

The Role of Women in the Society from Islam's Perspective

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Abstract

Islam is a religion which emphasizes a comprehensive development in all areas. The process of this development, whether social or political, is a human process which is not limited to sexual, geographical, and materialistic boundaries. And women who form half of the society are considered as basic and major elements of this process. Without the presence of women, this process will be ineffective. Muslim and Shia women in Iran's history have always had impacts on governments and policies, being inspired by religious and cultural lessons.

Women are basic pillars in societies; they play important roles such as spouses and mothers. Hence, if women live in a healthy, perfect, and modest society, and if they avoid destructive deviations, their world will be in complete ethical health and happiness. Therefore, there is no wonder Islam, which meets all human needs in terms of perfection, has paid a lot of attention to this big and important class in the society.

Keywords: Women, Society, Views, Religions, Islam

Introduction

To exchange information and to transfer messages to one another, humans have no choice but communicating with each other. The presence of women in the society and their participation in social activities is not possible without communicating and interacting with men (Ahmadi, SeyediJarbandi, 2011). In Islam, women have a very high rank both in the society and in the family. Women are the builders of families, and families are the smallest units of the society; hence, it can be said that women are the builders of the society, being able to lead the society to perfection and happiness, and also able to **فساد**. It is best to examine the role of women in families and societies in order to achieve a favorable result (MiladValian, 2010).

The current status of the world of Islam is witness to obvious and intense reactions of secular and Islamic streams in the domain of cultural thinking and in social, economic, and political subjects (RaoofEzat and Mozafari, 2002). The role and position of women in the history of Islamic revolution is not separate from the role of men; in other words, it is not possible to examine the role of men without examining the role of women (Nikbakht, 2008).

Woman and identity

In the evolutions of the contemporary history of Iran, "Muslim woman" is an important matter about which many theories have been proposed. Muslim women have always been the focus of attention because of their roles as spouse, mother, child, and sister. They also play a very crucial role in the training of children. Kashfe Hijab which was done by Reza Shah was an organized plan for the purpose of destroying the national identity (1). However, it must be mentioned that the large number of handbooks presented by clergies about hijab show the importance of hijab in the Islamic society, in a way that it is considered to be the key to the survival of the world; it is also the identity of the society, distinguishing it from other societies (2).

Leadership of women

Referring to the hadith, "Women, I have never seen imperfect humans in terms of religion and wisdom like you who are able to steal the wisdom of a man", Sheikh blames those who used this hadith as a fundamental text about how to treat women; he believes that this obvious mistake which is against the beliefs of Quran and traditions. In addition, he emphasizes a principle based on which the text must be analyzed. Sheikh's indult about allowing women to volunteer for assemblies has been determined in the framework of women's social participation. It focuses on the establishment of the credited principle of permissibility: in terms of women's being volunteers for assemblies, some say that women's deputation makes it possible for them to rule and lead men, and this leadership is not advised in sharia. Quran has provided a principle based on which men lead women (الرجال قوامون على النساء); how can we make this converse? Here, two issues are discussed: the number of women who are volunteers for assemblies is very limited; hence, the majority is composed of men, so decision making is done by men. On the one hand, the verse indicating the fact that men lead women believes that this leadership must be done only in families. But women's leadership over men out of families has not been disapproved of; indeed, women's complete leadership over men is forbidden (RaofEzat and Mozafari, 2002).

The role of women in the age of prophecy

Many verses in Quran refer to the position of women. By using some of these verses, we examine Islam's perception of women.

1. Women in Mecca

God made a promise to Prophet Mohammad about فتح المبين, and Prophet Mohammad could not wait to see such a big triumph. Eventually, the day came and in the eighth year of the biggest stronghold (Mecca) of Ghoraysh infidels was taken by Muslims without any fight. And Prophet Mohammad, after many years of being away from his hometown, entered Mecca with a big army and embraced kaaba. Because he was very happy about this precious triumph, he ordered public pardon and forgot about their sins; but he did not show any merci to those who strictly fought Islam and Prophet Mohammad. Among these people were several women some of whom converted to Islam and were forgiven, but some of them were killed; like Fertni, Qaribeh or Qeirabeh – two maids of AbdollahKhatal, Hend – Abu Sofian's wife, and Sareh – one of the maids of BaniAbdolmotaleb (3).

2. The presence of Fatemeh in Cursing

Jazirat-al-arab was taken by Muslims, and day after day Islam became increasingly magnificent; and Muslims' power was found everywhere. On the borders of Yemen and Hejaz in the land of Najran, there were Christians who were invited to Islam by Prophet Mohammad. They sent some to Medina and talked to Prophet Mohammad about Jesus Christ. He read to them a number of the verses of Al-e-Emran, which had been presented about Jesus Christ, but they did not accept Islam. God told to his Prophet: in any argumentation, after the science which has been presented to you, say: Let's invite our boys and your boys, our wives and your wives, our close relations and your close relations to do cursing and let them know that liars are damned by God (Al-e-Emran, 61).

Christians in Najran accepted the proposition of cursing and set a place out of medina. In the set time, Prophet Mohammad took Imam Hassan and Imam Hussein's hand; Fatemeh was standing behind him; and Imam Ali was following them. They went to the cursing location. The prelate and Christians refused the cursing at the sight of such a scene, and they left Medina after signing a contract with Prophet Mohammad (4).

The presence of Fatemeh in this situation indicates of the necessity of women's presence in the process of defending Islam.

3. Proper clothing

An Ansari youth was staring at a young woman's face in one of the tight alleys of Medina. When she was passing a wall, her face hit something and got injured; she started to bleed and there was blood all over her clothes. The young man went to Prophet Mohammad and complained about the clothing style of women which had been in fashion since the time of ignorance. After this happening, the verse of hijab was sent to Mohammad, ordering men to stop staring at women and also ordered women to observe Islamic clothing rules and keep themselves out of men's sight (Nikbakht, 2008).

The position of women in the prophetic age

The government of Prophet Mohammad is a pattern for all Islamic governments throughout history. Using individual and partydespotism, It might be possible to govern a nation for a short time, but no government will last forever without support from its society; and women, as a huge part of the society, play a key role in weakening and strengthening governments.

1. The age of faith and allegiance

One of the hardest stages of Prophet Mohammad's life was the first thirteen years of his prophecy; he spent the thirteen years in Mecca. Prophet Mohammad and those who had faith in him spent their hardest years in that land. The only prophecy of Prophet Mohammad in this period was to convey inspirations, and the only duty for Muslims was to have faith in monotheism and prophecy of Prophet Mohammad; because during these years, he had not yet received the order to form a government.

2. Women, pioneers in faith and martyrdom

When Islam appeared, women were pioneers in faith. According to Hammeh Morkhan, Khadijeh was the first person to have faith in Prophet Mohammad. The first martyrs in Islam were the parents of Amar (Yaser and Somayeh). Indeed, there were other women who were tortured because they had become Muslims. Islam had even found entrance into the homes of some of the pagans. And the daughter of

Valid-Ebn-Moghayreh, the wife of Safvan-Ebn-Omayeh, and Ome-Hakim, the wife of Akram-Ebn-Abi-Jahl became Muslims and started to have faith in Prophet Mohammad in an environment which was full of pagandom and atheism.

3. The age of faith and martyrdom

The second period of the prophecy of Prophet Mohammad was the period of freedom and the period of establishing a divine government on earth. In the shadows of Muslim men and women's faith and valor, it was possible for Prophet Mohammad to stand against cruelty and issue the order of jihad in Medina. When received the 39th verse of the chapter Haj, God allowed Muslims to jihad for the first time. The important feature of this period was the order of jihad and Muslims' martyrdom in cooperation with Prophet Mohammad.

4. Women in Jihad

Even though the presence of women in battle fields was not ordered, they were the main factors of warriors' presence in jihad; because they prepared their husbands, brothers, and children for war. In the war of "Ohod", a lot of women helped militia; they helped them by giving them water and foods, washing their clothes, and nursing the injured. Women such as Fatemeh, Hend – the wife of Amr-Ebn-Jamoo – ordered their children to go to war with infidels when they saw that Prophet Mohammad was in danger.

The role of women in advertising religion

The propagation of Islam includes all people, and all Muslims whether men or women must be aware of their religion; they must know Islam and Quran and they must make others aware of Quran lessons. They must also attempt to do religious training.

«ولتكن منكم أمة يدعون إلى الخير ويأمرون بالمعروف», «فلولا نفر من كل فرقة منهم طائفة ليتفقهوا في الدين ولينذروا قومهم», «الذين يبلغون رسالات الله»; these are verses which try to familiarize people with good deeds and bad deeds; they are not just for men but they are also for all Muslims. Since in the past men had enough educational and propagation facilities, they were pioneers in doing their divine duties. But it must be noted that women possessed special educational capacities and capabilities which were scarcely found in men. These features have made them more efficient in terms of religious education and propagation. The propagation of religion includes all Muslims; and all Muslims whether men or women must be aware of their religion to the best of their ability; they must know Quran and Islam and they must familiarize others with Quran. They should also try to teach religious values to others.

The strong emotions, the sensitive soul, the love, and the feelings of women when treating children and teenagers, and their role as a mother is an unrepeatable factor for influencing, attracting, and familiarizing new generations with religion.

Since women possess God-given emotions and love, they are more successful than men in affecting children; humans are not composed of only thoughts and wisdom, but they also have feelings and emotions forming part of their soul. If these emotions are navigated in the right way, messages can be conveyed more efficiently.

Those with religious, smart, and cautious mothers but non-religious and indifferent fathers are more religious than those with an indifferent mother and a religious father.

Prophet Mohammad's Hadith: الجنة تحت اقدام الامهات: Paradise is under the feet of mothers; if it means that mothers' satisfaction with children helps children go to paradise, the other message of this hadith is: right religious education by mothers is the key to paradise for children; and the prophetic and religious trainings by mothers teach children how to use the delicate fruits in paradise. The loving behaviors of mothers not only affect children's physique but they also affect their mental and religious training.

An overview of the propagation background of Islam's women

An overview of women's propagation background in Islam and contemporary world shows that: when Muslim and time-wise women actively participate in the process of training and propagating religion, they in fact help the society to grow in terms of religious culture, being able to train a lively and active generation. But whenever the process of training has been left to superstitious and aberrant women, the religious moves of youth and men has had a negative growth, with big difficulties on the way to perfection.

Om-e-Aymen, Prophet Mohammad's maid

She was with Mohammad from the start of his prophecy till the end of his prophecy; she was like a mother for him. According to Om-e-Aymen, Zeinab-e-Kobra has presented Mohammad's famous hadith about the destiny of the household and the story of Karbala. Om-e-Aymen loved the household and supported Fatemeh in Fadak.

Nasibeh was another woman who actively did the propagation process and helped Mohammad. She memorized Mohammad's words at war and in peace, and reported the events and especially the events of the ohod battle to women who had not been present in those times.

"Om-e-Raaleh-Ghashirieh" was a smart and articulate woman: «كانت امرأة ذات لسان وفصاحة». She always accompanied Mohammad and asked him questions, and reported to others. One day, she asked Mohammad a question about the duties of women. He stated: it is for you to repent day and night, avoid looking at men, and speak quietly.

Respect for Islam's martyrs

Medina's women always respected Islam's martyrs and their memories, and they never let their memories get forgotten by recalling them in history. Ansar women especially women in the Bani-al-Ashhal tribe, among whom there was the largest number of martyrs, first went to the home of Hamzeh Seyed-al-Shohada at Mohammad's order. In there, they recalled the bravery of martyrs as well as sympathizing with the family of the Prophet.

In those days, almost all homes had households crying and mourning but Hamzeh's home. Mohammad with tears in his eyes stated: «ولا كن حمزة لا يواكيها اليوم!». Saad-Ebn-Maaz and Asid-Ebn-Khazir Told to Ansar women: Do not mourn for your martyrs any more. First, go to Fatemeh and accompany him in crying for Hamzeh, then cry for your own martyrs.

They did so. When Mohammad heard them crying, he stated: "return to your own homes. God bless you. You brought equality." From then on, after any disaster, they first mourned for Hamzeh, then for themselves (Razavi, 2007).

The role of women in social spiritual promotion

Today, broad corrupt cultural advertisement in western countries against Mohammad's Islam and the holy system of the Islamic republic of Iran has caused the youth to face various types of cultural attacks, such as drugs, ecstasies, films, CDs, TV movies, internet sites containing inappropriate subjects, tight and sexy clothes in Iran. Some people, because of being unaware of the rich Iranian culture and some other because of being against Islam and for the purpose of corrupting youth and stopping them from progressing, use and publicize such things.

A common cultural attack includes using women as tools for achieving their dirty goals. Women must consciously fight such cultural abuses.

Now, considering the above-mentioned about the position of today's women, it is best to have a look at the lives of women before Islam and in other religions for more clarification, and to see if they believe that Islam has limited women or that Islam has put women in their real positions.

The fact that Women were wronged before Islam can be divided into two periods:

1. Savagery Period: in this period, women were treated in a completely brutal way.
2. Period of Greek, Egyptian, Roman, and Iranian civilizations: in this period, women were respected due to monotheism-based religions but they did not have any social rights and were ruled by men.

Women's position in Europe

In Greece, women were bought and sold as goods in markets. They did not have the right to live after their husbands died. In Roman families before Christ, girls and women were always used as maids, and they were bought and sold like animals and objects. They did not inherit anything and they could not be the owner of anything either.

Women in Australia and Oceania

On the island of Tasmani, mothers, who must be shelters for their children in terms of maternal feelings and natural instincts, killed their daughters at their husbands' order because of poverty and fear of hunger; and they kept cats and dogs in order to satisfy their maternal instincts. In Australia, the trading of cattle was of greater importance than the trading of slave girls and women; because sheep had milk and wool with which they could produce foods and clothes. In addition, women were considered as domestic animals, so when traveling they had to carry all home appliances and the babies. They killed women at times of famine and hunger and ate their flesh. When women got sick, their husbands strangled them to make them die faster.

Women in Africa and Asia

In Africa, the importance of women and girls is less than an egg; when an African woman or girl dropped a basket of eggs and broke them, they were sentenced to death. In some parties, they used the flesh of girls to grill on fire and serve for guests. Wild tribes in India killed their girls and their maharajas believed that having a girl without a husband was embarrassing, and finding a husband for them was another embarrassing thing; thus they thought it was a good idea to kill them. In Saudi Arabia, they buried girls alive and they considered a dead woman as an asset which was then occupied as inheritance share.

Woman in Iran

Iranians found a husband for their girl when she reached the age of 15; this was done through the permission of the father or the guardians of families. Boys had to marry when they reached the age of 20. Married girls did not inherit anything from their fathers.

In Japan, men had extensive power in families and had a right to kill or sell their children as slaves or prostitutes if they committed crimes. The same goes for China; with this difference that when in hard times a girl was born in the family, they brutally threw the innocent baby away to die in cold weather or be eaten by boars. According to Herdoot, in Mesopotamia and Babel, people sold women who had reached the age of marriage at different prices.

Women in different religions

In the mutilated religion of Jews, the birth of a girl was considered embarrassing, and any woman giving birth to a girl was considered tainted for 15 to 70 years. In addition, in Christian Italian and Spanish societies, after lots of discussion, people came to believe that among the girls in the world only Saint Mary was a human with an eternal soul; but other women were considered to have no human characteristic and they were considered to be the limbo between humans and animals. It was Islam that stood against all these injustices, brutalities, and discriminations. It was Islam which gave character and status to women. In Quran, the creation of man and woman is considered equal, and women are considered as key pillars of societies; women's behavior is considered to have huge impacts on the society.

In a nut shell, considering the fact that past tribes and religions did not pay any attention to women and the fact that they were really unkind to women, let's see if today's societies have solved or changed this trend.

In today's world and in western countries which claim to be the founders and supporters of human rights and human equality in the society, women are not treated very differently compared to past. The only difference is that they have domination over women by claiming that they are providing equality; there are many examples of such an inequality like using women for hard jobs with minimum pay, using them in nightclubs, erotic movies, advertisements, and on magazines' covers.

Islamic rules and the position of women in the society

Islam has assigned women to do a very important task; this task includes avoiding corruption and crimes using complete hijab in order to attempt and make themselves and their society perfect.

Islam has made it possible for women to learn sciences and to develop socially, scientifically, culturally, and politically. Prophet Mohammad stood against all ignorant thoughts by stating that: «طلب العلم فریضه علیکم مسلمو مسلمه», i.e. all Muslims whether men or women must acquire sciences. He, as a sign of respect and fatherly love for women and girls, kissed his daughter's hand, teaching everybody the right way of treating women.

The values and importance of women in the society is so much that Imam Komeini stated: Men reach levitation by being born and raised by their mothers. In other words, these women who can raise and train individuals like Komeini, Motahari, Rajayi, Beheshti, Sayad-e-Shirazi, Keshvari, Shiroudi, and so forth are considered real mothers. Hence, mothers deserve Prophet Mohammad's hadith which says: "Paradise is under the feet of mothers."; on the contrary, there were mothers who raised corrupt, brutal and bloodthirsty men and women.

As you know, families are the smallest pillars of the society, and if families are healthy, obviously the society will progress and develop towards perfection. Hence, Islam values women's work done at homes and families. If the warm atmosphere of a family is turned into a peaceful, loving environment by mothers, the appropriate conditions for raising mentally and physically, spiritually and intellectually healthy children, who can build the future of a society. Children who have been raised in such families are calmer and have proper behavior when treating others; and those who build the future are mentally balanced people when in social situations.

One of the characteristics of Muslim women is virtue which is a key factor for success in healthy marriages. In his hadith, Imam Sadeq stated that: a righteous woman is more precious than gold and silver. This hadith briefly shows the value of women in spiritual affairs. If women take positive steps in the process of training and other affairs, they can raise big men who will revolutionize the world (Ramezani, 2009).

The role of women in the period of Imam Mahdi's government

The appearance and government of Imam Mahdi will bring about huge evolutions like Prophet Mohammad's prophecy. It will let today's women, who have entered the era of ignorance with a more modern color and sense, enter a new stage of personality and munificence.

Women will have significant advances in the period of Mahdi's victory and governance. They make such a great use of Islamic science and lessons that their actions and behaviors will be based on God's rules. Hence, they train faithful children in the best possible way. Imam Bagher stated that: at the time of Imam Mahdi, you receive wisdom so that women can make judgments based on the book of God and the Prophet's tradition.

In addition, women will have unique security, and more than ever, they will be free from brutal people. In a hadith, it is said that: ways will be safe in a way that women will easily travel without anybody accompanying them, being safe from any attacks or abusive thoughts.

Now it is worth knowing what role is played by women and what responsibilities are taken by them in this major historical and elementary act; as well as knowing what activities and what governmental responsibilities are assigned to eligible women.

However, according to some hadiths, most antichrist followers included Jews and women; but in addition to them, there are faithful and chaste women who were very strict about their beliefs, being influenced by the conditions before the appearance. Some women are really hard-working and consistent, and anywhere they go, they reveal the anti-human essence of antichrists by running an advertisement-based war.

Based on some hadiths, the role of women has been found similar to the role of women in the time of Prophet Mohammad. And various duties have been defined for women; these duties include: providing water and food for warriors, cooking, maintaining warriors' equipment, providing drugs, delivering ammos, repairing equipment, transferring martyrs, participating in defense-based wars, encouraging warriors to go to the front, encouraging them at battle time, and so forth.

In some other hadiths, it has been mentioned that women are active in health centers. In accordance with some other hadiths, it is possible to understand that a number of women will be active managers and brokers in Imam Mahdi's government.

The role of women in Islamic awakening

Islamic awakening is a huge two-stage phenomenon which, in the first stage, seeks to control west and east's colonialism over Muslim countries in the second half of the twentieth century for the purpose of returning to Islam and its culture; but this stage was repressed at the governance of colonialists and mercenaries, and the second stage of the Islamic revolution of Iran was begun by Imam Khomeini; and at the same time as the settlement of Iran's Islamic government, Islamic revolutions and moves occurred in other Islamic countries such as countries bordering the Persian gulf, Pakistan, Afghanistan, and North-African countries. But unfortunately it was repressed by colonialists and opinionated rulers; so governors continued their cruelty and the Islamic republic of Iran was exposed to pressure and the numerous political, economic problems from aliens. But fortunately within the leadership of the founder of the Islamic revolution, i.e. Imam Khomeini and then Imam Khameneie, the war against colonialism continued and by implementing Mohammad's Islam's rules and orders, Islam's capability of administrating Islamic societies was proved.

This success, on the one hand, and the expansion of cruelty in opinionated rulers in Islamic countries on the other hand, started the second stage of Islamic awakening in the Middle East. As you can see, colonialists, despite receiving support from their western rulers, are killed one after another by their own people. Saddam Hussein, Hosni Mubarak, Moammar Ghaddafi and so forth.

What attracts attentions in this awakening and the following of Islam's clergies is the extensive presence of Muslim and better-veiled women in demonstrations which contain Islamic mottos; women who go to jail or get martyred like male warriors.

The political and social participation of Muslim women is not a new act and not a copy of actions done by western women based on liberalism concepts. But it has a background as old as the appearance of Islam, which is based on the patterns of Muslim combatant women and the belief concepts of Islam and the holy Quran and Mohammad's tradition.

Women's responsibility for the society and their role in modifying the society is based on Quran's attitude to the position of women (Rezayi, 2013).

Muslim women, today and the future of the Islamic uprising

Sheikh believes that it is possible to achieve past glory and honor only by returning to principles and learning from Mohammad's tradition and Sahabi women's creed: it is expected that Muslim women be aware of their lives and religion, and do their duties connected to their God, their husbands and children, their society, and Islam. We expect them to lead Islam's real movement and be a Muslim teacher for children and the society.

When Sheikh invites women to cooperation, he is well aware of how western countries treat women and he knows how materialism destroys social life and how women are abused being exposed to cruelty, rape, and so on. This has caused destruction in families and the society. Hence, he asks Muslims to avoid consumerism; because if women do not observe Islamic rules in their actions and behaviors, they might cause social destruction. He also warns that the alternative is not to limit women and make them stay at home based on "سد نرایع". Therefore, according to Sheikh, the responsibility of contemporary Muslim women is a positive responsibility in order to avoid old-fashioned traditions which weaken the role of women in Islamic awakening (RaoofEzzat and Mozafari, 2002).

Recommendations

1. Considering housewives as unaware, illiterate, jobless, and husband-dependent member of the society shows lack of attention to women's (i.e. half the population) beliefs and capabilities. Women

must find their real position and this must be paid attention to in school books and the media especially TV.

2. We must provide necessary conditions for women to reach high job levels.
3. Husbands must be made aware of women's jobs and their impact on the cultural and economic bases of the family.
4. Women must be insured in order to provide them with a good future when they get old, when they are down, and when they do not have any husband.
5. Management and guidance responsibilities and projects of growth and development must be assigned to eligible, expeditious, and expert women at least for a short period of time.
6. Considering the importance of social and economic justice and equality, we must use the power and capabilities of creative women through legislations.
7. We must make the load of housewives' work lighter by familiarizing and training husbands and children in terms of cooperation management.
8. Social wrong beliefs and stereotypes about women's talents and jobs and the fact that men based on their genders are more talented and more capable than women in high-level jobs must be corrected.
9. Social, cultural, and economic constraints must be eliminated in order to give women freedom of activity.
10. The process of development without women's cooperation will not be possible; women are the quintessential example of "الذين آمنوا وعملوا الصالحات", and they are in charge of training tomorrow's men and women. Therefore, it is necessary to provide facilities in order to have proper conditions for women's activities.

Conclusions

Women actively participated in political uprisings. In addition, they played roles in Islam's events and contemporary Iran; these roles have been effective, broad, and positive and most Muslim women have played such roles. It was them who donated their earrings and went to armed battles and banned foreign goods. They went to battle fields in order to maintain their national and religious values, and proved that the condition of their presence in social-political fields is not to exclude national and religious values, but it is possible to make best social presence and activity by maintaining such values. The social activities of this group of women who form the majority of Iranian women has not either been reflected in history sufficiently or their cooperation has been considered to have been done by others.

Footnotes

1. The first time Al Ain amount Bobby Qurrat her veil and consequently the political era Authority President Abbas Effendi Bahai sect issued a statement unveiling his disciples. See the Memoirs morning, to try Khosroshahi Hadi, Tehran, Islamic Revolution Documents Center, 2007.

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- 4.Projectors, vol. 1, p. 368, with the Master, p. 135 and 136.
5. al-Kamil fi Tarikh, vol. 2, p. 45.
- 6.'s conduct Ibn Hisham, vol. 1, pp. 339,342.
- 7.Alkhlaif, Sheikh Tusi, vol. 4, p. 329.
8. Tabaqat Al-Kubra, vol. 8, p. 414; as Nahj, Ibn Abi al-Hadid, vol 14, p 267.
9. Remarks at a meeting with officials of the Supreme Leader, 12/09/1379 AD
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