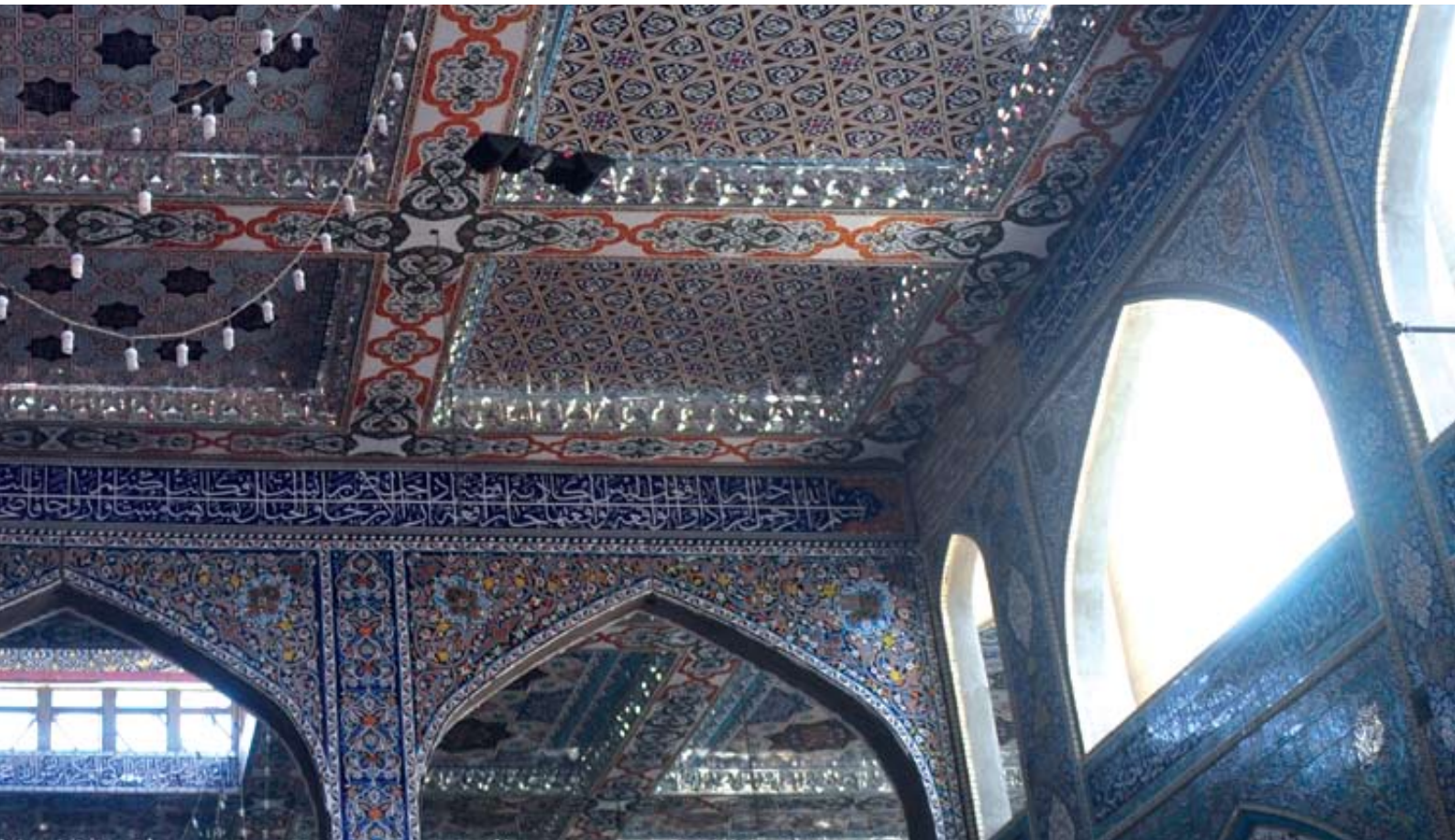
The structures

We add new departments to the old building. The designer follows same studies and basics in the old building to the new departments and he knows the dimension, effects.

The weights

When we talk about adding new





floor or roof to the Holy Shrine we must realize that the old floor does not carry iron or walls.

The new roof contains light materials and same decoration to correspond with engineering designer.

What are the suggested designs?

The main study to expand the Holy Shrine depends on no existence of any column inside the Holy Shrine to so as give a beautiful face to the shrine and give more area to the visitors to pray and per-

form Hussein rituals.

The designer puts light materials and covers them with Islamic decoration. Therefore, he decides to choose (sandwich panel) it is light panel that has the ability to prevent heat. Its thickness is (26) cm inside the panel the insulator corks, its thickness is (20). The meter weighs (200) kg and has the ability to carry (200) kg. This panel is lighter than the concrete and hotter insulator. It is covered with Karbala decoration. It looks like the Islamic imitates.

The panels are put on light iron

bridges. The length of the west bridge is (18) m and south bridge is (27) m. There are moving parts and windows on both sides of bridge to permit sun light. The number of the windows are (240) with (14) moving domes to let light enter the Holy Shrine. You can see the holy dome through the windows around the sanctuary. To reduce the weight of the bridges columns are put beside the walls to carry them.

Al-Kadhimiya City

Any visitor enter to Al-kadimiya city, will found domes be in touch with the sky. He will enter to Baghdad's civilizations.

Al-Khadhimiya is a small city in terms of area but large in terms of prestige ,it is the pride of date on which the papers of the history are still dating to this historic city and their effects, it is the littance of guidance among the Islamic cities, not but it has been the resting place of Imam Mussa bin Ja'far al-Kadhim (128-183)AH and Imam Mohammed bin Ali Jawad (195-220) AH, (peace be upon them all) who are descendant of the Prophet Muhammad (Allah blessing and peace be upon him and his family).

There are many tombs and shrines of pious and religious people such as Sheikh Tusi and Sheikh AlMufeed,(AlRazi and his brother Almortaza) in addition to a lot of sci-

entists, writers and thinkers.

Kadhimiya is the city of beauty, literature, art, culture, trade, tourism and destination of millions of visitors. The city has been named after the Imam Musa al-Kadhim and his grandson, Muhammad al-Jawad (peace be upon them all) burial, so the name of the city is derived from their nicknames .

The history of AlKadimiya belongs to immemorial Babylonian times, it is about 11 centuries before BC, the city has been given a special attention by the kings and states that were established near of it, as a fertile land for agriculture in addition to its position.

The keeshinian who have built their own state (Akarkof) as well as the Seljuks and AlAkhaminyin and Sassanid have drawn attention to this region. The city was known Alshoneezi or Alshoniz ,however,



they mean (black seed), and this enhance the idea of it was agricultural land, while the region has taken as a cemetery after the burial of the Abbasid caliph's Abu Ja'far al-Mansur son (Ja'far) in this region and therefore it was called the cemetery of Quraish, In the region adjacent to Khadhimiya, called Alshalchiya – near by buratha mosque- had been buried the followers of Imam Ali (peace upon him) who were martyred in Khawarej war in (37) AH.

There have been many buildings on the graves and the holy shrine but here we mention to the basic the most important one.

1- 336 AH / King Muez Aldawla / sat up the graves and it was a very fantastic construction.

2- 490 AH / the King Abolfazl Qomi / sat up tow minarets and put tow precious wooden boxes on the graves .

3- 936 AH / King Ismail Safavi /sat up The current construction with

the a mosque to the north of holy shrine.

4- 1045 AH / king Abbas Alsafavi/ maintained the four big Minarets and constructed the for small one .

5- 1281 AH / King Nasir al-Din AlQajari / sat up the first architectural building of the outer wall- before the current wall- and gilded the big Eastern ewan of entrance.

6- 1296AH / Prince Farhad Mirza Abbas /sat up The current construction of the outer wall in double volume (floors) and gilding of the four minarets , and sat up two big clocks above the main gates (Al-murad) and (Alkibla).

Ala'a Al-sahaf

Antique

The oldest church in the Middle East





The mud walls

As a holy place, Karbala has long been recognized as a site of civilization and a locus of ancient tradition. It is considered one of the most ancient cities as well.

Karbala has enjoyed a high position in the hearts of all Muslims as the capital of freedom, an icon of sacrifice, and the revolt against injustice and tyranny, as it found expression in the Battle of al-Taff.

Karbala contained many ancient monuments, dating back to ancient pre-Islamic era. A Christian church is one of these antiques. It is 70 kilometers away from Karbala and 5 kilometers from (Al-Akhaider fortress) to the west of (Al-Razza-ah Lake). With the church called (Alaquser) and the place called al-Qaseer, it lies in the desert and contains many antiques. It provides a good reason to consider Karbala a holy place in its pre-Islamic history.

The church is similar to a castle that contained many draws and crosses. There are Aramaic inscriptions dating back to the fifth century AD. According

to studies carried out by a number of researchers and archaeologists, it included many tombs divided into two parts: one for religious men and Christian priests, with the other one for ordinary people. The latter set of tombs was 20 meters far from those of the religious men.

Description

Upon entering the church, you will

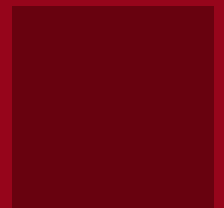
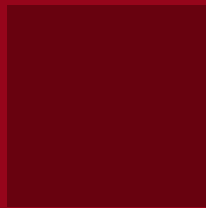
see various descriptions referring to the place indicating that it was a practice in the ceremonies of worship. The walls were built of mud which included fifteen gates to enter a curved top and four towers, its height was 16 meters and width 4 meters. It was built out of brick and rocks. This type of building proves that it is the oldest Eastern church because it was built in the mid-sixties of the fifth century, and this indicates that this church must have been built in Iraq more than 120 years before the advent of Islam. According to authoritative sources, the excavations directed by Mr. Muzaffar in 1976 and 1977 it was found out that the site installed in the church was a place for the Christians, who used to visit it every year to commemorate their great priests and pray in the altar of the church.

The evidences found confirm that this place must be a tourist place for Christians because they believe that it is the oldest church in the Middle East in general.



The main gate

The History of Hussein's rites.



The candle is burning to shed light on the way of people. It not only leads them but also shows the right way. Hussein revivalism resembles a candle that the world is enlightened by it. As such, this revivalism is immortalized by people through establishing the funeral ceremonies.

The history of Al-Hussein rites go back to the time when the followers of the Ahl al-Bayt were gathering around the tomb of Imam Al-Hussein, especially on Ashura, to make ceremonies of expressing their grief and lamentation over the tragic martyrdom of Imam Al-Hussein.

According to authoritative historical sources, Al-Mukhtar b. Abu 'Ubayd al-Thaqafi established the first funeral session/ compartment at his house in Kufa on the occasion of the Ashura tragedy on Ashura of

64 A.H./ 683 AD. He led the movement of al-Twabun (The Penitents), raising the watchword "Ya latharat Al-Hussein" (Revenge for Imam Al-Hussein).

In the Abbassids' time, the followers of the Ahl al-Bayt were suffering from very cruel treatments of the then rulers. During the Abbassid reign, the ruler (al-Mustansar Bi-Allah) kept preventing people from celebrating the ceremony of Ashura.

Historical Development of the Commemoration of Imam Al-Hussein in Some Regions of the World

Iraq

Historically, on the tenth of Muharram (353 A.H./ 963 A.D.) during the reign of the Buyids unique celebrations were held for the first time in Baghdad and Karbala to commemo-

rate the martyrdom of Imam Al-Hussein.

Iran

The rituals in Iran go back to the tenth century (A.H) / sixteenth (A.D). They referred to the commemorative sessions in Persian (M'atam Sra'ay [The House of Grief]) and the reader is called (Souz Khan). They established mosques and Husseyniyyehs (places to perform lectures during the month of Muharram) in almost every place in Iran. They fulfilled a role to convey the message of Imam Al-Hussein's principles to India, Azerbaijan, Turkey and some parts of Siberia.

Egypt

The king (Alma'az Al-Fatemi) (932-975) asked people to establish the commemorative sessions on the an-



niversary of Imam Al-Hussein's martyrdom.

Andalus (Southern Spain)

It was considered as one of the famous countries, which focused on this sad occasion, especially on the anniversary of Imam Al-Hussein's martyrdom in the 8th century A.H.

India

Most historians agree that the beginning of the celebrations commemorating the martyrdom of Imam Al-Hussein date back to the time of the founding of the Mogul Empire in the early 7th century in India. At its inception, it was like a group of condolence called "Nawha khani" and "Rawzah khani."

Pakistan

The celebrations began in the

14th century (A.D.), especially in the region, "Beltstan" known as "Micro-Tibet"

Indonesia

The month of Muharram is referred to as swra.

Sumatra: The funeral commemoration of al-Hussein is called "Coffin". "Wagey" in north Sumatra: Muharram is "the month of Hassan and Hussein."

Burma: The Shiites in Burma celebrate the anniversary of the martyrdom of Imam Al-Hussein from the beginning of Muharram. They refer to Muharram as Karbala.

Britain

The first commemorative session of Imam Al-Hussein's martyrdom was held in 1929. The first elegizer was a Britisher, called (Abdullah

Ipence Haupt) read on the tenth day of Ashura in the old district called "Regent Musk" in 1962. He was the "colonel" in the British Army and used to live in Iraq for five years. He was affected by the anniversaries that were established in the holy places of Iraq (Najaf, Karbala and Kadhimiya). He converted to Islam after he had studied about the religion of Islam.

"Port Oospain" capital of the Island Trinnindad in the Caribbean Sea near Cuba:

The Muslims every year prepare large pool covered with gold, silver and colored bright colors. They carry it with large festival. Finally when they arrive to the sea they call for Imam Al-Hussein and then drop it (Howdah) in the sea to be conveyed by the waves to the bottom of sea.

Lessons from Imam Al-Hussein's Movement

By: Hussein al-Khersan
Part 2

Imam Al-Hussein in Mecca

Imam Al-Hussein (pbuh) left Mecca for Iraq on the Day of al-Tarwiyah (8th Dhu al-Hijjah). He passed by several stations. Some of the important places and events on his route are highlighted below:

Sleeking

Al-Tana'aem He marched towards al-Tan'im (a valley about 7 kms to the north of Mecca).

Al-Safah Al-Safah (a land 28 kms away from Mecca). Imam Al-Hussein met the Arab poet Al-Farazdaq at this place and asked him about people. Al-Farazdaq told him that their hearts were with him and their swords with the Umayyads.

Dhat 'Irq Then Imam Al-Hussein moved further toward Iraq until he reached the station Dhat 'Irq, a city 410 kms far from Mecca). There he met Bishr b. Ghalib al-Asadi. He asked him about the Iraqi people. He returned that their hearts were with Imam Al-Hussein and their swords with the Umayyads.

Ramlah When Imam Al-Hussein arrived at Al-Hajez, a district of Ramlah (a valley known as the path to Mecca), Imam Al-Hussein (pbuh) sent Qais al-Asadi to the people of Kufa, in response to the letter of Muslim b. Aqeel to inform them that he was coming.

Al-Khuzaymah (a station at 588 kms far from Medina). He stayed there for a day and two nights.

Zubala: It was the way of the Kufan people towards Mecca.

Batan al-'Aqaba: It is the beginning of the Iraqi border .

Sharaaf: Then Imam Al-Hussein marched from Batn Al-'Aqaba to the town of Sharaaf. It is a place near Al-'Aqaba. He asked his followers to obtain a lot of water.

Dhu Husm: The place that Imam Al-Hussein (pbuh) met al-Hurr b. Yazeed

al-Riyahi and his army. There Imam Al-Hussein ordered his companions to give them water.

Al-Bayda: It was the place where Imam Al-Hussein delivered his speech for his followers as well as Al-Hurr's army

Al-Raheema: It was the place where Imam Al-Hussein met Abu Al-Harm, a man from Kufa. Imam Al-Hussein explained to him the reasons of his marching toward Kufa.

Qasr Bani Muqatel: The place where Imam Al-Hussein met Ubayd Allah b. Al-Hurr al-Ju'fi.

Al-Taf He left Qasar Bani Muqatel for Karbala (the place where he was martyred). Imam Al-Hussein asked his followers about the name and designations of the place, and they told him the various names and designations (e.g., al-Taf, Nineveh, and Al-Ghadiyyah). He asked them whether the place had any other name, and they informed him of the name karbala.

Upon receiving this news, he remarked: I seek refuge to God from the afflictions and the anguish of our companions here and the place of shedding our blood and the place of our tombs which my grandfather -- the Messenger of Allah (whom Allah may bless) had informed me before.



Imam Al-Hussein: A Model of Sacrifice for all the World Without Discrimination



Ann Sackat

I am so happy to visit the city of Karbala and the Holy shrine of Imam al-Hussein (pbuh). When I read about this great personality, I find him a model of sacrifice for all human beings without discrimination. This is the view of (Ann Sackat), a Dutch lady living in the UK. She was a Christian and converted into Islam ten years ago. She got married to an Iraqi gentleman and she has four children. We met her in the Holy shrine of Karbala and asked her the following questions.

Q/ Islam emphasizes social development, and women do have an important role. In view of this point, what is the difference between Islam and the West in their dealings with women?

A/ I think that Islam has provided protection for women, and it is through this protection that Muslim women can grow and develop themselves, through knowledge and having access to higher levels of knowledge women can be active citizens in the society.

Q/ What is your assessment of the Muslim women's role in the West, and their significance in conveying the human values?

A/ I grew up in the West, hence in

the Western society as a European person, not in the Islamic society. Thus it is difficult to bring up your children on the principles that you don't live with and especially when you are far from your place and the Islamic values.

Q/ Do you discuss with your friends and relatives to introduce to them the Islamic principles?



A: In the beginning, it was difficult to discuss such matters because we had to get used to each other and accustomed to the Islamic religion. I missed my family, while they were concerned about my conversion into Islam, this matter has caused some troubles in the relationship between me and my family, but now they are in connection with us.

Q/ What do you think of Islam, especially about the rights and duties given to women?

A/ We are created by the Almighty God and He knows our needs and our destiny, and if a man follows these rights and commands (Allah's rights), He (Allah) will accept it, for Allah loves human beings and Muslims. In my humble opinion, Islam is the religion of the heavens and every man on the earth must think this way.

Q/ What is your assessment about the rituals of Imam al-Hussein which are held in the West, and specifically in the Netherlands and the United Kingdom?

A/ They are spiritual rituals and beautiful celebrations, whether happy or funeral ceremonies. The Muslim community in the Netherlands are

very small in number, while in the United Kingdom there are a huge number of the followers of the school of the Ahl al-Bayt. I think anyone can feel the impact of Imam al-Hussein in his/her heart and what he presented to the all mankind; it deserves our sacrifice, too

By safaa Al-sa`ady

How do I bear the difficulties of life?

Imagining oneself as about to perish is in itself the beginning of punishment. First, keep this thought away from your mind and then ask yourself if you will not bear the difficulties, then what would you do! Do you have a better alternative?

Ponder on this question and be certain that life is difficult for all people, but the difficulties differ from one person to another. Now read the following advices:

1. You should know that the worldly life has been full of difficulties since our father Adam

(pbuh) and will be until the last one of his children. man will not be given the eternal blessings of the afterlife.

2. Read the biographies of the patient and great people and see how they passed the difficulties of life to live in the bliss ;

3. Make friends with those possessing a great deal of patience and tolerance.

4. Practice sportive exercises in the morning or at any other time of the day!

5. Rely on Allah and believe that He is the strongest supporter for those who rely on Him!

We must submit to the truth and its requirements. Imam Al-Sadiq (pbuh) has said, 'Whoever keeps to the firmest handhold will be safe.'

The narrator asked, 'What is it (the firmest handhold)?'

He said, 'Submission.

Someone asked Imam AL-Sadiq (pbuh), 'With what is a believer known as a believer?'

Imam AL-Sadiq (pbuh) said, 'With submission to Allah and being satisfied with what he gets of pleasure and displeasure



How to be A successful wife?

If you want to be a successful wife you must follow the following:

First; assign an hour of your time every day to review and ponder over your qualities. Get rid of your bad qualities and strengthen the good ones. You should, first and foremost, get rid of the ones that invite you towards disobedience and sin because these will destroy your happiness and throw your life into torment.

Second; assign some hours for worship! In order to make your worship fruitful, recite the Holy Qur'an meditatively and read some good books, especially those that concern your life directly.

Third; for the sake of the goal to which you aspire, you should ob-

serve the following values:

1. mutual understanding and using nice words and fine comments when talking with your husband
2. Pardoning and overlooking trivial things
3. Not following the husband and watching his goings and comings
4. Caring for the cleanliness of the house and clothes and putting everything in its place especially that which belongs to the husband
5. Using good perfumes and wearing nice clothes
6. Showing love for him and for the life with him and for everything he likes if it pleases Allah

7. Asking him about his worries and grief and asking him to uncover to you whatever is in his heart if he wants to reveal it but without insisting on it or being angry if he refuses to reveal his secrets.

8. Being kind and humble in treating his relatives.

9. Relying on Allah in any case and not being angry or upset when facing difficulties.

You should always remember that practicing these values will bear fruit if you behave naturally without pretence, though artificiality of manner is the beginning of learning.

**By Abdul Adheem
Al-Muhtadi**

Muslim Women in China

The role of Muslim women in China has a special significance. Since the 1980s religious schools for women were established and quickly sprung up amongst Muslims in north western China. The establishments of mosques for women, educational courses and schools that teach Arabic and Chinese have seen a rise in China's north western cities. If you want to research on the historical aspects of the emergence of women's educational institutions in China, you should refer to "The History of Women's Mosques in

Chinese Islam", that has been authored by two prominent scholars, by the names of Maria Jaschok and Shui Jing Jun.

They are of the opinion that the mosques for women (where they could also receive education) dates back to the end of the 'Ming' dynasty and the beginning of the 'Chang' dynasty (end of the 16th century).

During the rule of the Ming and Chang dynasties China's totalitarian and autarchic empire had reached its peak. In this atmosphere the living conditions of the cultural mi-

norities deteriorated and Islamic culture came under heavy pressure from the mass culture.

These were years of crisis for the 'Hooy' Muslims and Islamic civilization and a group of Muslim scholars – including 'Hodeng Joe and Luigi – entered the scene to create, for the first time, the system of education through mosques in China. It can be said that education through mosques is one of the most important achievements in the history of China's Islam.



THE RIGHTS OF WOMAN IN SOCIETY



Woman is granted many rights, except where there are natural differences connected to the physical, psychological and sexual constitution as well as social position.

The rights are the follow:

1 .The Right to Learn :Actually Islam commands both men and women to learn .A Tradition says“:Seeking knowledge is a duty imposed on all Muslim males and females“.

2 .The Right to Work :Both man and woman are given the right to work .All religiously lawful works are open to woman as they are open to man .The married woman ,however is not allowed to work without her husband’s permission ,because matrimonial rights and family system come first in

Islam .It is obligatory for the wife to protect family life and take

care of household duties.

3 .The Political Rights :In Islam the Woman enjoys full political rights ,except some jobs which are exclusively reserved for a man .She participates in all political and social activities like electing the Head of the State ,the nation’s representatives in the parliament ,etc .She may be member of all kinds of establishments ,organizations and parties. She may even be a minister ,a parliament deputy and may manage other diverse political posts.

The Qur’an speaks about women’s allegiance to the Messenger of Allah) almighty (and history is a witness that women did take the oath accepting the sovereignty of the Prophet and his successors:

”O Prophet !If believing women come to you ,taking oath of allegiance to you that they will

ascribe nothing as partner to Allah, and will neither steal nor commit adultery nor kill their children ,nor produce any lie that they have devised between their hands and feet)forged (nor disobey you in what is right *,then accept their

allegiance and ask Allah to forgive them .Surely Allah is Forgiving, Merciful “.Holy Qur’an(60:12)

4 .The Civil Rights :Woman ,like man enjoys full legal rights ,She may inherit ,buy ,sell ,give ,take, conclude contracts ,etc .In Islam, the woman has legally an independent personality ,and her obligations are independent from those of her father ,husband or brothers. Thus ,the woman in Islam

enjoys all rights and is treated equally to man in this respect.

السلام عليكيا

Lady marry & Lady Fatima

God is just in all his deeds and He does not tyrannize any one whether male or female. He is the Dominator of this world. God creates man and women, and He does not differentiate between them, He gives everyone his or her right and divides the responsibility between them. We consider "woman" as a jewel must be protected. we have great women are lady marry and Fatima Mohammed's daughter (peace be upon them).

The resemblance between those two great ladies is not limited to this. They also resembled in being subjected to injustice:

1-The pure Lady Mary faced false accusation by the Jews who tried to defame her. Likewise, Lady Fatima faced disdain, injustice and deprivation after the passing away of her father prophet Muhammad (peace be upon him and his progeny).

2- The Jews endeavored to prevent Lady Mary from worshipping at

the holy Temple and were disdainful of her. All the same, the tyrants forbade Lady Fatima from crying over her father's grave.

3-The Jews then chased Prophet Jesus and tortured him. This aches the heart of every believer and in particular the heart of Virgin Mary. The tyrants from the Umayyad dynasty did the same to Lady Fatima when they killed her son, his family members and companions. They tore them to pieces by their swords and spears, then cut off their heads and displayed them around in the cities, they crushed their bodies by running over them with their horses and left them uncovered in the desert

This was a general overview of some common aspects of these two great ladies whom Allah Almighty has chosen above the women of the world

A Brief History of Fatimas Life

woman

Birth

Fatimah, the only daughter of the Holy Prophet of Islam, was born in Mecca on 20th jumada 'th-thaniyah 18 B.H. The good and noble lady Khadijah and the Apostle Of Allah bestowed all their natural love, care and devotion on their lovable and only child Fatimah, who in her turn was extremely fond of her parents.

Character

The Princess of the House of the Prophet, was very intelligent, accomplished and cheerful. Her sermons, poems and sayings serve, as an index to her strength of character and nobility of mind.

The Holy Prophet said, "Fatimah is a piece of my heart".

The Best Woman

Fatimah is famous and acknowledged as the (Leader of all the women of the world for all times) because the Prophethood of Muhammad would not have been everlasting without her. The Prophet is the perfect example for men, but could not be so for women. For all the verses revealed in the Holy Qur'an for women, Fatimah is the perfect model, who translated every verse into action. In her lifetime, she was a complete woman, being Daughter, Wife and Mother at the same time. As a daughter, she loved her parents so much, that she won their love and regard to such an extent that the

Holy Prophet used to rise, whenever she came near him. As a wife, she was very devoted. she never asked 'Ali for anything in her whole life. As a mother, she cared for and brought up wonderful children; they have left their marks on the face of the world, which time will not be able to erase.

Death

she breathed her last on 14th jumada 'l-ula 11 A.H., exactly seventy-five days after the death of her father, the Holy Prophet of Islam. Fatimah died in the prime of her life at the age of eighteen, and was buried in Jannatu 'l-Baqi', Medina.



Seven reasons to read the glorious Qura'an

1 - Inimitable

It dares you disprove it. How? It says that humans cannot write a book like this even if they plod all their resources together and got help also from the spirit. The Qur'an said these fourteen hundred years ago and yet no one has been able to disprove it.

2 - Incorruptible

It is the only religious sacred writing which has been in circulation for such a long time and yet remains as pure as it was in the beginning. The Qur'an was kept intact. Nothing was taken away from it ever since it was completely revealed 1400 years ago

3 - Unsurpassable

The Qur'an is God's final revelation to humankind. God revealed the torah Moses, the psalms to David, the Gospel to Jesus, and finally the Qur'an to Muhammad. No other book will come from God to surpass his final revelation

4 - Indisputable

The Qur'an withstands the test of time and scrutiny. No one can dispute the truth of this book. It speaks about past history and turns out right. It speaks about the future in prophecies and it turns out right. It mentions details of physical phenomena which were not known to people at the time.

5 - Your roadmap for life and after life

The Qur'an is the best guidebook on how to structure your life. No other book presents such a comprehensive system involving all aspects of human life and Endeavour. The Qur'an also point out the way to secure everlasting happiness in the afterlife. It is your roadmap showing how to get to paradise.

6 - God's gift of Guidance

God has not left you alone. You were made for a reason. God tells you why he made you, what he demands from you, and what he has in store for you. The Qur'an is from your maker. It is a gift for you to make sure you function for success lest you fail to function.

It is a healing mercy from God. It satisfies the soul, and cleans the heart. It removes doubts and brings peace

7 - Your calling card to communicate with your God

Humans are social creatures. We love to communicate with other intelligent life. The Qur'an tells us how to communicate with source of all intelligence and source of all life the one God



Prophets names meaning

The prophet Adam: he is father of all people. His name means the earth.

Hebrew (אדם)

The prophet Noah: he is Noah bin Lamk bin Enoch. His name means quiet.

Hebrew (נח)

The prophet Enoch: he is the first person wrote in the pen so his name means writer.

Hebrew (חנוק)

The prophet Heber : his name means friend, Heber grandson Noah. The prophet Muhammad referred to him (four prophets from Arabs Heber, Methauselah, jethro and me" Muhammad"). His name has no meaning in Hebrew language

The prophet Methauselah: his name means reformer. His name has no meaning in Hebrew language

The prophet Abraham: his name means merciful father before that his name was (Abram) means (union father) but then Allah named him Abraham.

Hebrew (אברהם)

The prophet Israel: his name means (Allah's fighter).

Hebrew (ישראל)

The prophet Isaac: it is Hebrew name means laughter. He called laughter because his mother laughs when Angels told her that she will bear a little boy.

Hebrew (יצחק)

The prophet Ishmael: his name means (the hearing of Allah). He called that when His mother asked Allah to have water and Allah Almighty hear her asking so named her child Ishmael.

Hebrew (ישמעאל)

The prophet Joseph: his name means (Allah add the good things).

Hebrew (יוסף)

The prophet Jonah: his name means Dove. Allah Almighty sends him to Iraq people.

Hebrew (יונה)

The prophet Job: his name means straight and the man who follow the law of Allah almighty.

Hebrew (איוב)

The prophet Jethro: his name means clever because he was clever in every things. He married her daughter to Prophet Moses. He has no name in Hebrew language

The prophet Moses: his name means in Hebrew (Mosheh) means the saver.

Hebrew (משה)

The prophet Aaron: (Ah -ra'an) means power home.



BIBLE, QUR'AN AND SCIENCE



We have come to the subject to comparison between modern knowledge and passages in the Qur'an that are also referred to in the Bible.

Creation

When dealing with that topic, we stressed the perfect agreement between modern knowledge and verses in the Qur'an, and pointed out that the Biblical narration contained statements that were scientifically unacceptable. This is hardly surprising if we are aware that the narration of the creation contained in the Bible was the work of priests living in the sixth century BC, hence the term 'sacerdotal' (priestly) narration is officially used to refer to it. The narration seems to have been conceived as the theme of a sermon designed to exhort people to observe the Sabbath. The narration was constructed with a definite end

view, and as Father de Vaux) a former head of the Biblical School of Jerusalem (has noted, this end was essentially legalist in character.

The sacerdotal narration of Genesis is famous for its whimsical genealogies, that go back to Adam, and which nobody takes very seriously. Nevertheless, such Gospel authors as Matthew and Luke have reproduced them, more or less word-for-word, in their genealogies of Jesus. Matthew goes back as far as Abraham, and Luke to Adam. These writings are scientifically unacceptable, because they set a date for the age of the world and the time humans appeared on Earth, which most definitely contradicts what modern science has

firmly established. The Qur'an, on the other hand, is completely free of dates of this kind.

Earlier on, we noted how perfectly the Qur'an agrees with modern ideas on the formation of the Universe. On the other hand, the Biblical narration of primordial waters is hardly, nor is the creation of light on the first day before the creation of the stars which produce this light; the existence of an evening and a morning before the creation of the earth; the creation of the earth on the third day before that of the sun on the fourth; the appearance of beasts of the earth on the sixth day after the appearance of the birds of the air on the fifth day, although the former came first. All these statements are the result of beliefs prevalent at the time this text was written and do not have any other meaning.

Islam in Germany



By Suzanne Stern

Islam is the third largest religious community in Germany. 2.7 million adherents of Islam constitute 3 percent of Germany's population. The city of Cologne alone has 70,000 Muslim residents. There are 2,000 mosques in Germany and 2,500 smaller and larger Islamic organizations.

The history of Islam in Germany goes back to the 18th Century (CE) when Friedrich Wilhelm I, the Prussian king, ordered the twenty Muslim soldiers given to him as a gift, to form a community and perform their religious ceremonies in a house placed at their disposal to substitute a mosque. Thereafter, Muslims took up residence in Germany, yet it took about 200 years for them to be accepted as a «religious community.» In the 1960's when Germany was in need of manpower exceeding its own capacity, it appealed to non-Communist neighbors to send «Guest Workers.» The majority of those accepting the invitation, were Turkish citizens.

In the mid-seventies, when Germany no longer had the need for foreign manpower, a foreign entity had become an integral part of the society and the forma-

tion of an enduring foreign body within the country had taken place, and thus Islam became an integral part of the German society. Hence the majority of Germany's Muslim community which exceed 2 million, are Sunni Turks and 17 percent make up the rest of the Muslim community.

Although the German constitution guarantees religious freedom and Muslims may freely engage in the execution of their religious ordinances, Islam does not enjoy the privileges placed at the disposal of adherents of Christianity or Judaism, and financial aid in the form of subsidies and church taxes does not apply to the Muslim community



The Children Labor

By Hussein Na`ama



Owing to poverty, low level of education, poor families, and the difficulty in earning one's living, the phenomenon of children seller has emerged. It is reflected negatively in the burdens imposed on children and threatens their safety, health, and well-being.

Rima Jaber, a social researcher from Iraq, made some observations on the social classes to which the children belong. In some developing countries, it is usually said that poor children have the right to work because they are poor. Therefore, the effects of child labor in communities are as follows:

The cultural level of the family poverty, lack of schooling and compulsory education, lack of knowledge regard-

ing the child labor laws, racism, and colonialism lead to the causes of wars and crises that have created such an economic burden.

The last global statistics refers to 350 million children working in various jobs around the world.

Asia has 153 million working children (i.e., 61%) of the total number of the world's children. Africa has 80 million child workers (i.e., 32%) of the total number of children.

Latin America and the Caribbean, with 17 million child workers, make up 7% of the total number of children. Australia has half a million child workers (i.e., 0.2%) of the total number of children. Brazil has 7 million working children.

As for Spain, some sources maintain that there are more than 100 thousand working children. Jordan has 6,730 working children, Oman 12,000 working children, Bahrain 12,000 children, Lebanon 43,400 children, and India has 44 million working children. There are 1,800,000 working children in Algeria, with the 12 million working children in Nigeria. Yemen has 600,000 working children, and this phenomenon reaches 2.8 million working children in Indonesia. Finally, according to a 2008 report, the USA has 13.3 million working children.

We find that in the United States there are about 28% of working children in the age of five years, of which 51% of children are aged 16 to 17 years!!



The archeological history of Karbala

- 12 of Muharam 61\ 680CE, the history of Karbala had started after the Battle of Karbala when the tribe of Bani Assad buried the Holy bodies of Imam Hussein (pbuh) and Al-bbas (pbuh) and other companions.

- 247 A.H\ 861 AC, Al-Muntasir Al-Abbasi rebuilt the Holy Shrines and built houses around them, the city had suffered during his father's reign Al-Mutawaqil who destroyed and damaged the city.

- 372 A.H\ 982 AC, the first fence was built around the Holy Shrine and it measured 2400 meters.

- 412 A.H\ 1021 AC, Minister

(Hassan Son of al-Fadhil) built the second fence of the Holy Shrine with four doors made of iron.

- 941 A.H\ 1534 AC, Iranian Shah Isma'eel Al-Safawy visited Karbala, he ordered to dig a river in the city and renewed the Shrine of Imam Hussein (pbuh).

- 953 A.H\ 1546 AC, Sulaiman Al-Qanoni repaired the two Shrines.

- in 19th century an Indian King visited Karbala (after the Wahabies attack in 1216 A.H), he built a tight fence round the city with markets and beautiful houses for those who lost their homes in the attack.

- 1217 A.H\ 1802 AC, Sayid Ali Al-Tabatabaiey built the third fence

to the city after the Wahabies attack, he built six gates for the Shrine and each gates was given a particular name.

- 1276 A.H\ 1860 AC, telegraph lines had established in the city and the city was connected with the world.

- 1285 A.H\ 1868 AC, during the time of the reformer (Midhat Basha) governmental buildings were constructed and many markets had built.

- 1332 A.H\ 1914 AC, after the end of the first world war modern buildings were built and avenues opened.





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