

Visitation to Hazrat Fatima Zahra (A.S.)

Dr. S. Quayam Hussain

Peace be upon Muhammad and his progeny
 O you who were tried;
 Allah who created you, tried you before He created your being
 He found you patient with that which He tried you with.
 We claim that we are your followers, believing in you, and (believing and) bearing with everything that has been brought unto us by your father (PBUH), and that which his successor brought unto us.

Therefore, we beg you (now that we believe) to unite with both so that we may rejoice at being purified for following you.

Peace be upon you O daugh-

ter of the Messenger of Allah;
 Peace be upon you O daughter of the Prophet of Allah;
 Peace be upon you O daughter of the beloved of Allah;
 Peace be upon you O daughter of the friend of Allah;

Peace be upon you O wife of the friend of Allah and the best of the creatures after the Messenger of Allah.

Peace be upon you O Mother of Al-Hassan and Al-Hussain,

who are the masters of the youth of Paradise

Peace be upon you O gratified and accepted one,

Peace be upon you who is spoken to by Angels, and who is

knowledgeable;

Peace be upon you O Fatima, daughter of Allah's Messenger; and may the blessings and mercy of Allah be upon you and upon your soul and body.

He who gladdens you, gladden the Messenger of Allah.

He who deserts you, deserts the Messenger of Allah,

He who harms you, harms the Messenger of Allah,

He who bestows you be- stows upon the Messenger of Allah,

and he who deprives you, deprives the Messenger of Allah.

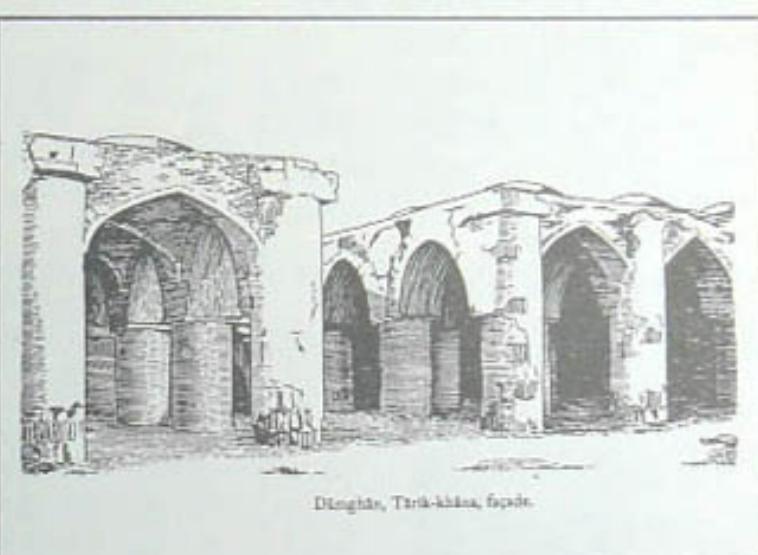
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Development of Mosque Building in Iran

The buildings which were constructed during the pre-Islamic period were almost destroyed but the buildings of Sasanids and Saljuqid period are still exist in various part of Iran. Following the arrival of Islam in Iran some of these buildings were converted into mosque after making certain modification especially during the Saljuqid period. These old mosques are of two kinds. The first category consist of the mosques which were made during the Sasanid period. Only two samples of such mosques are available one exist in "Yazd" and other one in "Damghan" city of Iran. The

second category of mosque were built in accordance with the Iranian style of architecture.

These mosques have long verandas in order to facilitate the persons offering "Namaz" prayer. These mosques have big domes and four minarets on the four corners of the building. During Saljuqi period mosque having four verandas also built. The infrastructure of these mosques consist of one big dome, four minarets, one main gate, one large courtyard



Dinghiz, Tark-khana, facade.

and the walls are decorated with tiles. In the centre of mosque a pulpit was also constructed to enable the leader of prayer address the fellow Muslims before the "Friday prayer". A room attached to these mosque was also constructed in some of the old mosque.

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Persian Literature in India

The writer of this article Prof. Jafar Raza of Allahabad University has given a brief account of the development of Persian literature in India. More than half of the articles was published in the previous edition volume of this magazine and rest is included in this edition wherein he has critically appreciated the literature which has been produced during the period of Akbar. He has introduced the merits of Abul Faiz Faizi's poetry. He also discussed Urf-i Shirazi who was in fact an Iranian poet but is considered to be an Indian Persian poet. He also discussed some of the remarkable prose writing during the period of Akbar. Then he switched over the period of Jahangir and presented a brief account of the merits of Talib Amla who was the court poet of Jahangir. Besides, he also referred to some other valuable translation work like the



translation of Sanskrit "Ramayana" into Persian by Shaikh Saadullah and Malik Mohammad Jaisi's "Padmavat" by Mulla Abdul Shakoor Bazmi. □

The Philosophy of Parda in Islam

The writer of the article Prof. Mutahhari, who is considered to be a great philosopher and a well known scholar of Islam all over the world has always tried to present the true picture of Islam by successfully defending Islam from baseless allegation and also by removing the misconceptions about the tenets and principles of Islam. The anti Islamic forces, ever since the emergence of Islam, have always been actively engaged in denouncing Islam on one or the other pretext but they were defeated and Islam spread all over the globe because of its extra ordinary teachings and everlasting values.

The so-called custodians of the rights

of women in pursuance their anti-Islamic plans and programmes, tried to denounce Islam by making this baseless propaganda that Islam does not provide freedom and independence to the Muslim women as it asks them to observe Parda. There is no doubt about the fact that Parda is essential for the Muslim women. But it does not refrain them from actively participating in all social, political, cultural, economic and educational programmes.

The author, in this article has presented the philosophy of

Parda system in Islam and its utility. Prof. Mutahhari, while defending the system, said that Parda saves the women from sexual harassments and exploitation, strengthens family relations, contributes in developing a strong human society and increases their honour and dignity. He further made it clear that Islam has never supported the idea of imprisoning the Muslim women within the four walls of their homes. Like men, they are



free to participate in all social, political, educational, cultural and economic programmes of their choice by observing Parda, which will definitely add to their glory by protecting them from the enemies of human society, who raise the deceptive slogan of freedom and independence and exploit the sentiments of women community for their own petty benefits. (The full article is being published in the Urdu section of this magazine).

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