
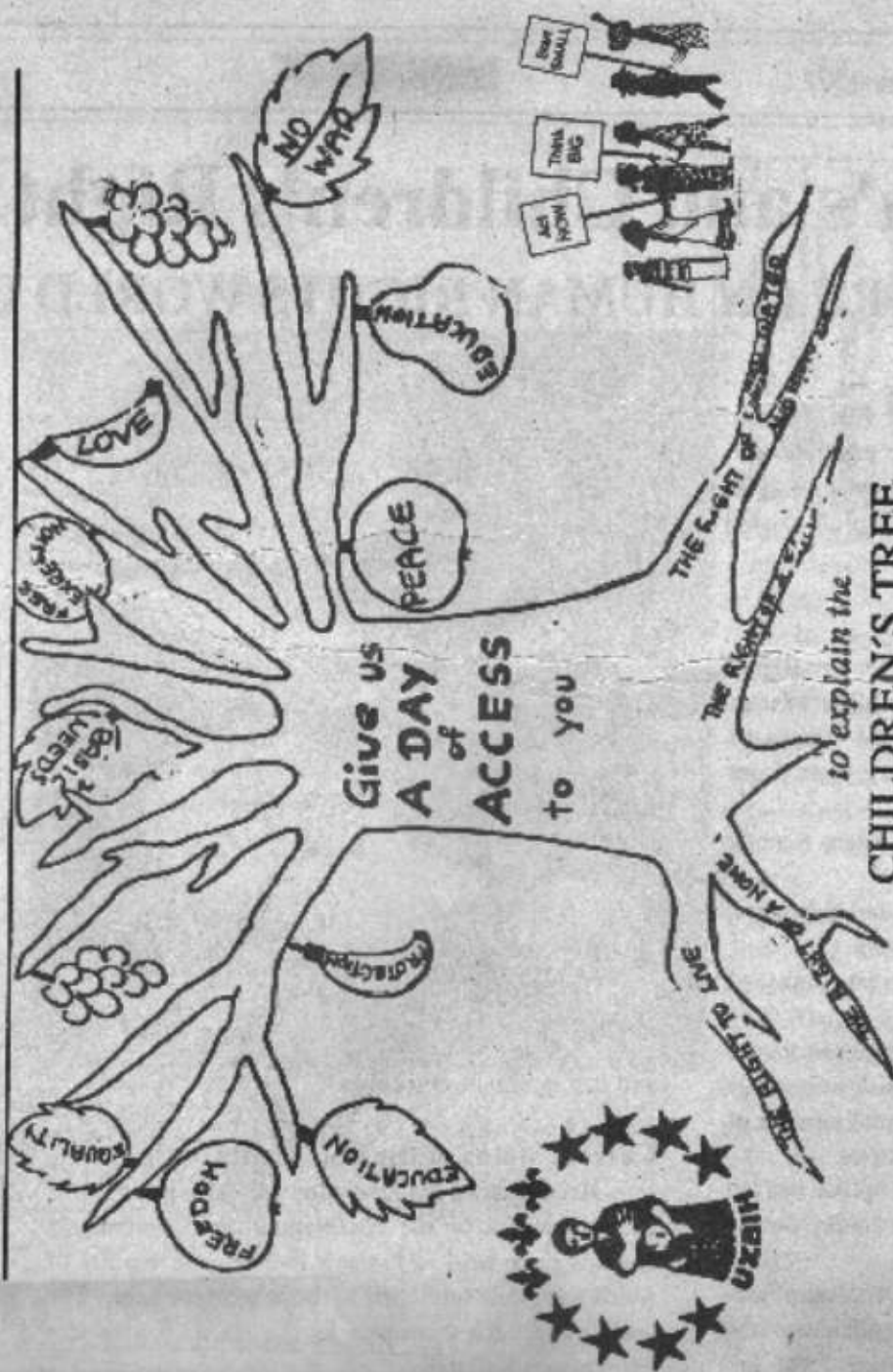


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PAYAME HAAJAR
 THE MESSAGE OF HAAJAR

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PRESS CONFERENCE

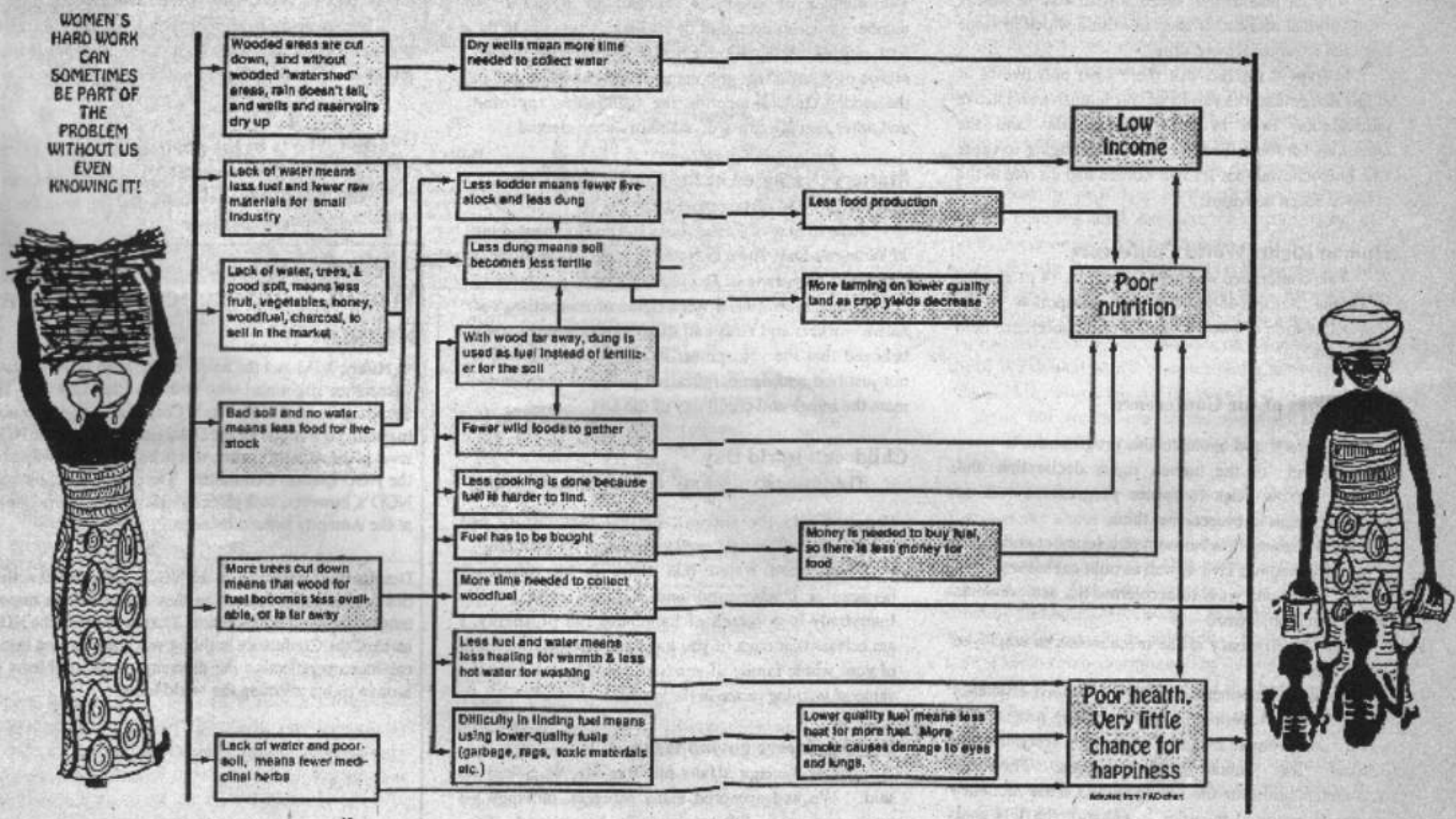


- CHILDREN'S TREE OF HUMAN RIGHTS PROMISES**
- Knowledge of Man's Creation
 - Women's and children's right conference
 - The importance of the Principle of public Trials and
 - Diverse Views Re Creation of Adam & Eve
 - World Conference on Human Rights

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SOME OF THE LINKS BETWEEN THE HARD WORK OF WOMEN, AND ...

... LOW INCOME, POOR HEALTH AND VERY LITTLE CHANCE OF HAPPINESS



Women's and Children's Right Conference

A REPORT ON HUMAN RIGHTS WORLD CONFERENCE:

On June 15th, at the request of the B.H. foreign minister Mr. H. Saleej Zie, the conference unanimously decided to earnestly ask the Security Council to take action to stop the killings and fightings in B.H. particularly in Gorazdeh.

General Remarks

Following the invitation by the Human Rights Committee of the UN, representatives of the Islamic Institution of Iranian women departed for Vienna to take part in the human rights conference there from June 10th to the 25th, 1993.

The objectives of participation of the Institute were as follows:

1. Acquaintance with the progress made and identifying the obstacles and means of overcoming them.
2. Acquiring information on the current status of human rights in the world.

What is certain is that the women's rights problems are beginning to unfold, the effects of which were easily visible at the Vienna Conference. The total number of participants was over 5000 from 171 countries.

One of the speeches that caused an uproar and led to overwhelming objection was made by Jimmy Carter, the ex-president of the United States.

On one occasion, a lady from Palestine who headed the palestinian delegation condemned the presence of Israeli troops in Palestine but was interrupted by the Israeli representative in violation of regulations. Her speech was followed by a standing ovation.

It was a surprise to the participants to know that an NGO was active in protecting women's interests in Iran. Due to false propaganda, it was generally felt that women in Iran are living under inhumane conditions but they were pleased when the matter was clarified and asked us to play a more active role in the international scene.

Another problem we faced abroad was the hostile and irrational attitude of the opposition which in some cases led to police intervention.

In spite of the fact that there were only two of us in our delegation, the results of our intensive and active participation both in the personal talks and the numerous formal interviews were encouraging to those who had believed that Iranian women had no role in the arena of social activities.

Human Rights World Conference.

This conference was held from June 14 to 25 1993 in Vienna, Austria 45 years after the adoption of the first declaration of human rights world conference held in Tehran.

Objectives of the Conference

Explore and evaluate the progress made since the adoption of the human rights declaration and identify the obstacles to future progress as well as access to means of overcoming them.

Study the connection between development and rights of social, economic, civil as well as political nature.

Seek means and ways to accelerate the achievements of the stated objectives.

Assess the efficiency of the mechanisms as employed by the UN.

Formulate recommendations for enhanced efficiency of the UN mechanisms through launching programs to ensure and promote essential birth-right freedoms and respect for human rights issues. Formulate recommendation for the financing and other monetary resources required in order to enhance the UN goals



and accomplish its objectives.

Current status of the Conference

According to the resolutions 46/ 116, prior to the commencement of the conference, three preliminary sessions were held in Geneva in 1992, the reports of which were duly submitted to the general assembly. The inaugural speech was made by the Austrian president Mr. Thomas Kalesleil.

Participants

The participants were as follows:

Government representatives, human rights organizations and their associates, UN affiliated organizations, liberation movement organizations, NGO's which act as advisors to the socio-economic councils.

A total of 3000 representatives from 813 NGOs and 2100 from government organizations had taken part. The number of countries represented was 171. A number of guests attended by special invitation. On the first day of the conference, the minister of foreign affairs of Austria was appointed as the chairman and in the second General meeting, the agenda was approved and other executive board members were elected.

Matters Discussed at the Conference

Certain days had certain names:

June 15 Day of Peace; June 16 Development; June 17 Women's Day; June 18 Native People's Day; June 21 Children's Day; June 22 Democracy ...

Other issues raised were rights of minorities, and native workers and Aids and its stricken patients. Some believed that the veto power in the Security Council is not justified and democratization policy of the Council mars the image and credibility of the UN.

Children's world Day

The secretary general of the Human Rights Committee told the children present that history had never before witnessed such a campaign for children.

One child stated that there is no difference between a black-eyed and a blue-eyed person. Everybody is in search of happiness and prosperity. I am certain that most of you have not suffered the death of your whole family. If you had, you'd have known the value of keeping peace in the world.

Bosnia- Herze govina Issue

B.H. foreign affairs minister Mr. W. Saleej Zie said: " We had accepted many refugees, although we were castigated. Fifteen months has passed. Since

then, hundreds of thousands of civilians are dead. Thousands of people have died and yet nothing has been done by the international community. Talks have allowed them to carry on with their crimes.

I hereby implore the General Assembly to take action to stop future crimes in B.H., particularly in Gorazdeh. If this cannot be achieved, we can no longer count on anything and the UN loses its credibility.

Iran and other Islamic Countries at the Vienna Conference

In the Bangkok Conference, held before this one, the Pacific and Asian regional commission presented a new definition taking into account historical and economic dimensions of the issue.

It was mentioned that political rights do not have the same significance in African, Asian and American countries that they enjoy in other countries.

Indonesia was the first country which requested the implementation of the views of the conference to consider the traditional social values prevalent in each society.

U.S. secretary of state, Mr Warren Christopher remarked that torture, rape, illegal detentions, antisemitism, ethnic purge and taking hostages and actions with political motives are incompatible with faith and culture which respects humanity.

Termination of the Conference

In the closing ceremonies, Mr Fall said the attendance of so many representatives from various countries is unprecedented. He added that the conference is a pacemaker and upgraded in force international standards for human rights. It emphasized equality, campaign against discrimination of any kind, xenophobia, etc.

Activities of NGOs in the conference

The world conference in its last stage expressed gratitude to the NGO's for all their efforts to set the standards for human rights.

Goals of NGOs in the participation

By and large, the aim of NGO participation is to provide an opportunity to evaluate and promote their activities on human rights issues.

Continued Page 12

World Conference on Human Rights

In reality, BIM and the newly established NGO Liaison Committee negotiated with both the President and Secretary General of the World Conference, and were able to obtain permission for the Dalai Lama to enter the level of the Austria Center, where he met the members of the NGO Liaison Committee. The public meeting of the NGO's, however, took place outside of the Austria Center at the Amnesty International tent.

Despite these pressures on the NGOs, the parallel activities were a major success, as they embodied the importance of freedom of expression. Thanks to them, the level of the Conference building was transformed into a kaleidoscope reflecting the diversity of the problems of human rights affecting the world today.

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Continued Page 3

The speech of Islamic Institute Women's representative in the workshop.

The gracious, the Merciful

My name is Azam Taleghani, I am the director of the Islamic Women's Institute.

At the beginning of the revolution in Iran, when there was shooting and fighting in the streets, we started to write the articles of association of our institution. Our institute was established in 1978 and since this time it has been working as a Non-governmental organization without necessary equipment and funds until now.

In spite of the emphasis laid by responsible people on

Among those women who work outside the home, the number of women in high-level positions is still very low.

In spite of great emphasis on educating girls, education by the government in recent years, the number of female graduates, especially in technical fields, is still lower than men.

-Although girls are encouraged to participate in medical schools and their number have increased in recent years, still the number of female physicians is lower than those of male.

- Still the incidence of malnutrition is higher in girls than in boys.

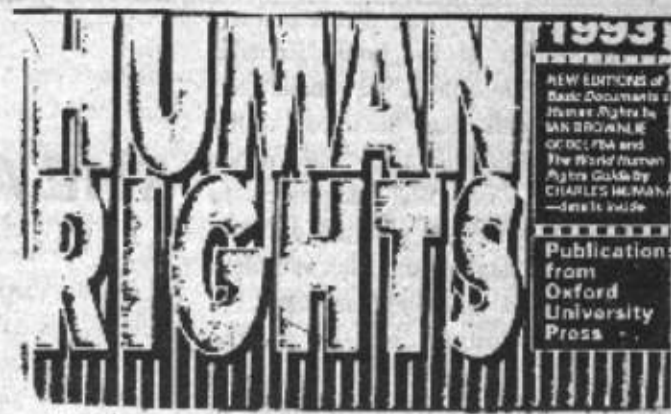
In spite of a recent amendment to the divorce law which rules a) That the husband needs a court's permission for

divorcing his wife, and b) that after divorce, under some conditions, man should pay alimony (an amount of money) which is decided by the court to the divorced wife.

The existence of a specific article of the divorce law which gives the right of divorce to men, is the main reason that women have such a hard time in the courts.

To be able to solve this kinds of problems, our institution has initiated some activities such as:

- offering courses and publishing books, papers and



magazines on the rights of women and related topics:

- Talking to the responsible people in government and trying to condemn patriarchal systems and questioning the absolute social and economic rights of men;

- at the same time we are endeavouring to train our women to understand their rights so that they can demand equal and/or equivalent rights with men

- considering the provisions Islam has made, as the exercise of some "rights" might be against women's own benefit.

- For overcoming the economic problems, we are conducting small income-generating projects, and at present we are implementing a joint project with UNICEF through which we train poor and head-of household women in sewing and other crafts to become economically independent.

- we have also established women cooperatives in rural areas and in Tehran to help women generate income with the help of each other.

-In the field of education, we are offering literacy classes, technical and professional courses, as well as legal courses for women normally free of charge.

-We have tried to convince the government to ratify the convention on elimination of all kinds of discrimination against women, and also the children's convention. These conventions have been approved by the judicial body right now and are in parliament for ratification.

-communication with national in their conferences and seminars, etc.

In the beginning, the activities of our institute were very much affected by the hardships of the revolution and by the war. Presently the main goal of the institution's activities is to improve the status of Iranian women through the efforts mentioned above.

One of the major points mentioned repeatedly in this conference was the problem of rape, in our country, because of the rigid law and also specific regulations for Islamic dressing for women and men, cases of rape occur very rarely. We can see that in western society there are notices warning women not to walk alone even during the daytime because of the danger of rape. We believe that by providing information, education and proper covering until the time of ideal society, the problem can be solved to some degree.

Since we came here, we noticed that there is a negative attitude towards our way of dressing. What I am wearing is my national dress which has existed for ages, but after the revolution there was emphasis on using this kind of dress. We think it would be much better if women were educated to choose Islamic dress and not to force it on them, but we believe in the necessity of proper covering to keep the society more secure for our women and children.

Another point which was mentioned during our stay here was the abuse of Islamic laws against women. The point is that all laws have been abused at almost all time and everywhere. We know that human society needs to establish laws. But any legislative body looks at the situation and needs of its people, and if we want the law be useful for all, its principles should come from God. Then it can be harmonized by different societies. If some people do not understand the Islamic law and are abusing it, it is their problem but not the problem of Islam.

It is for this reason that we solicit your understanding for our sincerity to inform and educate our women and Muslims in general.

Peace be with you!



the importance and dignity of women and on their crucial role in society, still one of the most important problems for women is the continuation of patriarchy in a lot of the families in Iran. The solution of this problem, because of its very long historical background, needs more time and efforts. Still, our women are dependent on men socio economically, except in some cases, and even though they work much harder than men. The final decisions are made by men most of the time.

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The author of the book 'Eminent Men in Philosophy' has made the following remark about the impact of the work of Will Durant: 'The major contribution of Will Durant to philosophy is that he restated difficult, complex and naughty thoughts and ideas in simple and charming language. He withdrew philosophy out of isolated inaccessible corners of the abodes of learned men and deployed them in ordinary hutments, accessible to all and accepted by them'. Another authority has made a simple remark about Saadi: 'By his genius, based in moderation, Saadi, somehow, brought down to the earth the erfān or mysticism from its inaccessible celestial nook and tried to make it accessible to ordinary men who, any how, wish to reach the perfection they sense and feel in their hearts. By his action Saadi actually assumes the role of a simplifier in its best form. At a time when a number of writers of mysticism arrogantly regarded non-mystic people denizens of the vale of ignorance, men of the carnal soul and even, cruel people, Saadi did not mind approaching the ignorant and inspiring them with the tendency to search for truth.

This role and effect is more true of and has, with superlative manifestations and distinctive properties, better application to the works of Dr. Shariati so that it can be said that just as Shams Tabrizi caused the thinking of Mowlavi to change and the Moalana is obligated to him for his life, as confirmed by him in his odes (ghazals), Shariati, too, has played the same role in redirecting public to Islam and making Islam more attractive to the people and therefore, enjoys the same privilege and prerogative, with this distinction. However, that Will Durant brought to the people philosophy and history, Saadi transmitted Mysticism or Erfān and Ethics and Shams Tabrizi imparted to the public erfān, sufism, spirituality, and the superior concept whereas Shariati carried us into the Quran and Nahjul-Balagha and the all-dimensional ideological schools of the Prophet (SAW) and Ali ibn Abi Talib. They undertook to revive some dimension of knowledge and Islam but Shariati undertook to revive Islam in whole. The welcome and reception afforded the thoughts and ideas of Shariati are along these lines, that is, as our people love the Quran, the Nahjul-Balagha and the holy Imams (AS), and, as Shariati has, by his striking logic, intelligent argumentation and common workaday parlance, presented them better, more valuable and more revolutionary than others thus boosting the people's faith, belief and devotion to them as well as Shariati himself, not to his carnal being, which is like any other human being, but to him for his love of Islam, his holy predilection to religion, his respect for moral values, his well-meaning and good intention and for his posing Islam as the 'Universal School', challenging history and time and superior to all other current world ideologies and for his regarding the

SHARIATI THE ALERT AND RESPONSIBLE CONSCIENCE OF THE CENTURY



leader on earth.

His creation and writing of such works as: 'The Face of Muhammad', 'Knowledge of Muhammad', 'Ali is Alone!', 'Imam Sajjad, the Most Beautiful Adoring Soul', 'Covenant with Abraham', his presentation of the hajj pilgrimage so beautifully and profoundly, his revolutionary strategy and the challenges of the Shia in the course of history, his exposition of the files on the tyrants (Qasim, Marqin, Nakethin) and the ominous trio of Pharaoh, Korah and Balaam, his other such as 'Descension in the Desert', 'Ummat and Imamate', and 'Rending Onesely Revolutionary' and his commentaries on Abuzar, Seyyed Jamal, Iqbal, etc., due consideration to and everyone of them makes it impossible for any fair-minded, honorable person to deny Shariati's efforts, his wisdom and his sagacious mind and term his supporters deceived persons he unable to read or understand his writings. In like manner:

Detaching Shariati from Islamic texts, from Ali's line and from Islamic zeal and enthusiasm and portraying him as one pleases is a great, creeping betrayal and causes more damage than the acts of those who openly speak against him because, in the words of the Prophet (SAW), the latter are outward foes while the former erode one from within and metamorphose his message just as they did so in the cases of Seyyed Jamal, Hajar, and Mowlavi and accused them of atheism, paganism and corruption, etc.

The question is how come the some of the Malikul Mutikallemin, the Revolutionary, became senator for 8 terms; the son of Seyyed Jamal became a mouthpiece of the West, the grandson of Sheikh Fazlullah Nouri became a Kianouri, while the son of Muhammad Tagi Shariati became a Dr. Ali Shariati? And why do Jalal and Shariati depart at 44 while some of these live beyond a century??! If Shariati had broken away, as did Taghizadeh, from the chastities and had parted roads with the prophet

Kianouri or Seyyed Zia addin Tahatabai and not the Ideologue, of the Revolutionary Shiism!

Shariati can not be likened to and compared with the face and figures of philosophers, politicians, sociologists, the clergy, historians, traditionists, scholars, professors and researchers. Rather, he is a "Revolutionary sage" and a "Faithful, believing intellectual" of the sort of Loqman, the Sage, Salman, the Persian, Abuzar Ghaffari, Seyyed Jamaladdin Asadabadi, Iqbal, the Lahuri, who, while knowing and enjoying human values and endowed with ingenuity, had learned knowledge (Hikmat) from the school of the prophets and the Quran and had designated Ali (AS) as their model. Shariati is the greatest thinker, reformist, peacemaker, 'the alert conscience' and the responsible authority' of this century. Alas, that untimely death prevented exposure of himself as he really was! Thus he transmitted to the grave his genuine, enlightening treasures that were more valuable to mankind than anything else. We wonder when his likeness will reappear on earth! He was much greater than appeared. His heritage is not complete because he spoke and wrote with haste fearing a short life and limited opportunity due to strangulation and censorship.

Naturally belief and faith in Shariati is admissible and understandable by the likes of Abuzar and by those who are pure and have considerable knowledge and wisdom. And, if his opponents baseless allegations that he denies Resurrection, Guardianship (Walayat), Revelation, his interpretation of the appearance of religion is false, heretic and materialistic be true, then most of Shariati's supporters shall turn into his arch enemies. But he does not disown any one of the religious tenets and decrees. Rather, Shariati is the best and most sincere and searching defender of Islam in its entirety and of the sovereignty of the Quran. And he is a true lover of the prophet (SAW), Ali (AS) and other Innoceat Imams. He was the staunchest

defender of the prophet, Ali and Hussein and had nothing in mind save the realization of the thoughts, -ideas and ideals of the A.L.C., Mohammad (Progeny of the Prophet). He was not "innocent" to be infallible. He was unbiased and fair. Can anything be added to the author of the following words: 'If as much as an atom of the love of Ali (AS) be in you, it will enable you to stand up against invasion by all these powers and preserve you as a magic embalmment.

Likewise to the author of the these words: If we remove God from Nature: Ali from History and the Temple from the Earth, nature shall be ka deserted graveyard: history shall turn into a long, dark corridor and the earth shall become a cold, stinking and ugly dustbins as if the Sun were removed from the sky, the soul had left the body and looks were turned off from the eyes; or: meanings was extricated words, warmth from the fire of light from the lamp. How terrible is nature imagined without God; what a cold, insipid, and lifeless place is nature sans God! How long and dark was the cold winter night of the History Ali died and what a graveyard of sorrow and mourning is the land divested of temples!! Or, to the autor of these words (Shariati): The Imamate (leadership) of modern man who thirsts for another Christ, another Savior and another faith, is this trinity: (Liberty, Equality, Erfān),... a training that underlines the nature and his even ka monotheistic foundation and verity, Ali is that trinity Christ which is one and three persons at the same time'.

Insults, accusations and forgery with respect to him are not worthy of a searching, faithful man and will be of no avail.

Portraying the personality of someone must describe his mind and thinking as well as his character and conduct. It should not include the personal views and opinions of the person drawing such a portrait. No literary work, penned after Shariati, has succeeded in portraying the Prophet (SAW), Ali (AS), Fatima (S.), Zainab(S.), mysticism, virtue, jihad, martyrdom, sacrifice, sincerity, actions, purity, avoidance of playing paltrics and, in short, simulating Hazrat Ali (AS) as well as Shariati has although, according to his own invitation and emphatic testament his post-mortem writings should enjoy accounts of Islamic texts and action. As he has said: "As to my wishes, it is a wish with an essential course! The wish to kdeclare that we, all of us, knowledgeable followers of this religion (Islam) are post-messengers. The prophet (SAW) received the messages from Gabriel and we got the message from the Messenger (SAW). For us, as messengers, the prophet (Muhammad) is our Gabriel and that page of light which in that dark cave, placed the work "Read!" (Iqra!) before Muhammad (Saw), is now in front of us. But our task, divulgence of message, remained under. And, I, one of the smallest, wish that I could recite, to those who listen to my words, the greatest and the most essential surahs and verses of

this Message lest they remain buried and stored in my heart as I go through moments in which I see death now in front of me and then behind me. But I say to you deliver the Message at the cost of giving your all! That Book is this moment before us, that messenger is not with us, but his message is! And the message finds us. That is why from now on I take my history lessons directly from the Quran and have decided to concentrate all my studies on the Quran hereafter! As I approached such words as (virtue, the Invisible, establishing contact with the decult and charity), I felt some rays of light shine upon my soul, rays of hope and trust in reaching faith, truth and guidance. And then, with new looks and fresh needs I followed the Quran and found that, as far as my ability permit, this Book will guide me by the hand to (the Road, the road that the wooden legs of philosophers in unable to tread!

It seems that Dr. Shariati's purpose in publishing his works in the present form and, in the initial phase, not invoking the Quran and Tradition, has been to boost and demonstrate religious method and

Islam of the Quran and of Nahjul-Balagha, of Sahifa Sajjadiyya, to the conduct of the Prophets, the pure Imams (AS) and their model disciples Salman, Abuzar, etc ... In his view, the true Islam is that which can be derived from the Quran and Tradition with a Quranic and traditional attitude and insight. For this reason it is quite necessary for those who are enthused with an Islamic passion and want to understand their religion with awareness and knowledge, to read the books of Dr. Shariati so that they don't become polarized and canalized in their uptake of the Quran, the Tradition and the Progeny. For, if we just want to have a lay and superficial understanding of Islam, referring to a treatise (rasala) and Mafateh will do. But if we desire a deep and scholarly comprehension, its prerequisite is knowing the thoughts and views of the various authorities and thinker and Dr. Shariati is one of the greatest thinkers in the Islamic world. He is shrouded in the spirits of Islam and the people too solidly to be shaken by subtle scholarly gestures.

In short, there are principle in Islam

that are fundamental and valuable. Interest in Shariati is due to the high values he places on these essential principles. Those who approach him with bias and elimity perhaps do not believe in those principles otherwise if the baseless points his opponents pose such as his denying the Resurrection, Walayat (guardianship), the clergy, revelation, etc be true, the majority of Shariati's supporters would be his initial enemies. But, Shariati denies none of the command and decrees of the Religion. Rather, he is the best and most sincere and scholarly defender of the whole of Islam, its sovereignty and he loves the Prophet (SAW), Ali and other Infallible Imams (S) and he is so viewed by a majority of his friends.

insight and not a thorough presentation of the genuine Islam for he refutes such allegations made by his enemies (See his interpretation of the Surah Anbiya). He intended to present, in the next stage, the Islam and its conformity to the Quran and Tradition so that if events precluded it, others might, by the principles he has set forth, may complete his unfinished task. As in the course of history,

conticting and biased or inadequate and un-revolutionary approaches and interpretations have been made of Islam and this has delivered severe blows to the world of Islam and Islam, perse has been invaded and falsely accused by the enemies therefor, Shariati has deemed it necessary first to dust off the historic Islam and, in his own words, "Let self thinking, let self integrity and logical thinking start so that social and intellectual grounds be prepared for posing Islam on the basis of the Quran and the prophet's progeny in an aggressive way as superior to all other modern world's ideologies."

'As the Prophet (SAW) first said "No!" (-La) then said "Ella! = Except", and as the Quran says: "Purged then taught..." and the moralists and mystics say "Purge, purify then adorn!", so Shariati, like all other Muslim Jurisprudents and genuine Islamic thinkers, cries out in all his works: "Return to the pristine Islam, the Islam of Muhammad, Ali and Husseia, the

Translated by M. Karbasl

Kawakabi and Dictatorship

By: the late Ayatullah Seyyed Mahmood Taleqani

Clues to Polygamy seen in the Quran

Excerpt from the "Rays from the Quran"

By: Ayatullah S.M. Taleqani

As the late Seyyed Abdur-Rahman Kawakabi is considered one of the Muslim thinkers and pioneers of the recent century with valuable works, one who had conceived the formation of the "General Islamic congresses", it is proper that the Iranian Muslim brothers learn something about his life and works. Kawakabi, like Seyyed Jamaladdin, was Iranian in origin. His grandfather, Seyyed Ebrahim, was from Ardabil but had migrated to Halab (Aleppo); in 1271, a.h. He was born to a family of learned men. His father, Seyyed Ahmad Bahaaddin, was a well-known teacher at the Omavi mosque at the Kawakabiyya school. When his mother Afifa, daughter of Masoud Al-e-Naqib Mufti, died his aunt Sofia, a learned and literary Muslim figure, assumed his supervision and sowed some seeds of excellence and virtue in his mind and then sent him back to his father. He already knew Farsi and Turkey and was strong in Arabic literature. He learned Islamic sciences, philosophy and history and fathomed social sciences and the causes for the rise and fall of nations.

This education and family training as well as his wide mental and intellectual horizon plus his knowledge of conditions in the East and West, gave Kawakabi extensive insight, high aspirations and a prolific character, such that the people of Halab named him "father of the weak." Kawakabi became a haven to the scholars and the needy, he was haughty visavis the arrogant. He spoke to the people on the level of their intellect and reason. Kawakabi first found

that the "cause of Muslims retardedness" was dire economic circumstances and thus he became engaged in agricultural and development activities such as extension of railroads, cultivation of barren lands and building ports near Halab. He was successful to some extent but he met with obstruction to his reform plans by the agents of dictator Abdul-Hamid and as a result, he directed his mind toward the awakening of Muslims and enhancing their worn out energies. He embarked on a fight with dictatorship, armed with pen and tongue.

For a time Kawakabi was chief-editor of magazine 'Alfarat'. Also, he published another magazine titled "Al-shahba" in the year 1293 a.h. The government canceled his franchise after 15 issues were published. He next published a magazine called 'Al-Ete djal' in Turkish and Arabic, this, too, was short-lived. For some time Kawakabi undertook judicial and scientific duties and implemented reforms in all the positions he held. But, with each new activity and at every step that Kawakabi took, government agents way-laid him. The more limitation they imposed on him and the more he was removed from positions of office, the stiffer his resistance and the sharper his fact-revealing tongue became. Kawakabi's intellectual illumination continued in its brightness and his lashes smote the backs of despots with ever increasing force. No amount of bribe or intimidation would make him relent his sacred duty. His home was ever the

and to those who sought solutions to their problems. In addition to important employment positions Kawakabi held the title of 'Naqib-Al-sadat' (chief of the Seyyeds or descendants of the prophet (SAW)). He spent some time in his home-town studying and experimenting. To study the circumstances of the Muslims, and in order to realize his lofty thoughts, most of which were directed at breaking up the chains and shackles of dictatorship and at liberating and setting in motion the Islamic world, Kawakabi saw no alternative to foregoing his home and social positions and travel through Islamic lands and transmit his thoughts and ideas to more receptive lands away from the environment of terror and dictatorship.

To beguile the government agents Kawakabi feigned a religious judgeship post and migrated to Egypt with his son and from there he embarked on sightseeing and study tours of Western Asiatic and Eastern African countries. He traversed the deserts of the jaziratul Arab (Arabian peninsula) and spent days and nights in camel saddles and gained first hand knowledge of Arab tribesmen and their leaders. He visited the Wadi Dehnae and the historic sights around Yemen and observed the social conditions. From here Kawakabi went to India and then to East Africa and returned to Egypt to prepare for a tour of Western lands. He stayed in Egypt for a while to make use of his thoughts and studies but death overtook him.

During his journeys Kawakabi, as an adept physician and architect, observed and made note of the social and spiritual ills of the Islamic societies and surveyed their economic conditions and land resources. He stored away in his mind considerable intellectual findings and made his weapons more cutting for the crusade or jihad he had before him so as

dictatorship with greater intellectual force.

Kawakabi now declared open war on the Ottoman Empire's dictatorial machinery and made himself the protective shield of the homeless and oppressed. He announced:

"A handful of mean and ignoble men set up the despotic systems, men who, out of fear, attach themselves to the court of the great dictator, are supported by it and amass wealth from public toil and property. The rule of tyranny pervaded throughout the system from the great dictator down to the simple policeman, to the street-cleaner.



In Aleppo (Halab) Kawakabi aligned with his own thinking a number of lawyers, attorneys and other persons of integrity with the aim of helping the oppressed, the destitutes. He incited the people of Aleppo to rise against their cruel governor Arif Pasha and appeal to Babe-Awli (lit., Great Gate = the Caliph in Constantinople). To breakup the moral power of Kawakabi, Arif Pasha plotted against him and by forged documents and files charged him with aiding foreigners and treason and jailed him. Realizing the outcome of an impending court trial, Kawakabi refused to be tried in Aleppo and, with the help of

**WORLD CONFERENCE ON HUMAN RIGHTS
NGO-FORUM (ALL HUMAN RIGHTS FOR ALL),
VIENNA; 10 to 12 June 1993**

Report by the General Rapporteur, Manfred Nowak for adoption by the Final Plenary Session of the NGO-Forum.

The aim of the NGO-Forum was to give international, regional and local human rights organizations as well as indigenous peoples from all regions of the world an opportunity to evaluate the achievements of the United Nations in promoting and protecting human rights, to formulate common recommendations on how to improve and restructure the UN human rights program, in order to meet the new challenges in a period of global political change and to ensure improved access of NGOs and indigenous peoples to the UN mechanisms in the field of human rights.

The actual work of the NGO-Forum was carried out in five major working groups and another six working groups established spontaneously on the first day. The recommendations of all working groups were adopted by the plenary and form an appendix to this general report. In the following report the major recommendations of each working group are highlighted.

2. Working Group recommendations

2.1. Working Group A: General Evaluation of Progress made in the Field of Human Rights, and of the Overall Effectiveness of UN Standards and Mechanisms. Recommendation for their improvement, and Greater Involvement of NGOs.

The members of Working Group A underline the universality, indivisibility and interdependence of human rights and stress that claims of relativism can never justify violations of human rights. They recommend the establishment of a High Commissioner for Human Rights, of an International Criminal Court to prosecute gross violations and a Special Rapporteur of the Human Rights Commission on violence against women and gender-based discrimination as a means of fully integrating women's rights into the UN's human rights program. They further recommend the elaboration of Optional Protocols to the International Covenant of Economic, Social and Cultural Rights and to the Convention on the Elimination on All Forms of Discrimination against Women, which would provide for individual complaints procedures. Other recommendations refer to the need for a significant increase in the UN human rights budget comprising 3-5 % of the UN's regular budget, and the establishment of a comprehensive human rights data base.

2.2. Working Group B: Assessment of the Present State of the Rights of Indigenous Peoples.

The members of the working group B stress the distinct characteristics of indigenous peoples which distinguishes them from minorities. They urge that indigenous peoples be recognized as nations with inherent collective rights of self determination, development, self-government and autonomy.

Recommendations include the proclamation of the International Decade of the World's Indigenous Peoples, the establishment of a High Commissioner, a Special Rapporteur



or another permanent UN body with adequate resources for the protection of the rights of indigenous peoples. Furthermore, they urge the UN to adopt, without further delay, the strongest possible draft of the Universal Declaration of the Rights of Indigenous Peoples and to ensure full participation of representatives of indigenous peoples in the drafting process and related activities.

2.3. Working Group C: Evolution of the Present State of the Protection of Women's Rights.

The members of the working group C stress that the UN and the governments have by and large failed to promote and protect women's human rights. They recommend that all UN human rights monitoring bodies should address violations of women's human rights by including gender-specific abuses with particular reference to refugee women, migrant women, exiled and internally displaced women abuses.

They propose the appointment of a Special Rapporteur on Human Rights of Women by the UN Human Rights Commission. They further urge governments to ratify the Women's Convention, to withdraw their reservations and to strengthen the implementation procedures, by means of individual and group complaints. Particular emphasis was put on the necessity of effective UN procedures to eliminate violence against women, both in the public and private spheres. Women should have equal participation in shaping development progress with a view toward establishing a more just economic order. The Working Group recommends the establishment of

permanent international criminal court which should also have jurisdiction over gender specific abuses, such as rape, sexual slavery, forced sterilization, and forced pregnancy. Finally the Working Group stresses the need for women's access to decision making powers in all fields including UN bodies, as well as the promotion of human rights education as a human right.

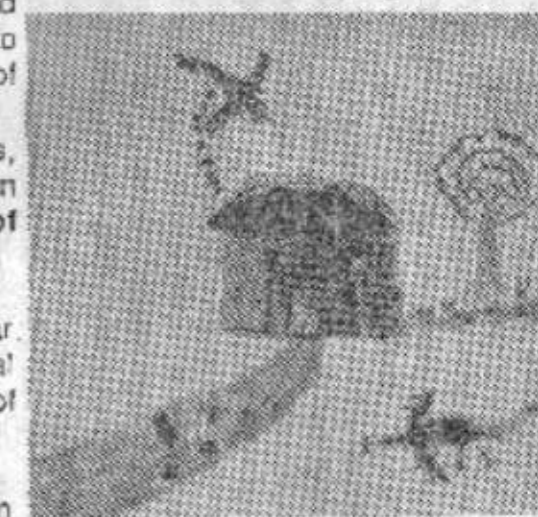
2.4. Working Group D: Examination of the Relationship between Human Rights, Development and Democracy with Particular Attention to the Role of NGOs in Fostering Popular Participation and in Creating Awareness of the Necessity of Solidarity between the North and the South.

The Working Group recommends the democratization of UN structures, in particular the abolition of the veto in the Security Council. It also stresses that structural adjustment programs should be compatible with human rights, the abolition of economic conditionality and a holistic approach to the right to development.

It considers the impoverishment of large sectors of the population as a gross violation of human rights and calls upon the NGOs to campaign against the present Round of GATT. Development should be linked to democracy and to the satisfaction of the basic needs of the disadvantaged sectors of the population. The Working Group urges the adoption of a new strategy of formal and non-formal human rights education at all levels. Urgent attention should be given to violations of the rights of migrant workers, displaced and stateless persons as well as to the erosion of workers rights. Finally, the Working Group emphasizes the importance of civil institutions as the basis of participatory democracy, respect for human rights and genuine development. In this context, the fostering of solidarity between NGOs of the South as well as those of the South and the North is stressed.

2.5. Working Group E: Examination of Current Trends in Human Rights Violations as a Result of Racism, Xenophobia, Ethnic Violence and Religious Intolerance with a Particular Focus on Minorities. What should be the Appropriate Response of the UN?

The Working Group urges governments to ratify the Convention on the Elimination





against Racial Discrimination (CERD) and the Convention on Migrant Workers and to accept the individual petition procedure under CERD. It stresses the important role of NGOs, national and international institutions in combatting racism, racial discrimination, xenophobia, ethnic violence and religious intolerance. As one of the root causes of these phenomena the worsening economic conditions in the "Developed" countries have been identified.

The Working Group urges the United Nations to establish mechanisms in order to eliminate the double discrimination which affects women belonging to ethnic groups that are discriminated against and thereby recommends that violence against women, as well as the sale and traffic in women, shall be considered a gross human rights violation. Gender equality was also stressed in the context of combatting religious intolerance. The effectiveness of the UN Special Rapporteur on Religious Intolerance should be enhanced.

With respect to the rights of minorities, the Working Group urges effective means to implement the UN Declaration on the Rights of Persons Belonging to Minorities by establishing a Working Group of the UN Commission on Human Rights dealing with minority issues. Effective mechanisms should also be developed to counter discrimination against other disadvantaged groups, such as people with disabilities, person who are HIV positive or who live with AIDS, sexually exploited people, homeless children and children who are victims of armed conflicts and of child prostitution. Particular attention should be paid to trade union rights. Finally, the

Working Group raised the serious issue of gross human rights violations committed by non-state entities which are not accountable to the world community.

2.6. Additional Working Group 1: Military/ Paramilitary/ Police and Political Repression/ Missing/ Disappearance/ Torture/ Foreign Occupation and Human Rights.

The Working Group strongly denounces gross violations of human rights existing in many countries, such as torture, extrajudicial executions, missing persons, enforced disappearances and arbitrary detention. Governments are urgently requested to address the root causes of exploitation and domination including foreign occupation, poverty and powerlessness among the people. They should also respect the work of human rights activists and should ensure proper legal procedures in case of human rights abuses.

Among others, the following specific recommendations are made: governments should adopt the proposed draft optional protocol to the UN Convention Against Torture and the Draft Declaration on Violence against Women, they should declare grave and systematic human rights violations as crimes against humanity, they should adopt a new machinery to react efficiently and promptly to massive human rights violations, to reallocate arms expenditures to development needs and to recognize conscientious objection to military service as a fundamental human right.

2.7. Additional Working Group 2: The Human Rights of Children and Young People

The Working Group states that despite the ratification of the UN Convention on the Rights of the Child by 136 Governments, numerous public and private violations of the human rights of children and young people are committed and particularly affect the girl child. The Working Group recommends the adoption of a special procedure to submit individual petitions to the UN Committee on the Rights of the Child as well as more efficient mechanisms for the protection of children in violent situations, such as armed conflicts, "social cleansing", extermination and torture. States are requested to fix a minimum age of criminal responsibility and to raise the age limit prohibiting participation in child labour.



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Furthermore, development and structural adjustment programs should include specific measures to guarantee better protection of children and young people. In conclusion, the Working Group urges all states, social entities and individuals to respect the right of children and young people to participate as valued members of society, to speak and to be listened to.

2.8. Additional Working Group 3: Forced Eviction, Displacement and Housing Rights

The Working Group underlines the legal nature of the right to adequate housing under Article 11(1) of the International Covenant on Economic, Social and Cultural Rights and welcomes the recent appointment of Justice Rayindar Sachar as UN Special Rapporteur on the Right to Housing. It stresses the inseparable relationship between this right and other human rights, such as the right to life. It urges governments to allocate the resources, land and services necessary for all citizens to enjoy the right to housing.

The Working Group expresses its deepest concern that forced evictions are a widespread and global phenomenon constituting a gross violation of human rights. It emphasises that the denial of housing rights including the practice of forced evictions creates situations ripe for outburst of communal and ethnic violence. It urges international and bilateral financial agencies not to fund development projects and economic adjustment policies leading to the involuntary removal of people from their homes. Finally, the Working Group strongly recommends the appointment, by the UN Commission on Human Rights, of a Special Rapporteur on forced evictions.

2.9. Additional Working Group 5: The Caste system, Untouchability, Bonded Labour and the United Nations Role

The Working Group urges the United Nations to take appropriate steps to eradicate the practice of untouchability, which it considers a crime against humanity and discrimination on the basis of caste, religion and other factors by the year 2000. To this end, the Working Group recommends the appointment of a Special Rapporteur to carry out a study of the situation of the untouchables in South Asia, in particular of bonded labour, child servitude and child prostitution. In addition, a special committee is called for in order to initiate the process of declaring the untouchables as an indigenous people of South Asia to whom all UN Resolutions on indigenous peoples should be applicable.

Continued



Participation of Islamic Women's Institute delegation at IRAW'S 1993 Conference

IWARAW (International Women's Rights Action Watch) is a NGO at human rights principles spelled out in the women's convention and work with CEDAW (the Committee on the Elimination of Discrimination Against Women).

The conference program had featured international panels of experts who focused on various aspects of convention Articles 9, 15 and 16 dealing with nationality legal, equality and marriage and family law.

The main subject of conference was women, family law and human rights and the convention on the Elimination of all forms of Discrimination Against Women and it took place in United Nations International centre in Vienna, at January 14, 15, 1993.

More than 50 NGO, active on women's issues participated in this conference.

Islamic Women's Institute delegation also participated in the first two days of CEDAW's 12th conference which took place immediately after IRAW conference at Vienna.

CEDAW is a committee on the Elimination of Discrimination Against Women, which is appointed by the UN and every country which has ratified the convention should report to this committee regularly.

Following is a summary of discussions in IRAW conference is presented:

The IRAW conference opened with a session introducing the Convention on the Elimination of All Forms of Discrimination Against Women as an

international human rights instrument for use at all levels, including the national and local. Margareth Arilha of Brazil described as an example the 'Women, Life and the Law' project of the Sao Paulo Women's Rights Committee, in which the Convention has been adopted as a statement of principles for action by municipalities in Sao Paulo State. She presented this project as an illustration of how the Convention can be used with and by governments on all countries. Session 2. Women and the Family in International Law

1. International human rights instruments recognize the family as the "natural and fundamental unit of society" and this creates a risk for individual family members, that they may not be protected as individuals. Most frequently it is women who suffer from this phenomenon.

2. There can be no single definition of family because family formations differ with time and place. "Family" should not be associated with marriage or with a union. Law defines families as nuclear, but many other realities exist as to family, which are neither defined nor protected by law.

3. Women's access to resources is predicated on relationships with men, and dictates certain accepted modes of behavior such as cohabitation or divorce in order to obtain or maintain this access.

4. Women's identity is related to family, and when a woman marries she has the protection of her husband's identity. But she also loses leverage by marrying, because by losing her place in her own

family she becomes more vulnerable and may not find support in her husband's family.

5. Challenges to personal law are seen as challenges to identity. Personal law is the only area in which international standards and contemporary legal development are excluded and forms of religion and custom are preserved as law. 6. Article 16 of the Women's Convention departs from protection of the family collectivity and provides for protection of the individuals within it.

7. International human rights standards such as Article 16 test custom and tradition. We are still examining, not resolving, what the family is, and we need to go into this examination with open minds. The universals that apply to the family and its members are in the Convention. Conflict over these issues is the price of change.

We must work to bring law and reality into a more comfortable relationship. Within the framework of the Convention we have options to make the relationship work.

Session 3. Women and Family Law: Legal and Religious Systems

This session revolved around the issues arising out of the fact that many countries have parallel systems of law, particularly in the area of family. There sometimes is space for negotiating between these different systems of law, but over all each system is male dominated.

All systems of law, including statutory law, are conditioned through considerations of power play and political interests. Religious discourses which are restrictive of women's interests are often mobilized as a means of acquiring political power. Similarly, what has come to be known as customary

laws need to be seen as having been constituted into particular forms often during colonialism, with convergence of interests between male colonizers and indigenous male patriarchy. Both the latter take their ideological power by reference to indigenous identity and myth ordained by a supernatural power. Hence it is necessary to examine the developments/sources of all systems of laws.

Furthermore it was pointed out that the de jure exercise of rights is very dependent on de facto economic situations. A lively illustrative discussion noted, for example, that if there is no chicken to distribute, the rules of distribution (whether religious, statutory or customary) are irrelevant.

The implications of the above are that we need to demystify the sources of all legal systems in order that people can use this knowledge to challenge and reformulate them. There is no one single strategy that suffices.

Session 4. Today's realities in Families, and Women's Human Rights

1. Women must, as Unity demonstrated in bringing her nationality law case, be prepared to claim their rights.

2. The reality of the law has been examined and tested in Southern Africa Research Project. The research shows that there is a big gap between law on the books and law in reality. Law must address women's special needs, in the North and in the South.

3. Science is no more neutral than law. It can be used to undermine women's position even as it is claimed to be gender-neutral research. Family constructs are imposed on scientific models to justify conclusions that discriminate against women, as occurred in the Johnson Controls case in the U.S.

The problems of women of America

Information concerning women and their problems are consistently obtained in America through research and investigation. The data collected cover all aspects of life including mental, social, political and family issues. A computer survey has shown that more than 41000 articles about women's problems had been published in magazines and journals in 1984 alone. This is beside the volumes that had been published in that period. Therefore great care must be taken in obtaining any data and information from these sources and reaching conclusions. The contents of these publications are to be used as guides.

A good many leaps and bounds have occurred in the social structure of America affecting women's problems as well as others. Some statistics point to changes that occur in women's tendencies and attitudes during any given year. Therefore research in the process of change may be more suitable for understanding American society and women. In general, from the beginning of the current century through the decade of 1950 and 1970 decade to the present, changes in American society have followed different patterns. Some recent statistical reports indicate the tendency of American women to return to traditional ways. An interesting point is the

wide spread dispersion observed in the views and attitude of American women. It is so much so that it makes recognition of a dominant culture difficult. In contrast with European and other nations where each has an ancient national identity, the composition of American people is of migrants that themselves have had parts in developing dominant cultures. Thus this dispersion of views must be taken into consideration in relating such attitude.

As a whole, in comparison with the past, fewer Americans live within family cores. Tendency to live singly; growth of divorce rates, rise in the marriage age to 26 for men and 24 for women, 6 annual marriages for every 100 women, all indicate such changes. Nearly 48 percent of marriages in America end in divorce, and second marriage occurs a great deal more than before. Therefore, the traditional family compositions are diminishing while new family compositions are developing. Many families in America are made up of father and or step-mother and step-children. Working away from home by women and the small number of children have contributed materially to the family composition. Families including only one father and or one mother make up a considerable percentage of family cores in America. During the past 20 years the number of family units managed by women who had never married has increased tenfolds and women's tendency to marry and establish traditional families has diminished. It is worthy of mention that 17 percent of American women have formed families by themselves, without having spouses. In 1989, of 94 million persons living under one roof, 55 millions were families with traditional marriages, most of these families had 3

members, each, and on the average had one child. Generally, American women have few children in their lives. This process has, since 1972, been marked with a population replacement ratio so that in 1989 the average number of child per woman 70 reached 96%. Of each 1000 American women 34 bear children each year and so family units that include mother and child is increasing. The women's age at birth has also gone up. This, too, supports the proof for reduction of birth data.

On the basis of statistical data available about 24% of Americans live alone. 4.5% of the population live as celibates in groups. 30% of the society is made up of childless families and 27% is made up of families with children under 18. 8% of the entire Americans live singly with children under 18 and 6.6% live as non-traditional family cores. Some investigators believe that outside employment of the women is a cause of the disintegration of traditional family cores.

In the modern type of family the responsibility for upbringing of children has changed. With the growth of services and the daily increasing absorption of women in these types of jobs and overtime work at night and on week ends, men's role in the management of children has found new dimensions. A large number of American children are cared for in children's homes.

Hours spent with children by their mothers have decreased and, in many families hours spent by men with children, in comparison with the traditional way, have increased. Social change accounts for the daily increasing rupture in the social links between parents and children. In some families these links are broken off as soon as children come of age. Because of changes in marriage procedures researchers predict that in the

Another example of this is the prosecution of women for drug use when pregnant, on grounds that it allegedly affects the fetus, while men are not prosecuted for drug use that also affects their children. Session 5. Women Politics, Customs and Religion: Women and the State

This session underscored the importance of strategies that women have to use to empower themselves. These include:

- Importance of network supports for women activist, and to encourage women to overcome fear in asserting their rights.

- Information as a vital aspect of women's empowerment, particularly legal literacy schemes to develop critical awareness of women's situation.

- Use of a Convention to reinforce women's opposition to State interpretation of Sharia.

- Dynamics of legal systems must be understood by women in order to involve NGOs in promoting women's rights effectively by ratifying and implementing the Convention. CEDAW General Recommendation No.19 (violence against women) is a case in point; the work of women's NGOs in this areas contributed towards the formulation of this recommendation.

- There is a need to strategically address problems of gender roles and altering gender relations in light of past experience. The experience of women in Nicaragua is an example of making gains but eventually losing them because they were not made within the framework of altering the balance of power between men and women. The state, being patriarchal, repealed changes eventually.

- Convention implementation must be an international effort, based on cooperation between all women irrespective of the North/South divide.

creation of public consensus on women's rights at all levels through networking.

- The state is not a neutral arbitrator in the face of the many conflicting demands to which it is exposed. It is critical for us to understand the state's own interest in deciding how it will cope with these demands. theorists of the state posit that everything that the state does is in the interest of its own self-preservation. Even the promotion of socio-economic development falls within the motivation of the state. Towards this end, according to this theory, the state about the situation of laws in Iran, which is related to women and the struggle of Iranian women for correction of existing laws.

A sample of corrected law related to divorce was presented to the session, which have made a lot of positive changes in women's life in the country.

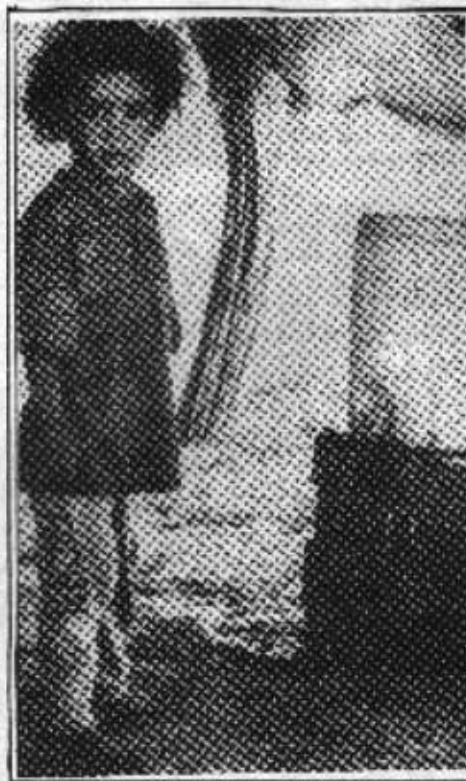
Session 6. Using Networks to Link National Activities to Global Frameworks

Networking increases local, and global awareness of the substance of the Convention. For example, when people work at grass roots levels on issues such as health, education, etc, networks can provide the links between local work on the issues and national and international work on the Convention can be invoked to implement rights at grass roots levels.

- It helps women participate and contribute towards the formation of international standards and norms of women's rights. Through linkages that exist from the local to the international level and to CEDAW, women can participate in the interpretation of the articles of the Convention and in the formulation of general recommendations.

- There also is great potential for the creation of public consensus on women's rights at all levels through networking.

- The state is not a neutral arbitrator in the face of the many conflicting demands to which it is exposed. It is critical for us to understand the state's own interest in deciding how it will cope



with these demands. theorists of the state posit that everything that the state does is in the interest of its own self-preservation. Even the promotion of socio-economic development falls within the motivation of the state. Towards this end, according to this theory, the state controls all political activity within it.

Women have to figure out where they figure in this equation of conflicting interests and demands. We have to figure out what kind of democratic space is available for maneuvering, and how we should build up a constituency of

women, that can acquire the political clout necessary to force accountability from the state.

- The exchange of information on positive development elsewhere, can act as a catalyst for changes in other countries.

- The diversity in networks increases the models of options for positive action.

- Certain problems of networking must be recognized and resolved.

- * how to reach grass roots women and to help them understand the objectives of the Convention.

- * some local NGOs do not know how to link with global networks and how to articulate their relationships.

- * some older NGOs at the local level are not sensitive to women's problems and are therefore reluctant to take them on.

- * there is noticeable state hostility to NGOs espousing rights concerning families.

Session 7. was a round-table discussion providing basic information on the World Human Rights Conference (Vienna, June 1993); the World Conference on Population and Development

(Cairo, September 1994), and the World Women's Conference (Beijing, September 1995).

This information will continue to be provided in the Women's Watch as well as by the bodies organizing the conferences and the nongovernmental activities surrounding them.

this Conference was a very useful experience for Institute and have on important impact on the job which is being done in Institution. The coordination of the conference was perfect and very well oriented.

1990 decade more than 50% of American children are cared for by either mothers or fathers for sometime and, of such children 20% shall live in conditions under the poverty level. A good many children spend time in several homes with different families until they reach the age of maturity.

Economic problems and difficulties are among causes that affect the texture of family composition in America. The traditional way in which men work outside of the home and be the breadwinner of the family and of women to be home-makers or housekeepers has severely changed, so that only 20% of American families enjoy traditional lives. 45% are families in which both husbands and wives work. About 23% of the population is composed of families unmarried, working individuals who live with their children (20% women, 3% men). In ten percent of the families women are the breadwinners.

There is no limitation to the level of education for American women. Very many women have university education. In view of the laws protecting women, universities must allot a major percent age of their student admission to women and, as a minority, coeds enjoy special education. In many trades and professions, employers must have a minimum percentage of women among their employees. In the last two decades a good many women have been absorbed by management jobs but they remain, so far, a minority in management and most women in managerial positions still work with men bosses. A small percentage of American women enter tough works such as those in construction. A large percentage of secretarial and restaurant positions are traditionally held by women.

In recent years a minor tendency to return to traditional work has been observed in some American women. In a census taken in 1990, women who were covered by census declared that they would quit working if they were financially secure. Some census reveals that the number of women who believe that mothers should pursue an essential occupation and responsibility fell below 50%.

Most of these women have preferred part-time work for women.

Although changes have occurred in American Women's attitude towards work and employment but it has not yet crystalized on a community level. Anyway, women with university degrees have not indicated the slightest inclination, in comparison with other women, to give up work in favor of housekeeping.

As regards protection for pregnant mothers, their health and nutrition, Federal laws and certain agencies exist to which women can refer if they need to and receive partial financial and nutritional aid. Such agencies continue their coverage of mothers and their children for several years after births. Political and social attitudes of American women do not vary materially from those of other layers of the population. Traditionally the Democratic Party of America claims protecting women's rights and liberties. However, the American elections, of the past decade revealed that, in many instances, women act as the men do.

The political activities of American women are performed within the framework of the two major political parties (Democratic and Republican) of America. Generally speaking, relatively few American women have attained high political positions in

proportion to the men. In Senate and the House women are minorities. The candidacy of a woman to the post of a U.S. vice-presidency in 1984 was regarded by many as a revolution in the role of American Women however, in comparison to the Federal level, the American women have a much greater participation in the state, city and local elections and their tendency to candidacy in these elections is increasing but it is not yet on par with men. The participation of American women in city council elections much wider than in other political activities of the community. With the growth of the feminist movements during 1950 and 1960 decades many women showed interest in them. However, at the present time presence of such thoughts is scarce among the women of America. Women's participation in trade unions activities is rather insignificant. During the 1950 and 1960 decades active agents in the women's movements banned women's participation because of the culture of patriarchy that governed them. However, in recent years women activists have made advances in such unions as restaurant and hotel workers unions.

There are no published statistics about the views American women have of the women of the Islamic Republic. And, there is no evidence that their views are different from the views of the Americans in general. Due to the extensive vicious propaganda in America the circumstances of Iranian women and their liberties, a positive view can not be observed. Generally speaking, however, they regard the religious Iranian society as a patriarchy system in which women enjoy no social rights. Also, they see the veils the Iranian women use in dressing as another proof of their bondage.

Translated by M. Karbasi

The Importance of the Principle of Public Trials and its Limitations

By: Muhammad-Ali Sabbagh

Translated by M. Karbasi

In the wake of the emphasis of the Head of the Judicial Power Ayatullah Yazdi to the effect that court trials must be conducted publicly all over the country, a thoughtful student of the law wrote an analytical and documentary article on the subject which we print here below for all to know:

1- The Necessity of Holding Open or Public Trial:

Definition:

The purpose of letting the public see and hear court trials is that people directly observe that justice is carried out and witness the various phases of the work of the courts of law. This way people have the opportunity to see and hear the assertions and arguments presented to the court by both sides and learn, first hand, the statements made by them and, thus make their evaluations. Furthermore, the decrees or sentences issued will be directly and immediately exposed to public opinion.

Surely, today public trials and court hearings are not confined to the presence of individual members of the community in the courtrooms. Securing this purpose is possible by other ways which will, taken up later on.

Court Hearings in Free and Dictatorial Societies:

In free societies the supervision and general control of the government machineries or agencies, including Court Trials, arrests of people. The processes of major trials, are published in the press for the benefit of the public. The prosecutors knowing this avoid any miscarriage of justice and make sure no rights are encroached upon or trampled underfoot. The court trial arranged in dictatorial states are, as a rule, mandatory and secret and the essential purpose behind such court hearings is to convict the accused and obtain sentence for his punishment.

In these hearings the liberty of the accused to defend himself is limited and the arguments he presents in his own defense remain concealed. Hence, the prosecutor or judge issues a sentence at will without the least fear of public protest.

Public trials Stipulated in the I.R.I.

Constitution:

Public trial is admitted in our law as a constituting principle: Article 165 of constitutional Law of the Islamic Republic of Iran reads:

"Court trial shall be open to public and individuals can attend the hearing unless the court rules their presence detrimental to public decency or to public order or when as in private cases, the litigants request that hearings be not open to public." In view of the general applicability of this principle, trials and related court hearings, whether military, political, legal, and other varieties of prosecution, should be held open to the public. Also, Article 168 of Constitution

presages public hearings for trial in the courts of law.

Exceptions to the above general rule as specified in Article 165 are described here below so as to make known their *raison-d'être*:

1) Injury to public chastity or decency and or to public order:

Let, us see what open hearings negates



public decency. Evidently, the legislators by this rule mean that some of the points raised during a court trial are against the generally accepted rules of decent deportment and their printing or publication injures the decency of all, things like rape, necking and smack-kissing, etc.

Article 213 of the former penal code has given a definition of general decency or public chastity which aids in the comprehension of this point. It reads: "Public decency or chastity is a degree of common purity and virtue that some people prefer to maintain. It is subject to the conditions of time and place." Anyhow, it is up to the court to decide whether an act violates public chastity or not.

In respect of public order Professor Katuzian has written: "In performing its duties or functions the government should pursue and observe special rules and order or discipline such as order in the foundations of politics; order in public administration; in family and economic life, etc. Thus, when you say such and such a rule relates to public order, it means that that particular rule is one of the principles that determine the government's path in respect of that issue." Surely, if holding public hearings tend to disrupt public order, the court will bar publicity.

2) Privant case hearings; held secret at the request of both litigants: Court cases are of two types: private and public (or personal and general):

1) Public cases: These are court cases arising from crimes. The prosecution of such cases is required for the maintenance and preservation of public order, individual rights and liberties and for securing the peace of the community.

2) Private court cases: If in addition to disruption of public order the committed crime harms or injures a

particular person or persons or a specific body, the party, or parties who have sustained losses or injuries can claim damages. The litigations, in such claims, form a private case. Now, because personal claims concern the interests of the individual and not of the society, therefore, if both parties to the case request non-public hearings, the court

grants their request.

Public Court Hearing Justification:

What credit is there to a secret trial? The publicity of court trials reveals the real face of democracy because justice is carried out in the presence of the people and is controlled by them. People are eye-witnesses to the processes of court action and see how the machinery of justice works in their community. Arguments of justice should be made openly in front of the people so that public opinion can control them, such a procedure makes judges more cautious (Belgian Law of Civil Procedure).

From the mental point of view, men generally avoid public commission of things they freely perform in secret and the more men feel the weight of social inhibitions, the more circumspect they become. Judges and prosecuting attorneys who feel that the curious eyes and ears of people are directed at them, the reporters and photographers' cameras as well as those of the television film makers, tend to be more cautious and are unable to announce all they have in their hearts.

From a legal point of view, the verdict of each court is subject to review in an upper court but, this supervisory arm seems to be insufficient.

When judges realize that different strata of the population are watching their doings and decision-makings, they will exercise greater care and attention and study the pros and cons of a case more carefully and make sure their decisions are not only compatible with the law rather, they conform to public conscience, as well. The holding of court trials open means asking for social control over legal procedures and observation of justice. When a court of justice is placed under such mighty microscope the chances of transgression,

maltreatment, torture and other factors that limit and depress freedoms will be reduced. The presence of law students in the courtrooms is one of the ways of securing this social control. The mission and duty of a judge weighs heavily on his shoulders. When issuing a sentence a judge must be aware that his decree affects the life, the honor and the property of others.

Therefore, great care must be taken in issuing a verdict and this demands complete and up to date knowledge of all laws and related theories. A judge who has been handling cases for years after graduation from the university may come across a particular case and may see that a present-day law student is better qualified to handle that case.

The science of law is one of the social sciences and social sciences deal with men and society which is constantly subject to change and evolution (divine tradition and natural law). Many divers and differing law theories have been presented through the years, all aimed at correct interpretation of the laws and securing justice. Various scholars of the law have expressed different opinions at different times about a single subject. This presumably conflicting mentality does not mean that some know or are better versed than others. Rather, it indicates the relation between the science of law and the society and the searching spirit of the law.

Thus, students at present approach various theories, and have more means and facilities available to them than students had 30 years ago, and, therefore, their presence by the side of a judge in the courtroom may be an aid to securing justice.

Prevention before Cure:

It is said that various sources exist which control the sentence issued by the courts. These sources should study the protests, if any, by the people after a verdict has been issued and help the judges in doing justice correctly.

Why ignore the uses of open court hearings and the guidance that it provides? That which makes up the mental frame work of a judge at the time of issuing a sentence is the diverse conditions and arguments then prevailing one of which is the public opinion.

Public Judgement is Unaffected

Judgement:

True, there are sources that supervise the works and verdicts of a judge but, these sources, together with lower court authorities, constitute a single "family" unit and members of a family generally support one another (secret of family survival).

A judge always hesitates impugning his colleague. Also a legal impediment precludes ascription of "responsibility to a judge. Article 171 of the I.R.I constitution holds a judge responsible for his faults: "If due to fault or mistake by a

judge... damages...are accrued by someone...the party at fault is answerable according to Islamic standard rules..."

Proving a fault is the responsibility of he who raises such claim. It is a very technically difficult thing to prove that a judge has committed a fault. In view of such technical difficulties it is better we adhere to social guarantees, open or public trial do not have such conditions-the public is not a fellow-worker of the judge to think of his protection and the conscience of the public lacks the rituals by which to establish the fault of a judge.

Guarantee for the Right to Defense

Trials that are open to the public provide opportunities for the accused to defend himself and prove his innocence and, as a result, the rights and liberties of accused are guaranteed in a desired manner.

Criterion For Recognition of Dangerous Criminal:

When court hearings are held in secret and the face of the accused remains veiled from the society, in such a case the offender may commit a felony again, after receiving punishment or serving his sentence for the first commission because the community does not know him. But if trials be held public and details of the case and pictures of the offender be printed and published by the press and the mass media the offender, in this case, is not free to do it again as his face and particulars are known by all. Thus an offender who dares commit a crime publicly is exacerbated and more dangerous and requires special handling.

Realization of the Decree to Enjoin to Good and Forbid Evil:

The Decree or Institution of 'forbidding evil and enjoining to good' which is basic to Islamic rules and guarantees the interests of the public can be an aid to us in holding open court trials and hearings. As a matter of fact public hearings is a feature of forbidding evil and enjoining to good and amounts to the realization of this divine precept. This institution or precept is a means for public participation in various economic and socio-political decision makings. In better words, this precept is tantamount to true democracy. The presence of the people in the courtrooms during trials is derived from the spirit of this commandment.

Seeking Justice:

In modern times, perhaps more than ever before, we find ourselves thirsty for justice. Sometimes public trials and open hearings which, as a rule, are more pure and sensitive, override the enforcement of rules and impress the conscience of a prosecutor or judge. In other words, the small society that is formed in the courtroom affects the conscience of prosecutors and thus aids in justice. A narcotic addict describes his pitiful circumstances and sufferings in the courtroom, some spectators are moved to tears and as a result the court realizes

it is facing a sick individual who is in pain.

Today all people have, more or less, accepted the fact that the rights governing a nation cannot be contained within the framework of so many rules and regulations. Thus it is not necessary that all those who participate, as audience, in a trial be law experts. Any sound mind can distinguish justice as the saying goes: 'Sound reason requires no technical proof.'

The Effect Of Open Court Hearings On The Adjustments Of Rights:

Participation of the people in courtroom trials and their knowledge of the manner of implementation of laws and rules enable them to recognize the points of strength and weakness of the laws, The proposals and suggestions of people for amending laws can be very effective and useful.

Implementation of the Principle of National Sovereignty:

The nation dominates its own destiny and, therefore, has the right to be involved in all aspects of social life and thus enforce its sovereignty. One aspect of social life is comprised of the courts of law that are concerned with the life, property and chastity of the individuals. A court, more than any other thing, is in contact with the interests of the people. Therefore, the presence of the nation, as a right to which the people are entitled, and their defense of the interests of the society is necessary.

Control of the principle of public trials:

The principle calls for court trials and hearings to be held open to public. This means people are free to attend courtroom arguments freely but this does not mean that such attendance should be devoid of terms and conditions for such attendance would not be compatible with the philosophy or *raison d'être* of holding court trials open to the public.

Public hearings are conducted so that all guarantees necessary for defense by the accused be provided and if people be admitted to such hearings without any control, said purpose will not be secured.

Prevention of Courtroom Disturbance:

A fair and equitable trial requires peace and order. Babbling and disorder is fruitless. According to the laws of some countries, including France, the audience have no right to confirm or discredit the arguments of the litigants. Making disturbance in a courtroom during a trial entitles the judge to oust from the courtroom all or part of the audience. The Iranian law does not consider creating disorder in the courtroom by either side of the case or by the audience as a reason for holding secret trials. Article 327 of the penal code of Iran reads: 'Disturbing the order in a courtroom by a defendant or other individuals is not cause for holding secret trials. Order of the court should be restored in an appropriate manner. The judge can order the disturbing individuals arrested and jailed from one to five days. Such order is final and is

executed at once. Such arraignment is not convertible in to a cash fine.'

Discrepancies of Open Court Litigations-

(The Prosecuting Attorney As Representative of Society)

Differing opinions regarding the overtness or covertness of courtroom trials exist with respect to penal cases in which the district attorney acts as attorney for the public to defend the interests of the society. Being a specialist lawyer the public prosecutor or district attorney is best able to defend the interests of the community or society. Thus with the district attorney in the courtroom there is no need for direct presence of the public to guarantee the interests of a defendant.

Prestige Lost:

Among us and some other nations it is customary to publicize the exciting news, without any reservation, of an arrest the minute someone is charged with a crime. Pictures and particulars of the crime are given in newspapers and the accused is portrayed to the public as a dangerous criminal whereas the charge may be utterly baseless and the accused may be declared innocent.

News about acquittal of the influential people may be published by the press. However, many individuals who receive not-guilty verdicts from the public courts do not see their acquittals printed in a newspaper and this is in sharp contrast with the rigmarole raised at the time of their arraignment and thus they may never be able to have their lost prestige restored.

FEATURES OF PUBLIC COURT HEARINGS:

The open or public court hearings are not confined to real persons only. This might have been the case in former days. However, with the advancement of industries and technology and the availability of audio-visual apparatus such hearings assume different features. For instance, they involve:

- 1)- Filming and photography of the courtroom hearings.
- 2)- Publication of the starting dates of courtroom sessions in newspapers or magazines.

3)- Permission to make copies of opinions or verdicts. This option is twice mentioned and confirmed in articles 19 & 3 of a French law dated July 5, 1972 as amended July 9, 1975. Also historical, scientific, magazines and newsletters are allowed to cite the issue provided no distortion is made in the ruling or verdict. It must be added that interesting stipulations are made in French criminal law, article 29 to the effect that in non-religious matters third parties can obtain permission from the court to read case records and take copies of any or all pages. To do this it is enough that such persons simply establish that they have a lawful interest in the case. With respect to the presence of television cameras in a courtroom there is considerable difference of opinion.

OPENNESS OF COURT SESSIONS AND THE READING OF VERDICTS:

A)- Openness of court sessions: Court session are of two types: Trial sessions and administrative (consultative) sessions. Trial court sessions are all open except as provided by civil or penal codes.

Administrative sessions that are held for disciplinary action about deportment in the courtroom, or for consultation or for issuance of arraignment in respect of some matters specified in the law including complaints against order of arrest, are not public, this is so indicated in the views expressed by the Administrative Council of the French government. That is, in matters relating to administrative infractions of judges and government employees, court meetings or sessions are essentially closed.

B)- Open enunciation of the verdicts of the courts:

In some instances in which court sessions are held in secret, the verdict of the court is pronounced openly, cases such as family litigations. Article 22 of the new French civil procedure states that in cases when hearings are held in consultation room because of family exigencies, the verdict may be read publicly or openly.

TRIAL OF CHILDREN,

CHILDREN'S COURT ATTENDANCE PROHIBITED:

According to article, of the laws juvenile courts, handling of crimes committed by children is absolutely secret. Article 328 of the criminal law prohibits children, and grade school and high school students from being present in the court room and attend hearings. The secrecy of juvenile court room hearing is a perfectly correct thing because the personality of an individual develops and is formed during the childhood and adolescent years and the spread of news concerning the delinquency or crime of the children and the youth may affect the character and personality of an adolescent in such a manner as to make a criminal of him in later years. Moreover, the purpose of punishment is to reform and correct the children, public hearing of such proceedings is detrimental to this purpose and may well produce contrary results.

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World Conference on Human Rights

persons and the active input from NGO representatives, all working groups agreed on extensive sets of recommendations. These were adopted by consensus at the final plenary of the NGO Forum and presented in oral and written form by the General Rapporteur, Manfred Nowak, to the plenary of the World Conference (for the report see UN Doc A/Conf. 157/7+Add 1-3). A number of well known keynote speakers addressed the plenary sessions of the NGO-Forum: Chairperson Albertina Sisulu, President of the Women's League of the African National Congress, Ibrahim Fall, Secretary General of the World Conference, Sheikh Hasina, opposition leader in Bangladesh, Vera Chirwa, former Malawian prisoner of conscience, Fatima Abdel Hadi from Palestine, Jonathan Mann, former director of the WHO Global Programme on AIDS, Adama Dieng, Secretary General of the International Commission of Jurists, the Argentinian nobel prize laureate Adolfo Perez Esquivel and former US President Jimmy Carter who was, however, prevented by a number of NGO representatives to effectively communicate his message to the NGO community. We regret that several invited keynote speakers could not participate because of unforeseen political problems in their respective countries (Rigoberta Menchu, Nelson Mandela) or because their government refused them permission to leave the country (Aung San Suu Kyi).

NGO PARALLEL ACTIVITIES

Whereas the Forum was orientated towards the objectives of the World Conference, parallel activities gave NGOs the possibility of voicing their particular concerns and dealing with country specific issues. Altogether a total of 220 NGOs carried out more than 350 events, most of them in the Austria Center. They gave an insight into almost every existing human rights issue - be it country or theme oriented, ranging from gender bias, the rights of children, indigenous peoples, refugees, minorities, disabled persons, to the phenomena of torture, political killings and disappearances, the freedom of religion, freedom of expression, the rights to housing and health. A number of well known personalities were involved in many parallel activities, some of which addressed a more expert public, for example the panel discussion on the system of prevention of torture at the European and the UN level. Others involved testimonies from victims of human rights violations such as the Global Tribunal on the Violation of Women's Human Rights. Particularly numerous were the activities on gender issues, reflecting preparation for the 1995 World Conference on Women in Beijing. Training seminars on UN human rights procedures and mechanisms as well as on different systems of human rights documentation were of particular importance. Although no formal press conferences were authorized, NGOs had the possibility to brief the press and made abundant use of it.

Unfortunately NGO parallel events were overshadowed by a decision taken by the United Nations the week before the World Conference which caused great frustration and considerable organizational problems. The United Nations decided on 8 June that the NGO programme, of which 5000 copies had been prepared by BIM and already distributed to those NGOs which registered on that day, did not conform with the aims of the World Conference as it contained country-specific NGO events. According to our understanding, it was the explicit aim of the parallel activities and the NGO-Fair to provide NGOs with the opportunity to voice their concerns, whether they were theme- or country-oriented. Although the coordination of these parallel events was the sole responsibility of BIM, the United Nations involved the Joint NGO Planning Committee in this dispute, and its Geneva and New York members agreed to stop the distribution and to publish a revised programme.

One of the parallel events affected by this unfortunate decision was the meeting of the Dalai Lama with NGO representatives, organized by a Tibetan NGO and scheduled for 14 June in the Austria Center. Since the Austria Center was under the authority of the United Nations, and since BIM was told by the UN that the Dalai Lama would not be allowed to speak there, BIM advised this Tibetan NGO to hold the meeting outside of the Austria Center. Unfortunately, this advice was misinterpreted by many NGOs as a decision of the Joint NGO Planning Committee to officially exclude the Dalai Lama from the NGO Forum.

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Diverse Views Re Creation of Adam & Eve

Knowledge of Man's Creation:

Translated by M.

Karbasi

Preface: In order to be able to arrive at men's rights, including the rights of women we need to have knowledge about man's creation and development. As our divine book, the sacred Quran, has set forth important basic facts concerning the creation of man and generally speaking, about man's natural rights, we begin our survey with an inspiring quotation from this divine source

Let us first quote His Holiness Ali (AS) on the subject: 'Whosoever gains self-knowledge (genetic creation) and comes to know and comprehend his true self, can also recognize and comprehend the Master and Creator of such creation and being and the laws and rules He has decreed.' These short words of Hazrat Ali (AS) embody important facts. First, Ali(AS) places life on knowledge and awareness of which man has means and tools. This, too, is clearly stated in Quranic verses: 'We have created man from sperm mixed (with ovum), to put him to proof, so We gave him eyes and ears' Sura' AL- Insan (Man), Verse 2.

Secondly, knowledge and awareness of man's process of development or evolution and understanding the peripatetic direction to the Infinite (God) which is lodged within his divine intuition, acquires a universal view together with an open horizon of thought of the future. Such gnosis or knowledge and discernment awakens in man his divine intuition and he arranges the entire conduct of his life on that universal perception. Secondly, in the above statement Hazrat Ali (AS) has given direction and purpose to self-awareness and knowledge and has decreed self-realization and knowledge as the axis to theism and the divine knowledge of God. And, understanding one of the secrets of creation, that is, man, and his self-knowledge, along with all his secretcies and complexities, direct one to the understanding of the invisible truths, as the Holy Quran says: '..... those who believe in the unseen and are steadfast in prayers and donate out of what We have given them.....' Sura'AL- Baqara (The Cow), verse 2.

In view of the foregoing account, the chronological study of the creation of beings, most importantly, of Man and deciphering his relation with himself, with the external world, and with his Creator and an arrangement of relations on the basis of the universal laws of intuition, seems necessary. Also, by all that has been so far learned and all that the curious mind of man has been searching, mention can be made of three categories:

A- Those who have undertaken merely the moral, spiritual, or mental and spiritual development of man, those who think that only the moral dimension of man is valid and has original reality.

B- The group who have studied man from the corporeal and physical view of the creation of beings including man. And, the third group, which can be regarded as having more balance than the other two groups, has delved into both the moral and the physical dimensions of man, that is, has considered the container and the content separately but alongside of each other and has presented more thorough and comprehensive answers.

The group that has studied only the material dimension of man is made up of materialist scholars. The first and third group who have stressed the valid reality of the moral dimension are among the scholars of divinity, let me point out that God's book is also concerned with both the moral and material aspects. Anyhow, those who have thought about their own beings and are familiar with Quranic edicts face a question for which they consistently seek an answer. In introduction on page 112 of the first volume of 'Rays from the Quran', one reads: To the extent that the creation and the moral composition as well as spiritual powers of man are mysterious and secretive as when man asks himself: 'what am I, how have I been created? what are these passions and instincts, these ambitions, this inner turmoil, this mind, reason, intellect, options or choices, these kindnesses and wonderous acts, what are all these things, where have I come from and what for??

We see similar questions in Quranic Verses such as the discourse of God with the Angels about Caliphate; the appointment of angels on earth, the conditions of angels and their protestation, their worship and their praise of God; the secret of Adam's preeminence, the prostration of the angels before Adam and disobedience of Eblis; residence of Adam in Paradise and facts related there to, his descension, etc., are all Quranic mystries and open to questions, such Quranic verses contain allegories and parables stating the secret of the creation of man, and of the forces that have come to him by compositions and changes, and the ultimate purpose of this creation.

Generally speaking the scholars have two kinds of comprehension regarding their own creation. One group believe that the creation of Hazrat Adam has been spontaneous without going through change or evolution. The other group are those who maintain that the creation of man has been gradual, that is by slow change in the original cell that had existed in water and earth man, the present being developed. The first group is scientifically termed 'fixism' and the second group is called 'transformism' It must be admitted that the adherents to the theory of 'fixim' are composed of the

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OPENNESS OF COURT SESSIONS NOT RELATED TO THE RIGHTS OF LITIGANTS:

Openness of the session of a court of justice is related to public order and includes all the people who have a court case as plaintiffs. Article 22 of the said French law stipulates that all are admitted to the court meeting whether to argue a case or when a verdict is to be pronounced or when hearings are to be held in secret, in all these situations court verdicts must be pronounced in public.

Thus the litigants to a case cannot agree between themselves to have secret court sessions. This is a government prerogative and must be presaged by the legislature.

EXCEPTIONS to THE RULE OF PUBLIC COURTROOM HEARING:

We noted that openness of the courtroom hearings is the basic general rule. However, in cases where is public hearings may pose a threat to superior values, it becomes expedient that related court hearings remain secret. But this possibility permits abuse. The following can be regarded as exceptions to this basic rule:

- 1)- In cases having to do with public decency and chastity.
- 2)- In crimes having to do with obscene acts and acts detrimental to ethical conduct.
- 3)- Offenses against religious sentiments.
- 4)- Cases in which the openness of hearings may disrupt civil order and security
- 5)- preliminary investigations are closed or non-open at all times and in all situations. The public is barred. Any official authority who participates in preliminary investigations, is pledged to secrecy.

followers of various religions and they cite the old and new testaments as well as the Holy Quran in support of their beliefs and views. However, both views are reflected in Muslim's holy book. Since an important issue in God's Book is discussions concerning human evolution, in its spiritual dimension, therefore, the creation of all beings, in the universe including mankind, has received emphasis and is regarded highly to the extent that the physical and spiritual changes can be regarded, at least with respect to mankind, as necessary and concomitant conditions.

The question concerning the development and creation of man and the rights related there to had preoccupied our mind for some time. A favorable occasion showed up and we discussed the issue with a number of interested and zealous sisters who, with enthusiasm, accepted to participate in a joint study of the matter. In fact this study is an example of research and investigation by a team of the sisters. The survey lasted two years and the researchers had consulted the views and opinions of materialist scientists such as LaMarck and Darwin and religious Muslim scholars like Dr. Yadullah Sahabi as reflected in his book, 'the Creation of Man' (Khefzat-e-Ensan), of the great expounder and commentator, the Late Ayatullah Allama Tabatabai as reflected in his book, the 'Al-Mizan,' and of Ayatullah Taleqani, the author of 'Rays from the Quran' (Part of Az-Quran); and of Ayatullah Javadi Amoli, writer, and commentator; and of Hojjatul-Islam Muhammad Shojaee. A number of interviews were held with the last two learned men and tape records were taken. These and other notes and comments were all screened and studied. We here present these to the dear readers and wish to add that errors of arrangement and editing, if any, are our fault (except technical points concerning the subject) and cannot be ascribed to the aforesaid authorities.

We now call the attention of the dear readers to the following:

A)- In order to study the issue of the 'creation of Man' from several aspects and the matter be delved thoroughly in hope of helping men gain some self-knowledge, we present it in the form of questions put to authorities and their answers.

b)- We present the views and opinions expressed by one of the authorities as his or her answer to our question and then take up the next question and related answer.

C)-The authorities interviewed include Islamologists and Muslim scientists, of biology who have made extensive study and research in the Quran and the experimental sciences about the creation of man.

d)- We again ask our reader to contact us about any weakness they note in accounts given as those may be due to faulty preparation and compilation and not ascribable to the authorities herein quoted.

e)-The authorities who were not, for any reason available, quotations, are made from their books.

We shall begin the discourse with verse 30 of the Sura Al-Baqara (The Cow):

"When your Lord said to the angels: 'I am placing on earth one that shall be My deputy; they replied: 'Will you put there one that will do evil and shed blood...!'"

First Question: Has His Holiness Adam been the first man to appear on earth or not!?"

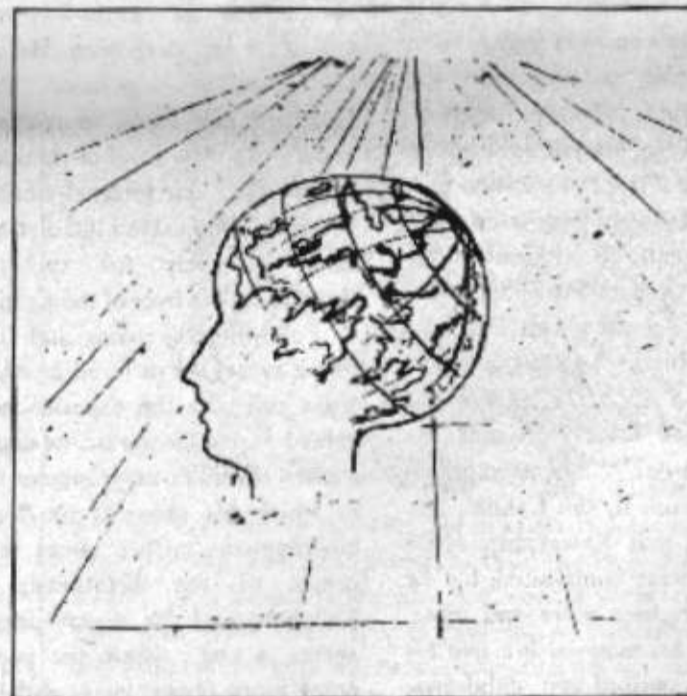
The views of Ayatullah Tabatabai concerning the creation of man as recorded in his book "Creation and the deputation of Adam" as God's caliph on earth.

"Hebrew history assigns no more than 7000 years to the life of the human species." In the book 'Discussion of the life of human species and the early man,' the Ayatulla does not confirm this contention and presents a series of accounts and calculations in support of his view. The Ayatullah says: "Geologic Scientists have declared man's life on earth as more than millions of years and have discovered mammoth fossils belonging to over 500000 years ago but they have not been able to establish links between them and the present species of

men. One limited probability is that human species may have appeared and increased on earth and survived for some time and then become extinct and eras passed until the present species which is his final term or age, appeared"

Of course the Holy Quran has not specified this issue but, from verse 30 of Sura-the Cow, it can be surmised that mankind has passed through other ages before the present age. God created man first from soft but putrid mud and then let it dry up.

He then fashioned it, placing each limb in its proper place, then breathed of His own Spirit in it. The Quranic Verse: "Created him [from dirt, then commanded: "Be there and there he was!" Does not contradict the above account for here, in the last verse, the physical aspect is not under consideration, man's soul is under discussion, to breathe in the spirit or soul is an indication of influencing something or inspiring an insensate or non-substantive impression on an object. In the verse it implies generation of a soul. It does not mean that the soul is blown in, like wind, and inflates a body within the human being. Rather it means generation of relation and instituting affinity between body and soul "We then made it a sperm (notfah) put it in a safe place then the sperm We converted into a coagulum and then made the coagulum and next We turned the coagulum into a lump of flesh and the flesh We turned to bone and covered the bone with and at last We created him." And the human soul, is truly that body which had reincarnation without anything being added to it just as We see that the soul departs when a man dies and the body is not reduced in any way. "We did create man from an essence of clay; then placed him, a life-germ, in a safe enclosure. The germ We made a clot of blood, and the clot a lump of flesh. This We fashioned into bones, then clothed the bones with flesh and then produced it as another creation..."



Views of Ayatullah Taleqani

Source: A Ray of the Sun:

Two views exist with respect to the manner of the emergence of human Species on earth. One is the ancient philosophical view of externalities of religions. This view maintains that all species and beings have appeared spontaneously without precedence. The other is the inductive view which is an adjunct to the philosophy of growth, development and evolution or perfection and regards the appearance of all species interconnected from the lowest to the high type. It regards every base or low being as origin from which, in the course of time and under the influence of environmental conditions, higher types or species emerge. However scientific, geological research and investigations have not yet located the links or gaps between the species and the details of the theory from analytical point of view have not yet been decided nor

(Surah Al-Muminun (The Believers), Verses 17-14)

The views of Allama Tabatabai Darwinism: the Allama has said in this connection: "The theory that the emergence of the pristine human species has been due to evolution, along with other particulars of this theory, though not accepted by all and are subject to argument at every turn, particularly the chapter on evolution of man from a lower life species, are generally accepted. This view has developed from the fact that a steady move toward perfection can be observed in the structures of all beings, through a hierarchy of degrees lower beings regularly move in the direction of perfection. The experiments that have been conducted with respect to minor changes have confirmed this point that a series of superficial mutations exist in every species but experiment has not yet observed the evolution of a specimen of one species into another species. Therefore that to which the Quran refers and regards the human type as an independent species is not in conflict with any scientific facts. Spirit or soul means the origin and essence of life by which a living being is enabled to feel and make volitional moves. The Quranic verse 'Or restored him to life who was dead' means guiding the living to faith.

From these suppositions the only thing that can be accepted is that the origins of beings form the point of view of perfection and deficiency, or honor and lowliness, have different stages, the highest station or stage of life is that of mankind, next is the life level of animals that resemble man most and so on. However, from the differences of level or grade of existence, metamorphosis or transformation can not be arrived at. The mutation or transformation of any species to an adjacent or neighboring species that is more complete or developed than it, can be nothing but a guesswork of improbable being, a guess based in natural sciences, are themselves in constant change.

The Views of Hojjatul-Islam Shojaee about the Creation of Man:

Adam was the first man to appear on the earth. He was conceived in pure, natural and generative condition that are not now present. When the physical being of man were developed from earth, water and other substances, His soul was blown into it and man was thus created complete, it did not go through the foetus or embryonic stage. Quranic verses and tradition indicate that Almighty God fashioned man out of dirt and other matter and when the body became ready to accept a soul He inspired it of His own Breath, that is the perfect soul. It is so because His Holiness Adam had existed from the beginning. At any rate, the creation of Hazrat Adam has been an exception and differed from creation of his progeny.

are its general premises established as well as they should from the philosophical point of view.

These two views concerning the appearance of species are opposite each other and by the use of another assumption their relative arguments can be collated: that in interim periods between gradual evolution sudden and spontaneous mutations have taken place, thus both the theory of evolution that has ample arguments can be established and, also, the investigators will not have vainly to search for the missing links. Because, the gaps between phenomena and the species are not so that can be filled up by views or theories or the discovery of some bones for example: the gap between the atom and molecule, the molecule with cell, plant or animal cell, or advanced animal and human.

Translated by M. Karbasi

where he was tried and acquitted. After sometime, government agents again made a case against Kawakabi. They had someone fire a shot at Jamil Pasha, the governor but accused Kawakabi. He and some of his friends were arrested and imprisoned. After considerable time in prison, Kawakabi was tried, again acquitted and released.

The brighter the star of Kawakabi's intellect shone, the wider and deeper his influence spread, the greater became the fear and worry of the Ottoman Caliphate. Because just as the darkness of night provides suitable atmosphere for thieves, robbers, savage beasts and harmful insects to roam about and hunt for preys, general ignorance, disunity and public negligence present suitable atmosphere for growth and development of oppression, cruelty and dictatorial rule. That which tears away the veil of the history of dictatorship is the faith, alertness, care and unity of a people and their concern for responsibility. For this reason, those who struggle to make people alert and united and to generate the spirit of resistance and responsibility in them are regarded as number one enemy of autocracy, dictatorship and class distinction, whom agents of despotism try to do away with by all possible means.

Observing the ignorance, corruption and dispersion of the Muslims on the one side, and knowing what awaited any objector to such conditions under the dark veils of cruelty, suppression by the agents of dictatorship, on the other, made Kawakabi feel the pressure and the anxiety that an image of the future of Islam could present to his live and sensitive conscience. And he felt responsible. So he struggled hard, day and night, to awaken Muslims and inspire them with the spirit of resistance.

This was Kawakabi's great sin in the reckoning of the court of Ottoman Caliphate's oppression. By hints from the 'Grand Dictator', the caliphate machinery, were ever ready to destroy or delimit him. We already noted that Kawakabi was of the progeny of the prophet, the noble 'seyyeds.' With that of descent and his exalted station or status (Niqabat Ashraf = chief of the nobles) (this station and or position had been designated since the time of the Abbasid Caliphs for the most preeminent person of Alavi (descended from Imam Ali (AS) descent so that both the nobility of the lineage of Sadat (plural for seyyed meaning sir, sire, etc) would be protected and at the same time act to handle their affairs and defend the deprived ones among them.), Kawakabi supervised the sadat families of those areas. This position has always been respected and honored by Muslims interested in the prophetic family, particularly if the person occupying the position was a man of knowledge, devotion and integrity, one like Kawakabi.

It is a practice of the dictatorial systems to designate most depraved and mean individuals as men of excellence and virtue, put them in high positions and leave open their areas of influence

so that they both distract the public's attention from standards of excellence and liberality and make their stooges popular with people and at the same time, by wrongdoings and maltreatment, these deceitful individuals render the people pessimistic and erring. One of the organs of Abdul Hamid's dictatorial regime was an individual by name Abulhoda Sayyadi. This man had had no clear past record, however, by his devilish mentality and sycophancy towards the arrogant and savage conduct toward the meek, he had gathered wealth, status and influence. Throughout west Muslim territories this man was referred to as: 'Seyyedul Arab = Arab Master', 'Mustisharul Mulk - State Advisor' and 'Hami Al khalafa - supporter of the Caliphate' He was opposed to every reform movement. Victims of A Sayyad's frame up and intrigues spent their lives either in dank and dark prison cells or in the bosom of graveyards or in the bellies of the Bosphorus marine creatures.

The late Seyyed Jamaladdin was of the opinion that this man should be resisted and opposed and said that he (Abulhoda Sayyadi) deserved the gallows only. The late Sheikh Muhammad Abdoh favored lenient treatment for him so as to remain safe from his harms. He even suggested that Seyyed Jamaladdin obtain a few more pounds for this man and his children from the Court so as to be safe from his acrimony. In order to mar the prestige and influence of Kawakabi and increase his own, A. sayyad claimed lineage from the Prophet (SAW) and demanded the station of 'Chief of the Seyyeds' (Naqibul Ashraf) for himself although he had not the least of trace of nobility.

Seyyed Kawakabi resisted A. Sayyad's claim and did not confirm his Alavite lineage. Arguments and discord heightened between these two men who belonged to conflicting intellectual poles. Abulhoda rigged up a file against the Seyyed with such false accusations as "opposition to order," "against supreme interests," "treason to the Caliph", etc. The result was that Kawakabi's assets and properties were confiscated, but he resisted the pressures more and more. And, the more his material life and his comfort was trespassed and withdrawn, the more stronger became his rays of hope and zeal for jihad.

One of the ruses of Abdul Hamid was to call his die-hard opponents to himself, provide all sorts of comfort and show them every respect. Thus he kept his opponents under his own constant supervision in a golden cage. This, he did with Seyyed Jamaladdin until the Seyyed died of poison or a natural death and the Caliph found peace on that account. If, however, the opponents could avoid his (the Caliph's) traps, he would carry out this plan and spread the net for them wherever they were. He would send them gifts medals of honor, appoint them to positions and continue until they fell from esteem in which people held them. But, Kawakabi, alert to such tricks and ruses, refused to go to the court and did not accept his invitations. Failing in

these, the agents asked Bobe-Awli or the Court to send him medal and robe of honor (Khal-at). These were sent to him and besides, he was appointed mayor of Aleppo or Halab, and its vicinities were left to him.

But Kawakabi was no game bird for an easy trap, he was a high soaring eagle whose thoughts and objectives were too lofty to care for such trite considerations. He consistently observed the general miserable condition the world of Islam from his vantage point. Everywhere he turned, his eyes met with corruption, cruelty and the ignorance of the public and the stupefied nerves of learned and intelligent men as well as orphaned children and widows and he could hear the moaning of victims of cruelties. With such keen sight and sensitive soul, how could worldly position or possessions make his nerves insensate or put out the eruptions of his volcanic spirit !?

He could see the West advancing its intellectual and industrial might and concentrating its politics or diplomacy so as to assail the eastern world and the Islamic states, and make the nations submit to colonialization, attach their assets and capitals and reduce the people to wretchedness while making itself fatter and stronger. He could see Islamic rulers busy aggravating the ignorance, the disabilities and the dispersion of their peoples for the only lesson they had learned about politics and public administration was that alertness, knowledge and the power of faith of the people was not compatible with their autocracy and despotism. He could see colonialization policies advance, equipped new tools, as roaring floods and that the low level of thinking by the people and their internal treachery and betrayals had enabled the dictatorship to clear the way for such policies, threatening the lives of the people.

Following the pains and limitations that Kawakabi suffered in Aleppo and Syria and with the experiences he had gained during the period, he decided that a more favorable environment is needed in which his thoughts to flourish, an environment farther away from the center of the dictatorship of the Caliphate and the watchfulness of its agents, a place where the people may enjoy more liberal views and be better prepared to social issues. His open-mindedness had made Kawakabi regard every Muslim land as his own home country. He felt sure that the wave of movement for freedom from dictatorship travels fast from one end of a land to the other. With this in mind in 1318, a.h., Kawakabi migrated to Egypt.

Although Egypt, too, under the pressure of despotism, was going through a period of silence and its public had sunk in torpor and mental stagnation, yet, the migration of Seyyed Jamaladdin to this country, his speeches and sermons, his debates and writings, the Society of Muslim Brothers he had formed, had prepared grounds for talents to blossom. Sheikh Muhammad Abloh, in describing Egypt before the migration of Seyyed Jamaladdin, has said: 'Before 1293, a.h., the people of

Egypt considered all that belonged to them as the property of the Caliph and his agents; visa vis the path of the Caliph, people had no voice, no option." However, the revolts that took place in Egypt and Sudan, such as the Aarabi Pasha and the Mutmahdi Sudani revolts, though quiet, yet they left imprints on minds and nerves. On the other hand the shifting of the Colonial policy of the West that moved forward via Africa and colonialization of the Turks that was already within the Islamic lands, had prepared an atmosphere in which peoples in these regions could shake themselves and make moves.

Meanwhile liberal and thoughtful persons had gathered together in united voice and pens had become reactivated. Such was the conditions in Egypt when Kawakabi entered this land. Intellectual leaders and men of insight welcomed him. He cooperated with the societies of writers and had meetings with them. He penned and published articles on dictatorship, its causes and effects. Kawakabi compiled these articles, added others to them and had them printed as a very valuable book titled 'Tahayca Al-Istibdad' (Nature of Dictatorship). This book, unique in its kind until then, had considerable impact on the minds of men of thought and insight and on the Ulema (learned men of religion) of Islam. It influenced the deep but calm spirit of the matchless faqih (scholar of religion qualified to deduct religious precepts and decrees from the Quran and traditions) Ayatullah Naeni to the extent that he wrote the very exact and well-reasoned, authoritative book called: 'Tanbihul Ummat and Tanzihumellat' (lit. - A Warning to the Followers and a Purge to the Nation). This book, although written for the sake of constitution during the liberation movement yet its general purpose was to define conditions of governmental rule as viewed by the Shia Muslims and thus it does not match with that which has emerged in Islamic societies in the name of constitutional rule.

Without a doubt, the independence and honor of the Muslims and development of an environment suitable for ethical and intellectual growth, one in which the rights and virtues of the people are guarded, depends on the conditions of government and the ruling class. Thus, every mature and wise Muslim should, to the extent he can, regard himself responsible, before God and His prophets, and should know his duties in this issue. The above-mentioned book (a new edition of which was published with some description, footnotes and an introduction by this writer a few years ago) is an argumentative Fiqh for men of insight and research and a practical treatise for the general public concerning social duties. In this historic age, when the world is about to experience an unprecedented change, it is up to the Ulema and religious leaders to save people from this state of hesitation and suspense.

Female Suicide By Fire

Dr. Hassan Tofiqi, Director General of State Forensic Medicine and Director, Forensic Medicine at the Tehran Medical Sciences University has made the following comments regarding the bodies of women who have attempted suicide by fire:

Such corpses are brought into the Forensic Medicine Clinic because an ordinary physician is not authorized to issue a burial permit for the bodies of those who are killed in accidents including fire. Only the physician of forensic medicine is qualified to issue such permits.

Our studies of deaths by burning and related symptoms have indicated that of the 399 cases brought to the Forensic Medicine Department during the year 1990 187 were men and 212 were women. Of these 212 women 50 cases were due to self-burning. Statistical data for death due to self-burning during the year 1370 has been 370: -160 male and 220 women. Of these women 40 had died.

Review of the Roles of Men and Women in the Family:

An examination of the role of men and women in the general structure of the family and the development of educational and employment opportunities for women are among factors that Dr. Bager Sarukhani, sociologist and university professor, has indicated as causes that tend to reduce the cases of self-burning.

'In order to prevent those types of suicide attempts is one must recognize the of social straits and impasses that exist for women. My first suggestion is that we must place value on any act or activity which is involved in managing the home. It does not matter what the activities may be: sweeping the yard, washing clothes, earning income for the family by outside employment. If we accept this view then all activities be they significant or not should be considered valuable action. Consequently, if for some reason or another women cannot perform their normal activities the men will not object to doing the dishes or swapping the floor. Thus, we must generally reconsider the entire structure of the family and, along with it, it is necessary to make education and employment possibilities available to women, increase their awareness of their own rights and remove the existing obstacles to women in obtaining legal and judicial services.

In addition to the above, in my opinion it is necessary to set up a counselling and guidance centers. Often it occurs that the impasse that one sees in front of him is nothing but his own imagination. Therefore, contact with psychologists, social psychologists can help them extricate themselves from these shell. Such individuals should be able to consult competent persons about their problems. The counselors can work with both the wife and her husband and show the man that his wife's impasse cannot last long. Thus, action can be taken to prevent the woman's problem from developing into a calamity. This is all dependent upon whether willing to go to such centres for consultation.

If husbands do not consent to such consultation and authorities in such centres then the wife is caught in an impasse which is unbearable for her and sparks of suicide flash through her mind. In this event they should go to the legal authorities. Therefore, in my opinion, these consolation centers have three dimensions: acceptance of the woman herself and talking with her, discussion with persons who are in contact with the woman and, finally, referral to and alerting the competent authorities.

What glorious Divine Might is it that has created so many men from one single source, a single life germ and has developed us all in variegated forms, colors and characteristics! And you men should become peripatetic travellers in the path of divinity, creativity, perfection and their related rules. The accidental differences should be developed, by cooperation, alliance and unity, into divine perfection and not be cause for superiority, cruelty and humility and or any other thing that hampers promotion into divinity. The most obvious difference between man and woman lies in their limbs and emotions and not in their essence in divinity, talents or human personality. Even this apparent difference is means of developing a union of the two potent and reproductive powers. From this source (simple being - Nafs wahid) the couple (male & female) came to be and from the union or marriage many men and women were created and scattered.

Since there had been no qualitative nor quantitative limitation to marriage in the tribal Arab and other communities, the tribal chiefs used to enlist girls and

price for her. In this holy book the woman is entitled to her real station, and dowry and woman's portion are for preservation of women's honor and faith and give her a measure of security. Besides, these elements are effective deterrents to divorce and, as more attention is to be given to the most vulnerable, individuals whose rights are readily trampled, the Qur'anic verses have stressed the share and portion of girls and women as the most necessary, and essential and certain and the share of the males are deemed incidental and secondary. This attention and preeminence is the women's prerogative, this genuine decree and recommendation is aimed at negating the ways of the pagans and the modern world in which women visa vis power and wealth are not afforded the same reckoning as men.

In the Holy Qur'an a woman's right to inherit wealth is decreed as half that of men. However, regarded collectively, the rights and portion of the woman, on the level of Islamic society and family, is equal or more than that of the man. Although personally endowed or wealthy and notwithstanding a woman's dowry and

Diverse Views Re Creation of Adam & Eve



women, as slaves for pleasure and in order to increase their progeny, and give solidity to their power and if such females happened to own some asset or property, their chief would divest them of their right to ownership and possession. There was no definite criterion nor any alternative right or privilege for such women. In situations like these, where women and their presence in the community meant giving pleasure and delivering off springs and demonstration of power, women had no other role nor any rights. Under such conditions the Holy Qur'an, proportionate to women's physical and spiritual make up, decreed them entitled to the same rights and equity as the men, restricted and set condition on polygamy, -the condition of equity and justice, not the present elementary equity and justice which, given the fear of exercising equity and maintaining them in the future, prevent any marriage, let alone the multiplicity of it.

Legislation of divorce and marriage portion is decreed in order to stabilize the marriage contract and to strengthen the family and provide financial independence for women so that, if separation is unavoidable, both the man and the woman may be able to enter another lawful, and hopefully lasting, humane life. The Holy Qur'an does not consider the woman a commodity nor does it consider marriage portion a

personal income her living expenses, commensurate with her family and social status, must be borne by her husband and she is a partner to his earnings and possessions. All that a wife may inherit from her own kins and or earn by gainful employment are savings as security for her lonely life as a widow. The mental and physiological make-up of women are different from that of men. Absolute equality of women with men is against the order of creation and social justice. Likewise, drawing women to hard industrial and agricultural works, etc and imposition of the living expenses of their children and themselves on them is injustice to them and to the society. If, as the shortsighted, narrow-minded individuals think, these differences are due to repression and being held in backward states, why then, inspite of the efforts of the Western block and legal circles, as a reaction to former limitations, to educate women and raise their standards, rarely has there been a female, explorer, discoverer, politician, war commander?? Why, throughout the length of history of mankind no changes have taken place for women and their positions, why have women been always the demanders and men the grantors of rights??

WORLD CONFERENCE ON HUMAN RIGHTS

VIENNA/AUSTRIA, 14 to 25 June 1993

Prepared by the Ludwig Boltzmann Institute of Human Rights (BIM)

LOOKING BACK AT VIENNA

Was the Vienna World Conference on Human Rights a success as many governments assert, or a failure, as many NGOs claim? The answer to the question depends on what one expected from the Conference. Those who had hoped that the World Conference would put an end to gross and systematic human rights violations were surely disappointed. And those who had expected the immediate establishment of a High Commissioner and an International Court of Human Rights were let down. However, those who doubted that a final consensus document could be agreed upon were pleasantly surprised. A small but significant minority of governments who were against the Conference from its inception made every effort to block the preparatory process, exclude NGOs, and prevent progressive recommendations and structural reforms. A number of governments challenged the universality of human rights, which created fears that the Conference would be a serious setback to common achievements within the United Nations human rights programme. The universal nature of human rights has fortunately been reaffirmed in many paragraphs of the Vienna Declaration.

More than 1,500 NGOs from all regions of the world participated in the World Conference and influenced the Conference agenda on an unprecedented level. 167 governments adopted, by consensus, a final document with far-reaching principles and recommendations. The Vienna Declaration and Programme of Action provides a solid basis for further concerted efforts by the United Nations, especially for the forthcoming sessions of the Sub-Commission, the General Assembly, and the Human Rights Commission.

UNPRECEDENTED CONTRIBUTION OF NGOs

Never before have NGOs been as actively involved in an intergovernmental conference on human rights as they were during this World Conference. More than 3000 participants representing over 1500 NGOs and indig-

enous peoples from all over the world were present in Vienna, exchanged information and shared their experiences with other NGOs, governments and the public at large. Thanks to the generous grants from the Commission of the European Communities, the Ford Foundation, as well as from the Governments of the Netherlands and Sweden and the Agence de Coopération Culturelle et Technique, more than 700 NGO participants from all regions, particularly the South, received funds that covered their travel and accommodation costs. For the first time NGOs with and without consultative status with ECOSOC were admitted by the United Nations to the plenary meetings and to parts of the drafting committee with the right to speak and to submit written statements. Thanks to financial assistance from the Austrian Government NGO parallel events and the official Conference took place in the same building - the Austria Center. On the one hand, this fact had advantages and certainly facilitated efficient lobbying work of NGOs. But on the other hand, NGOs were on UN territory and were asked to conform to rules imposed by the UN. Nevertheless they were successful in expressing freely their views in the NGO-Forum, the

ensuing parallel activities and the NGO-Fair.

NGO FORUM

From 10 to 12 June 1993 human rights NGOs met at the Austria Center in order to discuss the accomplishments and shortcomings of the UN human rights programme and to formulate common recommendations to be considered by the governments at the official Conference. Five scheduled working groups dealt with a general evaluation of the UN-human rights programme, indigenous peoples' rights, women's human rights, the relationship between development, democracy and human rights and the contemporary phenomena of racism, xenophobia, ethnic violence, religious intolerance and minorities' rights. Six additional ad-hoc working groups were concerned with the rights of children, disabled persons, the phenomena of torture, disappearances, forced evictions, the caste system as well as efforts to establish a global human rights movement beyond Vienna. On the basis of comprehensive background papers prepared by distinguished resource

Continued Page 12

STATISTICS ON NGO-PARTICIPATION IN THE WORLD CONFERENCE ON HUMAN RIGHTS

Registered with BIM:

Organizations: 1.529
Representatives: 2.721
female 49,4 %
male 50,6 %

Organizations per region

Africa 202
North America 178
Latin America 236
Asia 270
Australia/Oceania 38
Western Europe 426
Eastern and Central Europe 179

Registered with the U.N. (according to UN-sources)

Organizations: 841
ECOSOC status: 248

Representatives: 3691
ECOSOC status: 1573

The Resolution of the first meeting of 'Society of Women of Islamic Revolution' in relation to the sixth presidential election.

The Society of Women of Islamic Revolution under the agreement dated 11/25/92 commission of article 10 of 'law of parties' found its entity, after 12 years. And from the date of registration, based on the licence no. 1/42- 1/330 dated 4/4/93 formally began its activities in the frame work of the Constitution, civil codes and substantive regulations, as well as its own Charter.

The society will be active in every ideological, cultural, political, and legal dimensions, both nationally and internationally, to actualize following goals:

1. The society intends to follow the rich guidance of Islam and Qur'an, and Islamic equity and justice to promote basic freedoms, in the framework of the Constitution.

2. Cultural eminence and defining Islamic values considering a survey of the basic causes of the present situation and offering solutions to the problems of the present Iranian society. To free the society from unwanted conditions and motivate the masses, book of God and healthy personalities will be chosen as the social role models.

3. Defence of the Islamic ideals, material and spiritual rights of the deprived, and oppressed are included in the plans of the society.

4. Society pays attention to study economic, legal, cultural, political issues and problems, in particular those of women both in family & social levels.

To reach above goals, the Society will convene on 5/10/1993, and considering the importance of upcoming Presidential election, it will support those who are known as freedom fighters and their personal, social and political lives, and high moralities during the era of revolution is well known. To actualize such a choice, the

The Resolution

Society will participate in 1993 presidential election.

In its first Resolution, the Society publishes its requests to which it hopes the future president and his cabinet would pay attention, and would make an effort to safeguard the rights of the citizens, in particular 'the women', as top priority in national plans.

1. To improve the economy, it is necessary to support the producers and subsidize where it helps to balance the prices and break the inflation in favor of the low income sector.

2. Harmonizing the payments, pensions and fringe benefits after retirement, death, etc, in all organizations, and ministries.

3. Considering the dynamic nature of 'shiah fiqh' it is necessary to establish a commission of jurisprudences and thinkers to reach a common understanding of women's rights to define, approve and implement them, based on the necessities, needs and providing for social justice on the basis of Islamic teachings. In particular, some cases must be studied and improved such as divorce laws, polygamy, child custody, retaliations, and indemnities, etc...

4. Creation of special insurance for housewives.

5. Restricting men's plenary power in divorce as granted in Civil code 1133, through government decrees, 'Ijtihad', paid housework as indicated by jurists to maintain the foundation of the family, and prevention of divorce. It is, also, important to assure that laws would be carried out in the same manner in all courts.

6. To implement social justice in elimination of discrimination in holding decision making positions and appointment of qualified women to executive offices.

7. Creation of family advisory centers to raise the values and culture in family and making men and women understand their religious and legal rights in family relations.

Also, creation of centers to care for unsupported women as long as their case is pending.

8. Establishing a ministry of 'welfare and cooperation' for women and appointment of a woman minister with executive power.

9. Exact and correct administration of the following articles of the constitution:

Introduction (Women in the Constitution)

Article 20: Equality of men and women under protection of law...

Article 21: Supporting mothers, creation of special insurance for Widowed, granting child custody to qualified mothers...

Article 24: Freedom of press...

Article 28: Creation of occupational equality...

Article 32: After apprehension, one must be informed about the charges...

Article 35: Every individual has the right to choose a lawyer...

Article 36: Issuing a sentence and its execution are possible, only through qualified court and under law...

Article 37: Principle of clearance...

Article 38: No one is permitted to get confession through torturing...

Article 44: Economic system must be based on a triad of public sector, private sector and cooperatives...

Article 49: Government is responsible to seize the wealth gained through bribery, money lending, etc...