

Target

Retelling the event of Ashura with the aim of setting an example

From the trained character, Ansar al-Hussein (AS), who elevates us, And give us growth and excellence until we reach the border of readiness for Ansar al-Mahdi. And as a result, in the present age, with all the talents, opportunities, connections, etc., be on the path to helping religion.

How to use

Publish on the Internet and on networks and cyberspace

Generate audio podcasts and short audio or video narratives based on each of the posters

Paper printing or banner printing and installation at the entrance of religious places such as mosques, husseiniyahs and mourning processions

Installation on city bulletin boards, offices, institutions, schools and universities and creating space for friendly social discussions or scientific meetings about Imam Hussein and Ashura

Setting up a simple and fast exhibition with a banner and creating opportunities for Ashura thinking on a global scale along with Ashura ceremonies up to the great epic of Arbreen

Giving gifts in the form of a cultural package to non-Shiites and non-Muslims and inviting them to study and talk about Imam Hussein and Ashura

يا ثقاتي
عليه السلام

O avengers of al-Husayn

Posters

Epical Upbringing

Ashura Personality

List of Ashura posters

- a. Hussein the soul of the Prophet (s)
- b. Ashura and life situations and three choices for human beings
- d. Ashura and male social situations and roles
- c. Ashura and female social situations and roles
1. The basis of Islamic and Shia, s lifestyle (Habib)
2. The scope of religious life from serving God to being in society (ebn ovsajeh)
3. Repent and return to himself (hurr)
4. insight, and courage to return to the truth (Zuhair)
5. Courage in breaking the coercion of society and political pressure to join the truth (Abu al- Shasa)
6. A lifetime of waiting and gaining epic preparation until the promised time (Anas)
7. Maximum effort and struggle to help religion (Qais)
8. Preparing yourself to take on the toughest responsibilities in a crisis (Muslim Ibn Aqeel)
9. Training and promotion to the degree of resemblance to the Prophet (ali akbar)
10. The epic of Zeinabi's message after the epic of Hosseini uprising
- W) From Ashura of Imam Hussein to Ashura of the advent of Imam Mahdi

Hussein is of me

Theological and historical spheres of Imam Hussain (as):

Theological and historical spheres of Imam Hussain (as):

The light of the five members of Ale-Aba (the people of the cloak), the first creatures

Peace be upon you, O ship of salvation!

The existence and life of all creatures are taken from the grace of God and the start point of God's grace is from the "Muhammad's light". The manifestation of blessings and mercy of this grace is Imam Hussain (as). Divine grace in the human world, especially in the level of removing veils (hijabs) and seeking perfection, is from resorting to Hussain's ship of salvation. The model of this reliance is also Ansar al-Hussain.

"Hussein is of me and I am of him."

O God who is praised for the position of Muhammad, O High for the position of Ali, O Creator for the position of Fatima, O benevolent for the position of Al-Hassan, O continuous benefactor for the position of Al-Hussein.

The Fifth One:

Imam Hussain (as); the fifth member of Ale-Aba (the people of the cloak) in the Holy Quran

1 Verse of Al-Mubalahah Al-Imran chapter verse 61

2 Verse of Purification Al-Ahzab chapter verse 33

3 Verse of affection Ash-Shura chapter verse 23

4 Al-Insan chapter verse 5-9

5 Al-Baqara chapter verse 37

Peace be upon you, O blood of God, for God is the avenger of your blood

Hussain is the blood of God that was shed on earth to insure the path of guidance and excellence of humanity. On the axis of the blood of Imam Hussain (as), the pure blood of Ansar al-Hussain was formed. Those who, in the sensitive, complicated and dangerous moment of Ashura, by giving up all their material possessions and belongings, responded to the Hussain's call of "Hal Min Naserin Yansuruni" and gave their lives in the way of Allah the Almighty so that human beings have the opportunity to become Hussaini throughout history and around the globe. The collection of "Ashurai-Epical Upbringing" posters narrate the great struggle of Ansar al-Hussain in the most difficult historical twist of humanity.



Hussain ibn Fatimah bint Muhammad
Hussain ibn Fatimah
Hussain ibn Ali
("Hassan and Hussain (pbut) are the masters of the youths of paradise,")

The appeal of the prophets to the holy existence of Imam Hussein (AS):

Prophet Adam Prophet Moses
Prophet Noah Prophet Jesus
Prophet Abraham Prophet Solomon

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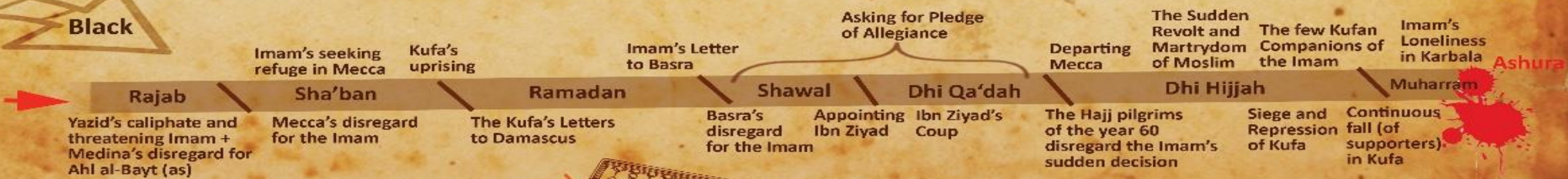
Human life situations

Ashuraei Circumstances	White	Gray	Black
Sense of Need	Jawn bin Huwaislave of Abu Dharr al-Ghifari	Abd Allah ibn Hanzala Ghaseel al-Malā'ika	Nafi' b.azraq Kharfji
Knowledge and Faith	Zuhayr b. Qayn	Harthama ibn A'yan	Qurra b. Qays al-Hanzali
Learning about Awaiting	Qays b. Mushir al-Saydawi Anas ibn al-Harith al-Kahili	Sulayman b. Surad al-Khuza'i	The nobles of Kufa
Religion and this world	Abd Allah b. 'Umayr al-Kalbi Muslim b. 'Awsaja	UbaydAllah b. hur al ju,fi	Umar b. Sa'd
Dependencies	Muhammad b. bashir	Tirimmah b. Adi	Son of lady Tovah
Social Credibility	Hani b. 'Urwa	Sulayman b. Surad al-Khuza'i	Shabath b. Rib'i Amr b. al-Hajjaj al-Zubaydi
Skill and Expertise	Abu Thamama al Sai'di Abush Shasa e Kand'i	Al-Farazdaq poet Ibrahim b. Malik al-Ashtar	Harmala b. Kahil al-Asadi hamid b. moslem Amr b. al-Hajjaj al-Zubaydi
Mainstreaming	Qays b. Mushir al-Saydawi Habib b. Muzahir	AbduAllah b. 'Umar	Shimr b. Dhi I-Jawshan
Chances and Choices	Sulaiman Ibn Razeen - slave of Husayn	Uqba b. Sam'an	Rostam slave of Shimar + ibn Zeljosham - Slave of 'Ubayd Allah b. Ziyad
Sanctities	Hurr b. Yazid al-Riyahi	messenger of the news of moslim b. aqeel martyrdom	AbduAllah b. urjuzah Kasir b. shahab
The Role of Wives	Mariyeh Sa'diyeh Wife, AbduAllah b. 'Umayr al-Kalbi	Novar wife,s khuli	Daughter of umarah b. Uqba
Culture-building, or intense learning	Jabir b. Abd Allah al-Ansari	Shaybani b. mokharram Zayd b. Arqam Malik b. bashir	Shabath b. Rib'i 'Umar b. Sa'd
Supporting the Truth (Triple White Stages)	Anas ibn al-Harith al-Kahili	Burayr b. Khudayr	Habib b. Muzahir

Life trial in three situations: A few days of worldly life is an opportunity to try and choose the right path in human destiny. The scene of this trial and choice is the situations and events and issues of life that, depending on the type of choices and their reflections, will cause pride or dejection. Single human situations that differ only in strength and weakness or in the variety of time and place, but the principle is the same for all. Ashura is a clear model for recognizing right and wrong for situations and introducing historical patterns of white, black and gray.



Chronology of the short opportunity of Ashura and historical shame



feminine Positions and Roles

Lady Zahra (sa)
 Lady Khadijah (sa)
 Sarah Hagar
 Asiya
 Mary
 The Eve's Offspring

- Um Salamah - Sign of rightfulness
- Lady Zainab (sa) - Comprehensive and scientific female personality
- Ummul Mumineen - Massive resilience
- Um Kolthum - Knowledge and Cognition
- Lady Robab - Rearing Martyr
- Lady Sakina - Bravery
- Fatimah bint Ali (sa) - Obedience to Guardian
- Fatimah bint Hasan (sa) - Chastity
- Fatimah bint Hussain (sa) - Well-trained
- Lady Roqaya - Wronged

The roles of white Ashura women

wite women



gray women



black women



Karbala



Women of Kufa
 Worried about life
 Colorful emotional
 Impure descendent



Women of Basra
 Fascinated by the world and the second role



Shia women, the Shia Center of Basra

Ladies of Levant
 Impure descendent
 Corrupt upbringing



Damascus

Women of Mecca
 On religious and passive ignorance



Mecca

Women of Medina
 Worldly life
 Escapee from Ahl al-Bayt (as)



Medina

Feminine Roles in Karbala
 The highest level of belief and spirituality
 The highest level of knowledge and awareness
 Highest education
 Preparation for important responsibilities
 Preparation for the greatest trials
 Focus on gender identity and role segregation

%5 White
 %75 Gray
 %25 Black

Gender positions and roles:

Islam had plans for the growth and excellence for women according to intellectual and cultural programs of Umayyad Islam and the resulting inversions led to the spread of passive Muslim women alongside encouraging women vulgarity among them. When among Muslim women, it resulted in passivity or deviation of Muslim men, so that the Karbala incident was directly masculine and indirectly feminine. Women's daily life is fear, restlessness, vulgarity and deviance of life is minimal in the context of risky events.

- Fascinated by the world
- Risk-taking
- In the middle of events
- Minimal life
- Vulgarity and perversion
- Panic and restlessness

Women's daily life

Women's critical situations

Downfall and collapse

- Emotional belief and religion
- Fascinated by the world and the minimal life
- Away from knowledge and science
- Away from social insight
- Away from social role
- The cause of the humiliation of spouses and children

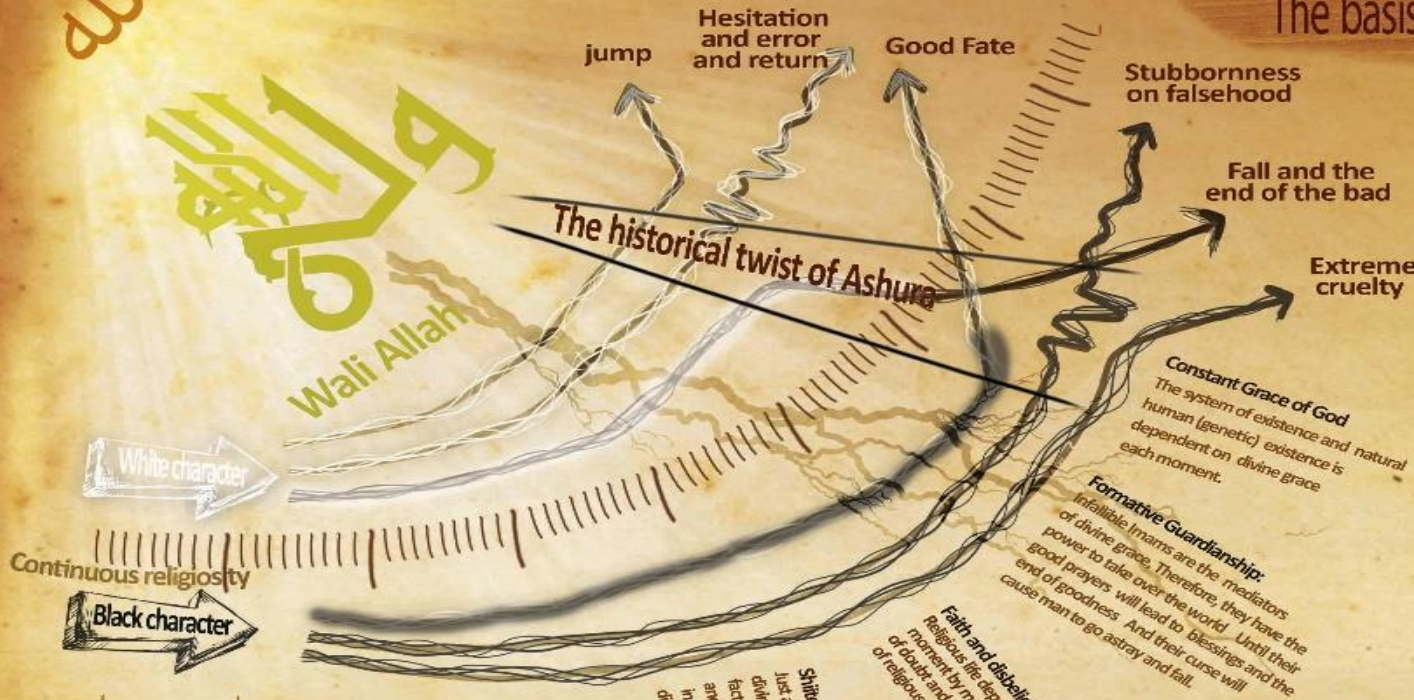
Gray female roles in Umayyad society

قال امام حسين بن علي (ع):
 فانا الحسين بن علي وابن فاطمه
 بنت رسول الله نفسي مع انفسكم
 واهلي مع اهليكم ولكم في اسوة
 Imam Hussein(as):
 I have come with all of you (your men)
 And my family with your family (your wives)
 That we all uprising together

الله

The basis of Islamic and Shia's lifestyle

Habib b. Muzahir



Character recognition:
Habib Ibn Mazahir was born and raised in a family in the love and affection of the Ahl al-Bayt of the Prophet (s).

During the five years of the Alawite caliphate, he moved so much from moment to moment according to the needs and priorities of the Alawite community that he soon became one of the special helpers of Imam Ali (A).

During the Imamate of Imam Hassan and Hussein (a), despite living in Kufa, in peace, uprising and political plans, his stance was on the life and practical plans of the two Imams and he distanced himself from extremism (danger of falling).

With the beginning of Hosseini's uprising, he showed the highest level of effort until he finally became one of the pillars of Ansar al-Hussein.



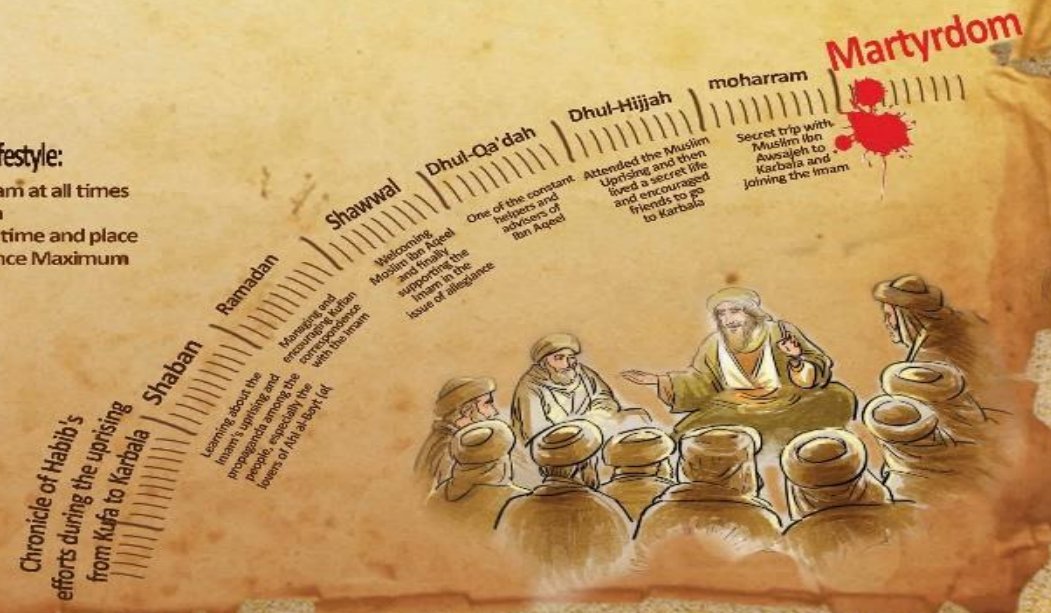
Continuous Support for Imam:
Belief in the Imamate that has always existed in history, and following the Imam who is in our time. And correct and incorrect definition based on the positions of the Imam or his needs in the context of society. So that we can finally have the best choice and the most beneficial behavior and the most timely action in helping the Imam.

Fundamentals of Shiite Islamic lifestyle:

- Knowledge and faith in the Imam at all times
- An up-to-date follow-up to him
- Knowing right and wrong over time and place
- Maximum growth and excellence Maximum role-playing in society

Chronology of ups and downs

Habib	Fighting	Fighting	Accepting the Peace Treaty	Commit to peace	Sincere Letter Writing	Fighting spirit	Secretly going to Karbala	Shining in the historical twist of Karbala
36 AH Caliphate of Imam Ali	36 AH Battle of the Camel	40 AH Battle of Siffin	41 AH The Peace Treaty of Imam Hasan (A)	Martyrdom of Imam Hassan (A)	Shaban 60AH	9th Dhul-Hijjah Martyrdom of Moslim	Ashura 61 AH	
Tawwabin	Shortcoming in supporting the Imam	Protest against the Imam	Invasion of Imam Hussein (A) to break the covenant and carry out an uprising	Invitation Letters	Fear and hiding	Hiding in an important historical moment that has been waiting for years		



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Muslim ibn Awsajeh



Ashura noon prayer at the height of the enemy's war and shooting

Asking for a respite at the night of Ashura for spiritual exaltation, preparation for meeting God and harmonizing the personality of the companions in the path of great affliction

Describing companions based on their devotional aspects of personality, such as close relationship with the Qur'an and prayer, etc.

Muslim Ibn Awsajeh, acquaintance of friend and foe in Kufa with constant presence in Kufa Mosque

The companions of Imam Hussein (a) such as Muslim ibn Awsajeh and Habib in Kufa were known for their worship and servitude. He was one of the mystics with insight in the mosque of Kufa who had a constant presence in the mosque. And for this reason, he had a complete resemblance and a common identity with Ansar al-Hussein (a) who was engaged in worship, prayer, recitation and recitation of the Qur'an on the night of Ashura.



Muslim ibn Awsajeh, one of the well-known ascetics and worshipers of Kufa who, in addition to mysticism and worship, was the first host of Moslim ibn Aqeel in Kufa. He became his deputy and made a continuous and tireless effort in inviting the Kufis to give their pledges of allegiance to Molim and in managing financial and military resources.

The scope of religious life from serving God to being in society



Character recognition
 Ansar al-Hussein, like Muslim ibn Awsajeh, attained the degree of freedom and chivalry by worshiping and relying on God. As a result, in the context of society, maximum effort on a 24-hour basis, charity and self-sacrifice were their obvious signs. Therefore, the combination of the two directions of heaven and earth in a coherent manner and obtaining the spirit of sincere self-sacrifice caused them to gather in the circle of companions of Hussein ibn Ali (A) in Karbala and They were introduced as the best and top helpers of religion and Imamate in the history of humanity



About the Shia of this period, Imam Baqir (a) says:
 In the past, our saints and Shias were among the best people in their region and place. If the imam of the mosque were in a tribe, he was one of them. If there was trustworthy, and if there was a scientist among the people who would refer to him in religious matters and in social interests, they were all our Shias and lovers.

Da'aim al-Islam, Vol. 1, P. 51

Ashura

- Birth; 7 years before Bi'thah
- Migration to Medina and being among the Prophet's companions
- After the Saqifa coup, he had a tendency towards Ahl al-Bayt
- Participation in the conquests of Azerbaijan
- 36 AH
- Growth and promotion during the Alawi caliphate to the ranks of the prominent Shia
- 40 AH
- Stability in Shiism in the hard times of anti-Shiism
- 60 AH
- Shaban 60 AH
- Active participation in the Hussein uprising and the help of Muslim Ibn Aqeel and one of his lawyers in Kufa
- 9th of Dhul-Hijjah
- Coming to Karbala
- 6th Muharram
- The first martyr after the general attack of the enemy

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Hurr ibn Yazid al-Riyahi

Repent and return to himself

Character recognition

Hur was chosen at the height of his credibility for the most difficult mission of the time. So he hurried to the mission site with a thousand troops, all of whom were dying of thirst, in the hot deserts of Iraq, but to his surprise, he was confronted by an enemy convoy of about 150 men. In disbelief he saw that all his troops were watered by the enemy caravan. He was welcomed with a humane manner.

Hur was shocked to learn that the commander of the enemy, Imam Hussain (as), is the daughter of the Holy Prophet of Islam (peace and blessings of Allah be upon him and his pure household). He was still the commander of an expedition on behalf of Yazid and Kufa. Therefore, he tried to be both a decisive commander and to respect the son of the Prophet, so that his world would remain prosperous and his Hereafter would be preserved at the same time.

Transformation process

Hard and heavy shock
The shock of a sudden encounter with Imam Hussein (a) as the enemy of Islam and Muslims

Hesitation and astonishment
12 days of doubt and astonishment between the Yazidi Islam that rules the society and the real and humane Islam of Imam Hussein (A)

Uncovering the truth
Comparison between the real ignorant and inhumane face of Yazidi Islam with the humane and monotheistic Islam of Imam Hussain (A) and recognizing the legitimacy of Hussein

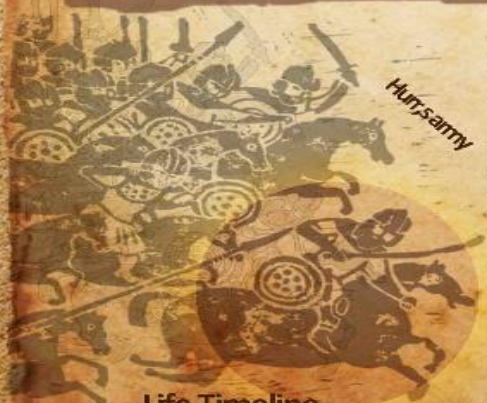
Hard dilemma and courage to choose right
Play between religion and the world until the morning of Ashura and choose the At the last moment

Courage to repent and return
The courage to change course despite all the hardships and difficulties of this choice and the uncertainty of accepting repentance

Courage to move against the majority
As the first helper of the Imam against the army of Kufa with the aim of telling the story of his transformation, maybe someone will be guided



With his repentance, Hurr not only saved himself, but also his family and children, influenced by his martyrdom, returned to the path of truth and remained steadfast on it, and became one of the well-known families in the history of Islam and Shiism. Sheikh hurr Ameli is one of the great Shiite scholars of his generation. He is in 1624-1693. (author: Wasa'il al-Shi'a).



Life Timeline

Birth and naming by the mother

In the youth of the fighters of Islamic conquests

One of the famous commanders of Kufa army in the era of Mu'awiyah

28 Dhi Al-Hijjah
The Dhu Hasam Stop

5 days of the enemy commander against Imam Hussein

2 moharam

7 days, one of the commanders of Kufa Division

7 moharam

9 moharam

A very hard night

10 moharam
Martyrdom of Ashura



insight, and courage to return to the truth

Introducing his personality

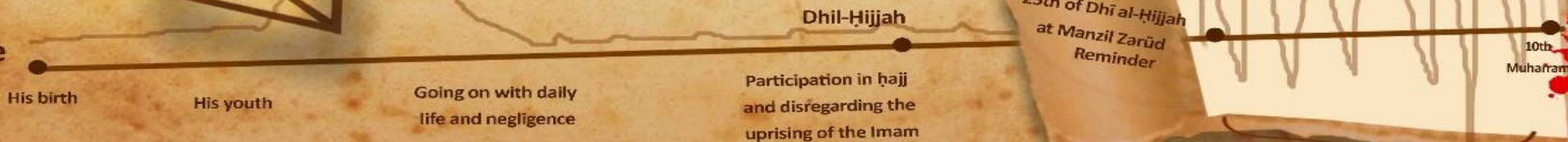
At the peak of his youth, he joined the group of Muslim soldiers in order to play a historic role in the Islamic conquests. One day, in the heat of battle at Qafqāz, their commander told them that the true battle in these conquests and in the fight between truth and falsehood will be at the juncture of the historic battle on 'Āshurā'. The travails of daily life and the years of fighting had led Zuhair to forget himself and to forget 'Āshurā', to such an extent that when the time for Imam al-Ḥusayn's uprising came, he was known for keeping a distance from the Ahl al-Bayt. He thus tried to flee from himself and from distinguishing truth from falsehood, and busied himself with travel for ḥajj. However, the hand of fate led him to the path of al-Ḥusayn (a), and a single tap was enough for him to realize and reposition himself [on the path of truth]...

Do you know:

Many of the Kūfāns had heard about Karbalā and some had even placed signposts there so that when the even transpired they would not get lost.



The timeline of his life

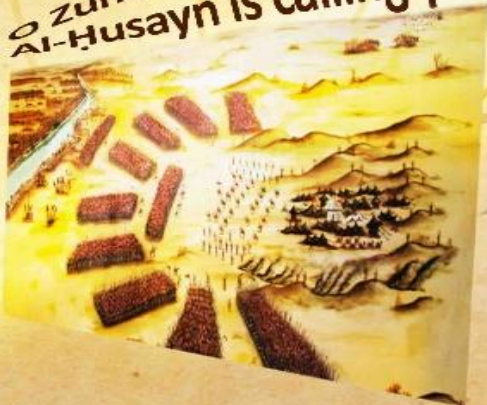


In response to the knowledge and awareness about the prophecy regarding Karbalā, only a few individuals believed and attached themselves to it, while a large group overlooked it, and some even stood as enemies in opposition to it.

On his way back from the Battle of Siffin, Imam 'Alī (a) was accompanied by sixty thousand individuals from Kūfah and Baṣrah, and when they reached Karbalā, he began to weep and recounted to them what will happen in Karbalā.

The Prophet (s) informed his companions about Karbalā many times, telling them about its location, the time [when the battle will take place] and who the leaders of the sides of truth and falsehood will be, as well as their armies.

O Zuhair: Al-Ḥusayn is calling you



He heard about Karbalā in his youth, and for a brief period he had wished to be among those who sacrificed their lives in Karbalā.

The path of his return

With the start of the Imam's uprising, he realized the sorry state of the society, so he tried to remain aloof until this period had elapsed.

In the daily trappings of life in the Umayyad society, he quickly forgot Karbalā.

One meeting with the Imam was enough to open his eyes to the reality of his own humanity and remember his past actions.

Zuhair was with the Imam for only 15 days, but in this time he attained such a lofty position that he was one of the speakers of the Imam's army and the commander of its right flank.

I am Zuhair ibn Qayn

The first martyr after duhr prayers on the Day of 'Āshurā

Courage in breaking the coercion of society and political pressure to join the truth (Abu al-Shasa)

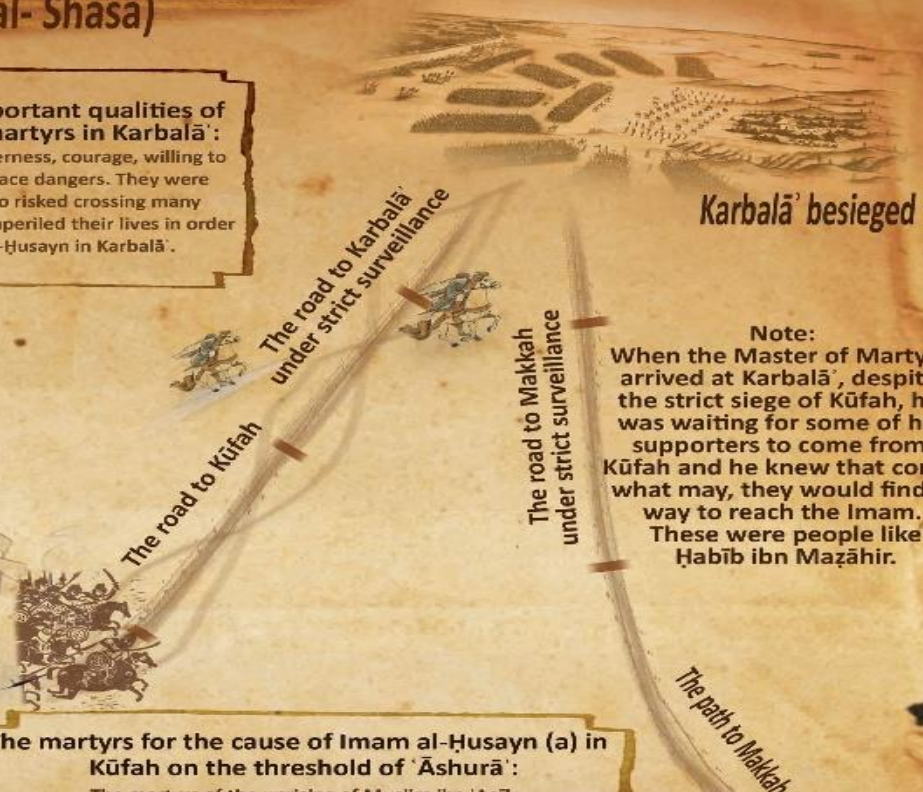
Mu'awiyah's 20 year reign:
 Mu'awiyah's efforts to overturn the Islamic society and alienate the elite among the Shi'ah especially in Madinah and Kūfah.
 Ibn Ziyād's rule in Kūfah:
 Implementing a strict siege on Kūfah and Karbalā', and strictly controlling the road from Kūfah to Karbalā' and Makkah to Karbalā' in order to cut off all links to Karbalā' and ensure that the Imam remained alone...

Completion in character by the Kūfan martyrs in Karbalā':
 The Kūfan martyrs were those who, from the start of the Imam's uprising, sought to play the most active role by continuously analyzing the situation. They sought to distance themselves from a reactionary or passive social role where they become prisoners to the prevalent social condition. They were willing to attain salvation through supporting Imam al-Husayn by whatever difficult means necessary.

Psychological warfare:
 Threatening the severance of yearly stipends for those who join the Imam and promising an increment in annual stipends for those who go out to fight against the Imam.
 Threatening every individual who was ready to support the Imam with torture and persecution of his family and tribe, and threatening the tribal chiefs if any member of their tribe wanted to join the Imam.

The most important qualities of the Kūfan martyrs in Karbalā':
 Strong faith, cleverness, courage, willing to take risks and face dangers. They were individuals who risked crossing many roadblocks and imperiled their lives in order to reach al-Husayn in Karbalā'.

Kūfah under siege



Note:
 When the Master of Martyrs arrived at Karbalā', despite the strict siege of Kūfah, he was waiting for some of his supporters to come from Kūfah and he knew that come what may, they would find a way to reach the Imam. These were people like Ḥabīb ibn Mazāhir.

The martyrs for the cause of Imam al-Husayn (a) in Kūfah on the threshold of 'Ashurā':
 The martyrs of the uprising of Muslim ibn 'Aqīl
 Muslim ibn 'Aqīl and Hānī ibn 'Urwah
 Mīrham al-Tammār
 Rushayd al-Hijārī
 'Abdullāh ibn Yaḥṣur (messenger of the Imam who was arrested in the outskirts of Kūfah).
 Qays ibn Mushir (the second messenger of the Imam who was arrested at al-Qādisiyyah)

The ways to reach the isolated Imam

- Leaving along with his wife under the guise of a normal family trip and then suddenly changing course = towards Karbalā' = 'Abdullāh ibn 'Umayr al-Kāhilī
- Using backroads and reaching the Imam before he arrived at Karbalā' = 'Ābis al-Shākirī
- Leaving with a group of soldiers from the enemy's army and joining the Imam = at Karbalā' = Abū al-Sha'thā
- A stealthy exit from between the palm groves = Ḥabīb



A lifetime of waiting and gaining epic preparation until the promised time

He and his father were companions of the Prophet (s).

He is the narrator of the well-known prophetic tradition in both Shī'ah and Sunni sources: "My son [al-Husayn] will be killed at Karbalā', so whoever is present must help him." After the passing away of the Prophet (s), on the basis of this tradition and other prophetic traditions, he made the Prophet (s) and the Ahl al-Bayt (a) the focus of his life. He resided in Kūfah and lived a long life. He witnessed the difficult era of Mu'āwiyah's anti-Shīism in Kūfah but he remained steadfast on the path of truth until...

When the Imam (a) migrated to Makkah, Anas realized that the time for the uprising had come, and after the martyrdom of Muslim ibn 'Aqīl, he stealthily made his way to Karbalā'.

Islam is built on the foundation of learning and reflection, and the Prophet (s) and Amīr al-Mu'minīn (a) taught a variety of disciplines to the companions and successors.

Among the disciplines that were imparted by the Prophet ('ilm al-manāyā wal-balāyā), and individuals like Ḥabīb ibn Maẓāhīr, Rushayd al-Hajarī and Miṭham al-Tammīn all had [been taught] this knowledge.

Anas ibn al-Ḥārith was one of the few companions who was aware of the details of [what would happen at] Karbalā'. As such, he spent his whole life waiting for that and getting himself ready for it.

Anas ibn al-Ḥārith al-Kāhīlī al-Asadī

The lone anticipator:

Despite the general awareness of the companions and most of the successors by the end of the year 60 AH about Karbalā' and 'Āshurā', when the Master of Martyrs left Makkah for Iraq, nobody was waiting for him at Karbalā' except the aged companion, Anas ibn al-Ḥārith.



Youth and the horizon of 'Āshurā'

His life in brief

Born in the Age of Ignorance

Accepted Islam in his youth along with his father in Madīnah

Participation in the Battle of Badr

The birth of Imam Hussein and the prophecies of the Prophet (s)

Supporter of the Ahl al-Bayt in the 25 years [of the caliphate] and while staying in Kūfah

Companion who supported Imam 'Alī (a)

Helper of al-Ḥasanayn

Arrival of the news of taking sanctuary at Makkah

Writing of letters by the Kūfāns

Arrival of Muslim in Kūfah

Waiting in Karbalā'

The only one to welcome the Imam

'Āshurā'

Martyrdom at Karbalā'

11 AH, the passing away of the Prophet (s)

36 AH

40 AH

60 AH Sha'bān

Ramaḍān

Shawwāl

9th Dhī al-Hijjah

2nd Muḥarram



A Lifelong Devotion to the Belief

I'M QAYS,
SON OF MOSAHHAR

Personality

Qays, a Shiite from Kufa, longed for serving Imam Hussain and once he heard of Imam's departure from Mecca, he transformed into a wholehearted activist. He was among the ones who initiated writing invitation letters to Imam and carried the role of the messenger in order to meet Imam after years of anticipation. From the end of Ramadhan to late Dhi-Hijja, he paved the deserts between Kufa and Mecca four times to be the lone connection between Imam and the main social basis of his revolt. Finally, he found the chance to be the last martyr before the happening of Karbala incident.

Responsibility

On the onset of Hussain's revolt, Qays entered the scene as a responsible, concerned character who was inclined by his rationality and the holy book of Quran.

The verse that Sayyid al-Shuhada recited upon hearing of Qays's martyrdom: Men who were true to what they promised Allah (Ahzab, 23)



The Toughest Mission
The long distance between Mecca and Kufa -being the sole site of hope for the revolt- made bridging them necessary, a responsibility that required an unyielding person who embraces martyrdom.

Risk-taking
Shouldering the connection between Kufa and Mecca under Yazid and his fierce governors was not possible without firm courage and strong motivation.

Data:
1400 km from Mecca to Medina
1400*4=5600 km trodden way
Duration of revolt: 5 months
Duration of travels: 40 days



Year 60 Hijri



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Prototype of Assisting Religion in Tough Times

**Muslim,
Son of Aqil**

- Getting ready for difficult missions
- Accompanying Hassan and Hussain (pbuh) as his spiritual leaders
- Joining Imam's revolutionary journey from Medina to Mecca
- Gaining political vision like his grandfather Abu Talib
- Gaining leadership skills like his uncle Ja'far
- Gaining comprehensive knowledge about the nascent Hussain revolt
- The experience of Siffin battle
- Growing his valor like his uncle Ali (pbuh)
- Grooming to Imam Ali (pbuh)
- Reared by Ali (pbuh) along with father
- Born under the caliphs and in Medina

Personality



Kufa was developed in 14th Hijri, so in Ashura it was a 50 years old city with the highest thought, political, demographic and cultural diversity

Kufa - logy

The number of its warriors was between 60 to 120 thousand of which 12 to 18 thousand took oath to Muslim, at least 30 thousand set to Karbala, and two third kept away from the events

Management

Entrance into Kufa with the mission to take oath from and preparing the city for the coming of Imam (without the revolt warrant)

Adopting security measures under Yazid's agents

Observing taqiyah (cap) and calling for all groups to revolt in the name of Islam

Being under the toughest situation with all related considerations, betrayals, diversity, and withdrawals



Kufa was the only city with Shiite background that was heavily scrutinized under Muawiya

Variety of fractions and parties left Shiites in minority

The rule of tribal system highly dependent on governmental gifts and salaries

The city of warriors who mostly defined themselves under the caliph's flagship

Chronology



Training and promotion to the degree of resemblance to the Prophet (ali akbar)

I am 'Alī ibn al-Ḥusayn

A likeness of 'Alī (a)

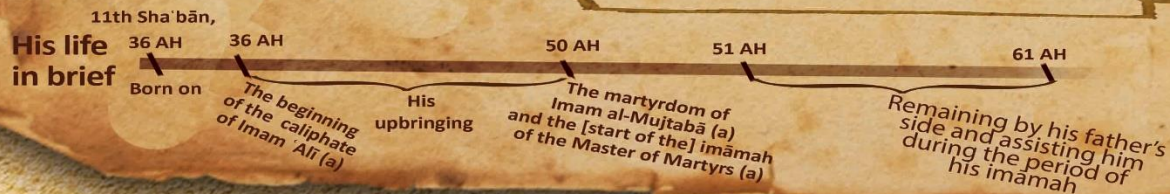
A likeness of the Prophet (s)

O Allah, be a witness over them, for a young man has now gone out to them who is the most similar of all people in his appearance, character, and speech to Your Messenger

فَقَدْ بَرَزَ إِلَيْهِمْ غُلامٌ أَشْبَهُ النَّاسِ خَلْقًا وَخَلْقًا وَمَنْطِقًا بِرَسُولِكَ

The training of the Hāshimid youth by Imam al-Ḥusayn (a):

In the 10 years of his imāmah that coincided with the reign of Mu'āwiyah, when he was responsible for the guidance of the society, due to the fact that the event of 'Āshurā' was approaching, the Imam began training the youth of the Banī Hāshim. He taught the sons to emulate the path of the Prophet (s) and Imam 'Alī (a), and the daughters to emulate the path of Sayyidah al-Zahrā' (a)



Historic and political vision, and understanding the times and society

Learning all the necessary skills for life and warfare

Being a role model for every individual in the society, especially the youth

Training inclusive of revolutionary spirit and social responsibility

Readiness for taking the lead in facing the great tribulation of 'Āshurā'

Development of thought and knowledge, both general and specialized, in the sciences of the day and heavenly teachings [of religion]

A marriage of great purpose and a pure lineage

He was named with a notable and historic name

Preparedness for undertaking the biggest, most important, and most historic of social roles [and responsibilities]

Alī al-Akbar, the role model for the youth of Banī Hāshim

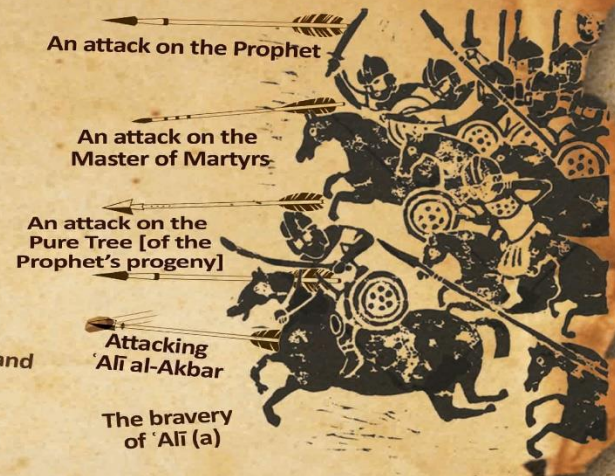
Step by step training until becoming the 'most similar of all people' [to the Prophet (s)]



- The lofty character of the Prophet (s)
- The etiquette of the Hāshimids
- Political acumen
- The spirit of struggle and self-sacrifice
- Opposition to oppression and rejection of humiliation
- All-encompassing beauty, both external and internal
- At the pinnacle of readiness and willingness to fight [for the sake of truth]



Their reason for killing al-Ḥusayn (a)
Out of hatred for 'Alī



The effects of 20 years of dumbing-down and disinformation by Mu'āwiyah on the Muslim youth

The height of the forces of ignorance	The height of hard-heartedness	The height of vileness in depravity	Outspreading influence of the Yazīdī character
The height of barbarity	Outdoing all in evil	Intense deafness and blindness	A complete overshadowing by Satan
If the caliphate of Yazīd had continued for longer, corruption, immorality, plunder of wealth ...would have become rampant and deep-rooted	The youth of Kūfah consisted of scattered groups and most of them had become distanced from the Ahl al-Bayt from the time of Mu'āwiyah and did not know the merits of the Ahl al-Bayt (a)	The youth of Syria had been brought up with hatred for Imam 'Alī (a) and the progeny of the Prophet (s), and the youth of Ḥijāz were immersed in their daily lives and were negligent about the issues concerning the society and the Prophet's progeny	

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The epic of Zeinabi's message after the epic of Hosseini uprising

- Acting as role models for the right of assisting [the Imam] in special cases for every individual
- All-inclusive training in the sciences and the art of oratory for special circumstances
- Political training and insight so that they may be ready to bear the most difficult of situations
- Emotional training based on religious values and developing a means of controlling emotions in accordance with the sanctities, etc.
- Preparation for leading the frontline of truth in the most difficult political and social conditions
- Teaching the poetry of Abū Tālib to children
- The complete and lofty development that bestowed an exalted status to the women of the Ahl al-Bayt
- Teaching lessons from the Sermon of Fadak by al-Sayyidah Fāṭimah (a) to the daughters of the Ahl al-Bayt

Foundations of the heroic training of women

The perspective of 'Ashurā'

The timeline of the Ahl al-Bayt in the heroic uprising of al-Husayn and Zaynab



40 days of proclamation of the message, from Karbalā' to Karbalā'

The heroism of Zaynab

Karbalā'

The heroism of Zaynab
The heroism of al-Sajjād (a)

Kūfah

Damascus

1 year at the height of sadness and departure

Madīnah

The foundations of the training of women:
By reiterating what had been prophesized about 'Ashurā' to the daughters of the Ahl al-Bayt, based on the personality and character of al-Sayyidah Fāṭimah, the Master of Martyrs (a) embarked on a comprehensive training of the daughters, women and wives of the Ahl al-Bayt, with an emphasis on the role and status of women.

The message of Imam al-Husayn (a) about his womenfolk:
In his sermon when he encountered Ḥur al-Riyāḥī, he (a) said, "I am with you, and my family is with your families, so you have a role model [in us]."
This meant that in this heroic uprising of mine, I am with you and I have brought my family so that they may be with your family and womenfolk, and we are all together... so everyone should come together and participate in this uprising.

The effects of the heroic uprising of Imam al-Husayn (a):
From the evening of 'Ashurā', Lady Zaynab (s) and the womenfolk of the Ahl al-Bayt immediately raised the flag of the message of 'Ashurā', and whenever the Imam of the time was under intense pressure, they propagated the message of the pure Islam in the midst of the Yazidī society, and by doing this, they nullified the 50 years of efforts by the enemies, from Saqīfah to the caliphate...

The reason for imprisonment:
The goal of the caliphate in the brutal killing of the Master or Martyrs, the Banī Hāshim, and his few helpers in Karbala was the destruction of Islam. For this reason keeping the Prophet's family on display in the towns and centers of Islam in a humiliating and demeaning manner was an official proclamation of the destruction of Islam



From Ashura of Imam Hussein to Ashura of the advent of Imam Mahdi

O avengers of al-Husayn



The return (raj'ah) of Imam al-Husayn (a)

O avengers of al-Husayn

The period of Reappearance is the point of transition

The point of commencement of global salvation

The emergence of a gateway to the period of final return, the first leader of which is Imam Hussein

Helpers of the uprising	Enemies	Stages of the uprising	Leader of the uprising	Subject
72 Individuals	The Umayyads in history	From Madinah to Makkah	Imam al-Husayn (a)	Ashura (the red path)
313 Individuals	The Umayyads of the future	From Makkah to Karbalā'	Imam of the Age (a)	Anticipation (the green path)

The Ka'bah as the center for gathering and unity of the heaven and earth, and the apparent and hidden, in the service of preparation for the moment of [the Imam's] Reappearance.



Damascus



Bayt al-Maqdis

Release of the enemy from being at the center of oppression and crime in the name of Islam

Liberation from the control of Jews and the descent of Jesus to pave the way for Christians to join the revolution of the Imam



Making Karbalā' the cultural center of the global order

Karbalā'

Martyrdom in isolation

Liberation of Kūfah from the tyranny of Sufyāni and making it the center of a just global government

Kūfah

Arrival of the Iranian and Eastern supporters

Preventing the Imam from reaching Kūfah had been the reason for the grave historical event of Karbalā'

The pledge of allegiance by an army of the Jinn to the Master of the Martyrs

The angels who were unable to assist the Master of Martyrs will be the first to pledge their allegiance during the 'Ashurā'-like advent of the Mahdi

Departure in isolation

Madinah

Liberating Madinah from the government of ignorant rulers

Makkah

Arrival of his helpers from Yemen

The green path of emergence begins on the path of Hussein's uprising and continues on the path of the caravan of captivity of the Ahl al-Bayt to be achieved as a result of the Mahdavi world civilization.

Starting the uprising with the slogan of oppression and revenge for the Master of Martyrs

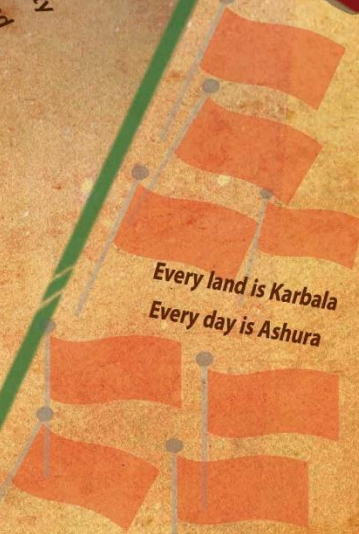
Calling out for help to all the people of the world from near the Ka'bah, just like the Master of Martyrs called out for help

Human supporters with qualities like those of the helpers of al-Husayn will come forward [to assist the Imam]

at 'Ashurā' is the point of convergence for those who await - from the historic 'Ashurā' to the 'Ashurā' of Reappearance

The annual commemoration of 'Ashurā' is a path to arrive at the Age of Reappearance.

The age of anticipation



Every land is Karbala
Every day is Ashura