



September 2023 | ISSN 1019-0767
No.334 | Monthly Magazine



Women and Family in the Medium of Arbaceen

*Imam Hussain's
Diplomatic Machinery*

Lebanon 7000 LL
Morocco 36.00 DH
UAE 21.00DH

S.Africa 26.00R
France 4.50€
Italy 4.50€

Germany 4.50€
Turkey 5.50YTL
America 3.00\$

Kenya 250KSH
Qatar 20.00QR
Tunisia 3.70TD

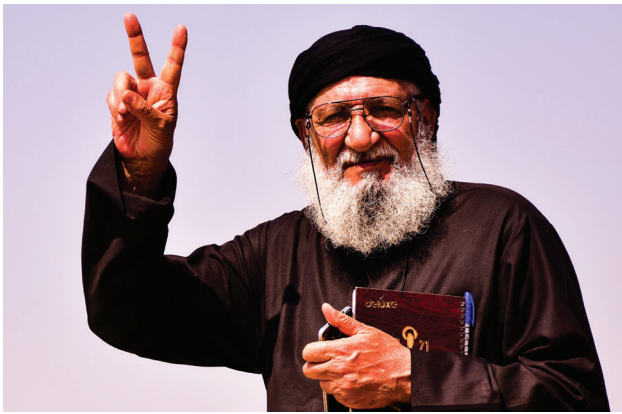
Spain 4.50€
Mexico 65.00MEX\$
Kuwait 2.000KD





Arbaeen

People of different countries on the way to Karbala





Managing Director:
Mohammad Assadi Movahed
Assadi101@yahoo.com

Editor-in-Chief:
Fatemeh Alizadeh

Assistant Editors:
Dr. Mohsen shojakhani
Mohaddese Assadi Movahed

Editorial Board:
Dr. Ali Akbar Ziaee,
Dr. Zinat Motahari,
Dr. I.K.A Howard,
Simindokht Behzadpoor

Public Relation Officer & Executive Manager:
Maryam Hamzehlou

Art Director & Graphic Designer:
Marzieh Anbori

Advertising Office:
Magazine of ITF,
Tehran, Islamic Republic of Iran

Tel: +9821-88934302

Fax: +9821-88902725

Website: www.itfjournals.com

Website: www.alhoda.ir

Website: mahjubah.itfjournals.com

Email: Info@alhoda.ir



2 The diplomacy of Arbæen and Iran's soft power in the crystallization of ethical and social values.

6 Ayatollah Khamenei's Statement on Holy Quran Desecration: An Analysis

14 Imam Hussain's Diplomatic Machinery

16 Imam Hussain: The Founder of Civilization

17 Lessons from the Martyrdom of Imam Hussain

20 Persian Cuisine

22 The Role of the Women of Ashura

30 Women and Family in the Medium of Arbæen

34 Hazrat Zeinab (SA) proved a woman can play a role in society that no man can do

36 The Story of Arbæen

39 The Major Platform for Jihad of Clarification

The diplomacy of
Arbaeen
and
Iran's
soft power
in the crystallization
of ethical and
social values.



The religion of Islam, alongside individual rituals, emphasizes the importance of unity and the formation of the Islamic community through collective rituals. This emphasis has transformed the pilgrimage to Arbaceen from an individual ritual into a movement involving tens of millions of people, giving it political, cultural, and even economic significance.

The pilgrimage to Arbaceen is an Islamic ceremony that invites followers of other religions, including Christians, with its grandeur and attractions. It has become a major event for introducing pure Islam, the school of Ahlul Bayt (the family of Prophet Muhammad), and the intellectual school of Ashura. These collective rituals are a significant part of Shia social life; they arise as a movement against political hegemony and serve their main purpose in identity-building, symbolism creation, cultural cooperation, and social interaction.

This unique movement has encompassed religious, social, cultural, and political dimensions in presenting a popular image of Islam. It has formed a distinctive form of diplomacy that showcases countless capacities and emerging opportunities every year.

Arbaceen diplomacy strives to present an accurate portrayal of the uprising of Ashura (the event commemorating the martyrdom of Imam Husain) and the acceptance of guardianship within the Islamic community. In this regard, it does not overlook using cultural elements to communicate an authentic image of Islam and Shia to people around the world. The Supreme Leader states: “The essence of rituals is to manifest, demonstrate, express, and keep them visible” (Ayatollah Khamenei).

In fact, Arbaceen’s cultural diplomacy uses cultural elements to convey a true picture of the uprising led by Imam Husain (AS) to people worldwide. Thus, it captivates the attention of global audiences as evidence for successful cultural diplomacy during Arbaceen.

According to Ayatollah Khamenei’s interpretation, the pilgrimage to Arbaceen is considered one of God’s rites. He states: “Those who embark on this path and engage in this faithful and loving movement are for sure performing good deeds. “ (Ayatollah Khamenei).

Arbaceen diplomacy and the globalization of ethical and social values in Islam.

One of the outcomes of Arbaceen diplomacy is the globalization of ethical and social values in Islam. The coexistence of tens of millions of people during the days of Arbaceen, under similar and challenging conditions, transcends ethnic, tribal, and regional identities. Most importantly, it

represents a completely grassroots movement that takes pride in serving the pilgrims of Imam Husain (AS). This is the most significant image that can be presented and communicated to the world. In this context, there are notable actors and strategic players who play a role in shaping diplomacy. We will now delve into discussing these actors and strategies involved in this diplomatic arena.

1 Actors in the field of Arbäeen diplomacy.

The field of Arbäeen diplomacy has actors who communicate the messages of this grand event to the world. Undoubtedly, the most important actor in this field is Iran and Iranians. Arbäeen diplomacy promotes regional convergence among Islamic countries.

Through Arbäeen diplomacy, Iran has been able to introduce a modern Islamic nation to the world that has gained tangible and international recognition. In today's world, this type of diplomacy, also known as public diplomacy, is used to influence public opinion instead of relying solely on economic and military power. It provides an appropriate platform for soft power to emerge.

As the key player in Arbäeen diplomacy, Iran has utilized its capacity to disseminate the message of Islam globally. However, upgrading and updating global infrastructure for the globalization of Arbäeen remains essential.

Undoubtedly, launching English-language media outlets to articulate political, social, and ethical positions in Islam is one crucial solution that can transform Western threats against Islam into opportunities for developing Islamic capacities.

Arbäeen diplomacy plays a significant role in promoting the anti-arrogance ideology of the Islamic Revolution and disseminating this worldview among other countries. It will undoubtedly lead to awakening, especially among the oppressed people, against arrogant powers.

On the other hand, this diplomacy leads to greater unity with other Muslims, especially with Iraq, ultimately contributing to regional stability.

Efficient Arbäeen diplomacy can consolidate Iran's and Muslim countries' influence in the world, particularly strengthening Iran's authority because it ensures the security of this grand event annually. It should not be forgotten that Arbäeen diplomacy conveys Imam Husain's movement to the world through sustainable and cost-effective means by promoting ethical and social values that form the roots of the Islamic Revolution. Resisting oppression, seeking justice, enjoining good and forbidding evil, and standing against arrogance are among its essential moral and social messages. As a tool of soft power available to actors in Arbäeen diplomacy, if properly utilized at an opportune time, these values can easily overcome

traditional sources of power such as military and economic capabilities.

With these considerations in mind, one can understand the importance of Arbaceen diplomacy in changing power dynamics and creating diversity among international actors. In fact, Arbaceen diplomacy will serve as the most extensive producer of cultural capital for its actors while conveying profound political, ethical, and social messages communicable worldwide.

2 Strategies

The holy pattern of the Arbaceen pilgrimage is rooted in both the walk of Jabir ibn Abdullah Ansari and the walk of Lady Zainab (SA) and her companions on this path. It aims to introduce the identity of Shiism to the world and seek to reproduce allegiance, loyalty, and resistance against moral and economic corruption.

The most important strategy in this regard for a more effective promotion of Shia identity is to avoid storytelling and creating distance from Karbala's reality. Imam Husain (AS) and his companions are the worthiest real role models for all free people, and myth-making in disseminating the message of Arbaceen and Ashura is detrimental to Arbaceen diplomacy.

Another strategy is to avoid getting caught up in superstitions and strategic mistakes about the uprising of Ashura. Ultimately, the most important strategy is to examine the entire life of Imam Husain (AS) and his companions. The political, social, and ethical aspects of Imam Husain's life extend beyond just the Day of Ashura. As long as we confine Imam Husain (AS) solely within that event, we will not be successful in conveying his message to the world effectively.

Solidarity, coordination, kindness, compassion, forgiveness, empathy, sympathy, hospitality, and creating a sense of "we-ness" have turned the Arbaceen pilgrimage into a great source of soft power for the Islamic world. It can be used as an effective mechanism to move towards convergence in the Islamic world. What is important is to emphasize the use of Arbaceen's potential in advancing Islam's globalization and regional and global convergence. Additionally, utilizing cultural and media tools in promoting convergence and emphasizing cultural diplomacy are strategies that cannot be achieved without implementing the aforementioned approaches.

We hope that the actors in this realm of diplomacy, through necessary provisions and planning, can take effective steps towards creating a genuine Muhammadan Islamic regional and global power. This can be achieved by utilizing cultural and media mechanisms to promote and deepen authentic Islamic teachings, convergence, unity within the Muslim ummah, and dispelling inappropriate and unrealistic portrayals that some Western countries have propagated against Islam through their extensive propaganda efforts.

Ayatollah Khamenei's Statement on Holy Quran Desecration: An Analysis

Dr. Ali Akbar Ziaee

Ayatollah Khamenei, the Supreme Leader of the Islamic Revolution, in a message, called the desecration of the Holy Quran in Sweden a bitter, conspiratorial and dangerous incident and emphasized: "The severest punishment for the perpetrator of this crime is agreed upon by all Islamic scholars, the Swedish government must hand over the criminal to the judicial authorities of Islamic countries."

The text of the Leader of the Islamic Revolution's message is as follows:

In the name of Allah, the Most Compassionate, the Merciful



The desecration of the Holy Quran in Sweden is a bitter, conspiratorial and dangerous incident. The severest punishment for the perpetrator of this crime is agreed upon by all Islamic scholars, and the Swedish government must also know that by supporting the criminal, it has taken a warlike stance against the Islamic world and has attracted hatred and enmity from Muslim nations and many of their governments.

That government must hand over the criminal to the judicial authorities of Islamic countries. The hidden (Behind-the-scenes) conspirators should also know that the sanctity and grandeur of the Holy Quran will increase day by day, and its guiding lights will shine brighter than ever. The likes of this conspiracy and its conspiracist are too insignificant to prevent this increasing radiance. And Allah prevails in His affairs.

Sayyed Ali Khamenei

The 22nd of July, 2023





There are always sacred values in human life that thinkers and governments protect those values with laws, and for the violation of those laws, punishments appropriate to the type of crime have been predicted and implemented. Preserving the dignity of human and religious values has been of special importance since the beginning of the formation of social systems in primitive tribes and traditional and modern social systems. Political and social systems throughout history have helped a lot by protecting the values of the society to preserve the spiritual peace and social security and to defend the structures approved by the society and religious traditions.

The history of establishing laws against the desecration of religious sanctities goes back to the breaking of taboos in primitive human societies when religious leaders have dealt with criminals according to the type of

religious deconstruction because in different periods, some customs, places, and objects are considered as sacred and respectable things of the society. They know that the desecration of them has become the cause of social differences, public riots and violence.

The elites of the society, in order to protect the intellectual and social security, take legal action against the preparator of such desecration. All divine religions and even non-Abrahamic religions have established laws regarding desecration of religious sanctuaries to protect the religion against the structural breakers.

After the collapse of communism and the failure of the Western liberalism system and the emergence of political Islam and the identity of the world's Muslims with the emergence of the Islamic revolution in Iran and the awakening of Muslims in the Islamic



countries under the rule of the West, the conspiracy against Islamic teachings and Islamophobia in the world was formed by imperialistic powers and global Zionism and this enmity with religious values was organized in various ways in the western societies, including the desecration of the Holy Quran in western countries, especially Sweden and Denmark, in the form of Quran burning. Desecration of the Holy Quran under the false pretext of freedom of expression is a concrete example of violating the sanctity of religious sanctities in all religions. They are considered criminal and all divine religions are against this desecration of religious sanctuaries.

In this article, we will express

the strategies to deal with this desecration at the global level based on Ayatollah Khamenai's statement.

The leader of the revolution did not consider a single person guilty of desecration of the Holy Quran but he considered it to be a conspiracy against Islam, which was planned by the global imperialistic powers and the enemies of Islam. He said the following about desecration and its relationship with global imperialistic powers:

“Criticizing is different from desecration and insult. This point is very important, everyone should pay attention. This kind of act, this kind of desecration is the act of the Americans who have disgraced themselves in the world.”

He in another speech said that the global imperialistic powers are against the teachings of the Holy Quran about calling Muslims to unity and solidarity, and so it becomes clear that the desecration was not done by one person but it is rooted in the hatred of global imperialistic powers towards Quranic teachings.

He also said that:

“Quran has advised us to be united. The Quran has threatened us that if you lose your unity and solidarity, your reputation, identity and power will be destroyed. Today, unfortunately, these disturbances are observed in the Islamic world. Today, the conspiracy against the Islamic world is a very serious conspiracy. If organized conspiracies are working against Islam with more intensity in this era, it is the awakening of the Islamic Ummah that has terrified the enemies. Global imperialistic powers, greedy people in Islamic countries, and interventionists among Islamic states are afraid of the unity of the Islamic nations.”

He also said that the establishment of an Islamic state in Iran and raising the flag of Tawhid in this country - this sensitive center and important region - awakened the Islamic Ummah. It gave them hope for

their own destiny and power and gave them self-confidence. This awakening and self-confidence have forced the enemy to make complicated conspiracies; These conspiracies are in front of us today. They are against the Islamic world; They are opposed to the presence of Islam; They are against Islamic teachings. The president of America openly spoke about the crusade. America and Zionism - always poison the atmosphere with their propaganda, in order to create differences between Islamic countries and Islamic states.

From the point of view of the leader of the Islamic revolution, one of the main conspiracies of the enemy against Islam and desecrating the Holy Quran is the Judaization of Holy Quds. He says about this:

“Their big crime is that they want to Judaize. They make Holy Quds, the Qibla of the Muslims, the beloved Palestine, as the center of their oppression and conspiracy as Judaization. This is our main issue.”

Mentioning the conspiracy of the political and cultural institutions of the western world, he condemned the western pretext of freedom of speech and called it completely false and misleading. In his statement condemning the insult to the Prophet, in Charlie Abdo's publication, He also said that anti-Islamic policies of the Zionists and arrogant governments are responsible for such hostile actions.

He emphasized in this statement that this movement in this period of time can also divert the minds of the nations and governments of West Asia from the evil plans that America and the Zionist regime have for this region.

The Islamic awakening and the demands of Muslims in the world are against the interests of global imperialistic powers and the economic cartels of the West, and the Holy Quran is the most important source for informing the Muslims and the vulnerable in this world. It is the Holy Qur'an that is known

as a source of inspiration at the individual and social levels among Muslims. Right-wing extremist groups in Western countries in recent years, especially in Sweden and Denmark, have been organized to attract their extremist audience with the help of Zionists and arrogant media agents in pursuit of Islamophobia. And they have humiliated Muslims. And in this direction, the most important source of inspiration in Islam, i.e. the Quran, is targeted.

There was a time when Bani Umayya looked at the Holy Quran as a tool to create division between Imam Ali's forces in the Seffin War, now the Zionist lobbies and western's anti-Islamic parties are desecrating the Quran. By desecrating the Holy Qur'an, Western countries intend to humiliate Muslims and weaken the position of Islam. They plan the “Middle East Root” and “Abraham's Pact” for Zionism's rule in the Islamic countries and the Muslims of the world and to create division among the Muslims. Ayatollah Khamenei in a meeting removed the curtain from this plan.

The attachment of the world's Muslims to the Holy Quran and religious teachings and the confrontation of imperialistic powers with these values is reflected in the words of Hazrat Ayatollah Khamenei:

“People's hearts are in the grip of the power of Islam and the Quran. You have seen what the Muslim nations everywhere - Europe and Asia - did in response to the insult of that Satanic speaker who used to send Satanic verses to the hearts of criminals. It was not specific to the Islamic Republic of Iran. This is Islam, Islamic belief and faith of the people. Nations are like this. It is possible that some of the leaders have unbelieving hearts and only consider their own interests; But nations are not like this.”

In 1993, Salman Rushdie met US president Bill Clinton in the White House. The leader of the revolution in a meeting with the guests of the Islamic Conference said that:

“Dear Muslim brothers from all over the world! Today, enemies have risen against Islam, not against Sunnis or Shi’ism or some sect or some community. They are enemies of Islam and they are enemies of the Qur’an. You saw that the president of America met with the apostate, infidel Salman Rashdi. The meeting of two unbelievers with each other is not important; The political meaning of this act is important. What does the American government want to say about this action? I think it is not difficult to understand the message of this act. This is the concept of what is observed today in all regions of the Islamic world. This concept is manifested both in gathering and mobilizing all forces for the revival of the usurping Zionist state and its establishment and formalization, and also in the silence regarding the oppression of some Muslims in the world.”

Desecration of the Holy Quran is dangerous

The danger of desecration of the Holy Quran in this statement of Hazrat Ayatollah Khamenei can be explained and interpreted in several ways:

A This unwise action of the enemies of the Holy Quran can be the basis of a broad plan of imperialistic powers against Islam and the Muslims of

the world so that they can implement their plans for de-Islamization and atheism by desecrating the Holy Quran among future generations of Muslims.

B This criminal act can be a part of the arrogant plan to promote liberalism of the West and popularize values based on the modern atheism, the most important obstacle of which is the Holy Quran and the Islam as a political and value-based school of thought against global imperialistic powers.

C This action can be dangerous for the unity of the Islamic Ummah, because the laziness of the Muslims in confrontation with Western attacks on religious sanctuaries paves the way for the implementation of the evil plans of global and Zionist imperialistic powers so that they can control the material and spiritual resources of the Islamic countries.

D This structured action in desecration of the Holy Quran can arouse the public anger of Muslims to such an extent that it is impossible to control them by Muslim thinkers and cause serious dangers and irreparable damages for security and peace in the world.

It is obvious that the consequences of such unwise act, which is supported by extreme Western parties and security organizations affiliated with imperialistic powers and Western media, are the responsibility of the perpetrators and main designers of this sinister plan.

The worst punishment for desecration of the Qur’an is agreed upon by all Islamic scholars.

All the scholars of Islam from the Shiite, Ahlesunaat, including Hanafi, Maliki, Shafi’i and Hanbali religions consider desecration of the Holy Qur’an to be punishable. If a Muslim does this on purpose, he is subject to the sentence of apostasy and if a non-Muslim does this criminal act, She/he is recognized as



Hossein Ebrahim Taha

warring with God and the Messenger of God, and the verdict of warring is implemented on her/his.

As mentioned in the statement of the leader of the revolution, all Islamic scholars have strongly condemned this shameful act. We are referring to a number of them.

Hossein Ebrahim Taha, the head of the Islamic Cooperation Organization, said in a meeting that was held in Jeddah in order to investigate the dimensions of the desecration of the Holy Quran:

“A clear letter should be sent that the actions like desecration of the Holy Quran and Prophet Mohammad, is not just an act in the direction of normal Islamophobia.”

The Secretary General of the World Union of Muslim Scholars, Qara Daghi, said in a statement:

“Burning the Holy Quran is a racist act and does not represent freedom, and this barbaric act of an individual is officially supported and it should not be tolerated.”

This offensive action has been condemned by the official authorities of Islamic Republic of Iran, Egypt, Jordan, Palestine, Morocco, United Arab Emirates, Qatar, Libya, Lebanon, Iraq, Algeria, Sultanate of Oman, Saudi Arabia, Bahrain, Turkey, Indonesia, Malaysia, Pakistan, Afghanistan and also Organization of Islamic Cooperation,

Persian Gulf Cooperation Council, Islamic World Union, World Muslim Scholars Union, Palestinian Scholars Union, Arab Society, Arab Parliament, Al-Azhar Scholars of Egypt, Akhwanul Muslemin, Lebanon's Hezbollah, Islamic Jihad and Hamas

The duty of the Swedish government is to hand over the perpetrator of the crime to the judicial system of Islamic countries.

When a crime is committed with the support of the officials of Sweden and Denmark in public and in front of the mass media, the nature of the crime is not personal or against the right of a small group of people, but the addressee of that crime are all believers.

The Swedish government should not expect that the Muslims of the world and those who believe in Abrahamic religions must be indifferent to this type of desecration of the Holy Quran and should not take action to prevent similar actions and punish the perpetrators of the crime, especially the fact that the criminal laws of European countries are such that the occurrence of a major crime such as desecration of the sanctities of divine religions do not prevent and punish criminals.

It is in such conditions that the leader of the Islamic Revolution wants the Swedish government to hand over the perpetrators of this crime to the judicial bodies of Islamic countries.

The international police and international courts, such as the Hague Court, were formed to protect the rights of citizens at the international level, but in the meantime, the rights of Muslim nations and religious values in Islamic society do not have the least place in the international legal system, and the establishment of international Islamic courts such as the Hague Court, Investigating the crimes related to the Islamic world and defending the rights of Muslims and religious values is a necessity.

It does not seem that the reform of the judicial laws of the European Union will be able to ensure the benefits of religious values in the Islamic world, and at least historical experience has shown that the judicial system of Western countries, based on common sense and civil laws, cannot prevent crimes related to religion and religious values

The incident that has already happened in Sweden and Denmark shows that the criminals and the perpetrators are promoting this type of crimes with the protection and support of the legal system of those countries so the formation of the International Islamic Court with the presence of Islamic jurists and legislators can be done to some extent outside the borders and at the international level.

Desecration of the Holy Qur'an will make its light of guidance brighter.

The desecration of the Holy Quran has happened to turn off the light of guidance, and behind this criminal movement are polytheists and atheists who belong to the global imperialistic powers and Zionism.

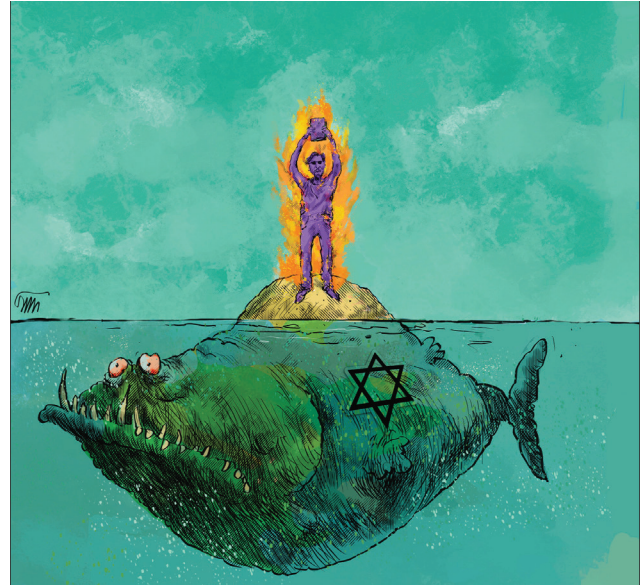
And the statement of Ayatollah Khamenei that the light of guidance will be brighter with this desecration is the content of verse 8 of Surah Saf where God says:

“They want to extinguish the light of Allāh with their mouths, but Allāh will perfect His light, although the disbelievers dislike it “and this is one of the God’s miracles for the protection of religious values, which is also reflected in other verses of the Qur’an.

The last phrase of Ayatollah Khamenei’s statement is a phrase from verse 21 of Surah Yusuf, where God says:

“And Allāh is predominant over His affair.”

Ayatollah Khamenei interprets this verse as “God is dominant over his own affairs,



that is, He is in control of his own affair and without a doubt, He fulfills his will, but most people do not know that Almighty God fulfills His will.”

Ayatollah Khamenei wants to say that God will protect the religion and the Holy Quran with His absolute will and power, although most people do not understand this truth, and this is the good news that God has given to Muslims that don’t be disappointed by the plots of global imperialistic powers and Zionism in extinguishing the lights of divine guidance and rely on the Holy Essence of God to deal with these conspiracies.

The verse 21 of Surah Yusuf has been repeated in other statements of the Ayatollah Khamenei which means that the tricks of the enemy will be nullified by the efforts of the Muslim youths, and the supreme will to form the ideal society will be achieved according to verse 21 of Surah Yusuf.

This exact verse was mentioned in Ayatollah Khamenei’s statement after a French publication insulted the Holy Prophet.

The verse 21 of Surah Yusuf is mentioned in the statements of Ayatollah Khamenei in 1993 regarding the return of Al-Aqsa Mosque to the embrace of Islam and the failure of America and Zionism in front of the truth and God’s tradition regarding Palestine.

And the last supplication is praise be to the Lord of the worlds

Imam Hussain's Diplomatic Machinery

Zinat Motahari¹

«وَأَلْفَ بَيْنَ قُلُوبِهِمْ لَوْ أَنْفَقْتَ مَا فِي الْأَرْضِ جَمِيعاً مَا أَلْفَتْ بَيْنَ قُلُوبِهِمْ»

«انفال، ٦٣»

Arbaeen Walk is the most iconic Shia ritual that defines Infallible Imams in the spring of theology. Amongst the celebrated Infallible Imams, the name of Aba Abdillah makes the major turning point in Shia identity whose best expression is seen in Arbaeen Walk. As the conglomeration of Hussain's devotees regardless of color, gender, health, age, class and even religion, Arbaeen has turned out to be Hussain's godly mission in the unification of hearts and the reconciliation of views.

As the conglomeration of Hussain's devotees regardless of color, gender, health, age, class and even religion, Arbaeen has turned out to be Hussain's godly mission in the unification of hearts and the reconciliation of views.

The function has endowed to Arbaeen immense cultural, civilizational, social and political potentials that are exempt from the opacity of elitist and specialist approaches to human problems. Therefore, the political mechanism of Arbaeen Walk is activated through its socio-cultural function, meaning that major international problems could be addressed in the interpersonal communication of Arbaeen pilgrims. The link between the two levels of the individual and the universal, thereby, offers a considerable

¹. PhD in Political Sociology

political capacity for the fulfillment of global justice and monotheism.

The many studies conducted in recent years over Arbaeen Walk point to the emotional, spiritual, and cultural bonds that are formed among and between pilgrims from different nationalities and the Iraqi host; this is normally explained by the shared value of “hospitality”. Although shared by most eastern and Muslim communities, it is only in Arbaeen Walk that hospitality is translated into a supranational social mechanism with inter-civilizational dimensions and rich diplomatic implications.

The awareness of “public diplomacy” as the modern method states and other political actors deploy for controlling the world’s public opinions, simply illuminates the capacities of Arbaeen Walk as a cultural mechanism with political functionality. The concrete, daily interactions between people of all national backgrounds are the crudest way of propagating the message of peace, humanity, justice, monotheism, and anti-imperialism that top-down political movements have failed for centuries to fulfill.

The reason behind this

The awareness of “public diplomacy” as the modern method states and other political actors deploy for controlling the world’s public opinions, simply illuminates the capacities of Arbaeen Walk as a cultural mechanism with political functionality.

potential is the elimination of states’ hampering mediation in the communication between Islam and the civil society of the world community. The universal control of world powers over the modern media and the distortion of the message of Islam and the Infallible Imams by discourses of modernity and liberalism has led to nothing but Islamophobia and conflict.

Arbaeen has provided the bedrock for interpersonal communication with the public opinion of pilgrims from different countries, circumnavigating the mediatory role of technologies, media, and governments, and optimizing the reproduction of the message to the once unapproachable parts of the globe. This is the most democratic form of missionary work that centralizes the individual believer to leave no illusion of coercion, manipulation, interest-seeking, or deceit; works voluntarily to make sure of its freedom and authenticity; carries the message of humanity, peace and truthfulness of Ashura to ward off western intellectual terrorism against Islam as a violent ideology; and still communicates a message other than humanism and secularism.



Imam Hussain: The Founder of Civilization

From the inception of Islam, historians, thinkers, philosophers, writers and followers were attracted by al-Imam al-Hussain's personality and his revolution which he declared against the government and policies of Yazid. Al-Imam al-Hussain has inspired future generations in relation to the stances he initiated in the land of Karbala. He confronted unjust rulers and their governors, rejecting to pay an oath of allegiance to them on the basis of the tradition of his grandfather Prophet Mohammad (peace be upon him and his progeny) “ Do not obey a creature against his creator .”

Due to his piousness and political ethics, al-Imam al-Hussain was followed by a small group of his family and companions who were devoted to his leadership. These people were renowned for their piety, God-fearing, honesty, commitment, and obedience to their Imam Al-Imam al-Hussain's revolution can be

expressed as the pillar of the Islamic political thought and the axis of its millstone.

Had the civilization of every nation been measured by the Imam's message, dignity and honor, it could be argued that Imam al-Hussain would have been the founder of civilization. The treatise of Imam al-Hussain to decline the oath of allegiance to unjust rulers can be a torch for nations to enhance their civilizations because al-Imam al-Hussain is not correlated to either a certain place or time.

It is the duty of all nations irrespective of their religions and languages to become familiar with the legacy of al-Imam al-Hussain. Also, it is the duty of every scholar, philosopher, teacher, author, and the like, to introduce al-Imam al-Hussein to his/her pupils and citizens because he is one of the Twelve Imams who upheld Allah's command and consequently appointed the master of the martyrs, whose blood protected the religion of Islam.





Lessons from the Martyrdom of Imam Hussain

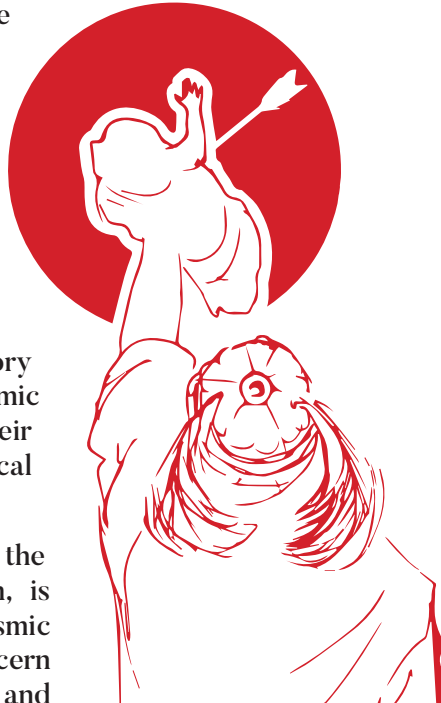
Dr. I.K.A Howard

Students of the so-called historical method argue that in terms of immediate history, nothing was achieved as a result of the events on `Ashura, i.e. Muharram. They say that it was a tragedy, but its overall effect on the political events of the period was negligible. This is their conclusion and when they are asked why the Islamic books of history, written by scholars many centuries ago, devote more space, more pages, more words, to that event than to any other in the history of Islam, why there are more books devoted to that event in Islamic history than to any other, they shrug their shoulders and mumble something about the Shi`i influence on the writing of history. Yet, many of the writers are not members of the Shi'a. The famous Islamic historian Tabari devoted nearly two hundred pages to the story. No other event receives as much attention from him<sup>1</sup>. He most certainly was not a member of the Shi`a².

The fact is that these petty scholars with their tendentious criticisms are concerned only with the narrow details of political history. They do not perceive the cosmic nature of the martyrdom of Imam Hussain. For them, history is the restricted study of immediate cause and effect in political developments. But real history is about something far more important than that. Real history concerns men's relationship with God and how that relationship affects men's relationships with each other. Real history attempts to show the cosmic significance of events, not their narrow immediate political results.

The tragedy of Karbala', the martyrdom of Imam Hussain, is one of those events of cosmic significance. Its lessons concern not just one group of men and their relationship to the world, but all mankind. It is a moral paradigm. It teaches sacrifice and opposition to injustice: it teaches integrity of purpose, love of family, gentleness, and bravery. In fact, in the account of the tragic journey and martyrdom of Imam Hussain, there are lessons in all the moral virtues. Perhaps the one that strikes most of us most forcefully, is our own inadequacy in comparison with the enormous sacrifice Imam Hussain made on behalf of mankind.

He voluntarily allowed himself to be the sacrificial victim, seeking to fulfil the will of God. On this day, nearly fourteen hundred years ago, the Imam prepared himself for death. He anointed his body in water mixed with musk, it was the washing of the corpse before his body was a corpse, a preparation for his immediate entry into heaven. The symbols of his death are many, the suffering dreadful.



The tragedy of Karbala, the martyrdom of Imam Hussain, is one of those events of cosmic significance. Its lessons concern not just one group of men and their relationship to the world, but all mankind.

He watched as, one after another, his followers went to their deaths; as, one after another, his kinsmen went to their deaths; even his baby son was slaughtered in his arms as he gave him a farewell hug³.

Yet Imam Hussain was not merely the sacrificial victim, he was also the exemplar of bravery and fortitude. He fought a brave and fierce fight against so many. Such was his power and strength, such was the aura of his person and he was by no means a young man that the only way his enemies could kill him was by a whole group of them attacking him at the same time and stabbing him together. The humiliation of the death was total; the vindictiveness and wickedness of this action by men is illustrated by the fact that his clothes were ripped from his body and then horses ridden over it⁴.

The lesson is clear to us all: it shows the lengths of human wickedness. Imam Hussain exemplifies all suffering humanity. In that death, in those blows to his body, in the trampling of horses over it, Imam Hussain is the model, the paradigm of all unjust deaths, of all humans suffering. In this, his death teaches suffering men to endure, to remain steadfast in their belief in God. It also has a lesson to teach men who are more fortunate, that the world is a transitory place, worldly success is not an end in itself, and that man should always be aware of the suffering Imam Hussain experienced. By their awareness of this they will learn to treat worldly success with humility.

In the real sense of cosmic history, the martyrdom of Imam Hussain is a mighty triumph, a wondrous victory. Who would know the name Yazid today except for the fact that he was responsible for the martyrdom of Imam Hussain? Otherwise he would just be

another of the thousands of despots, tyrants, and bullies that have abused their authority, another footnote in the history of man. However, because his tyranny and wickedness was responsible for the good, the noble, the pure Imam's death, he, by killing the Imam, the human model of goodness and bravery, has become the human model of injustice and wickedness.

The triumph of Imam Hussain lies in the fact that his inspiration has moved men to grieve for him throughout the centuries. The pure light of ennobled humanity in the Imam has motivated generation upon generation of the Shi'a, to suffer endless hardship, to keep his memory alive.

The first beginnings of the majlis, the sessions held in honor of the martyrdom of Imam Hussain, are to be discerned in the first gatherings of the surviving family of the martyred Imam. Very soon these gatherings of grief developed outside the family to include others⁵.

Not long afterward there was the majlis of the Kufan penitents, the tawwabin, when they gathered at his graveside to lament, to grieve, to prepare for death in the battle that was to come, to try, in some small way, to make themselves worthy of the sacrifice Imam Hussain had made for them and all mankind.

All despotic regimes have felt threatened by these majlises. Throughout the centuries they have tried to prevent them. At one time even the site of Imam Hussain's grave at Karbala' was ploughed up⁶.

They feared the grief and lamentation for Imam Hussain because in that grief and lamentation people remembered the goodness, the justice, the kindness, the gentleness, and the bravery of the martyred Imam. These were not qualities that tyrannical governments wished people to think about, their concern was bribery, corruption, nepotism, and naked force. They saw the threat to their world, to their values, to their position. Seeing it, they sought to suppress the memory of Imam Hussain. However, such was the power, the influence, the glory of that memory, that they could not remove it from the hearts of men, from the Shi'a of all the Imams, the Shi'a of Imam Hussain.

The triumph of the martyred Imam is such that every year on `Ashura, in places all over the world, the faithful gather together to remember the Imam.

1. Tabari, op. Cit., 216390.

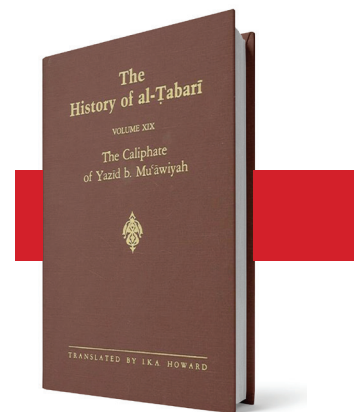
2. Tabari, op. Cit., p. 360.

3. Tabari, op. Cit., p. 366.

5. M. M. Shams alDin, op. cit., pp. 14050.

6. Tabari, Ta'rikh, III, 1408.

The lesson is clear to us all: it shows the lengths of human wickedness. Imam Hussain exemplifies all suffering humanity. In that death, in those blows to his body, in the trampling of horses over it, Imam Hussain is the model, the paradigm of all unjust deaths, of all humans suffering.



The triumph of Imam Hussain lies in the fact that his inspiration has moved men to grieve for him throughout the centuries. The pure light of ennobled humanity in the Imam has motivated generation upon generation of the Shi'a, to suffer endless hardship, to keep his memory alive.

Persian Cuisine



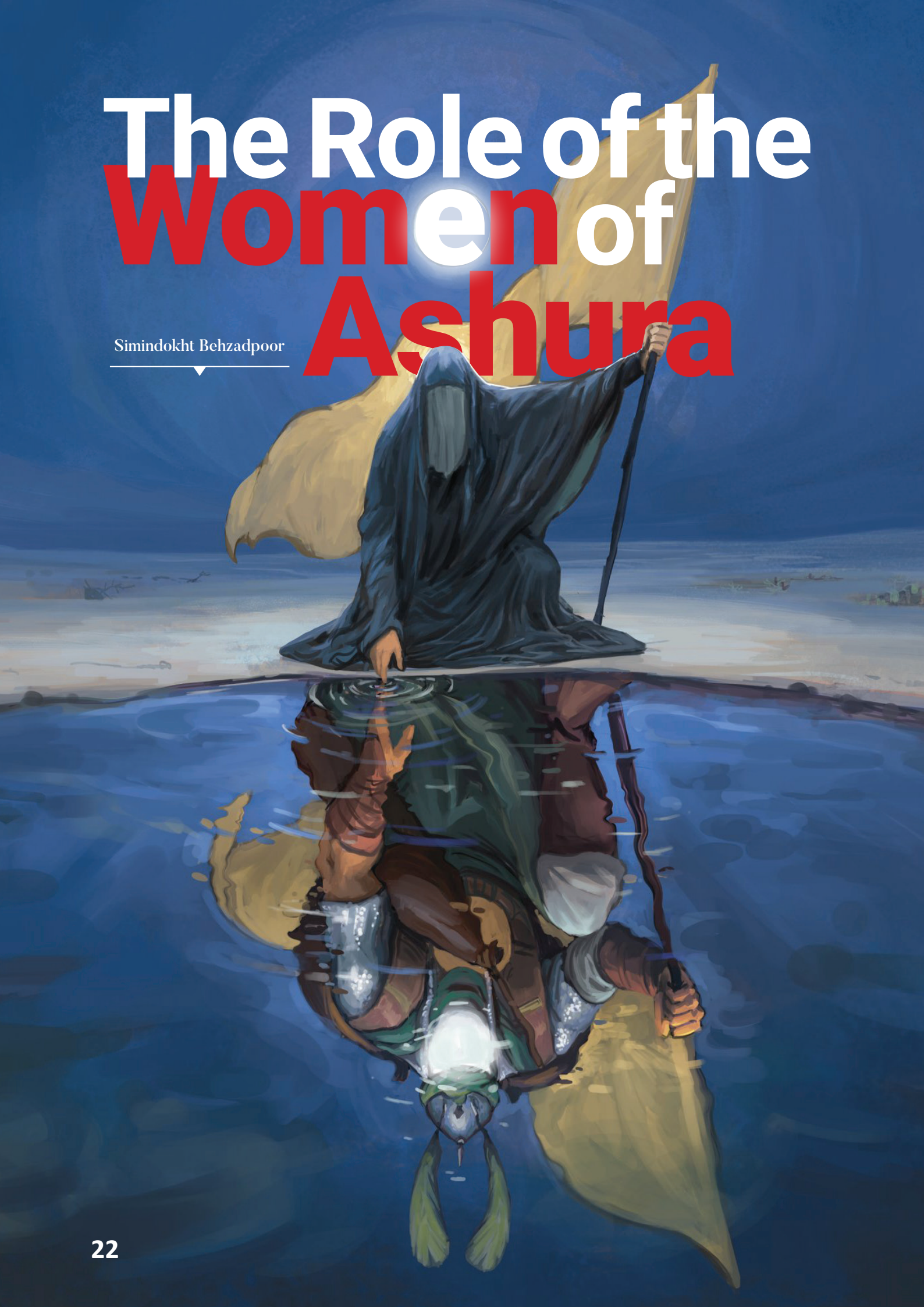


Mahjubah Spice



The Role of the Women of Ashura

Simindokht Behzadpoor



Abstract

In all the events that occurred before, during, and after the Day of Ashura, the role of the women was especially remarkable as they were exemplars in demonstrating how to resist against oppression. There were wives, mothers, sisters, and daughters in the camp of Imam Hussain who displayed love and self-sacrifice, and fought cruelty, worldliness, and materialism.

In the small desert of Karbala, people of all ages displayed facets of religion such as wilayah¹, hijab², patience, faith, enjoining the good and forbidding the evil, tawalli³ and tabarri⁴.

The following article offers an account of the women's unwavering support of Imam Hussain and his cause before Ashura, in the Battle of Karbala, and after the massacre.

Introduction

What did Imam Hussain really want to change? And what did he require for it? What public relations did he use to publicize the event of Ashura?

Imam Hussain was far-sighted about all present and possible future problems and aimed to fight the source so as to show that the problems went further than those that occurred on the Day of Ashura; that his uprising was a manifestation of his understanding of its influence on the people's lives. Imam Hussain made his system of propagation as he stood against all misbeliefs. In a short time, he showed those who wanted to secularize the society that wilayah is the cause of inseparability of religion and politics.

The Day of Ashura

Imam Hussain considered all the factors that the enemy deployed to compromise the foundations of religion and eliminate their effect from the people's lives.

Indeed Islam saved women from being held in contempt, yet they were endangered by the enemy's plots of regarding women as expenses and not as intelligent beings who can independently decide for themselves. That was how women took on their responsibilities after Ashura so as to manifest the greatest values of wilayah.

Any uprising has two features 1) The philosophy of an uprising, and 2) the performance of an uprising.

The performance of the Imam's uprising involved 'martyrdom' - when the Imam and his male relatives and companions were murdered - and the 'capture' that occurred to the women during the aftermath.

Ashura was a manifestation of the Imam's uprising with a small number of women and children; it exhibited the realization of a true human mission in defending truth.

In early Islam, the Prophet was the true guide for all women, particularly the women of Imam Hussain's companions. Lady Fatimah Zahra defended Imam Ali and Lady Zaynab followed the objectives of her mother who was the role model for the wives of the companions.

As much as religious leaders cared about the role of women, the other party attempted to revive the ideologies of the Pre-Islamic Era, the time when women were used and not highly regarded. However, the results of those religious efforts in promoting the culture and status of women was manifested in 61 AH in Karbala; consequently, the events during and after Karbala helped less informed women to review their role in society.

Lady Zaynab began her mission of public relations in the evening of Ashura; it was so powerfully done that afterwards people demanded answers to their questions which eventually led to the disclosure of the truth.

Lady Zaynab made the system respond to what they did, which in fact was a shift of the power structure so that the people found the rulers responsible for what they did.

Lady Zaynab accomplished this through the three strategies:

1. Introducing the true leader by giving people the right information
2. Analysing the oppression caused by Yazid and his agents before and after Ashura
3. Enlightening the people regarding the methods in which people must stand against the enemy's plots.

The Wives of Imam Hussain's Companions Their support before Ashura Resistance:

The events on the Day of Ashura were manifestations of love, self-sacrifice, and God's servitude. The women encouraged their male family members to support Imam Hussain, and the

women themselves accompanied and assisted Lady Zaynab. Before Ashura, there were women who defended him and his family when some men feared to do so.

For example, the lovers of the Ahlul Bayt gathered and discussed in the house of Mariyah bint Sa'd from the 'Abd al-Qays tribe in the center of Kufa. She dispatched Yazid ibn Nabit, her two sons, her servant, Sayf ibn Malik and Adham ibn Umayyah to Karbala⁵.

Their support of Imam Hussain

1. In Kufa, when the people conspired against or ignored Muslim ibn 'Aqil (Imam Hussain's cousin and delegate), Taw'ah, the wife of Usayd al-Hadrami gave him refuge and treated him with generosity⁶.

2. When Dulham bint 'Amr, Zuhayr ibn al-Qayn's wife, discovered that her husband rejected meeting with Imam Hussain, she encouraged him by saying, "Does the son of the Prophet call you to himself and you do not accept? Glory be to God! Go to him and listen to what he says and come back⁷!"

After Zuhayr spoke with the Imam, he happily returned to Dulham, packed up his own stuff and broke up with Dulham so that enemy would not hurt her after the Battle of Karbala. She was escorted by his servant to her family, and he returned to the Imam.

3. In Nakhilah, (the camp of the Kufan army), the wife of 'Abdullah 'Umayr Kalbi saw the army of Ibn Ziyad moving out of Kufa. She asked her husband, "Where does this army go?" Abdullah answered, "To fight Hussain ibn Ali." She wished her husband's martyrdom [in support of Imam Hussain].

Abdullah himself also wished martyrdom, so he told her wife about it. She was overjoyed, and told him, "What a good wish you have! May God guide you. Please, take me with you⁸."

Their Support After Ashura

1 In the army of Ibn Sa'd

A) The first helmet of Imam Hussain was made of fur. A man from Kendeh tribe took it after his martyrdom, went to his wife Umm Abdullah and washed it from blood. His wife asked him, "Have you snatched the helmet of the son of the Prophet and brought to my house? Go away! I remember your friends used to say that you are wretched and miserable⁹!"

B) When Khuli ibn Yazid took Imam Hussain's head to Kufa, the doors of the palace of 'Ubaydallah were closed, so he took the head to his house and put it under a large basin. Then, he went to his second wife, the daughter of Malik ibn 'Aqrab from the Bani Asad Hadhrami tribe. She asked him about any news he had. He answered, "I brought a valuable

gift to make you happy forever! The head of Hussain is now in your house!" His wife angrily replied, "Damn you! Other men take gold and silver to their wives and you have brought the head of the son of the Prophet? I swear to God, I will not stay with you in this house¹⁰!"

When Mukhtar seized the power, he sent Ma'adh ibn Hani and Aba 'Umrah, the chief of special guards to kill Khuli who had hid in the toilet. Ma'adh ibn Hani commanded Aba 'Umrah "Khuli is in the house. Find him!" Khuli's wife came out. They asked her, "Where is your husband?" She said, "I do not know!" and pointed to the toilet, where they went and found him hiding under a big basket. They took him out and killed him¹¹.

C) When Ka'b ibn Jabir, one of Ibn Sa'd's soldiers, returned home, his wife and sister told him, "You helped the enemies of the son of Fatimah Zahra! I Swear by God, we will not speak with you anymore¹²!"

D) During the evening of Ashura when the army of 'Umar ibn Sa'd attacked the tents of the women and children of Imam Hussain, a soldier reported "I saw a woman from Bani Bakr ibn Wa'il was with her husband in the army of 'Umar ibn Sa'd. When she saw the soldiers attacking the women in the camp of Imam Hussain and looting their tents, she took a sword, marched towards the tents, and said, "O Men of the Bani Bakr ibn Wa'il tribe! Do you stay indifferent while you see that daughters of the Prophet are being looted?" She then said, "No rules other than God's! O avengers of the Prophet's blood¹³!"

This slogan later came to be the slogan of the future avengers of the tragedy of Ashura.

2 Their support in Kufa

A) When Ibn Sa'd arrived in Kufa with the captives, the people came to watch them. It is reported "A faithful woman from the people of Kufa called from a high place where she could watch the entire scene. She asked, 'Captives, of what tribe are you?' They answered, 'The captives of the family of Muhammad.' She came down and brought them head coverings (chadors) and other pieces of garment to cover themselves with¹⁴."

When in the Mosque of Kufa, Ibn Ziyad spoke against the family of the Prophet to strengthen Yazid's position and called Yazid a liar who is the son of a liar. Abdullah ibn 'Afif, who had lost his right eye in the battle of Siffiyn, and his left eye in the battle of Jamal in the army of Imam Ali, stood up and defended the family of Imam Hussain.

The agents of Ibn Ziyad wanted to arrest him, but his tribe did not let them do so although they attacked his house at night. His daughter then shouted and called her father, who took the sword from her and fought them using her guidance until they caught and killed him. His daughter shouted, "I wished I was a man to fight with these wicked killers of the family of the Prophet in front of you¹⁵."

3 Their role in meeting with Yazid

A) At the court of Yazid, when Zaynab saw the head of his brother, she grievously cried, "O Hussain! O the Friend of Allah! O the son of Mecca and Mina! O Son of Fatimah Zahra, the chief of all women of the worlds! O Son of Mustafa!" Everyone cried while Yazid was silent.

There was also a Hashemite woman at the court who cried out, "O Hussain! O Master of the Family of the Prophet! O Muhammad¹⁶!"

B) After the speech of Lady Zaynab, when they hung the head of Imam Hussain at the doorstep of the court of Yazid and brought the captives towards it, Abu Sufyan's wives went forth and kissed the hands and feet of the daughters of Imam Hussain and held mourning sessions for three days. Upon seeing the head of Imam Hussain, Yazid's wife, Hind, tore her clothes, rushed out from behind the curtains and ran towards Yazid with bare feet, crying out, "O Yazid! Did you order to hang the head of Hussain at the doorstep of my house? Yazid jumped up, covered her, and said, "O Hind! Are you crying for the son of the daughter of the Prophet¹⁷?"

Their role during the battle of karbala

There are names of twenty women recorded in the Battle of Karbala; ten of them seemingly from the family of the Prophet while the rest were wives and daughters of the companions of Imam Hussain. Karbala contained the result of the uprising

of Imam Hussain in the events of the morning until the evening of the tenth day of Muharram 61 AH. God wanted a new manifestation of the greatness of people to be seen. The women present in Karbala were chosen to show self-sacrifice.

A Their aspiration for martyrdom

On the eve of Ashura, after Imam Hussain gave permission to his companions to leave the battlefield, he said, "Anyone who has brought his wife with himself should take her to a safe shelter. Tomorrow, the men of our camp will be killed and the women will be captured." The Imam did not want other women endure the same suffering as the family of Imam Hussain. It is reported "When Ali ibn Muzahhar entered his tent, his wife said, 'O Son of Muzahhar! You are not treating me fairly. You want to enter paradise alone.'

Ali ibn Muzahhar came to the Imam and said, 'My wife [who is] from Asad tribe does not accept that I take her to a safe shelter.' Before the Imam answered, Ali ibn Muzahhar's wife, visibly upset, addressed the Imam from inside the tent, saying, 'O Son of Zahra! Are not we worthy of serving your daughters and sisters¹⁸?'"

The camp of Imam Hussain in Karbala was a camp of love for God, and one needed certain qualities to become a member of it. The permission to leave was announced by the Imam to be a quality check for those who had enough faith to stay with him and create the heroic scenes in Karbala and in front of the enemy's large army. The women highly encouraged their husbands, brothers, and sons to defend the family of the Prophet while simultaneously taking care of Lady Zaynab. They had predicted being in chains, though they deeply wished for martyrdom and visiting Lady Fatima afterward.

B Throwing back the heads of the martyrs

The women created great legends in the desert of Karbala. Seven of the mothers of the martyrs dressed the armour over their sons, and watched their martyrdom as they were beheaded. Their sons' heads were then thrown in their direction. However, they all returned their sons' heads towards the enemy and cried out, "We do not take back what we have given in the way of God¹⁹."

Three of those martyrs were among the companions 'Amr ibn Junadah - or in other reports, son of Muslim ibn 'Awsajah - was a young man whose father was recently martyred. His mother told him, "O my son, go and fight beside the son of the Prophet." Later Imam Hussain said, "The father of this young man has recently been martyred and maybe his mother is not content with him going to the battlefield." The young man said, "My mother ordered me to go." Then he went to the battlefield in support of Imam Hussain and his family and was eventually martyred. The enemy then threw his head towards his mother. His mother embraced the head and said, "My dear son, well done! O the delight of my heart!" Then, she threw it back towards a soldier of the enemy and killed him. She took the tent column and attacked the enemy, killing two soldiers. Then Imam Hussain ordered her to return to the tents²⁰.

Abdullah ibn 'Umayr attacked the enemy, killing some of them and returned to his mother and wife saying, "O Mother, did I make you happy?" His mother said, "I would not become completely happy unless you are martyred for Hussain²¹."

He then fought and was martyred. His head was thrown towards his mother afterwards. His mother picked the head, kissed it, and threw it back to the enemy which killed one of them. Then, she took the column of the tent, attacked the enemy and killed

two soldiers of the enemy! Imam Hussain ordered her "Come back! You and your son are close to the Prophet! Women are not required to do [the lesser] jihad!"

She returned while she was saying "O God! Do not let me lose my hope!" Imam Hussain said "God will not let you become hopeless!"²²

Thus, the women gladly seized the opportunity to be included among the captives of Hussain whom were destined in the will of God to be glorified.

C Yearning for martyrdom

Umm Wahab took a spear, gave it to her husband, and said, "Fight for these righteous, the children of the Prophet." She then followed her husband. Her husband told her, "Go back!" to which she replied, "I will not return until I am killed with you." She grasped her husband's armour and said, "I will not leave you until I am killed with you!" The Imam called the woman and said, "May God bless you, the family of Wahab. Go back to women. May God bless you! Stay with them for war is not for women²³."

Umm Wahab's aspiration for martyrdom and support for the Imam reminds us of Nasibah's acts of bravery in the battle of Uhud. She defended the Prophet even when men escaped, and the Prophet had prayed for her and her family²⁴.

During the battle, only five women felt sympathy for the Imam; they had come forth in the face of the enemy and consoled him²⁵.

Except for Lady Zaynab who approached the Imam to soothe him during the martyrdom of Ali Akbar, there were three other sisters and mothers of the martyrs who came to Imam Hussain, the fifth of whom was the wife of Abdullah ibn 'Umayr Kalbi who later became a martyr.

D The women's martyrdom after their husbands'

The wife of Abdullah ibn 'Umayr Kalbi came out of her tent and rushed to her martyred husband, sat beside his head, wiped the dust from his face, and said, "May Paradise be sweet for you." Then with the orders of Shimr, Rostam, his slave, killed her by hitting her head with a club²⁶." Shimr then attacked the tents of Imam Hussain.

The women left the deceased to serve and defend the family of Imam Hussain. They accompanied them in captivity with the heads of their martyrs to manifest the best historical evidence of oppression. They considered the companionship of the children of the Prophet an honour and expressed their gratitude to God. Although they did not accompany Lady Zaynab until the end [of the journey], they displayed a great manifestation of love towards the Imam and his family.

E Their spiritual magnitude on the Day of Ashura

From the evening of the day of Ashura, the women supported their Imam with silence. They actualized their potential of endurance when a few people were able to do so.

They did not show too much distress when giving farewell to their husbands, brothers, and sons and encouraged the children to be patient when facing hunger and thirst and keep them away from the battle so as not to emotionally interfere with the soldiers. When the slaughtered bodies of martyrs were brought back to the camp from the battlefield, the women would not sob uncontrollably so as not to distress the Imam.

Even when Imam Hussain's baby, Ali Asghar, was martyred by a three-pointed arrow, Rubab, the mother of Ali, did not come to the Imam. The Imam approached Lady Zaynab and gave the baby to her²⁷.

Also, when the body of Ali Akbar was brought, none of the women went forth. Moreover, when the bodies of the companions were brought back, their mothers and wives would not come to them.

The Role of Hijab

In Ashura, the women were directly involved in politics; they represented the lessons learned from the efforts of Lady Fatimah during the events of Fadak and her support for Imam Ali. They also did not forget their duty to protect their hijab during the tragedies. When all the companions of Imam Hussain were martyred and he himself was about to go to the battlefield, he came to the tents to give farewell to the women and tell them about their future duties. He said, "Be prepared for the tragedy. Wear your overgarments tightly. Know that God supports, protects, and saves you from your enemy and will create a good destination for you²⁸."

Imam Hussain gave his first advice to women about their hijab. And because the women knew that the battle was for material purposes, they

took off their jewellery and extra garments and threw them at the enemy to avoid the attack. When the enemy was taking the captives into Damascus (Shaam), Umm Kulthum asked the soldiers to keep the heads away from women so that people of the city would look at the heads and not at the women and girls whose head coverings were snatched away from them. But Shimr did the contrary and moved the women to the city first.

After Imam Hussain's warning, the women chose two kinds of clothing for themselves, the first of which were lost in the attacks of the soldiers. When Yazid asked Imam Hussain's daughter Sukayna why she was crying during the meeting, she replied, "Why would a person who has no face covering in this gathering not cry?"

Like her father, mother, and brother, Lady Zaynab discredited the enemy and belittled Yazid due to his maliciousness to render the tragedy of Ashura a good example of how women's hijab is the most powerful weapon.

The tragedy of Ashura showed that women were the enemy's primary target with the aim of emotionally breaking them after the death of their men. The tragedy also showed that if women defend religious leadership, they become the most powerful and resolute people against the enemy.



The enemy saw women's hijab as the most powerful weapon in supporting religious authority, thus forcibly pulled off their hijab, unaware of the fact that although hijab gives value to women, what makes hijab more effective is acting like Lady Zaynab. Thus, the enemy unintentionally reinforced this idea that hijab has two positive consequences a) to cover, and b) to emulate Lady Zaynab.

Sahib ibn Sa'idi reported "I went to the gate of Damascus where I saw flags coming after each other, and a horseman carrying a flag. There was a head placed on top of it which was most similar to the Prophet than anyone else. Suddenly, I saw women following him on camels without

any saddle or covering. I approached the first woman and asked, 'Who are you?' She answered, 'Sukaynah bint al-Hussain.' I asked, 'What can I do for you?' She answered, 'O Sahl! Please tell the bearer of this head to go forth so that people are occupied with watching it and not look at the women of the family of the Prophet.' Then I gave four hundred dinars to that man to do so²⁹."

The importance of the duty of women in protecting their hijab was manifested in the tragedy of Ashura; and the message of that tragedy will continuously include the concept of hijab.

Mourning in the Tragedy of Ashura

Revealing the hardships of the Ahlul Bayt targets women's souls; they are the most fervent grievers of this tragedy, mourning to accompany the captives and desiring to support them with their faith.

Imam Hussain choose Lady Zaynab to present the truth about the martyrs throughout history until today.

Commemorating Ashura is a reminder for all women to review their value and strengthen their relationship with Lady Zaynab. The women of the companions were legendary defending the Imam and his family; the women of the family made miracles in disclosing the events of Karbala to all people, Lady Zaynab having created all the legends. She sent her sons to the battlefield, received her slaughtered brothers, and witnessed seventeen of her closest kin martyred.

She gathered the people left from the camp and did not fear the physical tortures of the enemy; she then spoke in captivity similar to father Ali who was the master of speech and did not neglect her midnight prayers throughout the event³⁰.

She did so by following the political trend of Lady Fatimah in defending Imamate. This rendered her the ultimate example of patience to teach all women how to spiritually elevate themselves to gain proximity to God.



1. Mutual friendship and guardianship among all the believers
2. Obligatory covering of the body as specified in Islam
5. Following the Imam's friendship for anyone
4. Following the Imam's enmity towards anyone
5. Abu Mikhnaf, Maqtal al-Hussain (a), p. 18.
6. Ibid., p. 45.
7. Ibid., p. 74.
8. Sheikh Abbas Qummi, Nafs al-Mahmtim, Beirut, Dar al-Mahajjah al-Baydha', 1992, p. 112.
- 9 Ibid., p. 192.
10. Ibid., p. 207.
11. Ibid., p. 364.
12. Ibid., p. 134.
13. Sheikh Abbas Qummi, Bayt al-Ahzan, p. 201.
14. Sheikh Abbas Qummi, Nafs al-Mahmum, p. 214.
15. Abu Mikhnaf, Ibid., p. 208.
16. Sheikh Abbas Qummi, Nafs al-Mahmum, p. 11.
17. Ibid., p. 265.
18. Muhammad Wasif, Inqilab Muqaddas Hussain, 1186 AH, p. 153.
19. Muhammad Samawi, Absar al-'Ayn fi Ansar al-Hussain, p. 112.
20. Sheikh Abbas Qummi, Nafs al-Mahmum, p. 152.
21. Ibid., p. 147.
22. Ibid., p. 148.
23. Abu Mikhnaf, Ibid., p. 124.
24. Ibn Sa'd, Tabaqat al-Kubra, vol. 8, p. 414; Muhammad ibn 'Umar Waqid, Maghazi, vol. 1, p. 270.
25. The sister of Muslim ibn 'Awsajah, the mother of Abdullah ibn 'Umayr Kalbi, the mother of 'Umr ibn Junadah or Umm Wahab in some other reports.
26. Sheikh Abbas Qummi, Nafs al-Mahmum, p. 119; Abu Mikhnaf, Ibid., p. 141.
27. Sayyid ibn Tawtis, Luhuf, p. 158.
28. Hadith Group of Baqir al-'Ulum (a) Research Center, Farhang-e Jami' Sokhanan-e Imam Hussain as the translation of Mawsti'ah al-Kalimat al-Imam al-Hussain, p. 549.
29. Sheikh Abbas Qummi, Nafs al-Mahmum, p. 241.
30. So that in his last farewell, Imam Hussain told Lady Zaynab "O My sister! Do not forget me in your midnight prayers." (Dhabihullah Mahallati, Rayahin al-Shari'ah, vol. 1, p. 62)

Women and Family in the Medium of Arbaeen

Zinat Motahari¹

Arbaeen Walk is the annual gathering of devotees of Imam Husain for the commemoration of Karbala incidents, the martyrdom of Imam and his progeny and companions, and the following calamities of Lady Zainab. Whereas the mourning ceremonies usually highlight Imam and his companions' valor; its special timing and template turns Arbaeen Walk into the reminder of the calamities of Imam's family and womenfolk especially Lady Zainab. For this reason,

of the event's wonders is that despite all difficulties in its celebration including miles of walking, the high temperature of the route, the crowdedness, and the absence of comfort and accommodation as an integral part of the whole program, the procession witnesses the annual surge of families' participation.

The analyses made on women and family's experience of Arbaeen pilgrimage show that the major reasons for women taking part in it include addressing the topic of mahdawiat and the apocalyptic manifestations in the procession; instructional aspects including self-construction, the abandonment of bad habits and the attainment of good traits made possible by the practice

1. PhD in Political Sociology







patience and austerity; advertisement aspects in the posterior reflections on emotional and spiritual experiences and observations; cultural aspects in the mutual exchange of habits, mindsets, and values between participants and hosts including hospitality and collaboration; religious aspects in the profound experience of feeling the attendance of Allah and the affections of the Infallible figures of Shias; and ultimately, the appeal for worldly and spiritual demands.

With respect to family participation, Arbaeen Walk offers lessons including the spiritual message manifested in self-construction, order, and cooperation; moral lessons that are best manifested in adherence to participation, tolerance, and forbearance; the emotional



Whereas the mourning ceremonies usually highlight Imam and his companions' valor; its special timing and template turns Arbaeen Walk into the reminder of the calamities of Imam's family and womenfolk especially Lady Zainab.





lesson that is practiced by altruism, teamwork, and gratitude; the economic lesson in doing away from improvidence and replacing it with contentment and simplicity; and in the end, the health message that is carried in the endurance of pain and exhaustion and the relinquishment of indolence.

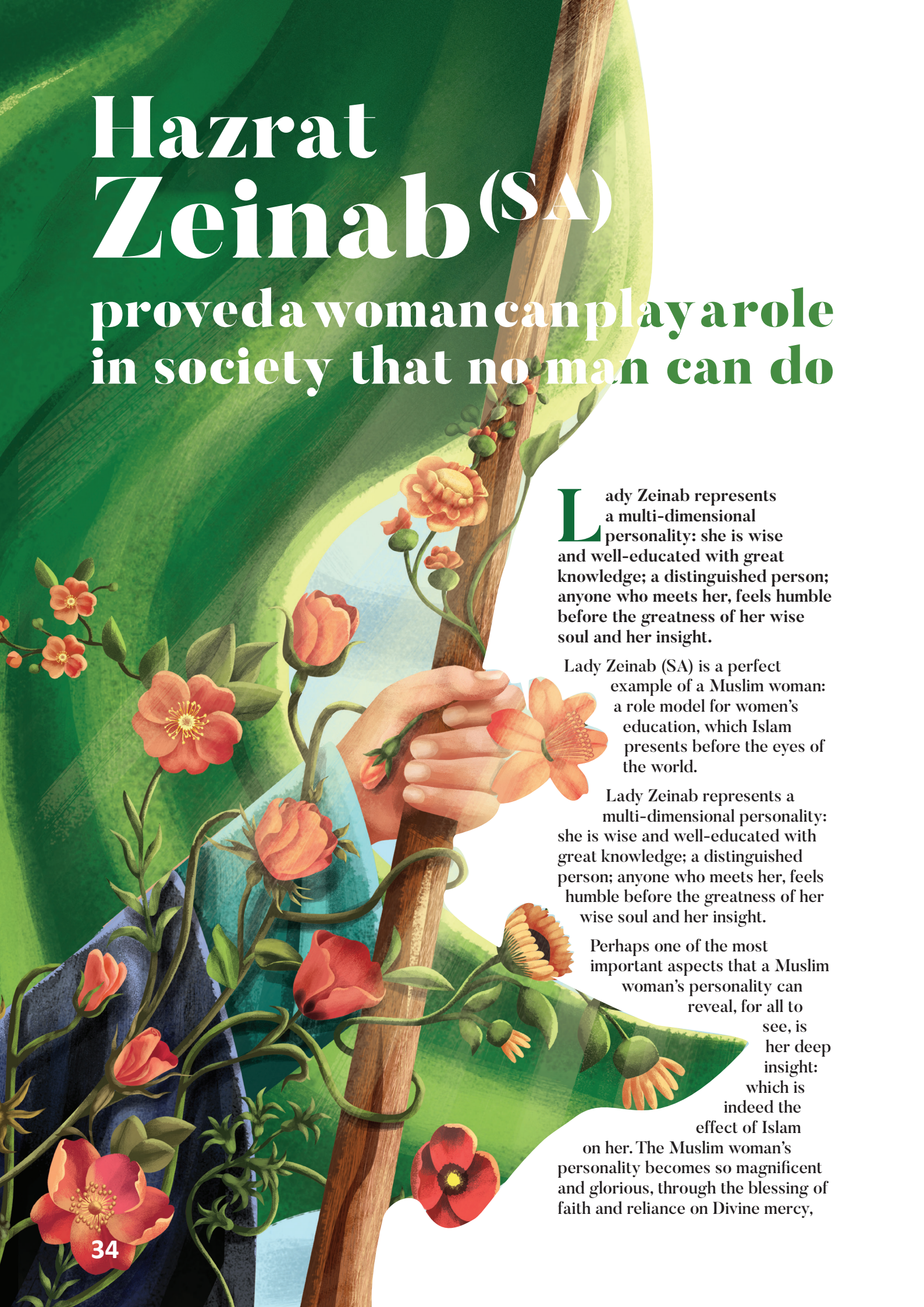
All these aspects, despite case-to-case differences, bring unification and order to the institution of family and, in this way, centralize women by bringing them from the periphery of everyday life to the context of social presence and belief system. Studies show that women fulfill their individuality by performing the religious practice of pilgrimage in a way that is distinct from the existing, repetitive forms and, despite all difficulties, please them with a sense of distinctiveness and agency.

Apart from its advantages for women and families, the progressive and cutting-edge role of Arbreen Walk in the international arena should not be ignored. Women and children's unrivaled attendance in a ceremony with this scope and character has provided for a kind of "ritualization" in the effect of which the event of Ashura, the impeccable personality of Lady Zainab, the declining family institute, and the Islamic lifestyle emerges from the restriction of local events and even national media to the immensity of global audiences. In this sense, the feminine and family features of Arbreen Walk have turned it into a medium with global reach.



The analyses made on women and family's experience of Arbreen pilgrimage show that the major reasons for women taking part in it include addressing the topic of mahdawiat and the apocalyptic manifestations in the procession; instructional aspects including self-construction.



An artistic illustration of a hand holding a wooden staff with climbing vines and flowers against a green background. The hand is positioned in the center, gripping the staff. Vines with green leaves and orange-red flowers climb up the staff. The background is a vibrant green with a subtle rainbow-like arc. The overall style is painterly and symbolic.

Hazrat Zeinab (SA)

proved a woman can play a role in society that no man can do

Lady Zeinab represents a multi-dimensional personality: she is wise and well-educated with great knowledge; a distinguished person; anyone who meets her, feels humble before the greatness of her wise soul and her insight.

Lady Zeinab (SA) is a perfect example of a Muslim woman: a role model for women's education, which Islam presents before the eyes of the world.

Lady Zeinab represents a multi-dimensional personality: she is wise and well-educated with great knowledge; a distinguished person; anyone who meets her, feels humble before the greatness of her wise soul and her insight.

Perhaps one of the most important aspects that a Muslim woman's personality can reveal, for all to

see, is her deep insight:

which is indeed the effect of Islam

on her. The Muslim woman's personality becomes so magnificent and glorious, through the blessing of faith and reliance on Divine mercy,

that the greatest incidents appear trivial and insignificant to her.

During the lifetime of Lady Zeinab, this is the most visible and prominent dimension of her personality. An incident like the day of Ashura could not shatter Lady Zeinab. The glory and artificial grandeur of an oppressive, cruel regime, like that of Yazid and Ubayd Allah ibn Ziyad, could not humiliate Lady Zeinab.

Lady Zeinab retains the same greatness and spiritual glory in Medina, where her excellency resides; in Karbala, the center of her afflictions; and in the palace of cruel individuals like Yazid and Ubayd Allah ibn Ziyad; instead, other personalities are humiliated before her. Yazid and Ubayd Allah ibn Ziyad--arrogant oppressors of their time--are humiliated before this captive and cuffed woman.

Lady Zeinab has interwoven a woman's enthusiastic affection with a believer's greatness, stability, and sedateness of heart; and the clear, articulate language of a fighter, (Mujahed) on the path of God, and limpid insight that pours out of her mouth and heart, astonishes listeners and spectators.

Her feminine majesty causes the popular false figures to diminish before her. This is the magnificence of a woman whom is a fusion of humane affection-- in no man we can detect such enthusiastic affection-- and the sedateness of personality, endurance of the soul, that can overcome all the troubling hardships; and, on blistering flames it can bravely step and move forward.

She teaches and educates the people; at the same time, she, like a kind mother, soothes the Imam of her time--Imam Sajjad (as); at the same time, like a strong barrier in the midst of that severe storm, she creates security and tranquility for the children of her brother--the children of Hussein (AS), who was lost in that tragedy.

Hence, Lady Zeinab (SA) represents an all-embracing personality. Islam leads women towards this direction. The woman, with her feminine qualities--which the Almighty God has blessed her with--particular to women along with deep faith, along with steadiness due to reliance on the Lord, and with chastity, that illuminates the area around her, can play an exceptional role in society; no man is able to play such a role.

Like a sturdy mountain of faith and, at the same time, like a fountain overflowing with affection, kindness and other emotions of a woman, she quenches the thirst of those in need of caressing from her fountain of patience and affection.

Humans can be raised in such a supportive

embrace. If a woman with such amazing qualities did not exist, humanity would have no meaning. This is the true sense of value and merit in a woman: something that a prejudiced Western mentality is unable to understand.

Those who have not known the slightest degree of religion or spirituality, can never comprehend such greatness in a woman.

Those who identify women as ornaments with makeup, as ignorant, and as toys for men's play, can by no means comprehend the basis of a woman's identity within the logic and viewpoint of Islam.

The muslim woman's personality becomes so magnificent and glorious, through the blessing of faith and reliance on Divine mercy, that the greatest incidents appear trivial and insignificant to her.



Lady Zeinab has interwoven a woman's enthusiastic affection with a believer's greatness, stability, and sedateness of heart; and the clear, articulate language of a fighter, (Mujahed) on the path of God, and limpid insight that pours out of her mouth and heart, astonishes listeners and spectators.

The Story of Arbaeen

(40th Day after the martyrdom of Imam Hussain (AS))



The moon was almost setting, casting its dying rays on the waters of the rivulet Alqama and the few tents that were pitched on its banks. Beside these tents, there were a few graves, which were scattered over some distance, providing the only landscape, which the lunar beams could light up dimly.

The stillness of the night was almost suffocating. The only noise that could be heard for miles around was the chirping of the night insects and the monotonous rippling of the waters of the stream, which recounting the mournful events of the day that had seen the death of those who lay buried in the nearby graves.

Suddenly there was a stir one of the tents, as if somebody had been awakened from his sleep. The flap of the tent was lifted and an old man, walking with a bent back and supporting himself in a staff, came out of it followed by a young person who apparently was his valet or orderly. Slowly he advanced towards the other tents and, standing a few paces away, shouted for the inmates of the other tents to come out.

Apparently, the old man was speaking with a tone of authority as, hearing his voice the other persons sleeping in the tents rushed out showing obvious concern for his safety and welfare. He seemed to their leader or chieftain as they reverentially addressed him with bent heads.

One of these persons, who perhaps was closer to him, a friend if not a blood relation and quite advance in age, came hurriedly to where the old man was standing and said: O' Jaber (r), what is the matter with you that you woke

up so early before the break of dawn? May Allah bless you and your noble revered father, we all felt frightened by the thought that some illness had come to you some pain had awakened you from your sleep. Pray tell us the cause of your perturbation, if it is not connected in any way with your health.

The old man was no other than Jaber Ibn Abdullah Ansari (r). He had on hearing about martyrdom of Imam Hussain(a.s) and his companions and the imprisonment and humiliation of the surviving members of his family hastened towards Karbala with his devoted friends and follower. He had heard that the bodies of the martyrs of Karbala were left without any burial.

On reaching Karbala, he saw that the Bani Asad who were having their nomadic camps some distance away from Karbala have covered the bodies with sand to protect them from ravages but no proper burial had been given to the martyrs. Jaber (r), with the help of his friends, prepared the graves of the martyrs. Jaber Ibn Abdullah (r) explained to his friends and companions that the reason why he had awakened them so early that morning was that in his dream he had seen the Holy Prophet who had told him the caravan of the captives, comprising Ali Zainul Abedeen (a), his infant son Muhammad al Baqir (a), Hussein (a)'s sisters were to reach Karbala that morning. The Prophet had asked him to go forward to greet them and to convey to them his salaams and condolences. He told his friends that he had awakened after this and he wanted them to accompany him so that they



**Jaber Ibn
Abdullah (r)
explained to
his friends and
companions
that the reason
why he had
awakened
them so early
that morning
was that in his
dream he had
seen the Holy
Prophet who
had told him
the caravan of
the captives,
comprising Ali
Zainul Abedeen
(a), his infant
son Muhammad
al Baqir (a),
Hussein (a)'s
sisters were to
reach Karbala
that morning.**



could go forward to receive the caravan and play hosts to the family of the Prophet (s).

By this time the first streak of dawn was visible on the eastern horizon. One of the entourage of Jaber (r) recited the call to prayers and all offered their morning prayers and thanked Almighty Allah for giving them the opportunity of being not only the first pilgrims at the graves of the martyrs of Karbala, but also the first ones to greet the family of the Prophet (s) on their return visit to the land rendered scared by the Holy blood of the martyrs.



As soon as they finished the prayers than they saw a cloud of dust rising in the distant horizon, indicating the approach of a caravan. Jaber (r) and his friends rode their mounts to receive and welcome the Prophet (s)'s family. As soon as they were at a hailing distance, they got down from their steed and, with profound respect offered their salutation to Imam Ali Zainul abadeen (a). Jaber went over to the imam and holding the bridle of his horse respectfully led him towards his camp on the banks of the river with the rest of the caravan following them. He told the Imam about the purpose of his visit to Karbala what

he had seen and heard during his halt there, and what he had done. He also respectfully enquired from Imam Zainul abadeen (a) about treatment meted out to him and the ladies of the prophet (s)'s family. When this question was put to him the Imam wept silently for quite some time and then softly replied: "O' Jaber it is a story of sufferings which will be written in blood and tears for future generations to read! What suffering shall I recount to you, which we endured after the tragedy here? They defy description".

When the women of the family of the Prophet saw the graves of their dear ones, they fell one by one from their camels, overcome by grief and sorrow. Each one rushed towards the grave of her son, brother, father, or husband. Each lady poured her heart over the grave of her dearest departed relation, narrating all the sufferings she endured. Zaineb (a) darted straight toward the grave of Hussain (a).

Zaineb (a) was heard to say on Imam Hussain (a)'s grave: "My beloved brother, I have returned to you but without Sakina (a), whom you had at the time of departing entrusted to my care. My dearest brother, your beloved Sakina (a) bore all

the suffering mutely and with fortitude till she could no longer endure them and surrendered her soul to her Maker. Forgive me my dear brother, if I faltered in any way in fulfilling the ".mission you entrusted to me

This incident occurred 40 days after the martyrdom of Imam Hussein. Ever since that incident, the followers of Imam Hussein commemorate that incident each year by gathering and remembering the tragedies that Imam Hussein and his family went through on the day of Ashura and the 40 days following Ashura.

The Major Platform for Jihad of Clarification



By Hojjat al-Islam
Mohammad Mahdi
Imanipoor; President of the
Islamic Culture and Relations
Organization

These days, the mourners and devotees of Ahl al-Bayt of the Holy Prophet of Islam (PBUH) prepare themselves for the Arbaeen Walk- a spiritual journey to Al-Atabat Al-Aliyat (the shrines of six Shia Imams which are in four cities of Iraq, namely Najaf, Karbala, Kadhimiya and Samarra).

The esteemed Supreme Leader of the Islamic Revolution has emphasized that the Arbaeen Walk represents a remarkable divine sign. Consequently, it is crucial to analyze this extraordinary epic in light of this great sign. There are some points in this regard that need to be taken into consideration.

Imam Husain's Arbaeen is an important event that is repeated every year and demonstrates the divine and merciful aspect of Islam. The gathering of millions of people who love and admire the Ahl al-Bayt (AS) who move together towards a single goal, with exemplary sincerity and devotion, which has no parallel



T

anywhere in the world, definitely gives a special effect to Arbaeen, which is basically, not desirable to the enemies of Islam!

The reason is quite clear. The Arbaeen Walk and pilgrimage thwarts the Islamophobic politics in the world. The existing concrete synergy between the Zionist regime and some Western countries has led to the creation of false images of Islam and Muslims and subsequently resulted in the dangerous project of Islamophobia and anti-Qur'an moves by the enemies of religion and humanity.

What happened in recent weeks in Sweden and Denmark with the behind-the-scenes management of Mossad, a terrorist spy organization, is the evident manifestation of this anti-religious approach. Such actions are aimed at presenting a wrong and false image of religion in general and Islam in particular, and the only way to neutralize it, is by replacing this false image with an objective truth.

The existing circumstances call for exposing the masterminds of Islamophobia to the world and illuminating public opinion by displaying and clarifying the true essence of religion and Islam. The epic of Arbaeen is considered to be a clear example of Jihad of Clarification because it replaces the false presuppositions and depictions formulated by the enemies, regarding the nature of Islam and Muslims, with a reality that is very bitter for the Zionists and their allies!

we owe Lady Zainab (AS) for what we know about this great epic. The important mission of Lady Zainab (AS) after the tragedy of Ashura and the martyrdom of Imam Husain (AS) and his faithful companions, was Jihad of Clarification. As a result, today Imam Husain's (AS) Arbaeen came to be a turning point in the history of Islam.

What outrages the enemies of Islam and Muslims the most about the unique annual Arbaeen pilgrimage and prompts them to come up with poisonous propaganda against the essence and even sometimes, the way this pilgrimage takes place spontaneously, is the power of this holy event in thwarting the Islamophobia plot they have been working on for decades.

Therefore, what is of great significance is perceiving the profundity of this great epic and its impact on clarifying the stance of the Islamic world in confronting the cognitive warfare of the enemies of religion and Islam. This intrinsic value of Arbaeen should first be well understood by the Islamic world and even the people who are looking for spirituality and ensuring the reinstatement of divine morality and pure human nature in human societies.

The next point to be emphasized is the role that Imam Husain's(AS) sacrifice can have in the formation and consolidation of the unified Islamic Ummah. Today, all Muslim scholars are unanimous that the antidote to the endless and continuous attacks against the religion of Islam and the Holy Qur'an is the formation of a single Islamic Ummah, and it is quite evident that the formation of such an Ummah is a prerequisite for the formation of a new Islamic civilization. In other words, the new Islamic civilization can only take place in the formation of the unified Islamic Ummah.





The Late Imam Khomeini (RA) and Grand Ayatollah Khamenei have, during the years after the victory of the Islamic Revolution of Iran, repeatedly emphasized the formation and consolidation of Islamic civilization on the basis of the unified Islamic Ummah. This is because the complex anti-cultural and anti-religious policy of the West can only be confronted through the formation of a coherent structure capable of coming up with a powerful strategy.

The epic of Arbaeen can serve as a major platform for connecting Muslim nations with each other and promoting convergence and synergy among them; not only in facing the enemy's conspiracy but also in creating positive opportunities for elevating the status of the Islamic world.

The biased stand adopted by the enemies vis-à-vis the Arbaeen of Imam Husain (AS) and the indescribable enthusiasm of the followers of the Ahl al-Bayt school of thought to participate in this epic is a result of its inherent value, credibility, and power to create a new trend in line with the new world order.

It goes without saying that the Arbaeen discourse has the potential to create a global tendency toward the rule of divine ethical values and justice in human societies; exactly what is considered the red line for the sworn enemies of religion and humanity. Therefore, the epic of Arbaeen should be likened to a dynamic and productive event that can shape human interactions vis-à-vis the wishes of anti-religious and Islamophobic people.

Tham Quotes Ussain's

1

"Hastiness is foolishness."

2

"Being thankful for the grace of God makes God reward you with another grace."

3

"Among the signs of ignorance is arguing with irrational people."

4

"Best of wealth is that with which one protects his fame and dignity."

5

"Among the signs of a learned man is criticizing his own words and being informed of various viewpoints."

6

"Wisdom will not be complete except by following the truth"

7

“To me, death is nothing but happiness, and living under tyrants is nothing but living in a hell”

8

“The most generous person is the one who offers help to those who do not expect him to help”

9

“Whoever seeks the satisfaction of people through disobedience of God; Then God subjects him to people”

10

“When you are frustrated and do not know a way out, only flexibility and moderation towards difficulties will save you.”

11

“Those who worship God for the hope of gaining, they're not real worshipers, they're merchants. Those who worship God out of fear (of punishment), they're slaves. And those who worship God to be grateful to their creator, they are free people, and their worship is a real one. ”

12

“One who reveals your faults to you like a mirror is your true friend, and one who flatters you and covers up your faults is your enemy.”

13

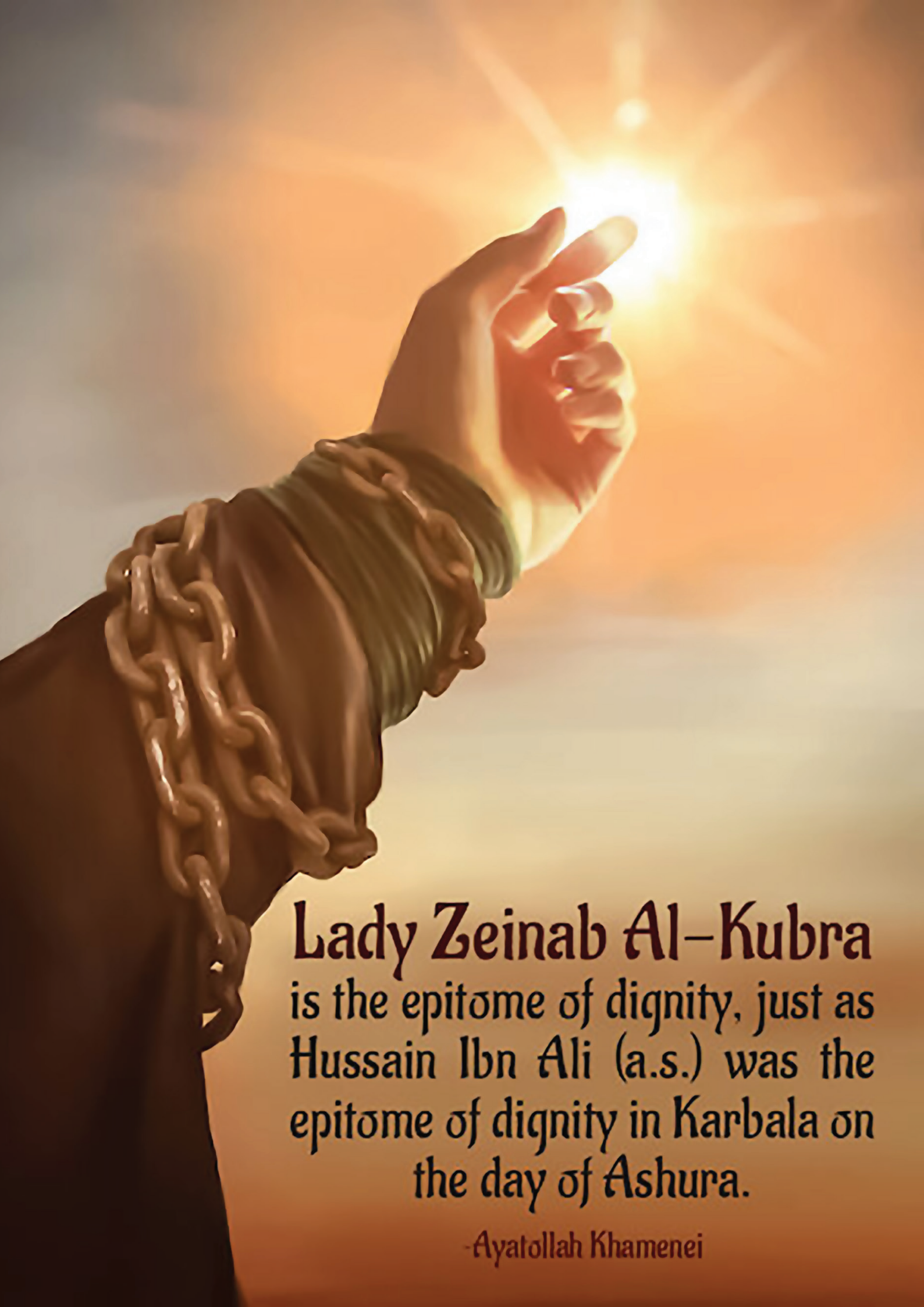
“Avoid doing what you might later be asked to apologize for it! Because the believer does not harm and does not ask for an apology, while the hypocrite always harms and apologizes.”

14

“Beware that the need of people to you is among the blessings of God to you. So do not scare away the needy people when they come to you, as God's blessings will return and go elsewhere. ”

15

“Beware that the need of people for you is among the graces of God, so do not neglect the needy as the graces will turn into difficulties. Do know Good deeds bring you people's respect and praise and God's rewards. If you could personify and visualize good deeds as a human being you would see him as kind and good-looking, whose sight is pleasant for everyone to see. And if you could picture evil acts, you would see him ugly and disgusting, hearts detesting him, and eyes closing to his sight.”



Lady Zeinab Al-Kubra
is the epitome of dignity, just as
Hussain Ibn Ali (a.s.) was the
epitome of dignity in Karbala on
the day of Ashura.

-Ayatollah Khamenei