



Imam Hussein (A.S)

Arbaeen

**POSTER
COLLECTION**

الربيع الحسيني Preface

Necessity:

Arbaeen Pilgrimage is a 200-year legacy of the infallible imams from Arbaeen in 61 AH to 260 AH, which includes the beginning of the Imamate of Imam Sajjad (AS) until the end of the Imamate of Imam Askari (AS). After the emergence of the Shia cities of Karbala, Najaf, Hilla, Kazemin, etc. and the emergence of Shia seminaries centered on the Najaf Ashraf Seminary, the Hosseini pilgrimage culture gradually took on a practical form, until after 14 centuries it became the great Saga of Arbaeen

The great epic of Arbaeen has become the most important symbol of Shia today due to its roots and backgrounds, as well as its vastness and greatness. And for this reason, it is necessary in the context of its epic dimensions, to be recognized by scholars, and on the basis of the capacity of intellectual reflection and the reconstruction of behavior in harmony with the teachings of the Ahl al-Bayt and Shia teachings, so that the epic presence in the Arbaeen ceremony is accompanied by thought and knowledge. And because of that, this presence and epic find the capacity of globalization. The collection of Arbaeen posters are a scientific/cultural package for the recognition of Arbaeen and the reconstruction of Arbaeeni identity and the global introduction of Arbaeen

Quality of use:

This work includes 25 content infographic posters, which is a combination of art and content and has a message geometry and a systematic presentation. In addition, it has been translated into the most important languages in the Shia and

Islamic worlds or in the world. Therefore, this collection; The field has many uses, which include:

- Educational science: use in training courses in fields, universities, schools, etc.;
- Media: publishing in virtual space in different ways, especially with short narrations;
- Cultural: publishing written or printed glossy paper or small and large banners and holding all kinds of simple or specialized exhibitions or environmental advertisements in institutions, mosques and Community centers
- Propaganda: using them for narration or speech in traditional religious spaces or exhibitions.

List of posters:

- 1- The number forty, what it is, why it is, how it is;
- 2- Arbain Hosseini what, why, how;
- 3- Forty caravans of captives;
- 4- The women of the captive caravan;
- 5- Arbaeen achievements of Ahl al-Bayt;
- 6- Ashura/Arabini messages;
- 7- The prophet and the mission of building the future to certain companions;
- 8- Chronology of Jaber Ansari's life;
- 9- Report of the first Arbaeen pilgrimage;
- 10- the fifth sign of the believers;
- 11- Dictionary of Ziarat Hosseini
- 12- Arbaeen Pilgrimage "Content Analysis and Structural Message"
- 13- Philosophy of Ashura in Arbaeen pilgrimage;
- 14- The effects and blessings of walking in the worlds of existence;
- 15- Definition and interpretation of walking from the perspective of traditions;
- 16- The history of the formation of walking;
- 17- Arbaeen lifestyle, roots and principles;
- 18- Arbaeen lifestyle;
- 19- The mystical behavior of Arbaeen;
- 20- Records and blessings of Arbaeen;
- 21- The only holy historical bunch, yesterday, today, tomorrow;
- 22- Arabin plan for modernizing Shia knowledge;
- 23- Forty-fourth world unity of Shia;
- 24- Arbain and global Shia studies;
- 25- 400 Shia global capital;

Process:

This collection includes 25 posters, which in terms of content; It starts from the basics and why of Arbaeen, and then introduces its historical support, and after focusing on the definition and explanation of Arbaeen lifestyle, it compares Arbaeen with the global geography of Shiism, and introduces the globalizing strategies of the Arbaeen message

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What, why and how is the number forty

The function of the number forty:
The widespread use of the number 40 in religious teachings and holy history is due to its position in the actualization of talents and the flourishing of good qualities to the stage of being able to receive divine blessings and lights.

The scope of the number forty in religious culture:
From the foundations of the natural and developmental origins of humans, to historical events, and moral and religious education, and the reflection of good and bad deeds.

How to be an indicator and standard:
The number is forty or time (40 days or years),
Or it is due to quantity (40 people and 40 numbers),
And it is in terms of location and area (40 fields or houses),
Or it is qualitative and orderly (40 times).

Role and Impact of Journey of Hussaini's Behavior from Muharram to Arbaeen

A decade of passing from ordinary life to following the example of Imam Hussain's companions to become a Hussaini	Muharram Decade
Symbolic presence in Hosseini's online front: All days are Ashura and all lands are Karbala	Ashura day
Trying to stay Hosseini and grow a biological Hosseini and a helper Hosseini according to your time by looking at the captivity caravan	Arbaeen lent
Hosseini's huge gathering of followers in a continuous flow of history, for globalization The message of Ashura with the vision Ashura of appearance (and wishing to be among Companions of Al-Mahdawi)	Arbaeen



Number 40 in recourse to the Qur'an

Imam Sadiq (peace be upon him) said: Whoever read Surah "Hashr" for important needs for forty days, his need will be fulfilled. And if he does not read for a day, he will resume it.

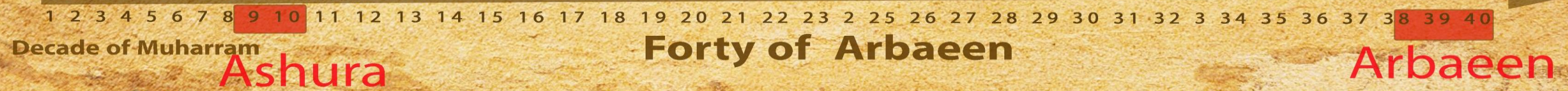
The Holy Prophet (p.b.u.h) said to Imam Ali (p.b.u.h): "O Ali! Read Surah "Hashr" every night so that the evils of this world and the hereafter will be removed from you.

And he said (p.b.u.h): Whoever read Surah "Muzamel" for forty days, he will find the abundance of sustenance.

And he (p.b.u.h) said: For forty nights, and every night, he should read Surah "Lil" forty times and when he reaches to verse 19 repeat it three times; for conquer and win

The historical role of Arbaeen in Ashura saga

From Ashura to Arbaeen	Arbaeen	After Arbaeen
40 days of Earth & heaven sorrow Establishing awareness, Creating fear for perpetrators, sympathizing with the captives' caravan, and creating an opportunity for Ahl al-Bayt to spread their message.	The presence of the Ahl al-Bayt in Karbala, the top of mourning and the renewal of the covenant with the martyrs, and beginning of Imam Sajjad (peace be upon him) crying about 20 years	Transferring the trust of holy grief and Ashura messages to Shiites and lovers of the Prophet's Ahl al-Bayt, so that Ashura message become universal in the course of time and lays the appearance precursor



How to establish Culturization?

After Ashura, during the Imamate of Imam Sadiq (a.s.) he introduced Arbaeen pilgrimage to the fledgling Shia community in order to give Shia an identity along with other pilgrimages. Imam Askari (a.s.), advised to go to pilgrimage of Imam Hussain (a.s.) on the day of Arbaeen, and gave cultural/spiritual briefing to the Shia.

2

200 years of Arbaeen culture building

Imam Zaman (ATFS)	<p>الا يا ايها العالم ان جدى الحسين قتلوه عطشانا Alas, O people of the world, he is serious, Al-Hussein is a murderer, and he is thirsty</p>
260Ah	
Imam Askari (AS)	<p>The signs of a believer are 5 things: performing 51 rakats of obligatory and non-obligatory prayers, putting a ring on the right hand, prostrating on the ground, saying the name of God openly in prayer, and visiting Arbaeen.</p> <p>Safwan bin Mehran Jamal, one of the Companions of the Holy Prophet, says: The Imam ordered me about the pilgrimage of Arbaeen and said: Recite this during the pilgrimage of this day. ... السلام على ولي الله وحيه ... Peace be upon the guardian of God and his beloved...</p> <p>Pilgrimage of Arbaeen in 61 A.H. 20 years of continuous crying even on the day of Arbaeen</p>
Imam Hadi (AS)	
Imam Javad (AS)	
Imam Reza (AS)	
Imam Kazem (AS)	
Imam Sadiq (AS)	
Imam Baqir (AS)	
Imam Sajjad (AS)	
61Ah	
Imam Hussain (AS)	<p>Jabir bin Abdullah Ansari visited Imam like this on Arbaeen day in Karbala: السلام عليكم يا آل الله السلام عليكم يا صفوه الله ... Peace be upon you, O family of God. Peace be upon you, Peace be upon you.</p>
Imam Hassan (AS)	
Imam Ali(AS)	

بالتارات الحسين

sky rained blood for 20 days
angels wept over Hussain (AS) for 40 days

Why the heavenly kingdom
world of heavenly kingdom and world of nature cried for 40 days in mourning of Imam Hussain (AS), and this crying was either with blood or with the symbolic redness of sky and earth, etc., with this transformation of nature, foundations were provided for preservation and propagation of Ahl al-Bayt.

Sun turned colour of blood for 40 days



Earth was covered black for 40 days

Fresh blood flowing from under stone in Jerusalem (Bait al Moqaddas)

What is it History?

In Arbaeen in 61 AH, there were celebrations so that in history, this day along with Ashura will forever be a day of sadness and mourning. The arrival of Jaber bin Abdullah Ansari with Atiya Kufi from Madinah to Karbala as the first Hussaini pilgrim, arrival of Ahl al-Bayt caravan from Syria, return of holy heads of the martyrs and adding them to the holy bodies, and reports of residence of some Ahl al-Bayt women near tomb. Seyyed al-Shahda (AS) and mourning for one year there.

After news of Imam's martyrdom reached Madinah, Jabir traveled to Karbala along with Atiya Kufi and after 20 days, they reached Karbala on the morning of Arbaeen and became the first pilgrims of Imam Hussain (AS).

arrival of Jaber and Atiyeh

Joining holy heads to holy bodies

most famous opinion about the sacred status of the head of Imam Hussain (AS) and the heads of the martyrs is their addition to the bodies of the martyrs on the day of Arbaeen by Imam Sajjad (AS).

Arrival of Ahl al-Bayt's caravan

A week-long saga of Ahl al-Bayt in Syria led to their release from captivity and the provision of pilgrimage to Karbala. They reached Karbala in less than ten days, coinciding with Arbaeen day.

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3. Arbaeen captive caravan

(circumstance, chronicle, procedure)

Captive caravan

The captive caravan consisted of 20 to 30 women and children from Ahl al-Bayt Hosseini and Bani Hashem, the eldest of whom were Hazrat Zainab (pbuh) and Hazrat Sajjad (pbuh).

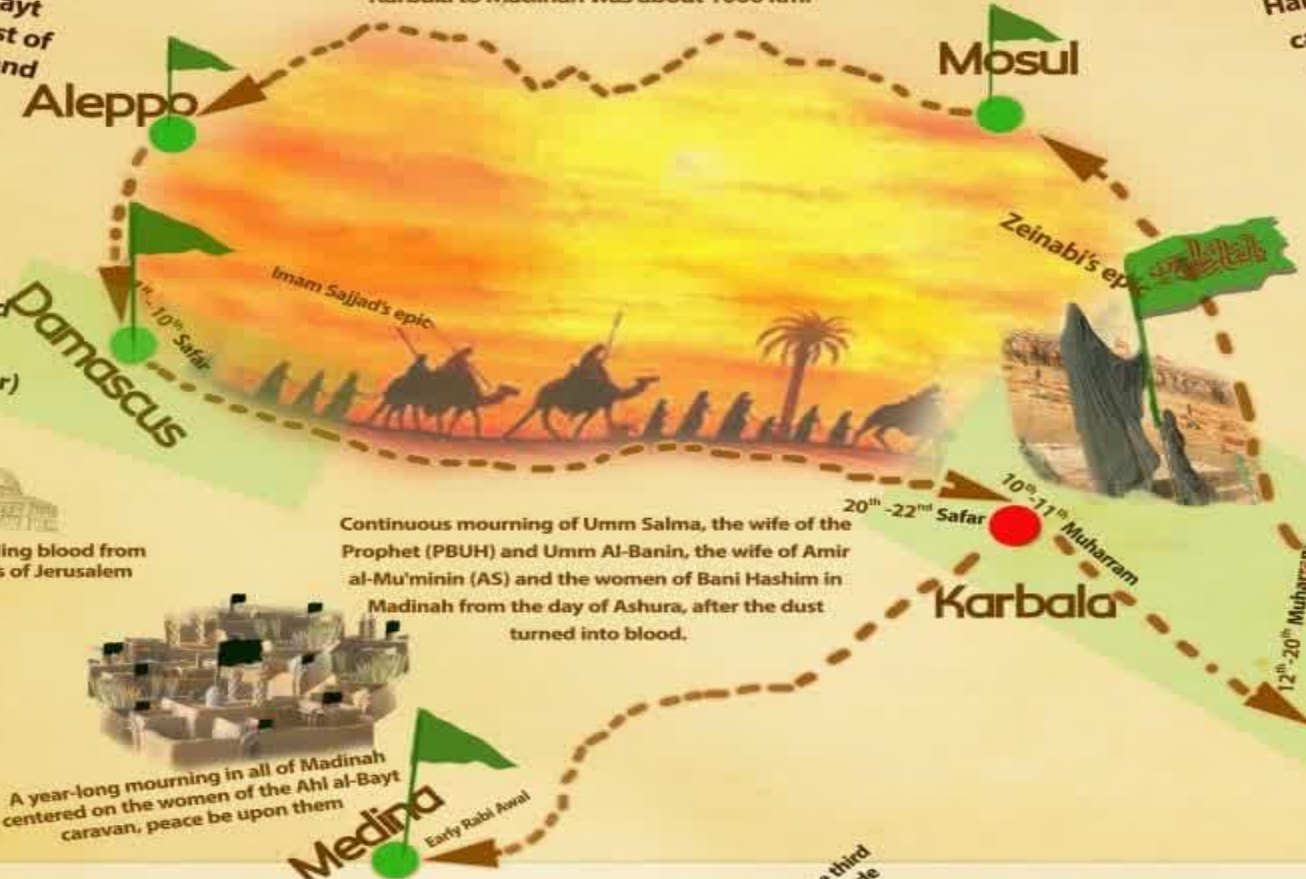
The philosophy of captivity

Seyyed al-Shohada (a.s.) answered Muhammad Hanafiyyah and said: (God wants to see them captive.) Captivity has a historical necessity in the historical maze of Ashura and in its completion, to insure reality and rightfulness forever.

Role-playing procedure:

It began from the evening of Ashura and from Karbala to the end of the Kufa stage, there was a dense shadow of threats and direct harassment on Ahl al-Bayt, in particular Imam Sajjad (AS). Therefore, Hazrat Zainab (PBUH) was the leader of the captive caravan. However, from the middle of the route, with the relative change of circumstances, the caravan was led by Imam Sajjad (a.s.) whose sermon in the Umayyad Mosque of Damascus was the pinnacle of his Role-playing.

The distance traveled by the captive caravan from Karbala to Karbala was 70 km from the direct route and 2000 km from Mosul and Aleppo, which was covered for 40 days and its continuation from Karbala to Madinah was about 1000 km.



reflection of captivity

There was a historical scandal and invalidation in three important cities and the center of the Islamic world.
 Damascus: Umayyad palace (political center)
 Kufa: the center of Iraq (social center)
 Medina: Hejaz center (spiritual center)

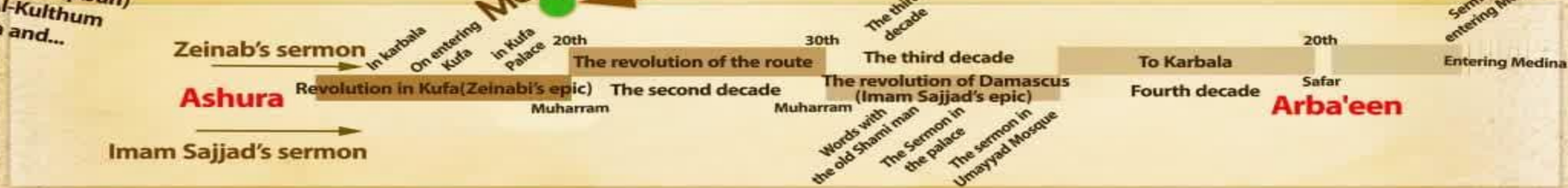
Forty days of boiling blood from under the stones of Jerusalem

Continuous mourning of Umm Salma, the wife of the Prophet (PBUH) and Umm Al-Banin, the wife of Amir al-Mu'minin (AS) and the women of Bani Hashim in Madinah from the day of Ashura, after the dust turned into blood.

A year-long mourning in all of Madinah centered on the women of the Ahl al-Bayt caravan, peace be upon them

The tragic point

The passing away of the first class women of Bani Hashem and the captive caravan in the period of one to two years after Ashura:
 Hazrat Zainab (pbuh)
 Hazrat Umm al-Banin (pbuh)
 Hazrat Umm Al-Kulthum
 Umm Salma and...



Imam Sajjad's sermon

Ashura

Arba'een

4. Ahl al-Bayt and Shia Women

from imam Hussein (pbuh)'s wife Rabab:

Ashura

to Arbaeen (and after Arbaeen):

imam Hasan (pbuh)'s daughters

Fatima

Imam Sajjad (a.s.) wife, Imam Baqir (a.s.) mother and one of women scholars, three of whose brothers were martyred in Karbala, and she was the eldest daughter of Imam Hassan (a.s.).

مزارات منسوب

In Najaf and Hillah, there are tombs attributed to Imam Mojtaba's (a.s.) daughters. Like Ruqiya Bint Al-Hassan in Najaf and Sharifa bint Al-Hassan in the suburbs of Halla, who are believed to have died in the region after the Karbala incident.

His father was a Syrian Christian who, when he became a Muslim, became a friend of the Ahl al-Bayt. He married his three daughters to Imam Ali (AS) and Hasnain. So Rabab became Imam Hussain's wife. She was Sakina and Infant Martyr (Ali Asghar)'s mother. After Ashura and during the captivity, she was restless and read poetry and cried in mourning for her husband and children, and in Yazid's assembly she hugged his head and recited lamentation, and after Arbaeen for a year she stayed in Karbala (or in Madinah). She died of lamenting and mourning.

Zainabiya's grave
There are two tombs for Hazrat Zainab (PBUH) in Syria and Egypt, both of which are worthy of study. But in any case, both of these tombs are the memorial of that afflicted lady (and a clear example: the entire land of Karbala) to be the symbol and center of the Ahl al-Bayt school in two important Islamic geographies.

Sakina

The second daughter of Imam Hussain (a.s.), one of female narrators and poets, and one of prisoners of Karbala, she was almost 8 years old and was very much loved by her father, and at time of her father's farewell, she recited a poem to him that told of his sadness and long cries:

تسطول بعدي سكينه قاعلي
مشك البكاء اذا الحفار دهاني

Fatima

eldest daughter of Imam and the wife of Hassan Muthanna and mother of most Sadat scholars, and one of owners of secrets and imamate from her father to Imam Sajjad (a.s.) and preacher of sermons in Kufa and Sham and narrator of Karbala in the following years.

Ruqyah

A shrine attributed to a daughter of Imam Hussein who was martyred in Damascus due to the severity of the calamities and oppression has been one of the epic symbols of Shiism in the land since at least 7 centuries ago.



Purpose of captivity: ان الله شاء ان يراهم شيايا
Surely Allah wills to make them prisoners

role players of Medina

Hubaba Walbiya

She was one of female narrators of Shia hadith and one of the three women of the "miracle of Amir al-Mu'minin (a.s.)" who was alive from the caliphate of Imam Ali (a.s.) to the first year of the Imamate of Imam Reza (a.s.). She was healed by Imam Hussain (a.s.) during his prayer of Imam Sajjad (a.s.). After Ashura, she was one of the few missionary women and followers of the Shiite school.

Umm Salma

The best wife of the Prophet (PBUH) and the last among them in terms of longevity, who lived until one year after Ashura. As she was the trustee of the Soil of Karbala in her house given by the Prophet (PBUH), after seeing the blood in the Soil, she turned her home in Medina into a funeral home to mourn over Martyrs of Ashura. After Ashura she was alive for a year.

Umm Al Banin

The lady whom Amir al-Momenin married with the vision of Ashura. She excelled in raising and bringing up her children. And after Ashura, she was the mother of many martyrs. With the revival of Bayt al-Ahzan in Baqir, he was the center of grief and mourning in Madinah al-Nabi as long as he was alive.

Arbaeen women Typology

- 1- Women of Bani Hashem and Shia were divided into two groups in terms of geographical location in the Ashura incident: The women of the captive caravan and the women living in Medina, which begins with the Ashura event, simultaneously creating an epic of both groups in Karbala and Medina.
- 2- Flag bearing women in the captive caravan and in Madinah were divided into two groups according to their age: Adult women, many of whom died one or two years after Ashura due to grief and tragedy, and teenage and young girls who were still alive were the reporters of the incident and the flag bearers of Ashura mourning.

imam Ali (pbuh)'s daughters

Umm Kulthum

The oppressed daughter of Hazrat Zahra (pbuh) (with many historical distortions about her character in non-Shia sources), who was most likely present in Karbala, and some events and words of Ashura are attributed to her.

Ruqayyah

Known as Umm Kulthum, she was Muslim bin Aqeel's wife and mother of Hamida and two children of Martyr Muslim

Zainab (pbuh) bint Ali:

Born in year 5 Hijri and bearer of prophetic and Alawi secrets, who came to Karbala with a special mission and destiny was such that his captivity was an extension of Hussein's martyrdom and its interpreter. In this way, he was an extension of his prophethood of his grandmother Khadijah (pbuh) and the guardianship of his mother Hazrat Zahra (pbuh).

Fatima

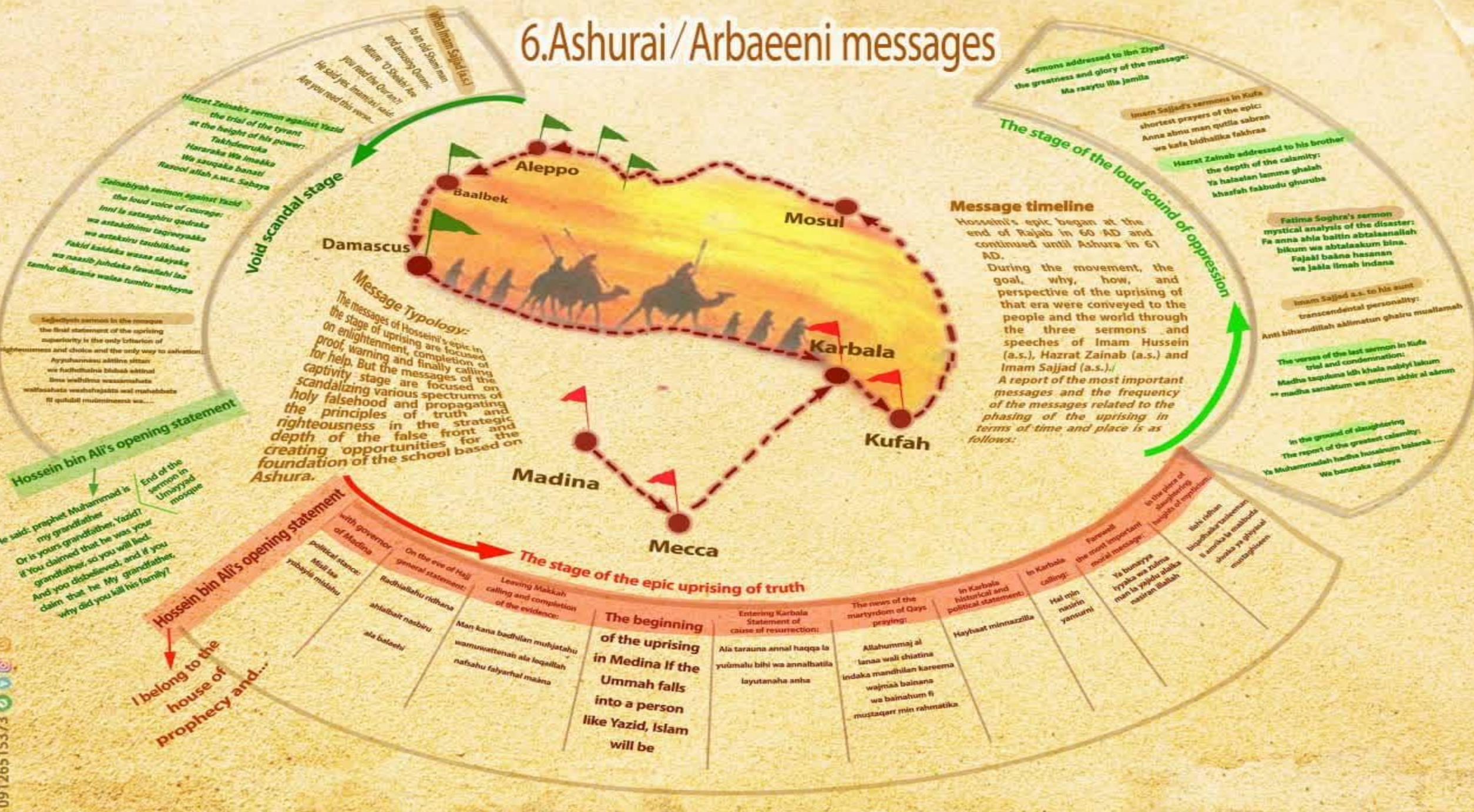
Muhammad bin Abi Saeed bin Aqeel's wife, her husband was one of Karbala martyrs. She was scholar and pious lady and narrator of Karbala in later years. She died in 117 AH.

Statistics and character of prisoners: About 5 to 10 men and boys and about 20 women and girls. The most important women: 4 daughters of Imam Ali (pbuh); Hazrat Zainab (pbuh); Hazrat Umm Kulthum (pbuh); Ruqiya (pbuh); 1 daughter of Imam Hassan (AS) Fatima (pbuh); 3 daughters of Imam Hussain (and Ruqiya) Mother of Ali Asghar (Rabab) and mother of Hazrat Qasim (Rumla) and.....

5. Achievements of Arbaeen of Ahl al-Bayt (P.B.U.T)



6. Ashurai / Arbaeeni messages



Hossein bin Ali's opening statement

He said: prophet Muhammad is my grandfather, Yazid? Or is yours grandfather, so you claimed that he was your grandfather, so you will lead. And you disbelieved, and if you claim that he My grandfather, why did you kill his family?

End of the sermon in Umayyad mosque

Sajjad's sermon in the mosque

the final statement of the uprising superiority is the only criterion of righteousness and choice and the only way to salvation.

Arghuwanissu ahlina shtan wa fathilhalwa bilah ahtan Bina walhalwa wasuamahata walwasahata wasahajatta wal mahabbata fi qulubil mu'mininna wa....

Hazrat Zainab's sermon against Yazid

the trial of the tyrant at the height of his power:

Takhdaruka Hararaka Wa Imaka Wa saugaka banati Rasool Allah a.w.s. Sabaya

Imam Sajjad's sermon

to an old woman and a young girl:

Ma'are 'O Shaitan! He you need the Quran? He said: yes. Imam said: He you need the verse...

Message Typology:

The messages of Hossein's epic in the stage of uprising are focused on enlightenment, completion of proof, warning and finally calling for help. But the messages of the captivity stage are focused on scandalizing various spectrums of holy falsehood and propagating the principles of truth and righteousness in the strategic depth of the false front and creating opportunities for the foundation of the school based on Ashura.

Void scandal stage

Message timeline

Hossein's epic began at the end of Rajab in 60 AD and continued until Ashura in 61 AD.

During the movement, the goal, why, how, and perspective of the uprising of that era were conveyed to the people and the world through the three sermons and speeches of Imam Hussein (a.s.), Hazrat Zainab (a.s.) and Imam Sajjad (a.s.)

A report of the most important messages and the frequency of the messages related to the phasing of the uprising in terms of time and place is as follows:

The stage of the epic uprising of truth

Hossein bin Ali's opening statement	with governor of Medina	On the eve of Hajj general statement:	Leaving Makkah calling and completion of the evidence:	Entering Karbala Statement of cause of resurrection:	The news of the martyrdom of Qays praying:	In Karbala historical and political statements:	In Karbala calling:	Forward the most important moral messages:	In the place of slaughtering heights of oppression:
political stance: <i>Ma'are</i> <i>Ma'are</i> <i>Ma'are</i>	<i>Rudhihalwa ridhana</i>	<i>Man kana badhilan muhjatahu wamuwattenain ala loqailah nafsahu falyarhal ma'na</i>	<i>Ala tarauna annal haqqa la yu'malu bihi wa annalbatila layutanaha anha</i>	<i>Allahummaj al lanaa wali shiatina indaka mandhulan karwema wajma'aa balnana wa bainahum fi mustaqar min rahmatika</i>	<i>Haybaat minnazzila</i>	<i>Hal min nasrin yansuni</i>	<i>Ya bunayya iyaka wa rubna man la yajidu alaha nasiran illallah</i>	<i>Baki ridhan biqasabat taawunin fi amka la ma'adid jinnaka ya ghaybal muraqibeen</i>	

The beginning of the uprising in Medina If the Ummah falls into a person like Yazid, Islam will be

The stage of the loud sound of oppression

Sermons addressed to Ibn Ziyad

the greatness and glory of the message:

Ma raaytu Wa Jamila

Imam Sajjad's sermons in Kufa

shortest prayers of the epic:

Anna abnu man qutla sabran wa kafa bilhalika fakhran

Hazrat Zainab addressed to his brother

the depth of the calamity:

Ya habsalen lamna ghalah khaafah fakbudu ghuruba

Fatima Soghra's sermon

mystical analysis of the disaster:

Fa anna ahla baitin abtalaanallah bikum wa abtalaakum bina. Fajal baana hasanin wa jaala linah indana

Imam Sajjad a.s. to his aunt

transcendental personality:

Anti bihamdillah ahlmatun ghairu muallamah

The verses of the last sermon in Kufa

trial and condemnation:

Madha taquluna laka khala nabiyul lakum

*** madha sanakum wa antum akhbar al sa'man*

In the ground of slaughtering

The report of the greatest calamity:

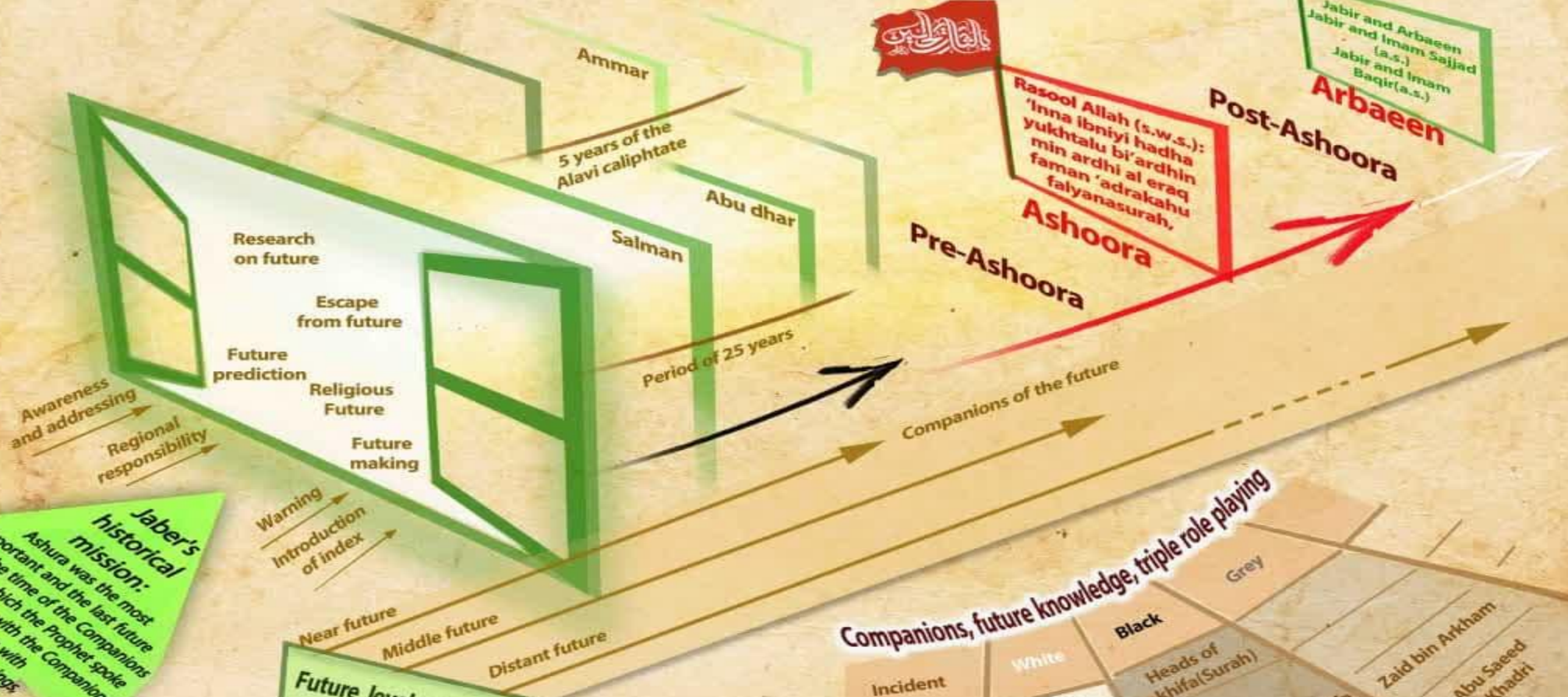
Ya Muhammadah hadha husseinum balasak

Wa banataka sabaya

7. The Prophet (pbuh) and the responsibility of sharing the properties of the Companions for building the future

Unseen messages of the Prophet (PBUH):

The Prophet of Islam, who knew about the unseen and the future, presented the unseen news of the future to his companions as required by his mission and expediency. And based on that news, he assigned future-making missions to some of the properties of the Companions. And he used to warn the companions who claimed to be in danger of slipping.



Jaber's historical mission:
Ashura was the most important and the last future during the time of the Companions (Tarabeen, which the Prophet spoke about extensively with the Companions and along with the most important post-Ashura warnings he entrusted the responsibility to Jaber bin Abdullah Ansari for the revival of the school.

Future levels as per the Prophet's predictions

Companions, future knowledge, triple role playing

Incident	White	Black	Grey
Sakhifa	Salman Abu dhar	Heads of Sakhifa (Surah)	
Alavi Caliphate	Ammar	Companions present in Umar ibn Saad's army	Zaid bin Arkham
Ashoora	Anas bin Harith Kahili E Asadi		Abu Saheed Khadri
Incident	Umme Salma (s.a.) wife of Prophet Jabir bin Abdullah Ansari		



8. Jabir Ibn Abdullah Ansari

The chronology of Imam's life and assistance

The life of Jabir Ibn Abdullah Ansari:
 Jabir was with the Prophet and his Ahl al-Bayt for almost 78 years after the Pledge of Allegiance, and only after the death of the Prophet, he had a temporary slip in the fear of Saqifah, and soon returned to the path of guidance. And after that, he was a friend and helper of Ahl al-Bayt for at least 60 years. The most important stage of that trip was Hosseini's Arbaeen pilgrimage in the most difficult and critical conditions.



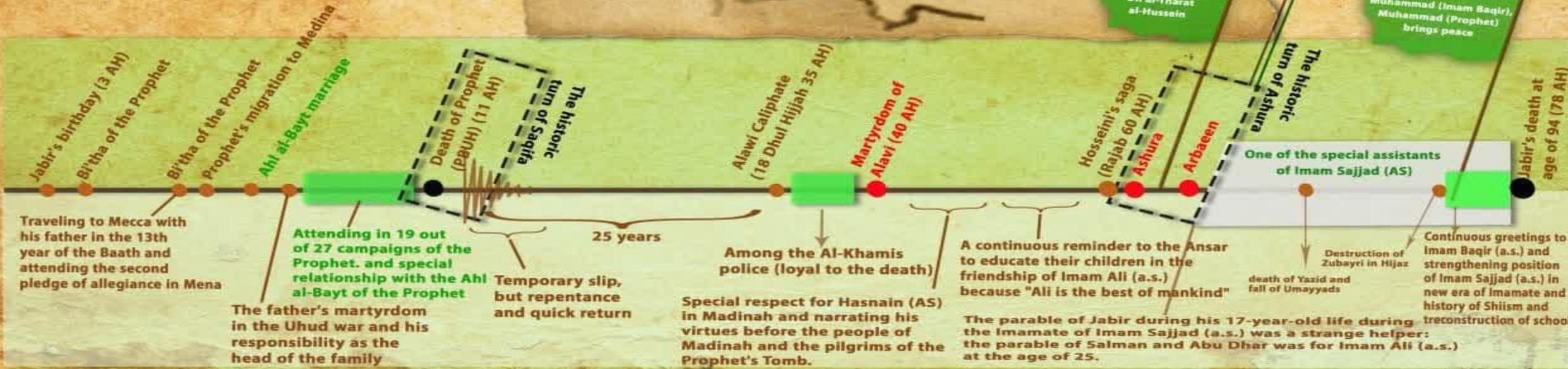
Jabir is a hadith narrator in Shia and Sunni hadith sources. And it has 540 hadiths in Sunni sources, of which 58 hadiths are in Sahih. One of the most important hadiths of Jabir is the narration of the famous hadiths about the virtues of the Ahl al-Bayt and the righteousness of the Imamate of Imam Ali (AS).

There are hadiths such as the hadith "Ana Madina al-Alam", "Hadith Manzilat", "Radd al-Shams", "Sad al-Awab", "Twelve Imams" and "Kisa's Hadith". One of the most important hadiths of Jabir is "Hadith Loh" from Hazrat Zahra (PBUH), in which the names of 12 imams and successors of the Prophet are introduced.

1. -Attending the Aqaba Pledge of Allegiance in the year 13 of Baath in Mina
 - Frequent Hajj trips and Staying in Mecca for one year before passing away
2. Short stay in Kufa during Alavi caliphate (37-38 AH)
3. A trip to Egypt during the caliphate of Muawiya and the narration of the prophetic hadith there
4. The historical journey of Arbaeen (61 AH)



A character with two historical twists: Jabir's slippage in the historical turn of Saqeerah sought to stabilize it, but his epic role in the historical turn of Ashura became the foundation for Arbaeen and the revival of Imamate.



Pilgrimage process:

Bathing, changing clothes, smelling good, being barefoot, taking short steps...

Then he said Takbeer three times beside the grave and put his hand on the grave and fainted. Atiya splashed water on his face until he regained consciousness.

So he called the Imam by his name three times, but he did not hear an answer. He answered himself, how would you answer? While you don't have a head in your body!!! And... then he recited Ziarat with Atiyeh.

9. A report of the first *Arbaeen* pilgrim

The message from Ziarat of Jaber

Jabir, after visiting Sayyid al-Shaheda (AS) and Hazrat Ali Akbar (AS), went to the graves of the martyrs and visited them and said: «We share this happiness and action with you ...» Atiya asked with surprise: We were not with them, so how are we partners?!!! Jabir said: I heard from the Prophet (PBUH); «Whoever loves a nation, good or bad, will be united with that nation, and whoever loves a nation's action will share in the reward of that action.....» So, Atiya, we share in the rewards of these martyrs.

Beginning to end:
Hosseini's Arbaeen was the end of nature's holy grief during the mourning of Ashura and the beginning of the culture of grief and human pilgrimage for that Prophet.

The second expectation:

At the beginning and end of Hosseini saga, Karbala witnessed two old Prophetic companions. One of them is Anas bin Harith Kahli Asadi, who came from Kufa to Karbala after Hosseini's caravan left for Iraq and waited for the Imam. And the other is Jaber Ansari, who came from Madinah to Karbala on the eve of the captivity caravan and...

Jaber was waiting for the Ahl al-Bayt's captive caravan after the pilgrimage.



Route to Hijaz

Jabir and the trip to Karbala:

He was one of the Alawi companions and the bearer of secrets and news from the Prophet about the future. After learning about the turning of the soil of Karbala into blood in the presence of Umm Salma, the wife of the Prophet, he secretly planned the Arbaeen trip and went to Karbala with his student.

Atiyah Kufi:

Abul Hasan Kufi, one of the great commentators in the Alawi caliphate, who was born in Kufa and was named Imam in order to serve the Ahl al-Bayt school throughout his life. He was Jabir's special student in Madinah, who accepted to accompany him on the Arbaeen journey at the age of 22-23. He is the narrator of Arbaeen Pilgrimage, Fadak sermon, Ghadeer's hadith, virtues of Ahl al-Bayt, etc.

Travel time: early September
Route length: more than 1000 km
Approximate duration: 15 to 20 days

Shrine of Master of Martyrs (Shrine of Seyyed al-Shoahada)

Shrine of Martyrs

Shrine of Hazrat Abbas (a.s)

Tributary

15 kilometers

Euphrates

Ghazaria

Route to Kufa

Route to Sham

Faith Signs

The right hand in religious culture is the hand of good behavior. And the ring on the right hand is a reason for being among the companions of the elite, whose leader is Amir al-Mu'minin Ali (a.s.). But the opponents of that imam were so prejudiced against the Ahl al-Bayt of the Prophet (PBUH) that they even removed the ring from his right hand to show that



Sajdah is the highest level of worship. Provided that it is on the ground to show the ultimate servitude. But the non-Shia considers prostration to everything as permissible and has destroyed the sublime and good sense of submission to the earth



The Qur'an has 114 chapters and each chapter begins with Bismillah. Therefore, in the name of Allah, it is a part and sign of every surah. And the Bismillah of each surah is different from the Bismillah of another surah. Therefore, it is recommended to recite it aloud even in secret prayers. However, in front of non-Shiite sects, they do not consider the sentence "Bismillah" as part of the Surah and they read a part from anywhere in the Qur'an. Because the hand of Tahrif removed Bismillah from both the Qur'anic surahs and from saying it aloud in prayer....



Finger Ring on right hand
51 rak'ahs namaz
Prostrate on ground
Reciting Bismillah aloud in prayer
faith sign

5 علامه للمؤمنين

Ziyarat al-Arbaeen

Ashura is the biggest human calamity, so its sadness and mourning is human and trans-religious. But the continuation and duration of this grief for 40 days and dealing with it for 40 days requires great patience, which is not possible except with the guardianship of Imam Hussein (a.s.) and Imams from his lineage to Imam Mahdi (a.s.). So, Arbaeen is an epic gathering based on Hosseini's values with the vision of laying the groundwork for the emergence, which is unique to the Imami school of Shiism. As a result, the Arbaeen pilgrimage is a sign of faith, that is, a sign of pure Shiism to keep the Shia community safe from all claims and deviant sects in the age of occultation. And by repeating it annually, it helped the day of Shiite income generation on the way to its emergence

In Islam, obligatory prayers are 17 rak'ahs and recommended prayers are 34 rak'ahs, and the combination of these two, which is 51 rak'ahs, is one of the common teachings of Islam, so that performing it is the highest sign of servitude and a sign of Islam and faith, but the innovation of Taraweeh prayer and turning it into The symbol of a Muslim in the month of worship, the month of Ramadan, transforms the most sacred element of religion (prayer) It has become the cause of religious disobedience and self-design until....



history of Shiism and culturalization of imams in a period of 250 years

11Ah Saqeefah

Ashoora 60Ah Arbaeen

Faith = 12 Imam Shia

260Ah

Imam Hasan Askari a.s.: Arbaeen is sign and social identity of Shia in age of occultation.

Imam Hasan Askari a.s. and Beginning of the period of Ghaybat

- Shia sects → Kisaniyyah - Ghullaat - Zaidiyyah - Waqfiyyah
Sunnah Sects → khawarij, Qadiriyyah, Hudhaifiyyah, Shafiyyah, Mu'taziliyyah, Jabriyyah, Malikiyyah, Hanbaliyya

Shia imams and the model of Hussaini pilgrimage culture:
 After Ashura, the Shia imams gradually started building a school, and in parallel, they first presented the oral heritage of pilgrimage to the Shia community, which included absolute pilgrimages and special pilgrimages for special spiritual and historical occasions. And when the historical turning point of the caliphate took place, the behavioral and personal pilgrimage was widely cultured. In the meantime, the forced presence of Shia imams in Iraq became a pilgrimage school for the properties of the Companions. To create and institutionalize the culture of pilgrimage in the combination of speech and behavior.

II. Dictionary of Hosseini Ziyarat

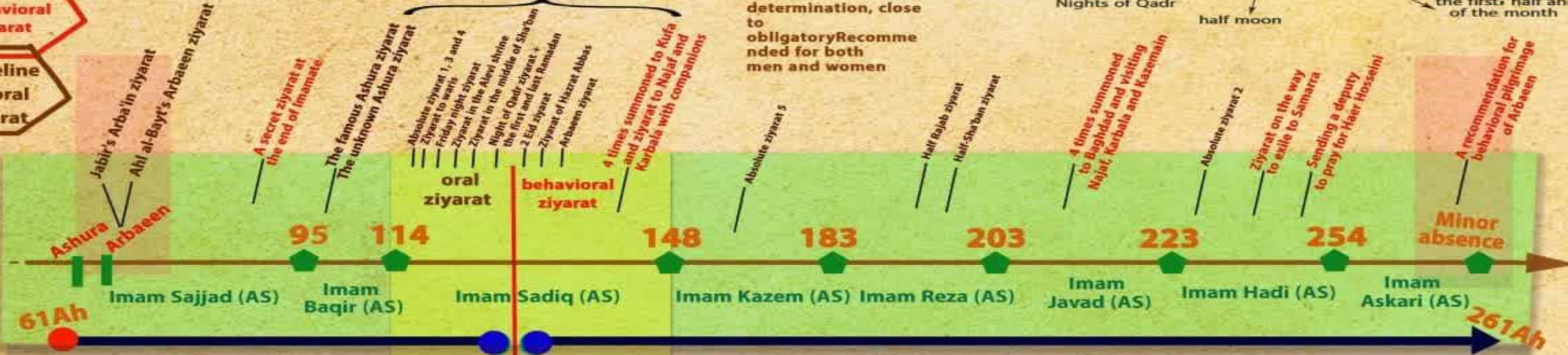
(within 200 years from the beginning of Ashura to the occultation)

The central role of Imam Sadiq in creating oral and personal culture for the pilgrimage of Imam Hossein (AS)

The pattern of visiting Karbala in the traditions of the innocents:
 - The rich twice a year and the poor at least once every three years
 Not leaving it for more than four years
 - It is recommended to do it on an annual basis, with strict determination, close to obligatory
 Recommended for both men and women



Timeline of behavioral ziyarat
 Timeline of oral ziyarat



Pilgrimage to Imam Hussain (AS) is most recommended in Shiite culture

Ziyarat of Amir al-Mu'minin (AS) on his return from the battle of Siffin with the army of Kufa

The chronology of the sacred tomb

The Umayyads The Abbasids

65 A.H The first building by Mukhtar
 The prevalence of the curse of Imam Ali (AS) until 90 AH and the prohibition of pilgrimage with severity and weakness in the Umayyad/Marwani caliphate
 132 AH: Reconstruction of Saffah by the first Abbasid Caliph
 145 AH: The first destruction was by Mansur, the second Abbasid caliph
 151 AH: Restoration by Mehdi Abbasi
 171 AH: The second destruction by Harun Abbasi
 192 AH: Reconstruction by Amin Abbasi
 235 AH: Complete destruction and closing of water and prohibition of pilgrimage by Mutawakkul Abbasi (12 years period)
 247 AH: The murder of Mutawakkul and the reconstruction of Mantasar

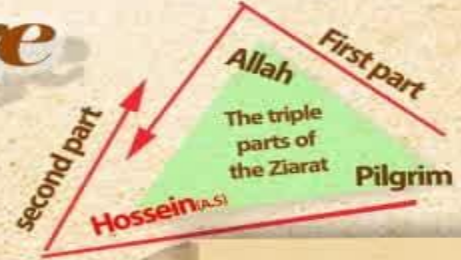
Taking over the caliphate with the slogan "Al-Reza Lal Muhammad" and with the aim of revenge against the Umayyads and then rebuilding the tomb, but observing the sudden growth of Shiism and the gradual emergence of the first settlement in the suburbs of Mazar and the grounds of the city of Karbala, therefore repeated destructions with the aim of preventing from the transformation of Karbala into the cultural capital of Shia

12. Arbaeen Pilgrimage

Content analysis of the message

Peace be upon the intimate servant of Allah!

<p>1. Salams (five Salams from the spritual status to the worldly ones)</p> <p>السلام على قولي الله وخيبيه، السلام على خليل الله ونجييه، السلام على صفي الله وابن صفييه، السلام على الحسين القتلوم الشهيد، السلام على أسير الكزيات وقتيل القزيرات</p>	<p>3. Imam's Characterization</p> <p>أقرضته بالشهادة، وخبوته بالسعادة، واختبته بطيب الولادة، وجعلته سيداً من السادة، وقائداً من القادة، وذليداً من الذادة، وأعطيتهم موارث الأئمة، وجعلته</p>	<p>6. The Epic's function and usage</p> <p>فجاهد هم فيك صابراً محتسباً حتى سفتك في طاعتك ذممة وأشيبخ حريمه</p>
<p>2. Confession that Imam is the best human</p> <p>اللهم إني أشهد أنه وليك وابنك، وصفيك وابن صفيك، القائل بقرامتك</p>	<p>4. the purpose of the Revolt</p> <p>فأعذرتني في الدعاء، ومنح النصيح، وبذل مهجته فيك لتستفقد عبادك من الجهالة، وخيرة الصلاة</p>	<p>7. Pilgrim's curse & deployment</p> <p>اللهم فالعلمهم لعنا وبيلنا، وعذبهم عذاباً أليماً</p>
<p>5. Typology of the enemy</p> <p>وقد توارز عليه من غرته الدنيا، وتاع خطه بالأرذل الأدنى، وشري آخرته بالثمن الأوكس، وتقططوس وتوردي في هواه، وأسخطك وأسخط نبيك وأطاع من عبادك أهل الشقاق والفتاق، وخجلة الأوزار، المستوحين النار</p>	<p>5. Typology of the enemy</p>	<p>7. Pilgrim's curse & deployment</p>



Arba'in has two Ziarats:
1) Jaber-ibn-Ansari's Ziarat which is the one in Rajab.
2) Imam Sadegh's Ziarat which is the very Arba'in Ziarat

Peace be upon you, o'son of Allah's messenger

The figure of speech (the Favour): from an absent person to an addresser

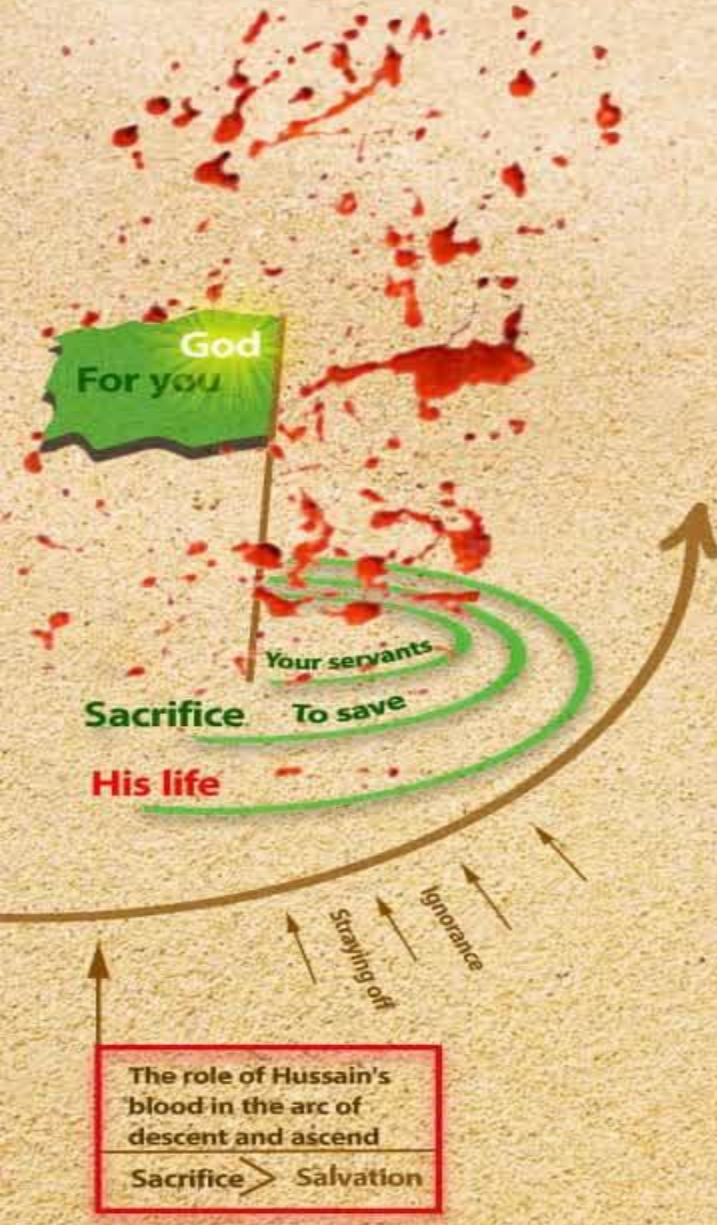
<p>8. Salam & direct relationship with Imam as continuation of Prophecy & executorship</p> <p>السلام عليك يا ابن رسول الله، السلام عليك يا ابن سيد الأوصياء</p>	<p>10. Extensive curse toward enemy</p> <p>فلعن الله من قتلك، ولعن الله من ظلمك، ولعن الله أمة سمعت بذلك فرضيت به</p>	<p>13. Shehada to Imammat (leadership) & Mahdaviat (knowledge and hope to coming the 12th Imam)</p> <p>وأشهد أن الأئمة من وليك كلمة التقوى، وأعلام الهدى، والعروة الوثقى، والحق على أهل الدنيا</p>
<p>9. Triple Shehada (spritual status, - God's Promise, Divine agreement)</p> <p>أشهد أنك أمين الله وابن أميته، عشت سجداً، ومضيت حميداً، وضقتيبدأ مظلوماً شهيداً، وأشهد أن الله منجز ما وعدك، ومهلك من خذلك، ومعدت من قتلك، وأشهد أنك وقيت بغد الله، وجاهدت في سبيله حتى أتاك اليقين</p>	<p>11. Confession and deployment</p> <p>اللهم إني أشهدك أني ولي لمن والاه، ووعيد لمن عاداه، باني أنت وأمي يا ابن رسول الله</p>	<p>14. Testify to covenant & ceaseless await</p> <p>وأشهد أني بكر مؤمن، ووليا بكر مؤمن، بشرابع ديني، وخواتيم عملي، وقلبي لقلبك سلم، وأقربى لكم ثم شيع، ولنضرتي لكم معنعة حتى يأذن الله لكم، فمعهكم معكم لجمع عدوكم</p>
<p>12. Triple Shehada to Imam's purity & taha-rah (cleanliness)</p> <p>أشهد أنك كنت نوراً في الأضلاب الشامخة، والأرحام المظهرة، لم تكسبك الجاهلية بالنجاسها، ولم تلبسك الغدلهما من ثيابها، وأشهد أنك من دعائم الدين، وأركان المسلمين، ومعقل المؤمنين، وأشهد أنك الإمام البرّ التقى الرضي الرضي الهادي المهدي،</p>	<p>12. Triple Shehada to Imam's purity & taha-rah (cleanliness)</p>	<p>15. Comprhensive Salawat to Imammat status</p> <p>صلوات الله عليك، وعلى أرواحكم وأجسادكم، وشاهديكم وغائبكم، وظاهركم وتاطنكم، آمين رب العالمين</p>

The first part of Ziarat is somehow mystic talks with Allah about Seey-doshohada (A.S). There are seven parts which begins with absent Salams according this process:
salam >> Confession & Announcement >> knowledge about Imam >> knowledge about revolt >> knowledge about enemy >> knowledge about purpose >> Stand With this mental contemplation, pilgrim will be ready to talk to martyr imam

In the second half of the Arbaeen pilgrimage, after the greeting, the pilgrim recites a triple combination of (testimonies, curses and blessings) with the imam, and at the end reaches the position of allegiance and renewal of allegiance too. With the martyred imam and the absent imam whose vision is the Manifestation and return.

13. Philosophy and purpose of Ashura in Arbaeen ziarah

(Imam Hussain's blood in the arc of descent and ascend)



	Thar Allah the blood of Godvation	God's servant	The ark of salvation the shining light of guidance	Aba 'Abdellah		
To sacrifice	His life	For you	To save	Your servants	Ignorance	Delusion of astonishment
بذل	سرىته	فبك	لبستنفذ	عبادك	من الجهالة	وهيرة الضلالة
To sacrifice	Blood	For you	Salvationv	Humanity	Intellectua	Guidance
<p>The blood of the heart on which one's life depends Sacrificing life and soul sincerely Sayed al-shuhada not only sacrificed his soul but summoned the public once he was leaving Mecca: who is prepared to sacrifice his life for my sake (for my goal), should accompany us; and those who assisted him were the most loyal companions ever.</p>			<p>Sacrifice and fana (annihilation in God) means Imam Hussain's supplication</p>		<p>Ashura is the historical turning point of saving right from annihilation</p>	
					<p>Ignorance is the negation of wisdom, reason, and thinking. By institutionalizing ignorance and socializing it, the era of ignorance starts. So, if society gets ignorant in terms of perception, its functions and acts will be full of astray. When ignorance and astray get widespread and pervasive, it finally leads to perplexity. Perplexity in straying off is much worse than straying off. Because Imam is the combination of infallibility and the unseen knowledge, should he goes epic, he will be capable of saving all people from the perplexity of straying off in all places and at all time.</p>	

14. The effects and blessings of Karbala pilgrimage

زار الله في عرشه
Visiting God on the throne

different angels
different angels
different angels
different angels
different angels



different angels

- The opening of a door from heaven to his grave
- Safe from the horror of the grave
- The help of angels at the time of death
- The position of intercession for 100 people
- The reward of a thousand martyrs of Badr and Uhud
- Every step is the reward of a Hajj and Umrah
- Among the best deeds in his case
- Away from the fire of hell
- Safety in the Day of Judgment
- In the Supreme Being and visiting the Most High in His Throne
- Companion of the Prophet (PBUH) and his Ahl al-Bayt
- Neighbor of the Prophet (PBUH) and his family
- From Hezzbollah, the Prophet's (PBUH) group and his Ahl al-Bayt group
- In Faizin نجيبان group
- Every step is a good thing and a heavenly degree
- Among the first to enter heaven

Every step is forgiveness of a sin
Repelling evils from him
Complete forgiveness from him at the end of the journey
Forgiveness for future slips

Abundant sustenance and long life
Answering prayers
- Worldly reward
- Dispelling sadness
- Safe and secure in heaven until the end of the journey

Worldly blessing:

infinite effects of walking

Educational effects (the first step of purification):

Effects in Barzakh (the first heaven):

Effects of Resurrection:

Effects in Paradise:

Bab al-Hussein is the closest door to heaven to humans, the followers of Ahl al-Bayt and Shiites. And the best way to reach this chapter is to visit on foot. Because the best conduct, the exaltation to be close and connected to Hussain (pbuh) is the steps that bring us closer to Hussain one by one. The steps that, instead of being hurriedly connected, in each step create diverse and wide fields of goodness and blessings for a person, which range from the present time of walking to all the worlds of existence. And the culmination of these vast blessings is reaching the position connected to the divine throne. May walking be the ascension of a mystical pilgrim. A report of the works and blessings of Husayn's pilgrimage is as follows:

15. Definition and interpretation of walking from hadiths perspective

عرش الرحمن
divine throne

Reading the scientific source:

Kamel al-Ziyarat, authored by Ibn Qulawiyeh al-Qami; He passed away in the year 361 AH, and I am the most important Al-Rawa'i Al-Sh'i'i sources around Al-Ziyarah, and he is a great leader in building the culture of Al-Ziyarah in Shi'ite communities. Most of the book is half of the book, with the visitation of Imam Al-Hussein (a.s.) and it contains the chapters around the visitation of Mashiyah. Let's introduce the narrations about the narrations focusing on the nature of walking and its causes and qualities: rereading a scientific source:

Kamil al-Ziyarat is written by Ibn Qolwiah Qomi who died in 361 AH and is one of the most important sources of Shia narratives on the subject of pilgrimage and has played a significant role in the culture of pilgrimage in Shia societies. More than half of the book is about the pilgrimage of Imam Hussain (AS) and there are several chapters about pilgrimage. A report of its narrations is presented with an emphasis on what and why and how pilgrimage on foot is:

Economic support:

ليجلب الرزق على العبد
و يخلف عليه النفقة
Pilgrim's livelihood guarantee

The blessing of the will of pilgrimage:

إذا هَمَّ بزيارته الرجل
أعطاهم الله ذنوبه

When a pilgrim decides to go to Karbala, God forgives all his sins

The presence of the Hosseini angels:

إذا خرج من منزله شيعته سبعمائه ملك... حتى يبلغوه مأمن

When the pilgrim V** leaves his house angels take care of him until he reaches safety

To karbala
Hussein way

Special welcome:

اربعة آلاف ملك... الا استقبلوه....
Four thousand angels welcome the pilgrim of Imam Hossein

Different angels

Different angels

زار الله في عرشه
The highest position

أن الحسين يَنتظرُ الى زُواره
و انه اعرف بهم و بأسمائهم
و أسماء آبائهم و بما في رجالهم
Imam Hussain looks at hisself pilgrims, and is aware of their condition and luggage, and .knows them by their names

Arbaeen walk from where:

It may be thought that in the pilgrimage on foot, one should hurry to quickly reach the destination, which is the shrine!!

But the pilgrimage on foot is one of the few holy and enlightening acts that at the moment of its moment, but from its starting point and from the time of will and intention; It places a person in the sacred space of pilgrimage and its blessings. so that the pilgrim knows that in the pilgrimage on foot, the goal; It is on the way to pilgrimage, not early arrival

The most sublime reflection:

ثم يقُدس بكل خطوة
Then he sanctifies every step

Special points:

لانحسب من أعمارهِ
ولا تعدّ
أجالهم
The life of the pilgrims is not counted in this route

Index and step by step criteria:

كُتِبَ اللهُ لَهُ لِكُلِّ خُطْوَةٍ حَسَنَةً +
بِكُلِّ خُطْوَةٍ وَ كَلِّ قَدِيمٍ يَرْفَعُهَا وَ يَضَعُهَا

God writes good deeds for every step he takes on this path

For every step he takes

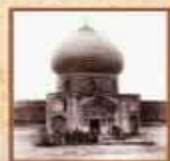
Crossing bridge for pilgrims:

جعل ذنوبه جسراً باب داره ثم عبّرها + فله إذا خرج من أهله بأول خطوة مغفرة ذنوبه

God places his sins as a bridge at the door of his house that he passes through

With the first step he leaves his family, his sins are forgiven

16. Arbaeen walk formation history



Karbala
End point

The last journey walking trip was made by Muhaddis Nouri in 1319 AH and with in less than a year before his death

On the fourth day, the caravans reached Karbala

In middle of the day and during the hot air, he used to worship resting and eating

In this walk, he moved in the morning and evening when the air was cool

The 80 km route was divided into three stages (three nights and four days).

He used to plan a step by step walk to better draw attention to the grace of walking and to make it easier.

Finally, the glory of walking sometimes reached 30 tents of 3 to 20 people

Very soon, the attention of scholars and elders of city was drawn to this good custom

Khan Al-Nakhila:
caravan inn 20 km from Karbala

Khan al-Nas: A midway caravan inn, 40 kilometers from the road that is now called Heydarieh city. First, Khan Al Nas was created so that pilgrims would have a safe place to rest in the middle of the journey.

The buildings of the houses (caravan inn): they were built during the time of Seyyed Bahrul Uloom and then Sheikh Ansari, to rest and facilitate the pilgrimage.

Khan Ar-Ra'beh: The first caravan inn at a distance of 20 km from Najaf

Start point

Najaf

From origins of walking culture of Karbala to Arbaeen walk

During reign of Shia Safavid government over Holy Personalities, pilgrimage on foot had a growing trend. However, long-term rule of Ottomans over Iraq, which was accompanied by the anti-Shia policy of some of their governors, and also during Wahhabi attacks (at the beginning of 19th century) led to weakening of the walking tradition.

The political developments in Iran and Iraq in middle of 19th century, coinciding with 13th century, led to migration of great Shia scholars to Najaf, and as a result, Najaf seminary was strengthened and revived. leader of scholars who immigrated to Najaf was Sheikh Ansari, who after discoverer of Kashif al-Ghata and Sahab al Jawahir, assumed leadership and authority of Shia and brought city and district of Najaf to highest position in Shia geography. It was at this time that role of Najaf region in culture building was strengthened and again reports of Karbala walk in Arbaeen and non-Arbaeen were recorded with focus of Shia scholars. And it is from this time that 150-year history of Najaf seminary is formed in contemporary era, and on that basis, the Arbaeen walking culture was designed and institutionalized and gradually expanded and became a Shiite tradition.

Late 14th century (Pahlavi II in Iran and communists in Iraq)

Syed Mohsen Hakim

The widespread and institutionalization of the Arbaeen walk in the Shia community of southern Iraq and its role in neutralizing the propaganda of communists and Baathist nationalists.

Half century 14 AD (after the fall of Ottoman Empire)

Mirzal Naini and Ghorol Esfahani (Company)

Reza Khan's attempt to erase the Hussaini culture in Iran and in contrast to the efforts of the Iranian scholars of Najaf to popularize walking to Karbala and numerous reports of the presence of great authorities on the walk to preserve the Shia rituals.

Early 14th century

Akhund Khorasani

The great Shia authority and the leader of Iran's constitutionalism, who sometimes went to Karbala on foot with his students

Late 13th century
Early 14th century

Muhaddith Nouri

Revival of walking after its weakening (due to the temporary transfer of the mosque from Najaf to Samarra)

The second half of 13th century in the Ottoman Caliphate

Sheikh Ansari

Efforts to walk towards Karbala

Timeline

Culture building

for Arbaeen walk by Najaf seminary

Muhaddis Noori:

Hossein Nouri Mazandarani Tabarsi was a novel and a well-known figure of Shiite scholars in the 14th century. Among his titles were Khatam al-Muhadithin, Allameh Nouri and Muhaddis Nouri. He was the uncle and father-in-law of Sheikh Fazlullah Nouri, one of the great scholars of Iran's constitutionalism at the beginning of the 20th century.

He lived in Samarra with his teacher Mirzal Shirazi until 1312. After the death of his master, he returned to Najaf at the age of 59. In the last 8 years of his life, he revived walking to Karbala, especially during Arbaeen. He died in Najaf in 1320 AH and was buried in the shrine of Amirul Momineen.

Agha Bozor Tehrani Report:

When our teacher noticed lack of attention in the walk towards Karbala, he decided to implement this important matter. And because he was old, he could not cover this route in a day or two. So they hired a bag for their belongings and belongings of those who were with them. And after dividing the route into three parts, they covered this distance in three nights and four days and reached Karbala in Mali. In the beginning, there were few students with the teacher, but with great speed, this tradition and Sunnah Hasna became so popular and noticed among the people that in 1319 BC, when the Iranians' Eid Nooruz, Eid Al-Adha and Friday all fell on same day. The walking ceremony was held with magnificent presence of people of Najaf under guidance of our Sheikh.

"Introduction by the great gentleman to Mustadrak Al-Wasail Muhaddith Noori"....

17. Arbbaeen saga

roots, perspective

The origin of the Arbbaeen saga



Traditions:
Kitab al Imam
Kitab al Elamat al Momenin
Kitab al Ashra'

Madinah al-Nabi (yesterday)

Madinah al-Nabi: It was a city that the Prophet (PBUH) built on the axis of faith. And he asked its residents to be at the peak of sacrifice and charity on the axis of faith. And when this happened, he called them Ansar (Religion of God).

After that, he called the people of the Arabian Peninsula to Madinah, to convert them from ignorance to Islam.

As a result, a large number of people gave up their attachments and came to Madinah empty-handed to experience a religious life. These were immigrants

Behavioral analysis of Arbbaeen saga



Medina Al Hussein (today)

Madinah al-Hussein: In the Arbbaeen saga, the mutual relations between the pilgrim and the host are similar to the relations between the Muhajir and the Ansar. The relationship that was enriched in the school of ethics of Shia Imams, and many traditions were presented to explain and deepen it, which began as follows:

Our Shiites are those who...

Based on these traditions and the culture formed as a result of that, the saga of Arbbaeen was created to be the peak of showing human/Shiite sacrifice and self-sacrifice. and display a wide range of selflessness.

From the infinite sacrifice of the hosts who sincerely came to the field with all their being, and from the special devotion of the pilgrims who give up their attachments and come to visit and...

The perspective of the Arbbaeen saga

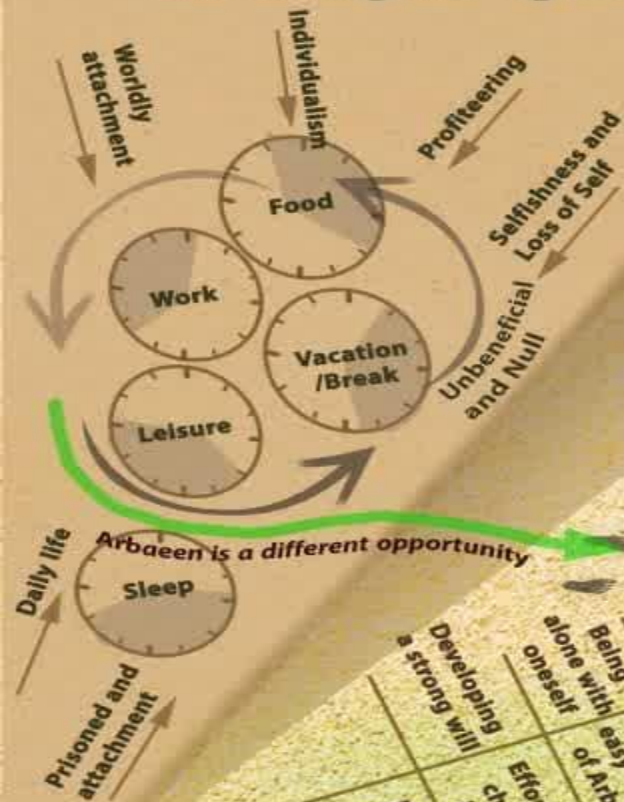


Madinah Al-Mahdi (tomorrow)

Madinah Al-Mahdi: It is a place where human intellect is perfected. Morals are developed on the basis of human virtues, and grudges are removed, and human consciousness reaches its highest level.

So, on the basis of these comprehensive human developments, a society will be formed on a global scale; which is at the peak of humanity and kindness. A society whose starting point is the invitation to become Hosseini.

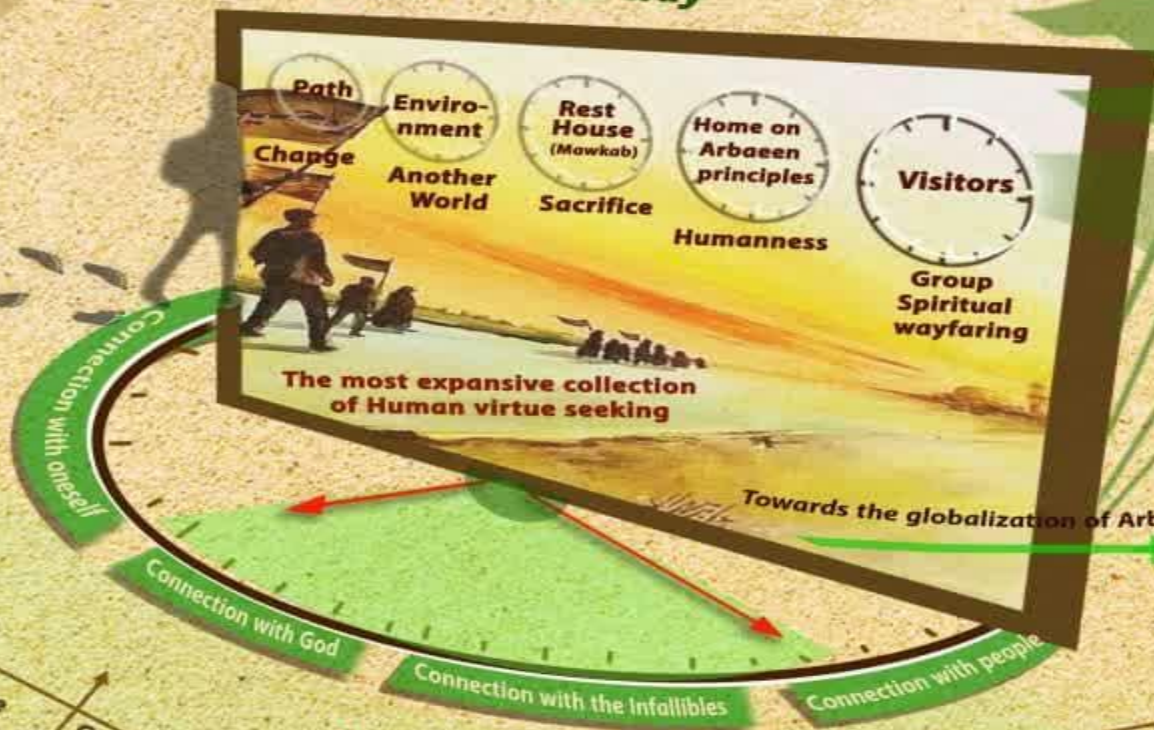
Life during the Apocalypse



18. Arbaeen Lifestyle

What; How and Results

Living the Arbaeen way



Being alone with oneself of Arbaeen
 A quick and easy cleanse of Arbaeen
 Developing a strong will
 Efforts to change habits
 Efforts to do good

Viewing the expansive signs of God in the Arbaeen Walk
 Merging Husayni Grief and tears with 'tears in attaining proximity to God'
 Giving importance to getting a connection with God via intercession, tears and grief for Arbaeen
 Using the environment of Arbaeen to maximize servitude and acts of worship

Martyred Imam
 Joint Grief
 Joint Intercession
 Gaining proximity step-by-step and all together
 Increasing Knowledge by gaining closeness to Imam Husayn

Imam of the Time
 Daily renewal of the Oatfi of allegiance
 Affinity with the Mahdiyyat Supplications and Visitations
 Re-defining awaiting based on knowledge of Arbaeen

Maximum participation in the cultural, social activities and environment of Arbaeen
 Giving importance to the mass participation of the people
 Continuously being thankful
 Developing group spiritual and ethical wayfaring
 Taking maximum responsibility and showing abundant self-sacrifice
 Developing a mystical friendship with people and a will to serve out of love

- Inclusive self-sacrifice
- Under the flag of Imam Husayn
- Bringing Arbaeen to places of work
- Kinds of friendship
- Bringing Arbaeen into the home
- Assisting others
- Going ahead in doing good
- Bringing Arbaeen into all opportunities of doing good

19. The *Arbaeen* Path of Spiritual Wayfaring

The Arbaeen Revolution is grounded on the walk for visitation. The walking of the visitor is like the steps of spiritual wayfaring taken on the path of Arbaeen, allowing him unify with the path of Husayn and attain the ability to be accepted within the companions of Imam Mahdi (as) during the period of occultation and become part of those who are the frontline helpers of the Imam in their locations and societies.



20. Blessings and Records of the Great Saga of Arbbaeen

Blessings

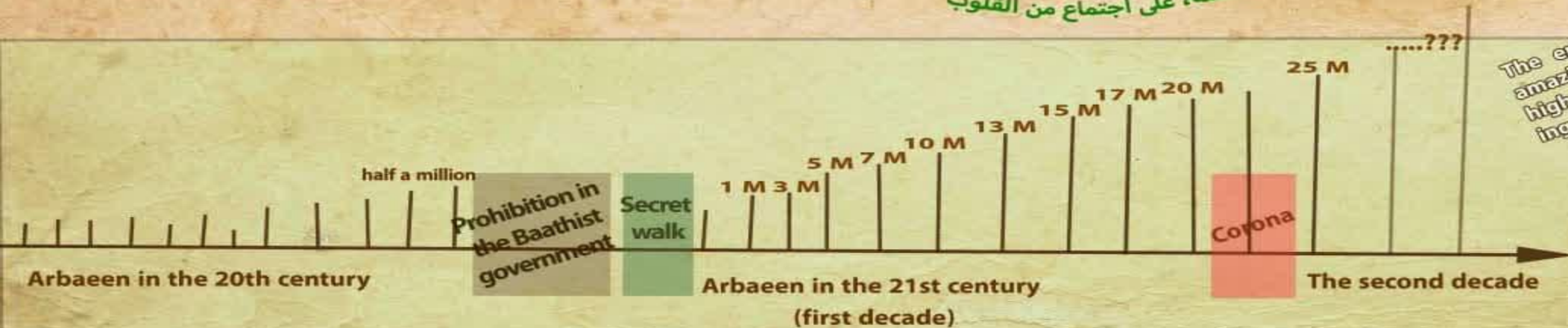
- Fulfilling the purpose of creation:
 - The widest historical servitude and worship of mankind
- Fulfilling the purpose of the mission:
 - The broadest virtues and virtues
- The purpose of Ashura:
 - The largest and most comprehensive meetings of knowledge and insight
- Fulfillment of the Charter of Human Rights:
 - Free presence of all guilds, religions and religions based on altruism and pure virtue
- Fulfilling the rights of women and family:
 - The comprehensive and free presence of women individually and as a family in services and pilgrimages and..



Records

- The largest human gathering.
- The most humane human gathering.
- The longest continuous human path.
- The most global transnational and religious presence.
- The most beautiful moral gathering.
- The most selfless host.
- The widest spiritual, devotional and mystical space.

A Note: The epic of Arbbaeen is the most amazing ceremony in terms of the highest health statistics, considering the weakness of some biological and health conditions.

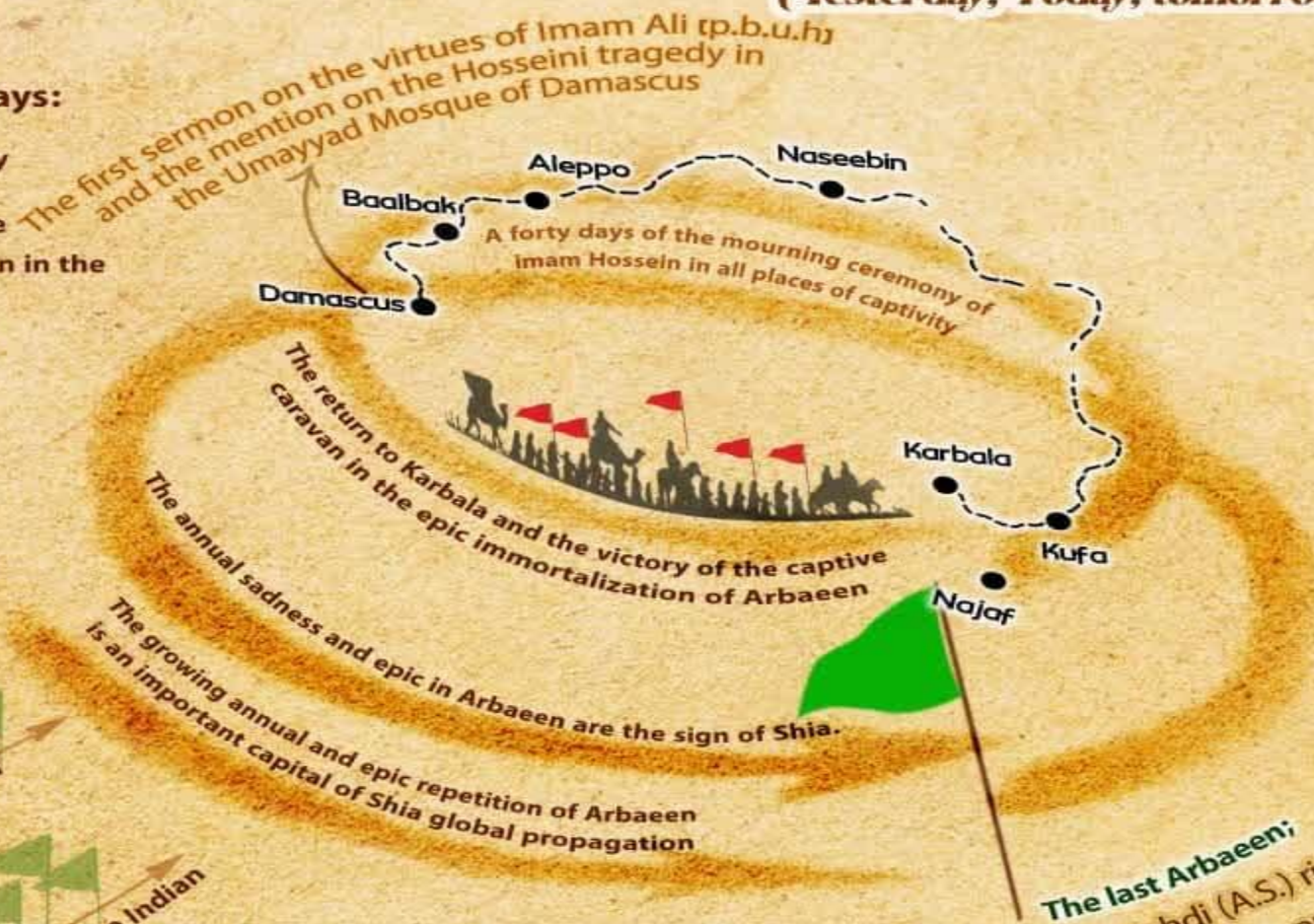


21. The only historical and epic forty days

(Yesterday, Today, tomorrow)

The most important achievement of the captive caravan:

The goal of the Umayyads was to kill the Ahl al-Bayt and then erase their name and memory, but the forty days of captivity, which is not only harsh but also epic, thwarted the 50-year-old plans of the caliphate and terrorized the corrupt caliphate of Yazid, so that in order to avoid the consequences of the epic captivity, they had to consent to the return of the captives to Karbala. And this made Ashura eternal and historical. This was the greatest achievement of the captivity caravan.



Ahl al-Bayt (p.b.u.t) forty days:

- 1- A forty days of the great captivity and oppression
- 2- A forty days of the great patience
- 3- A forty days of the transformation in the most petrified ignorance
- 4- A forty days of the most difficult prophecy and preaching
- 5- A forty days of the Continuous sadness, crying and mourning

The great epic of the Iraqi Shia's

The broad participation of the Iranian Shias

The presence of the Shia in the Indian subcontinent and so on

Shiites from all over the world

The annual development of Arbaeen pilgrims (the first pilgrims) from the Shiite and non-Shiite world

The annual sadness and epic in Arbaeen are the sign of Shia.
The growing annual and epic repetition of Arbaeen is an important capital of Shia global propagation

The last Arbaeen:
The Promised Mahdi (A.S.) rises in Hijaz on the Day of Ashura, and after its stabilization, he moves towards Iraq with his companions to Kufa and Karbala, and probably reaches Karbala around the time of Arbaeen.

22. Arbaeen, Shi'a preparation strategy

Arbaeen and preparations:

Arbaeen is the greatest opportunity to recognize the Shiite world. Encounter and recognition that should not be emotional and momentary, because the support of this great society is the highest level of faith and humanity. On the basis of Arbaeen, with field communication, it is possible to get information about the latest situation and day of Shia in the global scope and in an up-to-date manner, if...

Preparation areas:
Political, social, cultural, economic awareness of each Shiite society

The principle of communication:
Field and face-to-face communication in the union and non-union field on a wide scale and effort to conduct general and specialized discussions.

Responsibility mission:
Deepening the visitation by defining the program of continuity of communication and accepting responsibility of continuous mutual thinking and introducing the opportunities of bilateral interaction and...

The achievement of institutionalization:
Moving towards cross-border institutionalization of the Shia world with the aim of strengthening the regional and global position of Shia

- Friendship and Faithfulness
- Shiite brotherhood contract
- Designing international Shia mutual trips
- Setting up companies and institutions of the Shia world



توقيع امام زمان (عج): لَوَّانَ اَشْيَاعَنَا وَقَفَّهْمُ اللّٰهَ عَلٰى اَجْتِمَاعِ مِنَ الْاَمْرِ وَ...

The signing of Imam Zaman (A.T.F.S.)
(If our Shias were focused on our guardianship and helper)

Shia cultural and spiritual heritage in each region?

The current situation of Shia in the region?

The background and degree of authenticity of Shiism in each region?

The economic situation of the region and the economic situation of the shia there?

Looking for last information and news of shia world



Map of shia



The greatest mission of Arbaeen:

The most important mission of the pilgrim/servant of Arba'in is to strive for maximum religious communication and establish the most friendly ties and create new faith networks on the basis of the greatest human sacrifice.

So that gradual steps to move towards a new faith society can be formed on the basis of that. Then, on the basis of regional relations, and then the global network of Shia and Ahl al-Bayt lovers will be formed in all intellectual, cultural and economic fields, so that finally this cohesive community of faith will take a step towards new systems and on a global scale, and a new plan in The new world system aims to...

الإمام المهدي ع لَوْ أَنَّ أَشْيَاعَنَا وَفَقَّهُمُ اللَّهُ لِطَاعَتِهِ

عَلَى إِجْتِمَاعِ مِنَ الْقُلُوبِ فِي الْوَفَاءِ بِالْعَهْدِ ...

24. Arbaceen and global Shiism

If our Shiites - may God grant them success in their obedience - were sympathetic in the way of fulfilling the covenant they are carrying,...

European new-Shiites

The presence of different communities of immigrant Shias in the last century and preserving their authentic identity, but with the least scholarly and up-to-date experiences to introduce Shiism to the new world.

Turkish Shia

The Shiites who, despite being new in the Middle Ages, were the founders of the Safavid Shiite government. But they are subjected to killings and pressures. In the last century, Alevis and Shiites are trying to revive, but...

Azari Shia

One of the genuine Shiites in Iran's Shia's geography, who has been far away from the Shia's geography for two centuries and is oppressed even today.

Iraqi Shia

The pioneer and cultural support of Shia rites throughout history, basis on holy shrines and religious appropriateness.

Central Asian Shia

The different periods of Shiism's hilarity in the region and the mission of the anxious future on the verge of reappearance.

Afghan Shia

A Shiite surrounded by harsh nature and the geography of historical enmities, a resistant and steady imam...

East China Shia

A Shia in the minority and oppressed, and of course with a history from the time of the Mongol Yuan Empire

Lebanese Shia

A genuine and minority Shia that has shone in its civilizational geography.



Egyptian Shia

An original movement of Shiism that was the foundation of the Alawi caliphate, and suffered the most severe attacks with the Umayyad invasion. But by being steadfast in the vicissitudes of history, so far it has been able to minimally and strangely...

Shia Medina

The primary center of Shia, which has been and is continuously oppressed. But it has always kept the Shiite flag raised.

Pakistani Shia

The fourth center of the Shia population, which despite the establishment of Pakistan, is today at the height of oppression and pressure

Malay Shia

The arrival of Islam with Shiite culture in the region and a golden opportunity to revive Shiism in the region and help spread Shiism in East Asia.

West African Shia

The most newly emerging Shia geography that had an amazing brilliance. But suddenly with invasions and loneliness...

Shia Gulf

Identity, stability and historical oppression and the charitable economic support of authority and Shia communities

Iranian Shia

The civilizational center of the Shiite school from the past (Al-Buyeh and Safaviyya) until now, and the responsibility of globalizing the discourse of the Ahi al-Bayt school with the approach of modern thought discourse and....

Indian Shia

The second center of the Shia population and its wide dispersion throughout the subcontinent and migration to different regions and a helper for the spread of Shiism in new regions.

Yemeni Shia

The oldest and most authentic Shia civilization that was responsible for the spread of early Shiism and after that...



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25. Arbæen, the global asset of Shia

Arbæen is an opportunity to globalize the discourse of the Shia school, to introduce the Shia lifestyle based on Ashura values and coordinate with regional needs to the world against the invasion of different lifestyles.

