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An Examination of Activist Women at Arba'een with a Focus on the Identity

Model of Shia Women

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In memory of Arba'een, a day of inspiration and eternal slogans; the day when Hussain bin Ali continued his liberation movement from Ashura to Arba'een. He entrusted his sister Zainab Kobra with the task of spreading the message of anti-tyranny, freedom, and peace to the people of the world. Throughout history, every desire for freedom has served as a timeless messenger. The Ashura liberation movement aims to defend the oppressed against the oppressors.

Arba'een is a gathering of freedom seekers who come together to demonstrate the greatness of defending the oppressed. It represents Hussain's call for chivalry in the annals of history. Arba'een signifies the holy movement of women working towards peace. It amplifies the voices of oppressed Palestinian women and children. Arba'een paves the way for the liberation of Quds, leading to salvation. It is a testament to humanity.

We invite you to join us at the largest and most crowded annual gathering of freedom seekers and believers in Karbala, via Al-Quds, Amud 833.

In The Name of God



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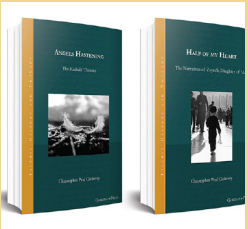
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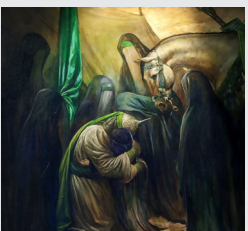
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Editorial

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The Timeless Legacy of Moharram: Lessons from the Martyrdom of Imam Hussain and the Resilience of Zainab Kobra (SA)

As Arba'een approaches, millions around the world prepare to commemorate the martyrdom of Imam Hussain and the resilience of his sister, Zainab Kobra. This period, marked by reflection and mourning, serves as a powerful reminder of the timeless principles of justice, sacrifice, and unwavering faith.

Imam Hussain, the grandson of Prophet Muhammad, stands as a symbol of resistance against tyranny. In 680 CE, he faced the oppressive rule of Yazid, who demanded his allegiance. Recognizing the moral and spiritual decay that Yazid represented, Imam Hussain chose to stand firm in his faith and principles, even at the cost of his life. His refusal to bow to despotism and his willingness to sacrifice everything for the greater good echo through history as a bea-

con of justice and righteousness.

The Battle of Karbala, where Imam Hussain and his small band of followers were brutally massacred, was not a mere political confrontation but a profound spiritual struggle. Imam Hussain's martyrdom serves as a powerful message that the struggle for justice and truth transcends time and place. His sacrifice underscores the importance of standing against oppression, no matter the odds, and serves as a guide for all who seek to uphold justice and human dignity.

In the aftermath of Karbala, the responsibility of carrying forward the message of Imam Hussain fell upon the shoulders of his sister, Zainab Kobra. Despite witnessing the horrific slaughter of her family and enduring immense personal suffering, Zainab emerged as a pillar of strength and resilience. She stood before the court of Yazid, not with fear, but



with a profound sense of duty and unshakable faith.

Zainab's speeches in the courts of Kufa and Damascus were nothing short of being revolutionary. She condemned the tyrants, exposed their injustices, and articulated the truth of Karbala with eloquence and courage. Her resilience ensured that the tragedy of Karbala was not buried in the sands of time but became a source of inspiration for generations to come. Zainab's legacy teaches us the power of truth and the importance of courage in the face of adversity.

Today, the commemoration of Moharram and the remembrance of Imam Hussain and Zainab Kobra's sacrifices hold profound relevance. In a world plagued by injustice, oppression, and moral ambiguity, their stories inspire and challenge us to uphold the values of truth, justice, and compassion. The mourning rituals, processions, and gatherings are not merely acts of sorrow but acts of solidarity with all oppressed people.

Moharram reminds us that the battle between

good and evil is perpetual and that every generation must choose its stance. It encourages us to question authority, challenge injustice, and stand firm in our principles. The martyrdom of Imam Hussain and the resilience of Zainab Kobra compel us to reflect on our responsibilities as individuals and as a community to uphold the dignity of humanity.

Let us not only mourn the tragedy of Karbala but also celebrate the timeless values it represents. Imam Hussain's sacrifice and Zainab Kobra's resilience are powerful reminders that the pursuit of justice and truth is a sacred duty. Their legacy calls upon us to embody courage, integrity, and compassion in our lives and to strive relentlessly for a world where justice prevails.

In the spirit of Moharram, may we all find the strength to stand against oppression and the wisdom to uphold the principles of justice and humanity. The lessons of Karbala are eternal, guiding us in our continuous struggle for a better, more just world.



Feminist Analysis: Lady Zainab's Activism in Comparison to Modern Feminist Movements

Mehrdad Moazami Goudarzi
Ph.D. of English Language and Literature

Abstract

This article provides a feminist analysis of Lady Zainab's activism during and after Ashura, comparing her roles to those of prominent modern feminist figures. It explores how Lady Zainab's leadership, resilience, and empowerment align with the principles advocated by bell hooks (Gloria Jean Watkins), Angela Davis, Rosa Parks, and Judith Butler. Lady Zainab's impactful speeches and defiance during a period of immense personal and collective suffering are analyzed in the context of contemporary feminist thought, emphasizing her contributions to the empowerment of marginalized communities. Through a comparative approach, this article highlights the enduring relevance of her activism and its resonance with modern feminist ideals. The discussion centers on Lady Zainab's public speaking as a form of resistance, her resilience in the face of oppression, and her role in empowering others, drawing parallels with the activism of modern feminist icons. This analysis underscores the importance of recognizing and celebrating historical figures whose actions align with feminist principles, demonstrating the continuity of feminist struggles across different contexts and epochs.

Keywords: Feminism, Lady Zainab, Public Speaking, Resilience, Empowerment

INTRODUCTION

Lady Zainab bint Ali, the sister of Imam Husain, stands as a formidable figure in Islamic history due to her exceptional role during and after the Battle of Karbala. Her activism, particularly her courageous speeches and leadership, has garnered significant attention. This article aims to analyze Lady Zainab's activism through a feminist lens, comparing her role with those of modern feminist figures such as bell hooks, Angela Davis, Rosa Parks, and Judith Butler. The comparison will highlight how her actions embody feminist principles of leadership, resilience, and empowerment, and will reflect on the continuity of feminist activism across historical and contemporary contexts.

Leadership and Public Speaking

Lady Zainab's leadership and public speaking during the aftermath of Ashura are critical components of her activism. Her eloquent speeches, particularly those delivered in the courts of Yazid and Ibn Ziyad, were instrumental in condemning the injustices perpetrated by the Umayyad regime. In her famous address, she not only criticized the tyranny of Yazid but also provided a powerful articulation of her faith

and the principles of justice and righteousness.

The significance of her public speaking can be analyzed in relation to bell hooks' concept of the power of voice. hooks argues that the act of speaking out is a form of resistance against systemic oppression and is crucial for feminist activism (hooks, 2000). Lady Zainab's speeches align with this view, as they served to challenge and expose the injustices of her time while empowering others to stand against oppression.

Similarly, Rosa Parks' role in the civil rights movement exemplifies the impact of using one's voice to confront systemic injustices. Parks' refusal to give up her seat on a segregated bus was not only an act of defiance but also a statement against racial inequality (Parks, 1992). Like Parks, Lady Zainab's public statements were pivotal in advocating for justice and challenging entrenched systems of oppression.

Resilience and Defiance

Lady Zainab's resilience and defiance in the face of overwhelming adversity are central to understanding her role as an activist. Following the Battle of Karbala, she demonstrated remarkable strength by caring for the survivors and



continuing to advocate for the message of Karbala despite personal losses and suffering (Al-Muqaddam, 2018). Her ability to remain steadfast and continue her advocacy under such dire circumstances reflects a profound level of resilience. Angela Davis' activism provides a modern parallel to Lady Zainab's resilience. Davis's efforts to address racial and gender inequalities, despite facing imprisonment and persecution, highlight her unwavering commitment to social justice (Davis, 1981). Both Davis and Lady Zainab exemplify how personal strength and resilience can drive broader social change.

Judith Butler's concept of performative resistance is also relevant here. Butler suggests that acts of resistance are not merely reactions to oppression but performative acts that challenge and disrupt normative structures (Butler, 1990). Lady Zainab's defiance in the aftermath of Karbala can be seen as a performative act of resistance that challenged the oppressive norms of her time and asserted a new narrative of justice and resilience.

Agency and Empowerment

Lady Zainab's role in empowering those around her, particularly the women and children of her family, is a crucial aspect of her activism. Her leadership ensured the survival and dignity of the survivors of Karbala, and her actions provided a sense of hope and continuity for her community. This aspect of her activism underscores her agency in shaping the post-Karbala narrative and empowering others to continue the struggle for justice.

Angela Davis's work in empowering marginalized communities through education and activism parallels Lady Zainab's role. Davis's efforts to provide support and advocate for the rights of the oppressed reflect a similar commitment to empowerment (Davis, 1981). Additionally, bell hooks' emphasis on the importance of agency and empowerment for marginalized groups resonates with Lady Zainab's actions. hooks argues that empowerment involves not only resistance but also the active creation of spaces for marginalized voices (hooks, 2000).

Judith Butler's ideas on agency further illuminate Lady Zainab's role. Butler posits that agency involves the capacity to act and make choices within oppressive structures (Butler, 1990). Lady Zainab's empowerment of her community despite the oppressive conditions of her time reflects this concept of agency as a form of active resistance and self-determination.

This feminist analysis reveals the deep connections between Lady Zainab's activism and modern feminist principles. Her leadership, public speaking, and resilience align with the ideas put forth by feminist critics such as bell hooks, Angela Davis, Rosa Parks, and Judith Butler. Lady Zainab's activism exemplifies how feminist ideals can be applied across different historical contexts, demonstrating the continuity and relevance of feminist struggles. By comparing Lady Zainab's activism with that of modern feminist figures, we gain insight into the enduring nature of feminist principles and the ways in which historical figures have contributed to feminist discourse. Lady Zainab's story highlights the importance of recognizing and celebrating diverse forms of feminist activism, emphasizing the role of historical figures in shaping contemporary feminist thought.

CONCLUSION

In conclusion, Lady Zainab's activism during and after Ashura serves as a powerful example of feminist leadership, resilience, and empowerment. Her actions resonate with the principles advocated by bell hooks, Angela Davis, Rosa Parks, and Judith Butler, illustrating the relevance of her legacy to modern feminist movements. This analysis underscores the significance of acknowledging historical figures whose activism aligns with feminist ideals, demonstrating the continuity of feminist struggles across different contexts. Lady Zainab's legacy continues to inspire and inform contemporary feminist discourse, highlighting the enduring impact of her contributions to the fight for justice and equality.

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The Arba'een Pilgrimage: Cultivating a Fully-Dimensioned Person in Preparation for the Awaited Imam Mahdi

BY: Dr. Hana Saada A journalist
editor-in-chief, and university lecturer from Algeria

The Arba'een Pilgrimage to Karbala, commemorating the martyrdom of Imam Hussain (peace be upon him), holds profound significance globally. Rooted in the enduring legacy of sacrifice and resistance against oppression, Imam Hussain's principles unite millions annually, transcending sectarian and national boundaries. This pilgrimage cultivates a Hussaini renaissance, fostering spiritual, cultural, and intellectual growth among participants. It serves as preparation for the awaited Imam Mahdi, emphasizing justice, solidarity, and readiness for his leadership. The pilgrimage embodies values of social justice, unity, and moral integrity, crucial for nurturing a Mahdavi personality committed to combating injustice and upholding righteous governance.



Despite nearly fourteen centuries since his martyrdom, Imam Hussain's sacrifices during Ashura continue to inspire courage and resilience among believers and freedom lovers worldwide. The Arba'een pilgrimage to Karbala has become a global event symbolizing unity and solidarity across faiths, drawing millions from diverse backgrounds. This pilgrimage emphasizes shared human values such as justice, resistance against tyranny, and defending the oppressed. Imam Hussain's legacy unites various Muslim sects and even non-Muslims, transcending geographic and ethnic boundaries, and stands as a unique phenomenon with universal appeal.

Imam Hussain's revolution serves as a profound moral guide and catalyst for reform within the Islamic faith, emphasizing selflessness and resistance to tyranny. His declarations against submission to oppression, such as "Far be it from us to accept humiliation," highlight his unwavering spirit. Hussain's stand against extreme oppression inspired ultimate liberation, countering despotism and uplifting freedom fighters. His ideals and sacrifice continue to resonate, especially as modern injustices and ignorance grow, leading people away from spiritual values toward superficial worldly pursuits.

During the Arba'een pilgrimage, millions from Iraq and worldwide visit the shrine of Imam Hussain to revive his and the Ahlul Bayt's principles. Pilgrims come with deep emotions and humanitarian sentiments, aiming to strengthen their faith and honor Imam Hussain's sacrifices to preserve the pure Muhammadan message. Despite facing death and captivity, Imam Hussain, his family, and companions remained steadfast in their divine cause. Lady Zainab's response to Imam Hussain's mutilated body exemplifies this devotion. Today, pilgrims annually renew their pledge at this sacred site, raising banners of Imam Hussain as a powerful response to attempts to eradicate his legacy.

The Arba'een Pilgrimage is not merely a commemoration but a catalyst for a Hussaini renaissance, aiming to cultivate intellectual, cultural, and spiritual growth, promote social justice, and establish peace and moderation. It rejects extremism,

violence, and terrorism, reinforcing Imam Hussain's enduring message against tyranny. This pilgrimage shapes individuals who are ready for the Mahdavi reappearance, which promises to bring justice to a world filled with oppression. By observing the sacrifices of Imam Hussain and his companions, pilgrims develop a sense of communal responsibility that evolves into a virtuous society and ethical system based on justice. The pilgrimage prepares individuals with the moral and leadership qualities needed to support Imam Mahdi, fostering readiness for his appearance and the establishment of a righteous state. The Arba'een pilgrimage thus plays a crucial role in nurturing the Mahdavi personality, essential for combating injustice and corruption and supporting Imam Mahdi's leadership.

Both Sunni and Shia Muslims anticipate the arrival of Imam Mahdi, a figure expected to support religion, establish justice, and lead Muslims. This anticipation, noted by Ibn Khaldun, transcends sects and religions, and has even intrigued Western philosophers like Bertrand Russell, Albert Einstein, and George Bernard Shaw. Shaw, in his book "Superman," describes this awaited reformer as an evolved superior human with exceptional mental and physical capabilities, living a long life and benefiting from extended experience.

The Arba'een pilgrimage is vital for developing the spiritual, moral, and social character of believers, preparing them to support Imam Mahdi's uprising and resist subjugation. This pilgrimage provides a spiritual atmosphere that fosters personal and societal reform through emulating righteous role models, particularly Imam Hussain. The physical challenges of the pilgrimage, such as enduring harsh weather and walking long distances, help forge a resilient and morally upright character. The event cultivates virtues like patience, humility, altruism, and self-sacrifice. Iraqi hospitality during Arba'een exemplifies these values, with locals providing generous support to pilgrims, showcasing a deep sense of brotherhood and unity. The pilgrimage serves as a powerful testament to Imam Hussain's enduring humanitarian message, which continues to inspire millions globally.



The Arba'een pilgrimage fosters selfless generosity, altruism, and deep human empathy across diverse races and cultures, offering visitors a chance for introspection and spiritual growth. It encourages a review of one's values and ideals, nurturing a sense of justice, love, and connection while avoiding pretentiousness. This pilgrimage also strengthens traits like bravery, patience, and moral conduct, contributing to the development of a Mahdavi individual. Observers witness pilgrims reaffirming their commitment to Imam Hussain, showcasing respectful interactions and adherence to Islamic principles. Additionally, the pilgrimage enhances individual responsibility and prepares believers for the Mahdavi uprising by mobilizing youth for defense and resistance, as seen in their role against ISIS. The Arba'een pilgrimage thus serves as a profound source of inspiration and mobilization for both spiritual and practical challenges.

The Arba'een pilgrimage integrates spiritual re-

sistance with political readiness, promoting a principled stance against tyrannical regimes and the status quo. Imam Hussain's revolutionary slogans, such as his call to oppose unjust rulers, inspire political vigilance and preparation for Imam Mahdi's return. The pilgrimage embodies a spirit of resistance and jihad, urging individuals to reject tyranny and not align with oppressive political agendas. It also serves as a model for exceptional security organization, ensuring the safety of pilgrims through meticulous planning and risk mitigation. The pilgrimage's effective security measures are noted for their success, with international observers acknowledging the exemplary order and respect during the event. This comprehensive approach to security and discipline provides valuable insights for maintaining the integrity and readiness of the Mahdavi movement.

The Arba'een pilgrimage fosters economic discipline by encouraging participants to use their fi-

financial resources wisely to support religious causes and the Mahdavi revolution. The willingness to spend and sacrifice wealth demonstrates the pilgrimage's capacity to mobilize economic resources for the cause. This financial support, evident in the budgeting for processions and food distribution, highlights the economic strength of the Hussainian community and its commitment to serving the religion.

The Arba'een pilgrimage plays a crucial role in fostering unity and intellectual growth in preparation for Imam Mahdi's reappearance. It promotes peaceful coexistence and social cohesion by uniting people from diverse backgrounds, transcending class, race, and nationality. This unity contributes to a strong social fabric, enhancing Islamic solidarity and accelerating the Mahdi's anticipated return. The pilgrimage also emphasizes self-purification and intellectual development, encouraging participants to seek knowledge through seminars and intellectual activities. This comprehensive approach ensures that individuals are spiritually, socially, and intellectually prepared for the future state of justice.

The media has historically played a key role in preparing humanity for prophetic events, including the arrival of Imam Mahdi, the inheritor of the prophets. Prophet Muhammad and Imam Al-Ridha utilized various media tools, such as proclamation and poetry, to promote the cause of the Mahdi and prepare the community for his coming. The Arba'een pilgrimage and its associated media platforms continue this tradition by reminding people of Imam Mahdi's arrival and encouraging spiritual preparation. Media efforts include broadcasting programs, organizing lectures and conferences, publishing articles and books, and producing films and series to enhance public awareness. Notable examples include the film "Nostradamus," which referenced the coming of a descendant of the Prophet from Mecca. Overall, media serves as a vital tool in reviving and propagating the teachings of Ahl al-Bayt and preparing the world for the Mahdi's appearance.

The Arba'een pilgrimage has always been and

continues to be a rich source of sacrifice and altruism, dedicated to upholding noble prophetic principles and values. The Arba'een pilgrimage represents an intensive, practical educational experience in the just values that will underpin the state of Imam Mahdi (peace be upon him). It is an ethical, mobilizing, political, and economic school that shapes the individual for the awaited appearance, thanks to its practical aspect that fosters a sublime spirit capable of being an active member in the state of truth. Anyone observing the Arba'een pilgrimage and witnessing the gathering of tens of millions across different times and places, speaking various languages and belonging to different ethnicities and orientations, yet united by the figure of Imam Hussain (peace be upon him), chanting a unified call and raising a common slogan, can clearly see that this pilgrimage is one of the most significant precursors to the appearance of Imam Mahdi. It is imperative to utilize this platform to build a Mahdawi society that rejects oppression and injustice, rises against tyrants and oppressors, and does not compromise with deviants and despots, regardless of their power and arrogance, in preparation for the establishment of the promised state.

Moreover, it is our duty, each from their respective platform, to promote awareness of the Arba'een pilgrimage and to counter the false narratives propagated by those who seek to empty this event of its essential mission—mobilizing the righteous among our nation to rise against tyrants and elevate human souls to a realm of profound emotional and spiritual connection. By observing the practices and values exhibited during the Arba'een pilgrimage, it becomes evident that this event serves as a crucial preparatory stage for the awaited appearance. The pilgrimage not only strengthens communal bonds among diverse participants but also provides an opportunity to instill and practice the values of justice, sacrifice, and unity that will be essential in the state of Imam Mahdi. It is a living demonstration of the principles that will guide the just governance and the active engagement of the community in upholding these principles against any form of tyranny and injustice.



An Examination of Activist Women at Arba'een with a Focus on the Identity Model of Shia Women¹

By: Nasim Kahirdeh, Saeedeh Davari Moghaddam

This article investigates the role of activist Shia women during the Arba'een ceremonies. Utilizing a qualitative research approach, it explores women who purposefully participate in these events and strive to emulate the identity models of Shia women, such as Lady Fatima and Lady Zainab.

The research findings indicate that the Arba'een ceremonies provide a conducive environment for spiritual and identity connections with these models. However, due to a lack of sufficient understanding of these figures, mere participation in the ceremonies does not necessarily offer an identity-oriented approach for the attending women.

Keywords: Arba'een, Shia Women, Lady Zainab, Religious Identity.

1- <https://www.noormags.ir/view/fa/articlepage/2112522/>

Introduction

Islam and Shia Islam recognize women as active and influential subjects in the propagation of religion and assign them a significant identity role. Prophet Muhammad advanced his mission with the support of his wife Khadijah and his daughter Fatimah. Following the Prophet's death, the Shia Imams continued to highlight the roles of women, such as Lady Zainab, during events like Ashura.

The Role of Women in Intellectual and Social Movements

Contemporary Muslim women have played significant roles in various movements, such as the Islamic Revolution in Iran. The Shia heritage provides a path distinct from feminism for Muslim women. During Arba'een, women actively participate in social and spiritual life by following Shia identity models such as Fatimah and Zainab.

Impact of the Arba'een Ceremony

The Arba'een ceremonies offer a suitable context for women to connect with Shia identity models. Female pilgrims, identifying with Lady Zainab—a figure who endured considerable suffering—find greater motivation to participate in the Arba'een pilgrimage. This participation helps women to reassess and strengthen their identity as Shia women.

Activist Women in the Ritual Context of Arba'een

In the ritualistic space of Arba'een, activist women, through their interactions with believers and religious advocacy centers, become potential religious promoters. By engaging in social and cultural activities, they comprehend feminist discourses and seek to represent and reinforce the authentic identity model of Shia women.

Conclusion

The Arba'een ceremonies provide an appropriate context for women to connect with Shia identity models. By striving to align themselves with figures such as Lady Fatimah and Lady Zainab, these women seek to establish an identity beyond being mere objects of gender. This study examines the identity characteristics of these women and their relationship with the identity models of Shia women.

Conceptual Framework

Personal and Social Identity:

Identity can be defined as a collection of personal and social characteristics, attributes, emotions, and thoughts through which an individual achieves self-perception and self-concept. According to many theorists of personality, identity is a personal matter that denotes a sense of distinction, continuity, and personal autonomy. It is a prerequisite for any form of social life as it enables the establishment of enduring and meaningful relationships with others.

Social Identity:

Social identity not only facilitates social interactions but also provides meaning to individuals' lives. The significance of identity implies its constructed nature, meaning that identity is the result of agreements or disagreements and thus encompasses emotions and thoughts associated with them, which individuals achieve through self-interaction and the formation of self-concepts.

Bourdieu's Theory:

Bourdieu considers the reciprocal relationship between fields and both objective and subjective or cognitive structures through which individuals engage with the social world. Lifestyle and capital are interrelated concepts that mutually influence each other. Individuals choose a particular lifestyle based on the type and amount of capital they possess.

Bourdieu's Forms of Capital:

Bourdieu identifies four types of capital:

- Economic Capital: Measured in terms of money, assets, and property.
- Cultural Capital: Related to education, academic qualifications, expertise, and skills.
- Social Capital: Refers to the network of social connections and the scope of individuals, groups, or communities.
- Symbolic Capital: A specific form of cultural capital that pertains to prestige, status, and honors achieved by individuals within society.

Field and Habitus:

Actions and behaviors are products of individuals' habitus within a field of practice. The key to relationships, interactions, and actions of individuals is realized within a social space referred to by Bourdieu as a field.

Ritual Space of Arba'een:

The ritual space of Arba'een provides a conducive environment for women to connect with Shia identity models such as Lady Zainab. By participating in this space, women not only strengthen their identity values as Shia women but also have the opportunity to internalize new meanings and identity characteristics through reflective and re-evaluative engagement in a supportive religious environment with other Shia Muslims.

The spectrum of women present in the ritual space of Arba'een includes active participants and promoters of religious culture. Their presence allows them to draw inspiration from historical figures like Lady Zainab and Lady Fatimah, thereby reproducing their religious beliefs and values. They refine and extract new meanings and values appropriate to their contemporary era from the examples and teachings of the Imams. The ritual space of Arba'een plays a crucial role in shaping the identity perception of various social groups and serves as a platform for linking belief systems and behaviors with the construction of religious practices.

The presented article analyzes the social identity of female pilgrims in the Arba'een field, examining various identity characteristics. The findings are presented in four main sections: religious beliefs, attitudes and values, social roles, and fundamental trust. These sections are detailed as follows:

1. Religious Beliefs

The female pilgrims at Arba'een hold specific religious beliefs that generally encompass fundamental Islamic principles such as monotheism, prophethood, the afterlife, justice, and leadership. They believe in the necessity of religious practices such as prayer, fasting, almsgiving, and pilgrimage, as well as observing modesty and respecting others' rights. These beliefs, along with their faith in the leadership of the Ahl al-Bayt (Household of the Prophet), play a significant role in shaping their religious identity.

Example: One of the interviewees referred to the impact of pilgrimage as a sacred legacy from Lady Zahra and Lady Zainab, while another mentioned her efforts to follow Islamic models, including Lady Fatimah and Lady Zainab.

2. Attitudes and Values

The attitudes of female pilgrims towards identity

models such as Lady Fatimah and Lady Zainab are highly significant. Many of them strive to shape their identity by emulating the personal and social characteristics of these figures. This attitude includes efforts to embody the traits of these revered personalities and adhere to their teachings.

Example: One interviewee stated that she is working towards emulating the personal qualities of Lady Fatimah and Lady Zainab, whereas another admitted that despite her efforts, she has not been able to reach the level of their lives.

3. Social Roles

Female pilgrims at Arba'een play crucial roles in various social and cultural domains. Roles such as being a wife, mother, and engaging in social, cultural, and political activities are highly significant to them. Some women believe that their roles as wives and mothers take precedence over other roles, while still valuing their social and cultural contributions.

Example: One interviewee highlighted the importance of her role as a wife and the upbringing of her children, whereas another emphasized that social and cultural activities provide her with energy and vitality.

4. Fundamental Trust

Fundamental trust is another crucial identity marker for female pilgrims. This trust supports their religious beliefs and efforts towards religious and cultural goals, helping them remain hopeful and resilient in the face of challenges and setbacks. It also encompasses trust in their social and cultural roles and the positive impact these roles have on society.

Example: One interviewee mentioned that despite difficulties and setbacks, she has never lost her determination and hope, believing that fulfilling religious duties is important regardless of the outcomes.

These findings highlight the significance of religious beliefs, attitudes towards identity models, social roles, and fundamental trust in shaping the social identity of female pilgrims at Arba'een and offer a deeper and more comprehensive analysis of these aspects.

5. Body Care

Some interviewees emphasized the importance of body care, noting that it should be attended to from childhood. However, others have faced issues due to a lack of attention to this matter from a young age. Exercise and body care are considered essential for maintaining health and bodily beauty.

6. Lifestyle

According to Bourdieu's theories, lifestyle and capital (both material and cultural) have a reciprocal influence on each other. The women studied in this research generally belong to the middle or lower social classes but hold higher positions in terms of cultural capital. These women are often active in cultural and religious activities and play significant roles, particularly in educational and promotional fields.

Subjects and the Arba'een Field

Presence and Activist Activities:

Most female pilgrims have participated in the Arba'een pilgrimage for nearly a decade, engaging in promotional and cultural activities. These women include university professors, writers, and researchers who, through their travels to Iraq and various activities along the Arba'een route, contribute to the promotion of religious and cultural values.

Attitudes Towards Arba'een:

For many women, Arba'een represents an opportunity to renew their commitment to the Ahl al-Bayt and experience empathy with Lady Zainab and other members of the Ahl al-Bayt. They view Arba'een as a chance to gain a deeper understanding of their cultural and religious beliefs and to establish an emotional connection with religious figures.

Conclusion:

Activist women participating in the Arba'een pilgrimage possess distinct identity models that include a commitment to religious principles, a dedication to education, and engagement in cultural activities. Many of these women are in economically disadvantaged positions due to limited financial resources, yet they possess high levels of cultural capital. These women are highly committed and active in their religious and cultural endeavors, with their participation in Arba'een being recognized as a profound cultural and spiritual experience. Although their understanding of identity modeling may be incomplete, the effort to pursue and strengthen this understanding is of great importance. The text provides a comprehensive examination of the experiences and roles of these women in the Arba'een pilgrimage and their impact on their identity and activities.





Womanly School of Resistance

By: Sima Bagherzadeh

Rostam¹ won the battle with Sohrab but was defeated by history. This story is the narrative of the tragedy of the battle between a father and his young son by Ferdowsi, the famous Iranian poet, which determines the real winner and loser of each battlefield.

The reality of this narration is now clearly visible in the unequal battle between the occupying regime of Israel and Palestine and Gaza. Although the

resistance of the Palestinian fighters may, apparently, fail in the field, its people fall prey to atrocities, and many civilians, including Palestinian children, women, and men, get martyred because of the nastiness and cruelty of the opponent, but, in reality, the victory will be of that front whose goals and ideals will, eventually, be realized and the narrative of its being oppressed will reach the heart of history.

The cause of resistance is the raising of the flag of freedom over the “Holy Quds” and “Saving Palestine,” which is now being shouted in all continents and cities, and the issue of Palestine has returned to the focus of public opinion and the “fake narrative” of the beastly Zionist regime that has been portrayed for decades has collapsed.

It is a narrative, a major part of which is borne by the wom-

1- One of the heroes in Iranian tales.



en of Gaza, who, through their resilience in the middle of the ruins of their houses and while undergoing great sadness of losing their beloved children, convey an important message to the world, and have risen against the collapse of the borders of humanity, honor, and religion, and changed the state of the world from falling into deep sleep and turning a blind eye to the crimes of oppressors and the state of the oppressed.

It is a narrative that informs about the confrontation be-

tween the two fronts of right and wrong, and good and evil. And as evidenced by history, the founder of this style of resistance was “Hazrat Zainab” (SA). A style that has its roots in the depths of one of the most important socio-political events in human history: The Incident of Karbala.

Hazrat Zainab was a woman who traversed the path that she knew involved hardships, losses, and separations, in order to support the Imam of the Ummah in his battle against the power-seekers who used religion as a mask for their selfish desires and were responsible for removing the spirit of religion from society and subjecting people to oppression. And if it wasn't for Zainab, in the battle where the Imam of the time and all his companions were martyred in the most brutally possible way, a fake news about the incident of Karbala would have been broadcast in history, and the truth would not be exposed. It was with the help of Hazrat Zainab's saga that blood won over the sword, and history came to consider the Mujahideen of Karbala the conquerors of hearts and the key to exposing the world's sufferings. It was through her efforts that Imam Hussain's school of thought became a role model for all those who confront humiliation and resist oppression around the world.

The greatness of Zainab

(SA) does not come from being the daughter of Ali ibn Abi Talib (AS) or the sister of Imam Hasan and Imam Hussain (AS), but from founding a school of thought: the “school of womanly resistance” and the style of “dignified life”.

This school represents the highest level of womanly activism, changing stereotypical views of women as weak, inefficient, and ruled by emotions, into strong beings who can control their emotions and be strategic in the face of adversity.

Zainab fought, not with a sword like men, but in her own way. Despite the immense grief of losing her brother, her own sons, and the closest companions of the Imam, she did not give up or surrender.

By leading and guiding the other women present in Karbala, she added certain pages to the history of the incident. Firstly, she turned the military defeat of the right forces into a definitive and lasting victory. Secondly, she managed to humiliate Yazid, the so-called victorious enemy, who had apparently won the military campaign and assumed the throne of victory. She stamped shame on his forehead and turned his apparent victory into a major defeat.[1]

[1]. Adopted from the speech of the Supreme Leader of the Islamic Revolution in a group meeting with a group of nurses on 21/04/2010.

A hand in a dark sleeve points upwards, centered against a large, textured red circle. The background is dark and textured.

Heroic Lady of **Propagation and Enlightenment**

By: **Dr. Z. Mirjafari**

Hazrat Zainab (SA) was the heroic lady who conveyed the message of Karbala and the martyrdom of Imam Hussain (AS) to the world. Regarding the greatness of this lady, the statement made by Imam Zain al-Abidin (AS) is quite enlightening: “By the grace of Allah, you are a learned lady who has not been taught by anyone (your knowledge comes from God) and you are a lady whose understanding has not been acquired from humans (your understanding is also a divine gift)”. Hazrat Zainab (SA) is a great lady of the Islamic world and the best preaching model, especially with regard to enlightening women. In addition to being brought up in a divine family and following the example of her

mother and her path, she had special and unique characteristics explaining which would edify the followers and lovers of greater jihad.

Her name was Zainab (meaning the adornment of her father) and her nickname was Aqeela Bani Hashem (lit. wise lady of Bani Hashem). She was the source of pride for Bani Hashem, and her best feature, which is less mentioned, is her skill in managing crises. She was the lady whose whole being was filled with pure love, and it was because of this pure love that she overcame the pain of foregoing her husband and children and accompanying the Imam of her time on a difficult journey.

In the course of the Ashura incident, she man-

aged to tie her intense emotions to the source of divine revelation and control them in order to protect the truth, and it was because of her steadfastness and profound understanding of the true beauty that (in the court of Ibn Ziyad) she said with firmness: “ما رأيتُ إلا جميلاً” (I saw nothing but beauty). She was an outstanding role model of patience in every respect including her unconditional submission to the Imam of her time, introducing the concept of divine guardianship, sacrifice in the way of it, etc. She had observed with her own eyes how her mother shielded her Imam and finally sacrificed her life in the way of supporting Ali (AS) and became a martyr on the way of Vilayah.

Zainab (SA) had learned the lesson of obedience to Vilayah from her mother and manifested it in Karbala. On the one hand, she tried to introduce Vilayah and imamate and make them known by denying false accusations against Imam Hussain (AS) and reminding the forgotten rights of the Ahl al-Bayt of the Prophet of Islam (PBUH), in the courts of Ibn Ziyad and Yazid in Kufa and Levant. And, on the other hand, she was completely submitted to Imamate; whether during the era of Imam Hussain (AS) or during the era of Imam Sajjad (AS), whom she supported until the last moment. She was a self-made scholar and an interpreter and exponent of the truth of the Holy Qur’an. She possessed innate knowledge, was eloquent, and was brought up in a household of infallibility. Hazrat Zainab (SA), without having attended any course on oratory, and in a state of thirst, hunger, fatigue from captivity, and psychological distress, addressed the people - who were not only in disharmony with her but also threw stones and dirt at her - and said: “O people of Kufa, O hypocrites, and O unfaithful people...” Her words were so effective that they awakened their sleeping consciences and made everyone - men, women, old, young, etc. - burst into tears. Khazim Asadi is quoted saying: “I swear by God, I have never seen a woman who is shy and modest, yet more eloquent than her. When she spoke, it was as if Imam Ali (AS) was speaking.”

It has been recorded in history that many eloquent orators and good speakers of Arabs were

surprised by Zainab’s eloquence and the way she spoke to the understanding of the audience. They were also astounded by her grace, perfection, knowledge, and bravery. She could not be compared to anyone except Imam Ali (AS). Her tact and insight in extinguishing Yazid’s treasons reflect the prudent, guiding, and strategic role of a lady who did not allow her enemies to abuse her emotions in that critical situation and steadfastly stood by her cause and beliefs.

The extent of the tolerance and patience of this great and heavenly lady shines in the sky of human history. In spite of the back-breaking pains she was undergoing, she appeared in front of Ibn Ziyad with awe, majesty, and dignity and answered the sarcastic comments of the enemy of God and His Prophet in such a way that made him powerless and helpless. The historical speech of Hazrat Zainab (SA) among the people of Kufa was reminiscent of the sermons of her great father, Imam Ali (AS).

Facing Yazid with courage and bravery, she pointed out his failure in erasing the legacy of the Ahl al-Bayt of the Prophet (PBUH) by saying: “O Yazid, use whatever trick you can and whatever effort you can. I swear by God that you cannot erase our memory and destroy our religion and the divine revelation...”

The sermon of the Lady of Karbala, who was in pain, was so profound and penetrating that it confused and surprised the people of Kufa and made them lose their senses to such a point that they put their hands in their mouths and bit their fingers. The narrator of Hazrat Zainab’s sermon has said: “After her sermon was over, I saw people were so perplexed that they began to bite their fingers.” The above sentence, which has been narrated by an eyewitness, indicates that Hazrat Zainab’s sermon had created turmoil in Kufa. The role of the great daughter of the Commander of the Faithful (AS) was so significant in the incident of Karbala that it has been rightly said: “Had Zainab not been in Karbala, the incident of Karbala would be buried in Karbala.” In other words, the fact that the epic of Ashura has remained alive is due to the enlightenment brought forth by this great lady at that critical moment.



An analysis of American and European **student support of Palestine**

Charles Ramsey, PhD-Associate Chaplain, Baylor University US

Student protests on university campuses in the United States and Europe mark a new day in the social consciousness of many in this generation. For those directly involved, and even for those who followed developments in the news and in social media, the experience engendered a heightened sense of being part of an interrelated global community. Social consciousness is closely associated with worldview transformation, and this causes one observer to gauge these demonstrations as highly significant, and as indicative of lasting changes taking place among the youth in Western societies.

After more than seventy-five years of Israeli

occupation, on October 7, 2023, the Palestinian resistance launch an operation against the Israeli regime. Over 200 Israelis were taken as captives and over a thousand killed, many by the Israeli regime itself.

This was followed by an Israeli invasion of Gaza and a relentless and brutal offensive intended to eradicate the military capabilities of Hamas. To date 38,000 Palestinians have been killed, 86,000 injured, and more than 1.9 million displaced. Though many governments have called for an immediate cessation of hostilities, the United States, Britain, and others in the NATO alliance have stood aside as the Israeli Defense Forces (IDF)



completely disrupted life in Gaza, decimating the infrastructure and making most of Gaza uninhabitable. Many people from around the world have witnessed the carnage in disbelief, feeling helpless and confused, and profoundly troubled by the reports. This has particularly affected students, many from premier universities, who have taken a personal interest in these events, and have insisted that their voices be heard.

Research shows that there has been continuous pro-Palestinian protest activity at over 500 campuses, including encampments at more than 130 of these. The arrest of more than 100 students at Columbia University in New York City in April 2024 amplified the protests and caused many to join the demonstrations and to demand the right to free speech. This disrupted classes and graduation ceremonies and helped to make the Palestinian cause a factor in the upcoming presidential elections. This degree of concern and public debate is completely unprecedented in American history.

In assessing the student demonstrations, it is important to recall some of the characteristics associated with this generation, known as Gen Z. They are digital natives, who have practically no memory of the world before smartphones and immediate access to technology and social media. Gen

Z is also famously tribal, meaning elicit guidance from their group of friends, whether in person or online, more than from any other source. Values and ethical positions tend to be discussed and settled in this way. In other words, interconnectivity is at all-time high.

Gen Z is more racially and ethnically diverse than any previous one yet. They grew up with television and educational programming that emphasized the social inclusiveness of all, regardless of race, religion, gender, and sexuality. Though these have not been fully actuated, there is an expectation to social and religious pluralism as a moral good, that is regarded as normative. This coincided, however, with an increase in Muslim population in the United States and the legacy of the War on Terror. There were more Muslims in the community, but the media consistently portrayed Muslim societies as violent, dangerous, and in opposition to human rights and American values. In America, and in some European countries, there has been an increase in social and political polarization, but it is yet to be seen whether this will be the case among Gen Z in general, and among university students in particular. Will this generation champion the equal rights for all and a positive peace that takes the needs of into consideration? This is



yet to be seen.

The central demand from these actions have been to call for an end to the hostilities in Gaza, for Palestinians to have the right of self-determination, and for universities to disclose and divest from industries that benefit Israel or weapons manufacturers. Protestors have vehemently stated that the protests are not antisemitic or otherwise aimed at Jewish people, but rather against the policies of Israel in Gaza. Institutions and counter demonstrations have similarly stated that their aim is not Islamophobic or against the rights of Palestinians. Nevertheless, as Forbes magazine noted, universities face a “tidal wave” of lawsuits over the Gaza protests. Even a cursory glance of The Chronicle of Higher Education reveals the pressure faced by university leadership and faculty, and government policy makers, in the wake of the student protests. There are fears that the protests will continue and even escalate. There are fears that university administrations will attempt to limit the freedom of speech by faculty and students. There are also concerns that the government will seek to pressure institutions, as was the case for the presidents of Harvard, MIT, Columbia, and the University of Pennsylvania.

In my opinion, the students most involved and concerned were those personal connections to

those affected by the events in Gaza or to those who joined in the demonstrations. Regardless of how they became involved, one outcome of these actions has been to dramatically increase the political cost of unilateral support for Israel as opposed to a more balanced approach to the Middle East. Some were highly informed and cared deeply about the structural violence experienced by Palestinians over the past 75 years, whether in Israel, Lebanon, Jordan, Kuwait, Egypt, and elsewhere. Others recently learned about the issues and were greatly disturbed by what they could see. One concern about this newly found zeal, however, is that it draws from a limited understanding of the context and issues. The history of the Middle East is not central to the school or university curriculums. Students know very little about these societies. A second concern is that attention to the region, and the plight of those suffer, can be short lived. Over the past year students have been stirred to care about the needs of others, to think about global issues, and to become informed about how money invested locally – such as in university endowments – has repercussions upon the lives of others. They are learning about religious and cultural differences and compelled to measure the cost of taking a stand for one’s commitments. These were linked to the plight of Palestinians, but also to broader social and political issues, and the



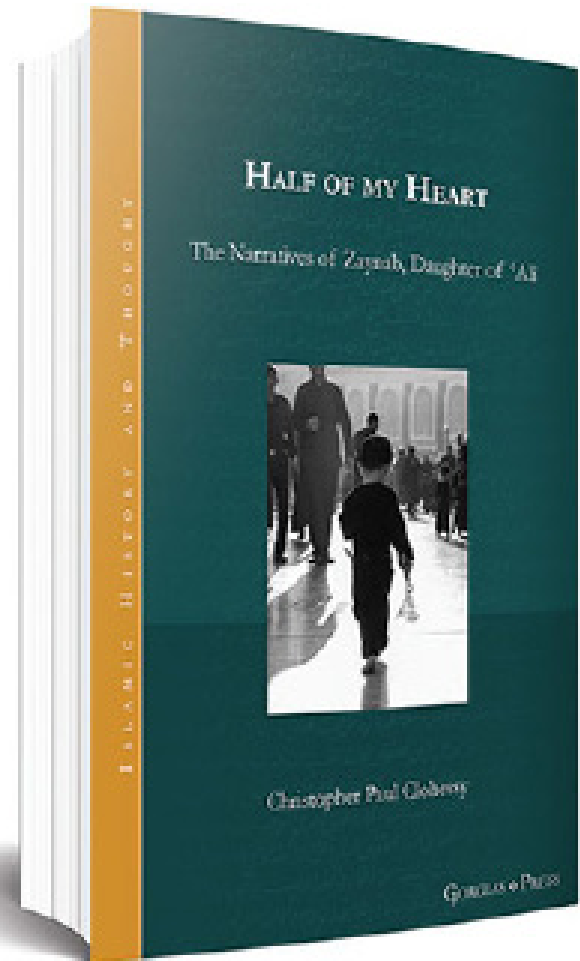
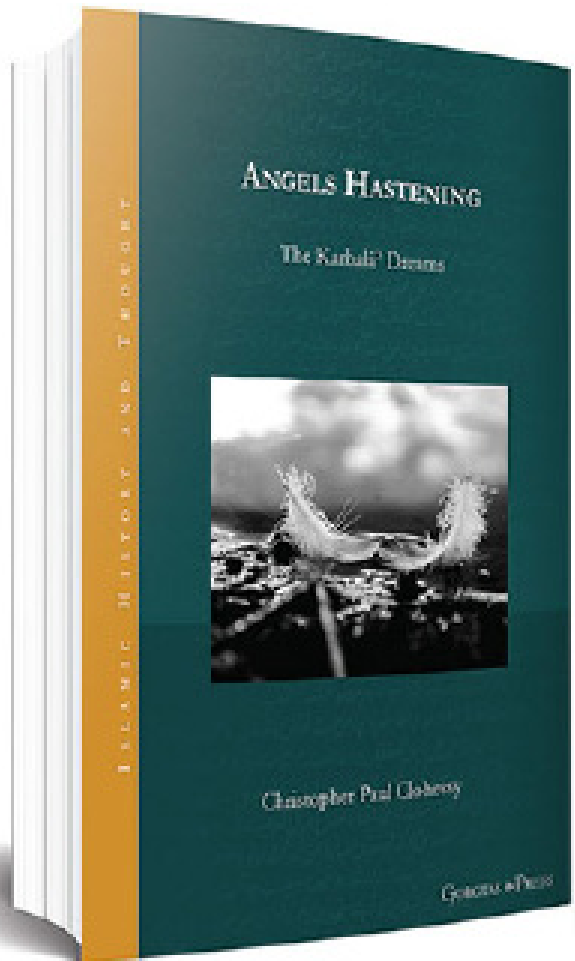
foundational rights of a democracy.

For many, this was an experience of social consciousness or being part of a movement and bonding with people that previously unknown to stand for a common cause. This forms new bonds of solidarity and challenges previously held views. This can be a change of worldview, from seeing one community in a negative light, or association with a political party, or a reconfiguration of one's personal goals or sense of purpose. The experience of solidarity, or standing together for a cause, can be formative in a person's life, setting them upon a different trajectory. Gen Z is also known as being more concerned with financial security and materialistic gain than its predecessors. Many are concerned by the decrease in moral values and public service. Perhaps experiences such as these will awaken some to greater empathy and compassion, and to a higher purpose.

There is a wave of nationalism sweeping over the US and Europe. This is a year of elections and Gaza will be highly politicized and linked together with other social and political issues. There is a resistance to immigration, the fear of unemployment, and a general desire to protect the privileges of wealth. In such a time, many could forget the desperate needs of the millions of Palestinians, and of others ravaged by war such as those in Sudan and Ukraine. The de-

bates will disassociate the human cost from the political and depersonalize those most directly affected. As an educator, I see this as an important crossroads in the human development of this generation. They have been spurred to action, to take risks, to take a stance, and this is good. They must learn to do this well, and with respect, and to conduct themselves in a manner that can ultimately see lasting change that marries justice and peace for all. What must be taught is not an illusionary vision, but rather a practical way of living that respects differences and yet insists on peaceful coexistence.

Foundational beliefs among the Abrahamic faiths call for compassion, mercy, and understanding. My hope is that the events of this past year will cause a spiritual awakening in this generation. That many will seek the Almighty and find the path to life. Religious leaders should take bold action in alleviating suffering and ending the structural violence that continues to exacerbate poverty in much of the world. Another shared belief is the dignity of every soul. Each person, every human being is created in the image of God and worthy of love and dignity. My hope and prayer are that the experiences of students this year will be steps towards a lasting peace, and a greater sense of the interconnected nature of the human family.



An interview with Christopher Paul Clohessy

Interviewed by: Omid Hussaini Nejad

Christopher Paul Clohessy, a Roman Catholic priest born in South Africa and the author of the book “Fatima, daughter of Prophet Muhammad (PBUH)” (1st edition: 2000, 2nd edition: 2018) and the book “Half of my heart: Narratives of [Hazrat] Zainab, daughter of [Imam Ali (AS)]” (2018), both of which were published by Gorgias Publishing House. The book he wrote about Hazrat Fatima (PBUH), when it was first published in 2009, was the first comprehensive work about her life in a European language based on first-hand Arabic sources.



At the book of the year award ceremony of the Islamic Republic of Iran, Clohessy was selected as the best researcher in the foreign sector this year for writing these 2 books. This incident caused me to do my best to find him and have a short conversation on the occasion of the death of Hazrat Zainab (PBUH). After a short time, I found him. I did not think that I would be able to establish a close relationship with him soon. When I told him that we featured your book in our newspaper, he was very happy and eagerly agreed to the interview request. The conversation in front of you is a translation of an interview with Christopher Paul Clohessy, an Italian pastor, about his 2 books about Hazrat Zahra (PBUH) and Hazrat Zainab (PBUH) that he wrote in the past years.

What was the reason for your interest in studying Islam, especially Shia thought?

I began my studies in Arabic and Islamic Studies in 1997 as a way to promote Christian-Muslim relations. As a young pastor working in a predominantly Muslim area of Cape Town, South Africa, I noticed that almost every family in the area where I lived had Muslim relatives or friends, and I thought this was an important issue, especially with considering their Muslim family members that the church could not ignore or simply ignore because their faith is expressed in a different way. I thought to myself that it is necessary for non-Muslims to have a comprehensive and scientific understanding of Islam and its most important Arabic texts. At first, I thought it would be better to do a master's in Arabic and Islamic studies, so I studied Islamic theology in Cairo and in Rome.

During the classes, we took a short course on the Shia religion, and I became very attracted to [Imam] Hussain bin Ali (A.S.) and the incident of Karbala. Because both of them had a deep connection with the nature of Christianity, especially Catholic Christianity, so I decided to pursue Shia studies in a specialized way, especially since Western researchers paid little attention to Shia studies in Islam at that time. In fact, when I announced my decision to specialize in Shia studies, several of

my professors thought it was a waste of time. Of course, now more Western scholars are beginning to study Shia texts more deeply. For this reason, I decided to write my doctoral research about him from the perspective of a non-Muslim as a global model for defending justice.

But then I was shocked when I read about Lady [Hazrat] Fatimah (PBUH), because it is hard to find any writings about her. Fatima (PBUH) and her son, [Imam] Hussain (PBUH), are very attractive figures, especially for Catholic Christians, because there is an obvious parallel between them and the personality of Jesus Christ (PBUH) and Mary (PBUH) in Christianity exists; So, I decided to write an academic biography in a Western language, but based on primary Arabic sources. Since then, I have been fully focused on the Karbala event, its history and angles, and I will continue to write about these topics to introduce them to a wider range of English-speaking and not necessarily Muslim readers.

In 2009, you wrote a book about Hazrat Fatima (PBUH). After that, you wrote a book about the life of Hazrat Zainab (PBUH). Why did you write books about these 2 prominent Islamic figures?

I published 2 books in 2018. The first edition of my book titled "Fatima, Daughter of Muhammad" was published in 2009 and the second book is a new one about the life of Lady [Hazrat] Zainab, With the title "HALF OF MY HEART, The Narratives of Zainab, Daughter of Ali".

I was saddened to find that no one has written anything about his mother, Fatimah (PBUH). Of course, there are small books, including the famous Shariati text, but the works written based on the basic study of Shia and Sunni texts and first-hand sources are very few, if any.

The writing of the book of [Hazrat] Zainab (PBUH) was done in a similar way; 4 of us Catholic priests who have doctorates in Arabic and Islamic studies were talking one day and we regretted that Islamic researchers have written few academic works about the great women of Islam. For example, as

far as I know, there is no known biography of Lady Khadijah (pbuh); Therefore, we agreed that each of us would write a comprehensive biography about one of the great women of Islam.

I was immediately fascinated by the personality of Hazrat Zainab (PBUH), because I continued my studies on the life of her mother and brother, as well as the research I had done on the Karbala incident. The reason for writing both books was my concern that Shia scholars had not written a complete and academic biography of the great women of the Prophet's (PBUH) household based on the original Arabic sources. This is what I have tried to do in both books. I have also tried to present the lives of Lady Fatimah (PBUH) and Lady Zainab (PBUH) as examples of truth and justice to the non-Muslim and English-speaking world.

From your point of view, what were the main features of Hazrat Zainab's life?

There is great devotion to Lady [Hazrat] Zainab (PBUH) in the Shia world, but academic research on her life is very scarce. This issue leads to the lack of a detailed and accurate description of their situation. When we don't have a detailed biography, it leads to the creation of legends or spirituality on the edge of knowing the main existence of that person, and most of the time, these marginal concepts cause us to not know it well and make it difficult for us to know it accurately, and that that person it will not be available to us.

The main thing about Lady Zainab (PBUH) is that she is not inaccessible. She is a real human being as a wife, daughter and mother, where Muslim and non-Muslim men and women pay attention to her and is known as a model of pure truth. In this book, I have tried to make her available to ordinary men and women who may not be involved in the fight against oppression and justice. Their encounters with everyday life may be normal, but they are nonetheless constantly faced with moral choices and personal stances on justice.

It is the fact that he went to Karbala and his interventions on the battlefield and beside it, his brave stand against the 2 great oppressors of his time and

his crushing indictment of Yazid's leadership, were more than telling the truth in front of the ruling power of his time. This approach of Mrs. [Hazrat] Zainab (PBUH) was a decisive frankness. The truths he expressed were not just his personal or special concepts. Rather, he sought the truth and revealed it. If you seek peace, you must walk the path of justice. But the realization of justice is not possible unless all people know the truth and express it. Lady [Hazrat] Zainab (PBUH) was a perfect example of seeking the truth and taking steps in the path of justice.

You published another book about Karbala, can you explain a little about this book?

My latest book, published in February 2021, is called ANGELS HASTENING The Karbalā' Dreams. This work is about the dreams that were narrated before the incident of Karbala about how [Imam] Hussain (AS) was martyred. Gabriel revealed these dreams to the Prophet (PBUH) as inspiration and revelation. The important part of this book is based on the famous hadith "Qaroorah". This narration is narrated in Sunni and Shia sources. Some have quoted the saying of Umm Salma that [Imam] Hussain (AS) entered upon the Prophet (PBUH). At that time, I was by the entrance door, suddenly I saw an object in the hand of the Prophet (PBUH) that he was kissing. While [Imam] Hussain (AS) was sleeping on the knee of the Prophet (PBUH), I asked what is it that you are kissing and shedding tears?

The Prophet (PBUH) said: Gabriel brought soil from a land where my son will be martyred by the hands of my Ummah. Then he gave that soil to me and said: O Umm Salma! If you see this soil turned into blood, know that my son has been martyred. Umm Salma put it in a container and looked at it every day. Umm Salma says: On a sad day, that soil turned into blood. In this hadith, the Prophet (PBUH) also mentions the name of the land of Karbala. In this book, I have dealt with different angles of this issue by relying on Islamic sources.

Prioritizing the Hereafter: The Essence of the Hussaini Movement

One of the key teachings of the Hussaini movement is the importance of prioritizing the hereafter. This concept entails regarding worldly life as a means to attain the hereafter and considering true happiness in the hereafter as the ultimate goal. It involves placing greater emphasis on matters pertaining to the hereafter and not allowing one's pursuit of worldly affairs to compromise their eternal life. Sacrificing worldly desires and dedicating oneself to the hereafter are crucial components of this perspective.

According to Islam, the purpose of human existence is to find true happiness in the hereafter. The Holy Quran portrays the temporary nature of this worldly life as mere diversion and entertainment, while asserting that the true essence of human life is actualized in the hereafter.

“Allah says, ‘The life of this world is nothing but diversion and play, but the abode of the Hereafter is indeed Life, had they known!’” (Quran, 29, 64)

Islamic religious texts extensively emphasize the significance of the hereafter, with over a third of the verses in the Holy Quran dedicated to resurrection and the world beyond. This serves as a constant reminder for individuals to prioritize the hereafter and align their actions accordingly.

The Hussaini movement effectively conveyed this message of giving utmost importance to the hereafter to humanity and society.

If Imam Hussain (AS) had chosen to pledge allegiance to Yazid, he and his companions would have avoided the many hardships they endured. However, Imam Hussain (AS) renounced the transient

pleasures of this world, sacrificing himself and his loved ones in the path of God. His preference for the hereafter and eternal life outweighed the allure of the temporary life on Earth.

On the day of Ashura, Imam Hussain (AS) said to his companions, “Be patient, O children of dignified people! Because death is nothing but a bridge that takes you from suffering and misery to vast paradises and eternal blessings. Which one of you does not like to be taken from prison to a palace?” (Ma’ani al-Akhbar, p. 288)

These words exemplify Imam Hussain’s unwavering focus on the hereafter, as he regarded this world as a prison filled with suffering and challenges.

In a letter addressed to his brother Muhammad Hanafiyah and the Bani Hashim, Imam Hussain (AS) wrote, “It is as if the world did not exist from the beginning and it is as if the hereafter has always existed.” (Bihar, vol. 45, p. 87)

This statement by Imam Hussain (AS) reflects his perception of the insignificance of the world, where its presence or absence holds no significance. Conversely, the hereafter holds eternal value and demands continuous attention.

Therefore, the Hussaini movement became the battleground between the world and the hereafter. Imam Hussain (AS) and his companions willingly sacrificed the transitory pleasures of this world for the eternal bliss of the hereafter. They imparted upon humanity the understanding that the fleeting pleasures of this world hold no value compared to the world beyond, and that true life is attained in the realm of the hereafter.

The Social Responsibility of Women in Islamic Thought

Dr. Abulfazl Iqbali, director of the Zoj Institute of Thought



Throughout history, human life has followed three distinct patterns, without deviation. The first category consists of individuals who live according to their own will, separate from faith. The second category comprises believers whose faith is limited to their personal and private lives, taking a passive stance. The third category consists of mujahid believers who actively strive to expand faith in the social world while maintaining their personal devotion. This model of living, known as “Mujahidan servitude,” is seen as superior and desirable in Islamic culture. It is rooted in numerous verses of the Qur’an and hadiths.

إِنَّمَا الْمُؤْمِنُونَ الَّذِينَ آمَنُوا بِاللَّهِ وَرَسُولِهِ
ثُمَّ لَمْ يَزَالُوا جَاهِدُوا بِأَمْوَالِهِمْ وَأَنْفُسِهِمْ فِي
سَبِيلِ اللَّهِ أُولَئِكَ هُمُ الصَّادِقُونَ

such as “Indeed, the believers are only the ones who have believed in Allah and His Messenger and then doubt not but strive with their properties and their lives in the cause of Allah. It is those who are the truthful” (Surah Al-Hujurat: Verse 15).

We firmly believe that a fulfilling existence involves embodying and perpetuating this way of life.

فَضَّلَ اللَّهُ الْمُجَاهِدِينَ بِأَمْوَالِهِمْ
وَأَنْفُسِهِمْ عَلَى الْقَاعِدِينَ دَرَجَةً وَكَلَّا وَعَدَّ
اللَّهُ الْحُسْنَىٰ وَفَضَّلَ اللَّهُ الْمُجَاهِدِينَ عَلَى
الْقَاعِدِينَ أَجْرًا عَظِيمًا

Allah has favored the mujahids with their wealth and themselves over those who sit at home with a degree. And to all Allah has promised the best reward, and Allah has favored the mujahids over those who sit at home with a great reward. (Surah Al-Nisa: verse 95).

The third pattern of living is what Islam and the Islamic Revolution have prescribed for all people, regardless of gender. Both men and women are equally addressed in the Qur’an,

«قُلْ إِنَّمَا أَعْظَمُكُمْ بِوَاحِدَةٍ أَنْ تَقُومُوا لِلَّهِ
مِثْقَىٰ وَفِرَاقَىٰ...»

“Say, ‘Indeed, I advise you as one who stands in the position of a single witness or plural, stand for Allah’” which calls for their joint commitment to the cause of God. While there may be differences in how uprising and Jihad are carried out based on individual characteristics and capacities, there is equality between men and women in this regard. The third model, consisting of both men and women, will have distinct differences in terms of realization. One may question how this Jihad is manifested and what sets it apart from passive faith

or egoism. What distinguishes it from the other two patterns? The answer lies in the concept of “social duty,” which defines the identity of the third model under Divine Will as a lifestyle focused on fulfilling social responsibilities beyond individual duty. To clarify this concept, we must start with the basics. According to Islamic beliefs, humans are inherently social beings and are created with a need for interaction with others. Without being part of a community and engaging with fellow human beings, individuals cannot pursue a path of excellence and fulfillment. In Islam, as well as other divine religions, society holds intrinsic importance and does not possess value or originality in isolation. Divine religions address every single human being, and the development and guidance of individuals within society are significant in Islam and other divine religions. Society is considered an integral part because it serves as a tool for personal growth, making it desirable.

Essentially, if individual lives could thrive without their social presence, society would lose its relevance. Therefore, since comprehensive growth and excellence can only be attained within society through interactions with others, Islam emphasizes the construction of an ideal and healthy community to facilitate individual growth within this environment. This explains why most rules and teachings in Islam revolve around social aspects.

What do famous world thinkers say about Imam Hussain^(AS)?

Mahatma Gandhi (Leader of India's Independence):

“I have carefully read the life of Imam Hussain, the great martyr of Islam, and have paid close attention to the events of Karbala. It has become clear to me that if India wants to be a successful country, it must follow the example of Imam Hussain.”

Muhammad Ali Jinnah (Founder of Pakistan):

“There is no greater example of bravery and sacrifice than that shown by Imam Hussain. In my opinion, all Muslims should follow the example of this martyr who sacrificed himself in the land of Iraq.”

Charles Dickens (Famous English Author):

“If Imam Hussain’s intention was to fight for worldly desires, I do not understand why his sisters, wives, and children were with him. Therefore, it is reasonable to conclude that he made his sacrifice solely for Islam.”

Thomas Carlyle (English Philosopher and Historian):

“The best lesson we learn from the tragedy of Karbala is that Hussain and his companions had unwavering faith in God. Their actions demonstrated that numerical superiority does not matter when right confronts wrong, and Hussain’s victory, despite being in the minority, astonishes me.”

Edward Browne (Renowned English Orientalist):

“Is there a heart that is not touched with sorrow and pain when hearing about Karbala? Even non-Muslims cannot deny the purity of the spirit that took place under its banner in this Islamic battle.”

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The Influence of women's Deep Beliefs **in the** **Ashura Revolution**

During the meeting on “The Influence of Women’s Deep Beliefs in the Ashura Revolution” at the Women and Family Research Center, Dr. Zahra Sharif emphasized that gender theology does not encompass all its branches and rules related to gender issues. Rather, it signifies a sensitivity to gender in broader matters, eliminating the need to scrutinize every jurisprudence and law pertaining to women and men as it does not impact many gender regulations.

She added that the use of the terms Al-Mu’minun and Al-Mu’minat is meant to emphasize the universality of the address and its

gender-neutral nature. They are not gendered in key areas such as monotheism, Imamate, good and evil, and corresponding actions. In Karbala, Imam Hussain (AS) had made sermons that were directed towards the general public (both men and women). He also had sermons that specifically addressed women. Women played a significant role in Ashura at three different stages: formation of the revolution, attendance at the event, and promotion after the uprising. This demonstrates that they not only understood these epistemological issues but also took action based on them.

Groundbreaking Women at the Ashura Revolution

Maria bint Saad

Maria bint Saad was a prominent figure in the Ashura revolution. She was a wealthy woman from Basra who recognized the importance of supporting and acknowledging the Imam. She used her wealth to advance the teachings of Ahl al-Bayt (AS). Her home served as a hub for Basra's Shiites and played a pivotal role in promoting Shiite culture. Throughout the events of Karbala, her house was frequently visited by many people.

Influential Spouses

During the incident of Karbala, there were some sayings from some wives that demonstrated their profound understanding and knowledge about Ahl al-Bayt (AS). One of these individuals is Zuhair's wife. Zuhair, who was returning from Hajj at the same time as Imam Hussain (AS), attempted to avoid encountering Imam Hussain (AS) on his journey because Zuhair was one of the followers of Uthman ibn Affan who believed that Imam Ali (AS) was responsible for Uthman's death.

The member of the academic faculty at the Women and Family Research Institute continued:

Imam Hussain (AS) sent a messenger to Zuhair asking for help, which Zuhair initially declined. However, after his wife's urging, Zuhair went to Imam Hussain and agreed to accompany him. Before leaving, he asked his wife to remember him on the Day of Judgment in front of the Prophet of God (peace be upon him), displaying a deep understanding of religious concepts like intercession and the Day of Judgment.

Wife of Habib ibn Mazahir

When the letter of Imam Hussain (AS) reached Habib, Habib did not know what his wife's position was regarding Imam Hussain's (AS) invitation, that is why he made taqiyyah and when he was asked: What are your plans now? He said: I am old, and

not useful for Imam Hussain (AS). His wife replied: O Habib, have you forgotten the words of the Prophet (PBUH) regarding Imam Hussain (AS) who said: My two sons, these two people [Hassan (AS) and Hussain (AS)] are the masters of the youth of heaven and these two are Imams, whether they rise or not. The letter of Imam Hussain (AS) has reached you and he is asking you for help, won't you give a positive answer? When Habib left, his wife told him: I have a request, when you meet Imam Hussain (AS), kiss his hands and feet on my behalf and convey my greetings to him.

Sharif commented that this exchange revealed a remarkable understanding of history and knowledge of the Prophet's teachings.

Tuw'a

The faculty member of the Scientific Faculty of the Women and Family Research Institute said: When Muslim bin Aqeel was left alone and helpless in Kufa and no one had the courage to shelter him, Tuwa took him to her house and welcomed him.

Women Present in Karbala

Umm Wahab

She recounted how Umm Wahhab had urged her son to defend Imam Hussain (AS) and stand up for the son of the Messenger of God (PBUH). After fighting for a while, he returned to her and asked if she was satisfied with him. Her poignant response was that she would only be satisfied if he died in front of Hussain (peace be upon him) on his path.

Sharif then went on to narrate that after her son's martyrdom, Um Wahab took a sword in her hands to head to the battlefield. However, Imam Hussain (AS) intervened, telling her to return as God had relieved women from the duty of Jihad.

Amr ibn Junadah

Amr bin Junadah went to the battlefield with the encouragement of his mother. But Imam Hussain (AS) did not allow him to fight, and Amr ibn Junadah said: "My mother has ordered me to step in



this field.” After this sentence, Imam (AS) gave him the permission to fight.

Wife of Junada ibn Ka’b Ansari

Junada ibn Ka’b Ansari’s wife, who had supported her husband and child in assisting Imam Hussain (AS), also joined them on the field and said: “I may be old and feeble, but I will fight fiercely to protect the dignity of Fatima’s son (peace be upon them).” It is significant that Imam Hussain (AS) repeatedly emphasized that women were not obligated to participate in Jihad. This underlines their deep spirituality, as women expressed their desire to physically defend the honor of the Messenger of God (PBUH) by being present on the battlefield. Their profound understanding contrasts with some men who did not grasp this concept, highlighting the importance of women in religious and theological matters.

Umm Kulthum

The member of the scientific faculty at the Wom-

en and Family Research Institute stated that Imam Hussain (AS) addressed those who are impatient by advising, “My sister, be patient in the way of God, as all inhabitants of the sky and earth will perish.” This statement not only places a moral duty on women but also indicates their profound insight that brings relief through wisdom.

Further explanation revealed that these statements demonstrate a profound understanding among the audience that in challenging and crucial circumstances, they can find solace in knowledgeable phrases, thus requiring a significant moral responsibility from them.

Women after Ashura

Bani Asad Women

Sharif emphasized that the women of Bani Asad bravely buried the martyrs of Ashura when their men were unable to do so due to the soldiers’ presence. The women willingly used their dowries for the burial, prompting their men to eventually join them.

Bani Bakr Tribe Woman

During the afternoon of Ashura, a woman from the Bani Bakr tribe, whose husband was in Omar Saad's army, courageously took up a sword and called on her tribe for help in defending the daughters of the Messenger of God, highlighting a strong sense of devotion and bravery.

The faculty member at the Women and Family Research Institute pointed out that defending defenseless children and women transcends religious boundaries; it is a universal human issue, akin to current events in Gaza.

Khawli's Wife

Highlighting the significance of spiritual experiences, it was noted that Khawli's wife hosted Imam Hussain (AS) head in her home and had profound revelations and insights. This highlights how women can achieve deep understanding through spiritual experiences.

Hind the wife of Yazid

The scholar recounted the following by referring to a dream that Yazid's wife had: Following the Shaam Majlis event, Yazid's wife inquired if it was the head of Imam Hussain (AS) the son of Lady Fatima (SA). After confirming this, she shared her dream in which she saw the Prophet Muhammad (PBUH), Imam Ali (AS), Lady Zahra (SA), and renowned women such as Mary, Hajar, Sarah, and Khadijah mourning. The Prophet wept and turned to prophet Adam saying "O Father of human! Don't you see what the rebels did to my child?" This caused Adam along with his attendants and angels to weep as well.

Darrat al-Sadaf

She stated that Darrat al-Sadaf was martyred while on her way to defend Imam Hussain (AS). When she went to support Imam Hussain's head, she uttered the words: "After the leaders of the people are killed, there is no good in life."

The member of the Women and Family Research

Institute's scientific faculty pointed out that using the phrase "leader of the people" indicates that at a time when many elders did not recognize it, this woman acknowledged Imam Hussain (AS) as the leader of the people.

Funeral Sessions Led by Women

Organizing funeral gatherings and speaking out against the injustices done to the Ahl al-Bayt (PBUH) was another important role played by women. This was especially crucial due to attempts made by Yazid to portray them as Kharijites who rebelled against the ruler.

Sakinah and Umm Kulthum

Sharif highlighted Sakinah's articulate expression of what happened to Ahl al-Bayt (AS) and the powerful sermons delivered by Umm Kulthum, which underscored these women's deep understanding. In one of her sermons in Sham, Umm Kulthum stated: "The seal and love have been removed from your hearts." This indicates that crimes committed are a result of love being stripped from their hearts, leading to a lack of empathy and understanding.

Umm Salamah

She added: A woman unrelated by blood to Ahl al-Bayt (AS), is known for her deep knowledge and insight. One day, she dreamt of the Messenger of God, peace and blessings of God be upon him, with a sad face and dusty clothes. When Umm Salamah's neighbors informed her of Imam Hussain's (AS) martyrdom in Karbala, it became clear that the enemy's plan to reach Madinah earlier was foiled due to her dream. Additionally, when Imam Hussain (AS) left Madinah, he entrusted his will and other trusts to Umm Salamah with instructions to hand them over whenever his son came to her. After his martyrdom, Umm Salamah fulfilled this request by giving the trusts to Imam Sajjad (AS), highlighting her trusted position among Ahl al-Bayt (AS)



Umm Wahab

Amina Beit Sayah

- Umm Wahab and her son and daughter-in-law were Christians. About seventeen days had passed since the wedding of Wahab and Haniyeh when they camped in the green desert of "Tha'labiya" near Karbala.

- It is stated in history that Imam Hussain (AS) reached the land of "Tha'labiya" while moving towards Kufa, and based on his magnanimity, he greeted the camp of Umm Wahab.

- Umm Wahab complained about the shortage of water and the problems they faced because of it, and the Imam (AS) who was a clear exemplar of "kindness, benevolence, and generosity, removed a part of the earth with his spear and suddenly water began to boil from the heart of the earth. Thereafter, Imam (AS) said to Umm Wahab: "Tell your son, when he comes, that he can help us if he so wishes."

- After returning and witnessing the magnanimity of the son of the Messenger of God (PBUH), Wahab became eager to meet him and went to the Imam (AS) along with his mother and newlywed spouse and they all converted to Islam. Wahab

went to the battlefield on the Day of Ashura and fought with the enemy until he was martyred. His wife sat on his body and cried.

- His bloodied body was taken to Umar ibn Sa'd and his head was removed from his body, and his wife once again sat by his pure body, placed his head on her chest, and wept. At this time, the enemy attacked this newlywed bride with an iron mass, martyred her, and sent her to her beloved husband. Thereafter, the enemies threw Wahab's head to that brave old woman to torture the mother.

- This mother patiently and selflessly kissed the young man's head, praised God Almighty, and then threw his head towards the enemy's army denoting "I will not take back what I have given in the way of God. Ironically, that head hit an enemy of his chest and killed him. It has been narrated that the person who was killed was the same man who had killed Wahab.

- Thereafter, Umm Wahab took the pillar of their tent and rushed to fight the enemy, and sent two of the enemy's men to hell. The Imam, then, made her return to the camp and promised her paradise.



Bahriyya

- As recorded in history, Bahriyya, daughter of Mas'ud al-Khazraji, the wife of Junada ibn Ka'b al-Ansari, was one of the martyrs of Karbala.

- Having a teenage son named Amr, she was called Umm Amr.

- Umm Amr, along with her husband and teenage son, joined the caravan of Hussain ibn Ali (AS) right in Makkah. She sacrificed her husband and son for the Imam of her time in Karbala.

- After her husband, Junada, was martyred on the Day of Ashura, she ordered her son, Amr, who was only 11 years old, to go to the battlefield and support the Imam.

- When, after her son's martyrdom, the enemy threw his head towards his mother, Bahriyya embraced the bloody severed head of her son and said - without any complaint, lamentation, and vehemence - "Well done my son! O you the joy of my heart and O you the light of my eyes!"

- Thereafter, she threw back the head of her son toward a man from the enemy's army so hard that it hit his chest and killed him instantly. She then removed the pillar of their tent and attacked the en-

emy while reciting this verse:

اِنِّي عَجُوزٌ سَيِّدِي ضَعِيفَةٌ خَاوِيَةٌ بِالْيَدِ نَحِيفَةٌ اَصْرُكُمْ بِصَهْرَتِي
عَنْيَفَةٌ دُونَ بَنِي الْفَاطِمَةِ الشَّرِيفَةِ

(I am a weak and feeble woman who fights with you in support of Fatima's son.)

- Then, while chanting slogans, she killed two men from the enemy's army with the same pillar she had removed from their tent. The Imam (AS) then prevented her from continuing and asked her to return to the camp.

- Paying attention to the verses that this woman chanted while fighting the enemy is the best proof of her greatness. She, who had sacrificed her beloved husband on the path of her Imam, and had followed her own Ismail to the altar of sacrifice for the Imam, had not even mentioned the names of her martyred husband and son in what she chanted. Rather, with the sincerity that can only be the result of complete attachment to the Imam of her time, she only took the name of Hazrat Fatima's (SA) son and there was no mention of revenge for the blood of her loved ones in her words. All that was there was support for the son of Hazrat Fatima (SA).



Rubab bint Imra al-qais ibn ‘Adi

- Rubab bint Imra al-Qais ibn ‘Adi, was the wife of Imam Hussain (AS) and the mother of two children, Sakina and Ali-Asghar (Abdullah Razi). She has been referred to as a scholarly and eloquent lady. Hisham Kalbi has been quoted in the book “Kitab al-Aghani” saying: “Rubab was one of the best women of the world in beauty, manners, and wisdom.”

- According to evidence, Rubab was present in Karbala and was taken to Shaam along with other captives, and on her return to Medina she mourned for Imam Hussain (AS) for a year and recited elegies for him.

- Being a lady of high personality, some nobles of Quraysh proposed to her (after Imam Hussain’s martyrdom), but according to historians, she refused all of them and said: “After being the daughter-in-law of the Messenger of God (PBUH), I do not accept anyone else as my father-in-law.”

- She was constantly crying and did not go under the shade, and she died a year later (in 62 AH/681-2 AD) due to excessive crying and grief over the martyrdom of Hussain (AS).

- One of her eulogies on the martyrdom of Imam

Hussain (AS) began with: (free translation)

“The one who was a shining light was killed in Karbala and was not buried; O grandson of the Prophet! May God give you the best of rewards from us and keep you away from any harm...”

- From the limited news that has been received regarding the relationship between Imam Hussain (AS) and his wife Rubab, it appears that their relationship was very close, so much so that both the Imam (AS) and Rubab did not refrain from expressing their love for each other. Just as the Holy Prophet (PBUH) did not refrain from showing his love for his wife.

- It is because of the existence of this evidence that Ibn Kathir has written: “Imam Hussain (AS) loved his wife Rubab very much, and because of his love for her, he used to compose poems about her.”

- As mentioned above, Rubab had two children from Imam Hussain (AS), Sakina and Abdullah (popularly known as Ali-Asghar) who was martyred in front of his parents on the Day of Ashura when he was just a little baby. Sakina, however, survived and became one of the great women of the Islamic world and a prominent figure in generosity, modesty, and wisdom.



There were no women in Yazid's army, women who had never seen the sun or moonlight. They had left the war and society to men who were ignorant, incomplete, and unwise. They were waiting behind the curtain for the guards to return and pour Hussain's blood on the marble floor, under their amber hair.

In Hussain's small corps, there were many women. These women were the stage managers. From Zainab to Rubab, from Junadah's wife to Zuhair's wife, from Wahab's mother to Amr's mother, no woman was tired or asleep;; no woman was lost or confused.

Karbala is the uprising of free women. Hussain's call is the call of women who don't want to be just bodies; they want to be Aqila. Hussain bin Ali came to the battle for the first time with women and children, breaking the monophonic nature of previous battles.



Photo: Daoud Izadpanah-Yasuj

The mourning for Imam Hussain during Muharram is a profound and deeply significant tradition in Islamic culture, particularly among Shia Muslims. This period of mourning commemorates the martyrdom of Imam Hussain ibn Ali, the grandson of the Prophet Muhammad, who is revered for his stand against tyranny and injustice.

Imam Hussain's martyrdom took place on the 10th of Muharram in the year 61 AH (680 CE) at the Battle of Karbala. The event marked a pivotal moment in Islamic history, symbolizing the struggle against oppression and the quest for justice. Imam Hussain's stand was not merely a military confrontation but a profound statement against the Umayyad Caliph Yazid I's unjust rule. His refusal to pledge allegiance to Yazid, whom he viewed as an illegitimate ruler, and his subsequent sacrifice, are seen as acts of immense moral and spiritual courage.

Muharram, the first month of the Islamic

lunar calendar, becomes a period of intense mourning and reflection for Shia Muslims around the world. The first ten days are especially significant, culminating in Ashura, the day of Imam Hussain's martyrdom. During this time, communities engage in a range of rituals and activities that express their grief and commemorate the sacrifices made at Karbala.

One of the central practices during Muharram is the recitation of elegies and recounting the story of Karbala. These recitations, known as Majlis, are often held in community centers, mosques, and homes. They serve not only as a means of remembering the events of Karbala but also as a way to instill the values of justice, sacrifice, and resilience in the hearts of the participants. The stories are frequently accompanied by poignant poetry and hymns that evoke deep emotional responses and reinforce the moral lessons of Imam Hussain's



Photo: Zahra Akhwan Saraf-Isfahan

sacrifice.

Processions, or Azadari, are another prominent feature of Muharram observances. These processions often include participants who march through streets carrying banners, flags, and symbols of grief. Some participants engage in acts of self-flagellation, beating their chests, or other expressions of mourning to physically manifest their sorrow and solidarity with Imam Hussain's suffering. While these practices vary in intensity and form across different regions, they universally reflect a deep sense of loss and a commitment to the values for which Imam Hussain stood.

Food plays a significant role during Muharram as well. Many communities prepare and distribute free meals, known as "Niyaz" or "Kandil," to symbolize hospitality and communal support. This act of giving and sharing reflects the spirit of sacrifice and the importance of community solidarity, values that Imam Hussain's legacy contin-

ues to inspire.

The mourning period extends beyond rituals; it influences the entire atmosphere of the month. Public and private spaces are often decorated with black, the color of mourning, and events are marked by somber and reflective tones. This collective expression of grief serves as a powerful reminder of the values Imam Hussain championed and a means of reinforcing those values in contemporary contexts.

In essence, the mourning of Imam Hussain during Muharram is more than a historical commemoration; it is an enduring act of devotion and a reaffirmation of principles of justice, integrity, and sacrifice. It embodies the spirit of resistance against oppression and encourages followers to uphold moral and ethical standards in their own lives. Through the rituals, recitations, and communal gatherings, the memory of Imam Hussain remains a beacon of light for millions, guiding them in their pursuit of justice and righteousness.



Ismail Haniyeh

Born in 1963, Ismail Abdulsalam Ahmed Haniyeh, was one of the leaders of Hamas and the Prime Minister of the Palestinian National Authority from March 29, 2006 to June 14, 2007.



Personal life and family

Ismail Haniyeh was born on January 29, 1963 in al-Shati camp in Gaza. The main place of his family's life before the displacement was the village of Al-Jurah in Ashkelon. His three sisters have been living in Tel as-Sabi settlement in the Negev desert since the 1970s.

Education

After completing his primary and secondary education in UNRWA schools in al-Shati Refugee Camp in Gaza, he joined the al-Azhar religious seminary in Gaza and entered the Islamic University of Gaza in 1981 and became a member of the Islamic Association of this university. He was the chairman of the student council of the university from 1985 to 1986. He received a bachelor's degree in Arabic from the Faculty of Education of the Islamic University of Gaza.

Exile

On 17/12/1992, he was exiled to Marj Elzohur in southern Lebanon along with 415 leaders and activists of Hamas and Islamic Jihad.

Unsuccessful Assassination

On 6/9/2003, when he and Sheikh Ahmed Yassin had gone to visit Dr. Marwan Abu Ras, an F-16 plane bombed the place where they were. The roof collapsed but all of them were able to get out of the house and be saved.

Activities and Positions

- Former Secretary of the Board of Trustees of the Islamic University of Gaza
 - Former academic director of the Islamic University of Gaza
 - Member of the High Committee of Hamas for dialogue with other Palestinian groups and the Palestinian National Authority
 - Member of the High Intifada Follow-up Committee on behalf of Hamas
 - A member of the political leadership of Hamas
- He lost three of his sons and three grandsons in an airstrike on Gaza by the Zionist regime on April 10, 2024.

Martyrdom

On the morning of July 31, 2024, one day after the inauguration ceremony of Dr. Masoud Pezeshkian as the ninth president of Iran, Ismail Haniyeh, who had come to Tehran to attend the, was martyred along with one of his bodyguards.



Vakil Bazaar of Shiraz

The construction of Vakil Bazaar, which is one of the most beautiful bazaars of Iran, started in 1758 and lasted for 21 years.

Bazaars are one of the most important components of Iranian cities and were considered the economic heart of the city in the olden times.

In a city like Shiraz, which was considered one of the largest cities in its region and was the capital of Iran during the Zand era, Vakil Bazaar was considered the main economic center of the entire country.

Architectural Features of Vakil Bazaar

Unlike Karim Khan Citadel, whose construction was completed in less than two years, Vakil Bazaar was built in a process that took 21 years. The construction of this market began in 1758 and lasted until 1769. Plaster, brick, and lime are the main materials used in the construction of this market, and the walls of the building are placed on carved stone foundations. The architecture of this bazaar is similar to the Qaysarieh Bazaar of Lar, and there is a square crossing in the middle of the Bazaar, where the four wings of the bazaar meet. In the past, there was a large pond under this crossing, which was made of marble. The water of this pond was supplied from the waterway that passed under the leather market.

Vakil Bazaar has 74 arches with a height of 11 meters, which makes it taller than other Iranian bazaars. The bazaar has five entrances and one of the important features of this bazaar is that the level of the shops is two steps above the ground level, so that in case of rain, water does not get into them.

The design of the Vakil Bazaar can be considered a combi-

nation of the Qaysarieh Bazaar of Lar and Isfahan's long bazaars, which were built during the reign of the Safavid king, Shah Abbas I (reigned from 1587 to 1629 AD). Vakil bazaar is wider than the other bazaars making the movement of people and transportation of goods easier.

Vakil bazaar is made up of various sections, including the Greater Bazaar (where a variety of goods are sold), the Bazaar of cloth merchants, the Bazaar of tailors, the Bazaar of hat makers, the Bazaar of lamps and lights, and the Bazaar of swordsmiths.

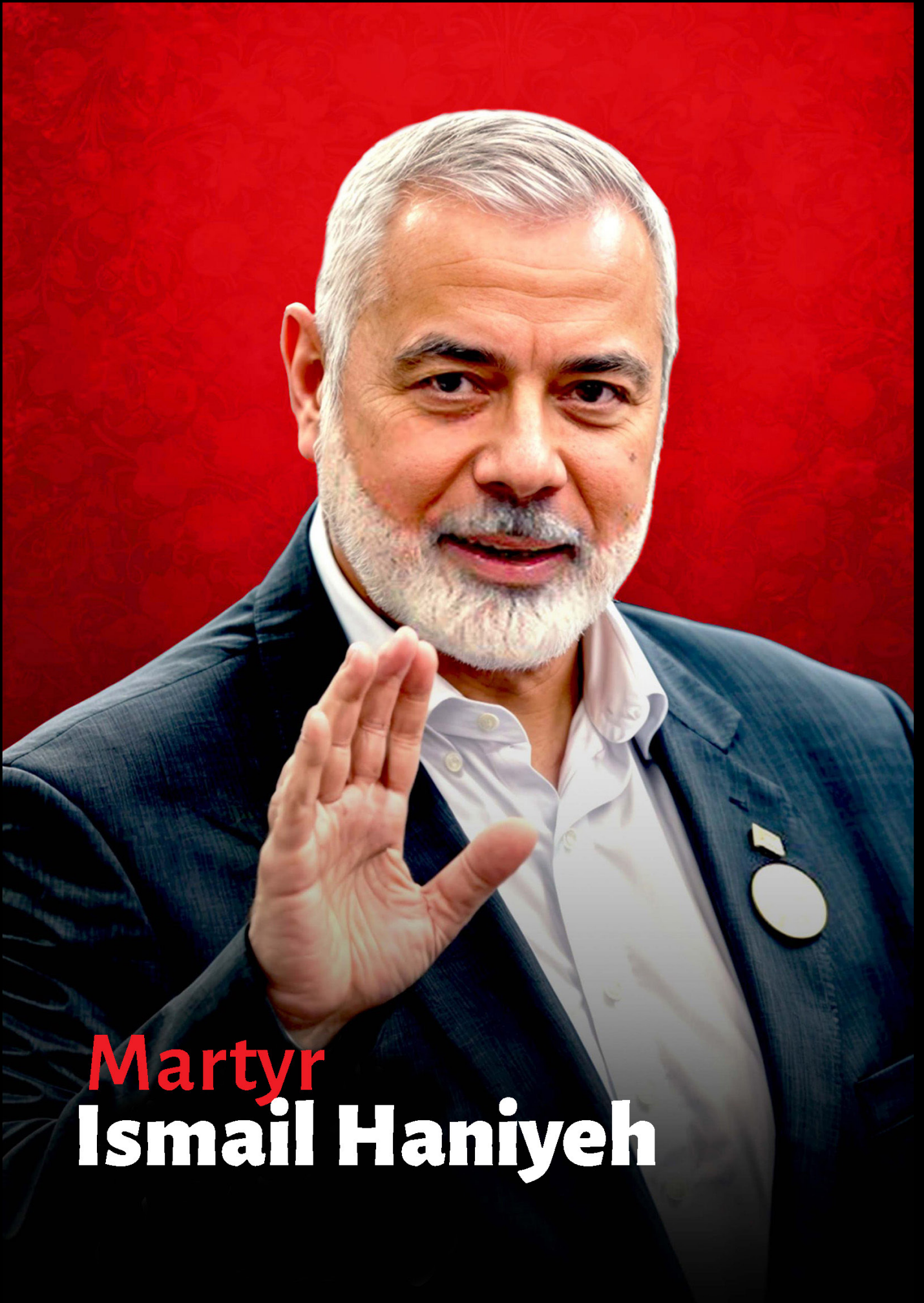
Passages of Vakil Bazaar

The northern passage of the bazaar is the main part of it and starts from Isfahan Gate and continues to Sarai Moshir. 41 pairs of shops facing each other and 48 arches can be seen in this passage. Most of the shops in this passage have two floors and have a backroom that can be used as a warehouse.

The other passage of the bazaar, which starts from the Vakil Mosque, is known as the Bazaar of Shamshegarha (swordsmiths), and there are 11 pairs of shops in it. The entrance to Vakil Caravanserai is also located in this passage. Today, this caravanserai is also known as "Saray-e Fil" and it is occupied by trade merchants and leather item makers.

There is a place in the eastern part of the east-west passage called the Bazaar of Alaqebandan (thread makers) where 19 pairs of shops are available. Carpets are mainly offered in this area. There are also some perfume shops in it. There are 10 pairs of shops in the western part of this passage that deal in handwoven carpets.

Vakil Bazaar was inscribed on the list of Iran's national heritage in the year 1972 AD.



Martyr

Ismail Haniyeh



دهمین جایزه جهانی اربعین

The 10th Arbaeen International Award
الجائزة العالمية العاشرة الأربعین الحسینی

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الصور، الأفلام، كتابة ذکریات الرحلة والذکریات الخاصة، قنوتات التواصل الإجتماعی، الأشعار، کتاب، المنتجات المرسله و الألحان الأربعینیة

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