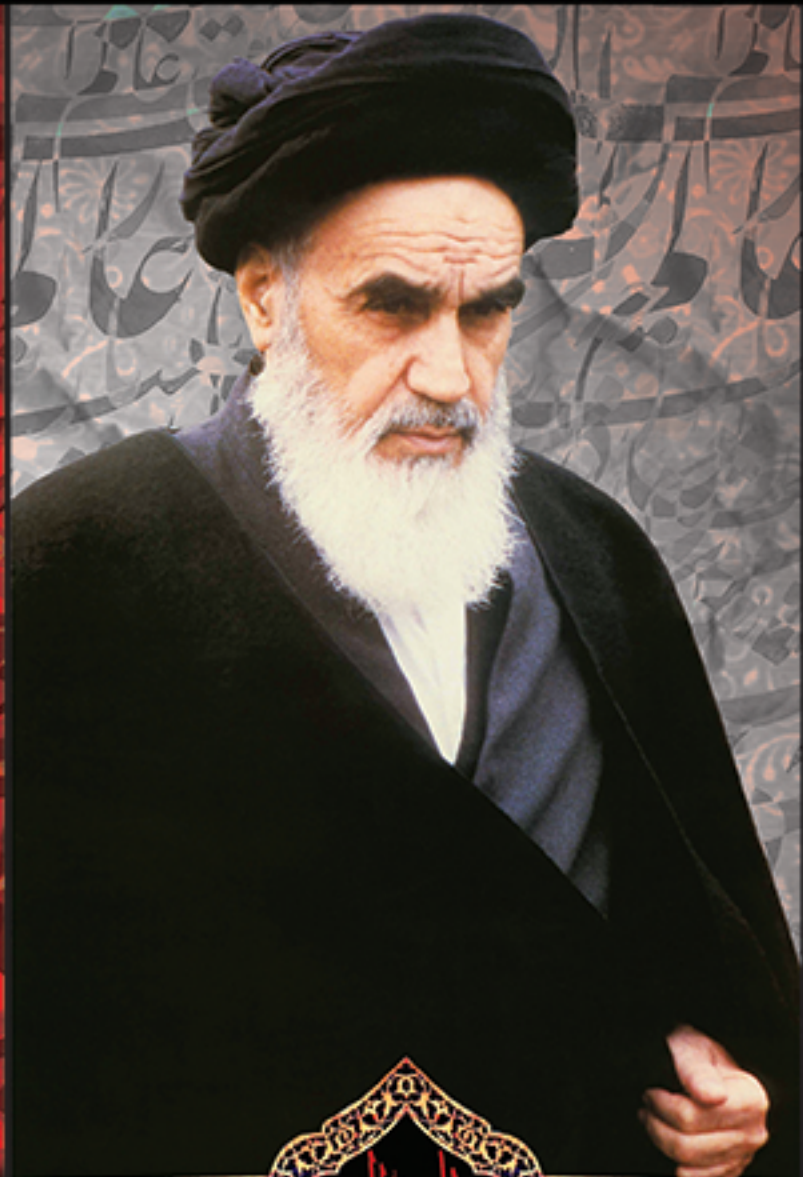
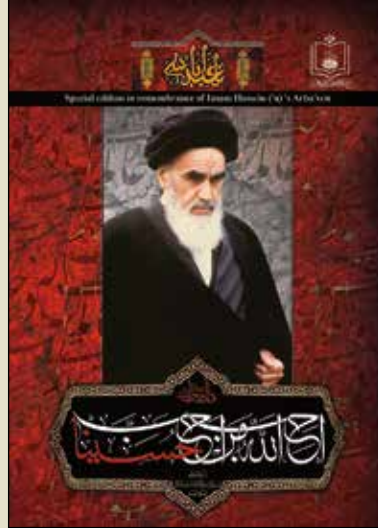




Special edition in remembrance of Imam Hossein ('a) 's Arba'een





Special edition in remembrance of Imam Hossein ('a) 's Arba'een

List of contents

• A review of various perspectives of the 'Arbaeen Epic'	
in Supreme Leader's statements	2
• Calling towards monotheism, main objective behind Asura uprising	4
• Imam Khomeini's divine leadership revived Ashura uprising	
and Hosseini's school of thought	6
• Arbaeen, the maturity of Hosseini's movement	8
• Divine objectives of Ashura uprising and its role in victory of Islamic revolution	10
• An introduction to Imam Khomeini's famous work of Ashura uprising	13
• A series of memoirs by Imam's relatives and companions	14
• Revisiting Imam Khomeini's message delivered on 'Arba'een in 1979	18
• Imam Khomeini's residence in Najaf, an appointment point	
for pilgrims attending 'Arba'een rally	19





Special edition in remembrance of Imam Hossein ('a) 's Arba'een



A review of various perspectives of the 'Arbaeen Epic' in Supreme Leader's statements

■ Powerful medium of Ashura

The significance of the first Arbaeen lay in that it was the powerful medium of Ashura. From Ashura to Arbaeen – those forty days were forty days of the authority of the truth amidst the dark world of the Bani Umayyad and Sufiyani dynasty. The true medium is the cry of Zaynab al-Kubra and the cry of Hazrat Sajjad. In which place? In Kufa, in Shaam where darkness existed in its fullness. These were the greatest media.

It was these media that preserved Ashura. It was these media that helped Ashura reach the present time. This is the history and the origin of Arbaeen and the Arbaeen movement. On that day, the Ahlul Bayt (pbut) raised a storm with their 40-day movement. A storm was raised amidst that extraordinary suppression.

(October 13, 2019)

■ Shia gathering in the Holy Land An appointment point for

reminding the people of the memory of Ashura, and that great jihad and self-sacrifice, used to be done on the day of Arbaeen and in that land. Today, too, if Shias can turn that pure and holy land into a place of their gathering, this will be a great and interesting event, and it will be a continuation of the path that has been presented to us by the Imams (greetings be upon them). reminding the people of the memory of Ashura, and that great jihad and self-sacrifice, used to be done on the day of Arbaeen and in that land. Today, too, if Shias can turn that pure and holy land into a place of their gathering, this will be a great and interesting event, and it will be a continuation of the path that has been presented to us by the Imams (greetings be upon them).

March 15, 1974





■ The 'Arba'een Walk displays power of Islam

Today, the world of Islam is witness to one of the manifestations of quwwah which is the Arbaeen march: "Against them make ready your strength to the utmost of your power". The Arbaeen march is the strength of Islam. It is the force of the truth. It is with the force of the camp of Islamic Resistance that millions of people march towards Karbala and towards Hussain – the peak of honor, self-sacrifice and martyrdom whom all liberated people in the world should learn from

October 13, 2019

■ Unprecedented media

Today too, in the complex propaganda-saturated and tumultuous world which has dominated humanity, this movement of Arbaeen is a loud cry and a unique medium. There is no similar event in the world: millions of people take a walk, not only from a city or a country, rather from different countries, and not only from one specific denomination, rather from various denominations and even from non-Islamic religions. This is Hussaini unity.

October 13, 2019

■ The world largest rally and gathering

In this vast region, if Muslim nations join hands in general orientations, not in details, then the world of Islam will achieve progress and transcendence... Whenever we witnessed instances of this unity and gathering even if it is a mere gathering of bodies its reflection in the world brought about dignity for Islam, for Muslims and for the Holy Prophet (s.w.a.) ... you witnessed that during Hussein Arbaeen, millions of people gathered. People all over the world bowed down in respect to this great movement which was launched by a group of Muslims - of course, it was not particular to Shias and Sunnis too participated in this rally - and which sent waves throughout the world. They considered it to be the greatest rally in the world. Who had such an opinion? Those who follow Islamic issues.

January 9, 2015.

■ Maintenance of the brotherhood atmosphere by grand marjas taqlid of Iraq

From the bottom of my heart and on behalf of the great Iranian nation, I would like to thank you mokebdaran [caterers of pilgrims on the way to Karbala] who perfected the meaning of generosity, affection and kindness during the days of Arbaeen. Also, I would like to thank the great Iraqi nation and the Iraqi government officials who ensured the safety of pilgrims and who prepared the ground. In particular, I really deem it necessary to thank the esteemed ulama and the grand marja taqlids of Iraq who prepared the ground for pilgrimage and for brotherhood between masses of the people and between our two nations.

September 18, 2019





Calling towards monotheism, main objective behind Asura uprising

An excerpt from Haj Seyyed Hassan Khomeini's speech
(1 Muharram 1444AH – this year at Hosseinieh Jamaran)

Perhaps the most significant issue regarding the discussion on Ashura, Muharram and the doyen of martyrs' uprising would be conducting comprehensive research about factors which led to the occurrence of such a tragic event. The reasons and factors behind the event can be explored from several perspectives.

It is worth-mentioning that it had not been more than 50 years since the passing of the Prophet that this unprecedented tragedy happened. It means a long period of time had not been passed when an all-out deviation occurred following the passing of the holy prophet of Islam. And deviation had reached its peak during the Umayyad dynasty in a disastrous manner and displayed itself in the form of the devil character of Yazid.

Regardless of religious issues, all Arab's honor owed to the holy prophet and his divine mission.

But all those who came to fight and launch war against Imam Hossein ('a) had performed their noon prayer on that day and used to testify for the truthfulness of the holy prophet of Islam and his pure progeny.

Despite confessing all these virtues for the holy prophet's family, they stood against Hussain bin Ali, the grandson of the honorable prophet, and brutally martyred him and left his body in an unimaginable situation and misbehaved with his family recklessly and in an inhumane manner.

Let's now review the philosophy of Ashura, there have been widely circulating two perceptions about Imam Hossein's uprising throughout the history. The first camp indicates it was a personal duty of him and no one should follow this instance.

This perception that the blood of Imam Hussein was a ransom and supposed to wash away the sins





of the nation was emphasized and promoted during the Safavids period,

The people of such a camp were after shedding their true responsibility regarding Ashura because in this way they would set themselves free of any accountability. They would just chant the mere slogan of Ya Hossein and by not doing anything else other than this would find salvation. Based on this approach towards the Ashura incident, no one will be able to learn real lessons from that tragic incident.

Contrary to that, we see another authentic approach does exist if we have deep look at the historical course of the Ashura event. That is, our infallible imams did not look at Ashura like that, nor did our religious leaders and scholars have such a belief, nor does our religion give such an image of martyrdom. When we resort to saying by the infallible, Imam Sajjad ('a) once made it clear for all by stressing that God Almighty made hell fire for bad and evil person even if he is the chief of Quraish and created heaven for each of good person even if he is an Abyssinian slave.

Imam Khomeini through his works and ideals makes it crystal clear that the objective of all prophets, saints and the uprising of the doyen of martyrs was "calling towards God the Almighty and monotheism".

The later founder of the Islamic Republic further explains that whenever the call to monotheism becomes well founded and entrenched in human society, then the "establishment of a just government" and "negation of oppression" would be vital and obligatory.

Imam Sadiq ('a) used to shed light on the purposes behind the 'Arba'een pilgrimage and Ashura uprising by saying that the doyen of martyrs sacrificed his most precious possessions so that people could be rescued from error and get rid of ignorance.

While addressing Malik Ashtar's through a covenant, Imam Ali ('a) guides about "how should an Islamic ruler deal with people and public masses' "? The commander of the faithful precisely explains that in this regard "fairness is justice and its deficiency would be injustice".

In fact, Justice is to replace yourself in position of others and in other words "do as to others what you want to yourself"

If we want to be true followers of Imam Hossein ('a), then we would have to tread the path of Ashura, every one of us should take a step towards justice by adopting such divine-oriented values and principles.

And if you think someone from book door will arrive and fix everything without our serious efforts, this would be wrong thinking and a misled path.





Special edition in remembrance of Imam Hossein ('a) 's Arba'een



Imam Khomeini's divine leadership revived Ashura uprising and Hosseini's school of thought

A note by Hojjat al-Islam Dr. Ali Komsari, head of the institute for
compilation and publication of Imam Khomeini's works

Imam Khomeini from the onset of the Islamic movement stressed the need of holding spiritual and mourning gatherings in remembrance of Imam Hossein ('a) especially in months of Muharram and Safar as a mean for the growth and expansion of the Islamic revolution.

He also considered such essential gatherings as a basic pillar for acquiring knowledge about the ultimate goal of Islam and sought to implement reforms based on the principles of the pure and dynamic Islamic school of thought.

Imam Khomeini and his faithful followers had gained their social capital from keeping Muharram and Safar alive. It was an asset that proved to be effective in the development of spiritual and personal dimensions. Moreover, these ceremonies also provide with the transcendental perspectives of human life, society evolution, and establishment of righteous Islamic government and a greater role for justice.

Therefore, one of the main factors which played a greater role in the victory of the Islamic Revolution

was organization of mourning ceremonies in remembrance of Imam Hossein ('a). Such spiritual gatherings provided not only the main bases for promoting and elucidating the Islamic revolution, but also boosted revival of the values.

Pointing to the significance of the subject, the late founder of the Islamic Republic once said that we are a nation who with great awareness sweep away all barriers and remove obstacles with the help of floods of tears shed in remembrance of the doyen of martyrs.

For this reason, Imam Khomeini did not evaluate sermons and speeches delivered in the month of Muharram only from the point of view of historical backgrounds and commemoration.

But according to Imam Khomeini, raising the mourning flags of the Karbala's epic brings about the victory of hosts of intellect over the hosts of ignorance, facilitates triumph of Islamic governance over evil powers and in this way, justice also prevails over oppression.

He paid greater attention to shed light on various





dimensions of these mourning sessions for the public masses so they can overcome all hurdles and cross the boundaries of self-deception and ignorance.

Of course, these could be seen as the main part of these mourning ceremonies, from Imam's viewpoint, and this all should serve the political and social aspects. An all-out deep understanding it can transform a person's life and prepare him to face all hurdles and counter any ups and downs.

Such a type of mourning will create movement instead of stagnation, and boost justice and anti-oppression stance instead of isolation and compromise.

Given that reason, the Supreme Leader, in order to prevent distortions and to distinguish the true from the false, stresses the need of presenting authentic and correct narration of events at these gatherings. According to the leader, scholars and people of insight must strive and undertake serious efforts to remove the veils of ignorance from the Islamic society.

That is why Imam has time and again called on the Islamic Ummah and Muslim scholars to play their historical role by dealing with the complex seditions of our time and prepare the groundwork for the formation of the new world order based on spiritual values in accordance with divine religion. The all truth-seekers, Islamic Ummah and the oppressed people want to get rid of the control of the tyranny and oppression institutionalized by the world's aggressive powers.

Today, we stand in greater need of comprehending the philosophy of Ashura uprising in order to confront the anti-human regimes around the world and their carnal oriented social and political systems.

The promotion of Imam Hossein's movement and the implementation of its teachings in all aspects to accomplish excellence of personal, social, political and civilized life are needed in order to boost the new horizons of political-divine life ahead. So, we are obliged to choose the best solution and tread the right path.





Arbaeen, the maturity of Hosseini's movement

Excerpts from views of the revivalist of Ashura culture in present age

Imam Sadiq ('a), one of the infallible successors of the holy prophet, used to explain the objectives of 'Arba'een supplication by stressing that the doyen of martyrs had been after rescuing individuals and societies from ignorance and bewilderment.

While founding the culture of Ashura, Imam Hossein ('s), the grandson of the holy prophet of Islam had absolutely rejected any compromise offered by expedients.

The message of Ashura is to take a firm stance against the widespread entrenched ignorance of all ages and centuries, which have depressed souls and humiliated bodies.

Look at Arbaeen in another sense, forty days have passed since the last sunrise on the land of Karbla when Imam Hossein ('a) and his companions sacrificed themselves and history still repeats itself by moving in the orbit of the rising and setting of the blood-colored sun of Ashura.

While the earth is shocked and Humanity is bowed down by the scale of this calamity, but the truth has built its high and firm foundations in the depths of mankind.

Another aspect that was that forty days had passed since the martyrdom when Hosseini's convoy reached its destination. In remembrance of those events, the eternal sun of Ashura stands in the middle of the sky and observes a new season of growth.

Now, Imam Hossein's movement has reached maturity and the green sapling or plant that Imam Hossein ('a) planted on the land of Karbala has borne such leaves and fruits that has completely foiled Yazidi plots and destroyed the palace of Yazidi thought.

The ritual of 'Arbaeen pilgrimage also includes recommended and obligatory prayers, a kind of worship which is the pillar of religion and sharia, then Arbaeen supplication have represented the

Ashura and aftermath of it and firmly held the camp of devotion towards infallibles and divine cause. "It is the devotion for infallibles which has firmly held the concept of divine-oriented guardianship" (Al-Kafi; vol. 2, p. 19)

It is reality that visiting perfect and infallible Imams is the way to reach the fruit of prayer and benefit from its blessings. We can also comprehend the elucidation of religion via this 'Arba'een supplication which indicates that "O, Imam Hossein' Youth have truly performed prayers and promoted charity and enjoined the duty of carrying out the good and forbidding from the bad. You followed the holy prophet and sought goodness of Ummah" (an excerpt from Ziarat Arbaeen).

Another point regarding Arbaeen pilgrimage is the best manner to become well familiar with infallible imams and their character. This ritual is the most comprehensive way for comprehending Imam Hussein ('a) himself and the divine goals of his uprising.

The final and main objective of the Hussein movement has been the same of the Holy prophet of Islam that is, to get people rid of the darkness of ignorance and guides them towards light.

In this pilgrimage, one can see many of the exclusive characteristics of Imam Hussein ('a), such as human dignity, special sovereignty and specific patience. Model-seeking is one of important tendencies found among human beings, and in order to respond correctly and precisely to this inner need of man, religious teachings have provided him with true desired models.

The divine prophets and infallible imams are pure examples of human beings, and Imam Hussein ('a) and his companions and followers at the Karbala are concrete examples of these desired models needed by humanity.





A persistence of the memory of these righteous and worthy people in human society is a guide for mankind to achieve guidance and true prosperity.

Ashura and Karbala have a special place in Imam Khomeini's viewpoint. He has sometimes attached a high opinion to Ashura and found it to be a great source of inspiration for the Islamic revolution.

Imam Khomeini introduces his movement as derived from the uprising of doyen of martyrs and is proud of it, and reminds us that we should learn the lessons of courage, martyrdom, seeking justice, fighting against oppression and defending the school of Imam Hussein ('a).

We will end the present discussions with a word from the revivalist of Ashura culture in the present age as following:

Instructive decree, "Every day is 'Āshūrā and every place is Karbalā'" must be the motto of the Islamic nation? It is the general uprising on every day and on every land. 'Āshūrā is the day of the seekers of justice; of a small band of followers armed with a big faith and love in the face of the palace-residing oppressors and the plundering arrogant; and it is its directive that it should be the motto of life on every day and in every land. The days that passed on us were the repetition of 'Āshūrā; and the squares, the streets, the alleys, and the districts

in which the blood of the sons of Islam was shed were the repetition of the land of Karbalā'. This enlightening order is both an obligation as well as glad tidings. An obligation in the sense that the oppressed, despite their small numbers have a duty to rise up—like the Doyen of the Martyrs—against the arrogant oppressors despite their being well-equipped and having enormous satanic power. The glad tidings are that our martyrs are given the same ranking as the martyrs of Karbalā'; and the glad tidings are that martyrdom is the secret of victory. The 17th of Shahrīvar is a repetition of the day of 'Āshūrā, and the battlefield of the martyrs is a repetition of Karbalā'; and our martyrs are a replica of the martyrs of Karbalā'; and the enemies of our nation are repetition of Yazīd and his supporters. Karbalā' demolished the palace of oppression; and our Karbalā' caused the collapse of the satanic royal palace. Now is the time when we, who are the inheritors of these bloods and are the supporters of the youth and the blood-soaked martyrs should not remain indifferent in order to carry their sacrifices to fruition; and with a steely will and clenched fists, should bury the remnants of the oppressive former regime and the mercenary conspirators of the East and the West under the feet of the righteous martyrs.

(Sahifeh-ye Imam, V 9, P 403-404)





Divine objectives of Ashura uprising and its role in victory of Islamic revolution

The Ashura uprising has various objectives, including Imam Hossein's ('a) refusal to pledge allegiance to Yazid, preserving Islam, avoiding deviations and heresies, reviving the tradition of the holy prophet of Islam, inviting the people of Kufa, fulfilling the duty of enjoining good and forbidding evil, and establishing justice and forming Islamic government has been among stated objectives of this movement.

Imam Hussain ('a) has mentioned in many cases not accepting the humiliation of pledging allegiance to the corrupt ruler Yazid.

The late founder of the Islamic Republic considered the movement of Imam Hussein ('a) to be a completely political action that he was from divine perspectives obliged to do, and the ultimate goal of the Ashura uprising was to try to establish an Islamic government.

He pointed out that all deviations are negative and anything other than the straight path of monotheism should be eliminated.

Imam Khomeini believed that the motivation behind the uprising of the doyen of martyrs from the very beginning was to establish justice, promotion of goodness and elimination of evil.

Imam Hossein ('a) sacrificed himself for the sake of Islam because he knew it was his divine duty to destroy the evil works of Muawiya, the corrupt ruler of the Umayyad dynasty, and his son Yazid.

Rejecting the words of those who think that

the doyen of martyrs did not seek to establish a government, Imam Khomeini emphasized that it is a source of pride to found divine-oriented governance. According to him, the establishment of divine governance has been the ultimate goal of prophets and all their followers since the beginning of mankind.

Imam Khomeini further explained that Ashura was the uprising of justice seekers with a small number against the oppressors of the palace and the arrogant looters.

This theme of Imam Hossein ('a) movement should be the main theme of the life of the Islamic Ummah in every day and every land. Ashura makes people inspired and moved and the blood of the doyen of martyrs keeps warm all Islamic nations and prepares them for preserving and shielding divine and Islamic purposes.

Based on this, Ashura is the day of renewal and inspires undertaking serious efforts for making sacrifices and getting ready for martyrdom of the divine path. It raises the feeling of sacrifice in the cause of truth and goodness, inspires for enjoining good and forbidding evil in people. And these divine objectives should not be forgotten in all circumstances.

According to Imam Khomeini, commemorating Ashura, in addition to having an afterlife and hereafter reward, was a political issue and had a significant effect in advancing the Islamic revolution.





Therefore, he used to maintain that if there were no mourning gatherings, it would not have been known that the people's uprising would take place on the 15th of Khordad (a decisive moment in the history of revolution); As the marches of millions of people on the days of Tasua, Ashura and Arbaeen during months before the victory of revolution turned into the biggest referendum against the western-backed Pahlavi regime.

Ture lessons to be learnt from Ashura uprising

Imam Khomeini has emphasized that there are many lessons in the Ashura movement of Imam Hussein ('a) which have various political, religious and moral dimensions for the Islamic Ummah and for all the freedom seekers and truth seekers of the world, and some of the most important ones from his point of view are mentioned as following:

1. Sincerity and trust

The school of Ashura taught people to always keep God's will and pleasure in mind and be satisfied with what is brought up by God the Almighty. Imam Hossein ('a) was satisfied with God's pleasure, and as the Day of Ashura drew closer to the noon of

that day and the peak of calamities, his face became redder and luminous.

2. Resistance and confronting problems and hurdles

Imam Hossein ('a) taught Muslims to exercise endurance, not to be impatient, and not to be scared of and calamities in the way of God, and by learning from Ashura, sacrifice, and martyrdom, the Iranian nation was able to resist the eight-year long imposed war. The Ashura movement also made people learn to take a firm stance in the battle and confrontation between the right and the wrong.

And let them stand by each other in difficult times and the fathers, mothers and wives of the martyrs should not be abandoned by their loved ones. The Ashura movement made the nation strong and determined to resist all plots and conspiracies hatched by foes and led them to such a level of willingness to sacrifice their loved ones for God's sake. Also, Ashura demanded martyrdom from the youth and enabled fathers and mothers to sacrifice their dearer children. And the doyen of martyrs taught humanity a lesson in resistance and defeat with the uprising of Ashura and showed the way to





destroy the oppressor. It is vital to sacrifice and be sacrificed in order to break the cycle of oppression and oppressors.

3. Not being scared and showing resistance against oppression

The Ashura movement makes all Muslims and all human beings turn anti-oppression by taking firm stance against oppressors, and this is precisely the reason why the tyrannical administrations always prevented the people from forming the Ashura commemoration assembly and mourning ceremonies. This uprising taught Muslims not to care about the number and appearance of the enemy and to stand against the oppression and oppressive government, and even knowing that they will be sacrificed, they are not afraid of countless numbers of enemies. As during the struggle for the Islamic revolution by the Iranian nation, the lesson of fighting with empty hands against the all-out armed Pahlavi regime. This way the victory of revolution became possible due to its close association with the movement of Ashura and the doyen of martyrs ('a).

4. Ahura boosts unity among the Muslim world and Islamic Ummah

Ashura boosts the unity of the Islamic Ummah and unites everyone under the banner of Imam Hosseini ('a), the mourning ceremonies and gatherings in remembrance of the Ahl al-Bayt (the prophet's Household) and commemoration of Ashura, triggers a nationwide organization across all Islamic countries and connects people's devotion and

hearts to each other. And people during mourning gatherings for Imam Hossein ('a) raise the flags of Ashura to mark the arrival of the day of true victory of the truthfulness and revenge of the oppressed against the oppressor.

Imam Khomeini through his speeches and works used to stress the need of holding the commemoration of Ashura and the mourning ceremonies. Because it is the blood of the doyen of martyrs ('a) that makes the blood of the nation's warmer and inspires the mourning hands of the mourners and prepares them for preservation of Islam and its divine objectives. Imam Khomeini pointed out that Ahura brings together the Islamic nations of Iran, Iraq, Afghanistan, Pakistan, Indonesia and some other countries and establishes and boosts unity and harmony among them. He also emphasized that the cause of this unity which is inspired by Ahura should never be neglected.

Imam Khomeini considered Ashura as a school of training against oppression and used to stress that this platform should remain alive and always stand. In his opinion, the curse of the mourners on the corrupt dynasty of Bani Umayyah is the cry of the nations against the tyrannical and corrupt rulers.

Given this reason, the secret of the victory of Islam, especially Shia, has been the formation of Ashura commemoration and mourning ceremonies in remembrance for Imam Hussain ('a), and all infallible successors of the holy prophet have strongly recommended the organization of such gatherings.

(Extracted from Imam Khomeini encyclopedia / Volume 7)





Special edition in remembrance of Imam Hossein ('a) 's Arba'een

An introduction to Imam Khomeini's famous work of Ashura uprising

The late founder of the Islamic Republic used to maintain that it is the blood of doyen of martyrs which keeps all Islamic nations warm. Imam's famous book "the Ashura uprising" includes the words of a great man who followed the footsteps of the Ashura school of thought and by adopting the principle and slogans of Imam Hossein ('a) such as the "victory of blood over sword", he managed to topple the Yazid ruler of his time in contemporary era.

The first part of this book contains three lectures on Muharram and Imam Hossein ('a) movement, and in second part, factors of the Ashura uprising have been discussed. The philosophy of mourning ceremonies and the significance of supplications are among other topics brought to light in the book. Finally, the closing section contains a selection of Imam Khomeini's sayings about the Karbala movement.

This work has been translated into several languages including Arabic, English, French, German, Spanish, Italian, Urdu, Turkish, Russian, Albanian, Malay, Bengali, Pashto, Azeri, Cyrillic and Hausa. It is worthy to mention that Imam Khomeini used to attach great significance to mourning ceremonies during this span of time.



English



Spanish



Azeri (Cerlik)



Albanian



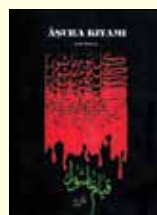
Pashtu



Hausa



Bengali



Turkish



Russian



Arabic



French



سجده

A series of memoirs by Imam's relatives and companions extracted from a book on Imam Khomeini's biography

** It has been reported that Imam Khomeini used to stay in the holy city of Najaf until the 7th of Muharram during his stay of about 15 years in Iraq. He used to visit Imam Ali ('a) holy shrine twice a day and recited Ziarat Ashura and other supplications there. Then he used to move to Karbala and stayed there until 13th of Muharram. Imam in Karbala used to regularly visit the shrine twice a day before despite the excessive crowds. He would never miss the pilgrimage due to too much number of pilgrims or his physical condition. It happened sometimes that Imam Khomeini was stuck in the crowd that his companions felt fear for his life so that he would not perish.

(Ayatollah Khatam Yazdi-- Ibid., Vol. 3, pp. 24 and 25)



** Imam was bound to perform prayers and recite specific supplications on these important days of mourning, especially on the Day of Ashura. Imam used to arrange a ceremony where preachers used to speak about the sufferings of Karbala and he obliged himself to sit from the beginning to end and used to shed tears in remembrance of Ashura. Imam Khomeini had great devotion towards Ahl al-Bayt (Holy Prophet's Household) and even used to cry loudly when events of Karbala and Ashura were mentioned.

(Ibid., Vol. 3, pp. 33 and 34)

(A memoir by Hojjat al-Islam Ansari Kermani)





** In the French city of Nofel Loshato during exile, when the Day of Ashura arrived, Imam had been reported to distribute charity and fed all the people in his house on the occasion of this day of mourning. (ibid., vol. 3, p. 35)

(A memoir by Hujjat al-Islam and Muslims by Seyyed Ali Akbar Mohtashmipour)

** In Karbala, Imam Khomeini held special mourning ceremonies on the days of Tasu'a and Ashura, and in those spiritual gatherings supplications and Ziarat Ashura were recited. Imam used to remain present from the beginning to the end. (ibid., vol. 3, p. 33)

(A memoir by Hujjat al-Islam and Muslims by Seyyed Ali Akbar Mohtashmipour)

** Many individuals and figures behave and act differently when they find themselves in different situations, but Imam always showed patience and various scenarios could not affect him. Imam was very punctual regarding spiritual affairs in all thick and thin times. For an example, Imam always performed Ziarat Ashura regularly during the first ten days of Muharram even during several tough years he spent in exile. Every year from the beginning of the Muharram, at nine o'clock in the morning, Imam used to visit the shrine of Hazrat Ali in Najaf and recited Aminullah supplication and Ziarat of Ashura. This routine continued with punctuality until 7th of Muharram each year.

Then later, Imam Khomeini used to move Karbala and stayed there until 13th of Muharram and spent most of his time at the holy shrine. Imam had remained committed to this schedule during exile in Iraq for 14 years.



During Muharram, which occurred months prior to the revolution's victory when we were in Paris, every day at nine o'clock in the morning, one of us had been assigned to present news and reports to the Imam. I came to report events on the first day of Muharram according to the routine of the previous days and entered the residence.

I found Imam reciting Ziarat-e-Ashura. After sometime, he received the developments, but said: The schedule has now been changed and convey me the news and other happenings only before or after recitation of Ziarat-e-Ashura. (Ibid., Vol. 3, pp. 41 and 42)

(A memoir by Hajjat al-Islam Seyyed Ali Akbar Mohtashmipour)





** The struggle for the Islamic Revolution was on its peak when Imam was sent into exile in France. The first day of Muharram in Nofel Loshato coincided the time when Iranian people were chanting slogan such as "God is great" from their rooftops.

Meanwhile time on that night someone called from Tehran and said, "I will put the phone next to the window so that you can hear the sound of revolutionaries shouting slogan of God is great and the huge cries of demonstrations mixed with

bullets could also be heard. We recorded the sound and took it to Imam."

But inside the room, Imam was found busy in divine remembrance while standing with the rosary in his hands reciting ziarat of Ashura.

This happened as we were a bit neglect of Muharram because of several other engagements, It was amazing for us that Imam recited the ziarat of Ashura in a land where such a task was perhaps done for the first time. (Ibid., vol. 3, p. 41)

(Hojjat al-Islam and Muslims of Ferdowsipour)

** It has been recalled on the night of Ashura in the French city of Nofel Loshato, after the prayers were over, Imam said: "Is there anyone to recite ziarat Ashura and supplications and sufferings of Karbala?" And finally, Imam asked an individual to speak about Ashura events.

Everyone was watching until the preacher started mentioning the sufferings and calamity, Imam took out his handkerchiefs and started shedding tears. This conduct of Imam Khomeini taught us that remembering Ashura and revival of Sunnah of the holy prophet in the most acute political and social circumstances should not be forgotten. (ibid., vol. 3, p. 35)

(A memoir by Marzieh Hadeidachi - Volume 4 - Page 45)





Imam displayed patience at loss of loved ones, but kept shedding tears at Karbala sufferings

The late founder of the Islamic Republic used to show patience after receiving news about the martyrdom of his companions or loved ones, but he used to cry loudly and shed tears at ceremonies held in remembrance of Imam Hossein ('a). Once famous preachers respectable Kothari was mentioning the sufferings of Ashura and Imam was deeply impressed and started crying loudly in remembrance of Karbala and shed tears.

A famous photo widely circulating which shows Imam bowing head down and placing a handkerchief over his face is related to a ceremony held in remembrance of Ashura.

Following the martyrdom of Hajj Agha Mustafa, Imam's dear son, he showed patience and kept the grief in his heart. Whenever people within his

close circle approached him to console, he did not do not raise his eyebrows and did not complain loss of his son.

People within close circle became worried by this situation. They knew Imam had been known devotion to the prophet's Household.

And they were right because as a ceremony was arranged and a preacher started mentioning the Karbala events, Imam had started crying and shedding tears.

It has been reported that Imam Khomeini during the days of Muharram and Safar, used to seem sad and always kept himself busy in reciting remembrance of God the Almighty while even walking. A domestic servant says Imam even asked him not to lit fire for making Kababs during Muharram.

(A memoir by 'Isa J'afari, the servant of the Imam)





Revisiting Imam Khomeini's message delivered on 'Arba'een in 1979

Some excerpts from Imam's message

The Arba'īn [the fortieth day marking the martyrdom anniversary] of the Doyen of the Martyrs and Master of the Oppressed—Allah's salutations and greetings be to him—has arrived. Our wakeful and courageous nation has had many useful Arba'īns. What tragedies and destructive cultural shortcomings we have faced during these years, that is, during more than fifty years of the usurping reign of the Pahlavī dynasty. The bitter and miserable years during these fifty years and bitterer and more miserable over the past one or two years which have moved our brave nation against the dictatorship and colonialism.

This year the Arba'īn of the Imām of ummah has coincided with the Arba'īns of the followers and Shī'ah of that great man of Islam and as if the blood of our martyrs is the extension of the pure blood of the martyrs of Karbalā, and the recent Arba'īn of our brothers is the reflection of the Arba'īn of those courageous men. Their pure blood put an end to the rule of Yazīd and the pure blood of these people has terminated the illegal monarchy. This year's Arba'īn is exceptional and typical; participation in the exiting demonstrations and rallies marking this Arba'īn is our religious, national duty.

Sahifeh- ye- Imam, V 5, P 464





Special edition in remembrance of Imam Hossein ('a) 's Arba'een



Imam Khomeini's residence in Najaf, an appointment point for pilgrims attending 'Arba'een rally

The Institute for compilation and publication of Imam Khomeini's works in line with its mission has undertaken serious efforts to preserve and restore the valuable cultural and historical heritage places and sites attributed to His Holiness.

A large number of pilgrims, who enter the holy city of Najaf with intention of pilgrimage at shrine of Imam Ali ('a), also pay a visit to the historic home of the late founder of the Islamic Republic.

The rented residence, where Imam Khomeini lived for several years while in exile and his office in the holy city of Najaf is divided into two internal and external parts.

The building's address is can be easily traced and found from the famous street sign.

The main part of Imam's house on the ground floor, half of the first floor and the second floor and 62 square meters of the basement had been used by Imam's family as the residence. And the other part of this building was allocated as the Imam's office

with a size of 67 meters and 80 square meters. The office used to be a place for Imam's meetings and visit by guests.

This building, which had been largely damaged over the past years, was purchased by the institute in 2007 and in the same year it was repaired, restored and renovated by using the videos and photos available from previous decades.

But the full reconstruction was completed in 2011. The building has been carefully repaired and restored in its original form. Since then it has been frequently visited by the devoted pilgrims and brings back for them the memory of tough days Imam Khomeini spent in exile. It would be also helpful in reminding the visitors the endurance and patience of the founder of the Islamic Revolution.

The entrance of Imam's residence in Najaf is decorated with verse 36 of Surah Nour and a craved picture of him on the wall. And from this point here wherever you walk through the home,





you can see Imam's images and feel glory of this Godly man who was blessed with great humbleness and divine virtues.

You will find the basement of the historic house when you step further into an area in the excruciating heat of Najaf. At this point, the pilgrims can smell of the pleasant fresh air which tempts them to stay there for a longer time. The wall requires more standing. Zakkak 57, neighborhood 206, Hayi Haweish; It is the famous plaque that pilgrims definitely find before reaching the historical house of Imam in the city of Najaf.

Currently, a large number of people from various walks of life visit Imam's historical house on various occasions. The house now also offers teaching services and serves under the title of Imam al-Khomeini seminary school which includes both classrooms and a library.

At least six classes or sessions are held daily from 6 am to noon, in the afternoon from 3 pm to 8 pm. The students can also use from 12:00 to 3:00 and the students use the library

Each class can be attended between 35 and 40 students with 17 professors teaching courses and curriculum which include from seminary basics, literature, logic, jurisprudence and jurisprudence principles and philosophy.

The number of students attending and participating

in the classes varies from twenty students to seventy students and a total of 200 students are studying here. The library is very active and contains books on a range of topics and a variety of subjects

A memoir about Mostafa Khomeini's participation at Arba'een walk and rally

Imam's disciples who used to accompany Imam during his exile in the holy city of Najaf say that his eldest son who himself was a great Muslim scholar and interpreter of holy Quran, used to walk and paved the way between the holy cities of Najaf and Karbala on foot with great devotion along groups of mourners on the eve of Arba'een.

During the spiritual journey on the way, Mostafa Khomeini used to lead the prayers and shed tears at the events of Karbala. He used to behave like an ordinary man despite the fact that he had been son of Imam Khomeini, a great religious authority at that time.

On the way to Karbala, Mostafa Khomeini made himself bound to recite and ask others to join Ziarat Jamiah Kabeera and other supplications narrated by infallible successors of the holy prophet of Islam.

In addition, Mostafa Khomeini himself was a great scholar who had well command over several Islamic fields. He was blessed with great divine virtues and he spared no efforts in serving people during those years of spiritual journeys.



السَّالِمِينَ عَلَى الْحُسَيْنِ
وَعَلَى أَبِيهِ الْحُسَيْنِ
وَعَلَى أَوْلَادِ الْحُسَيْنِ
وَعَلَى أَصْحَابِ الْحُسَيْنِ



No. 61, Hassani Kia Alley, Yāser St., Bāhonar Ave.,
Tehran, I. R. Of Iran - Postal Code: 1976855211
Tel: (+9821) 22292593
Fax: (+9821) 22834072

ar.imam-khomeini.ir
en.imam-khomeini.ir
fr.imam-khomeini.ir
ur.imam-khomeini.ir

international-dept@imam-khomeini.ir

