

قيام الإمام الحسين (ع) المناهض للظلم بمنهج «هَيِّهَات مِّنَا الذَّلَّةُ»: التحديات وتأثيرها على حُكم الحضارة الإسلامية في العصر الحاضر

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الملخص

تحظى الساحة القدسية للأبياء وأولياء الله - في مختلف مجالات رسالتهم - بسماوات ومؤشرات متعددة، تجمع بين التنوع والتكامل، وترتبط برباط متين لا ينقصم. وتعد ظاهرة «الممارسة السياسية» الداعمة للمظلوم والمعادية للظالم واحدة من أهم هذه المؤشرات، بل يمكن اعتبارها المؤشر المركزي والجامع بينهم في مجال «الحكم الحضاري». وتسعى هذه الدراسة إلى تناول السمة الكاريزمية للإمام الحسين (ع) في مجال محاربة الظلم، والسعي نحو العزة ورفض الذل - التي تشكل جزءاً مهماً من فكره السياسي - الإلهي وجهاده ضد حكام عصره المتسلطين - بالاعتماد على دلالات «زيارة الوارث» والحديث الشهير «هَيِّهَات مِّنَا الذَّلَّةُ» وذلك بالاعتماد على المنهج التحليلي-الوصفي. ومن أبرز النتائج التي توصلت إليها الدراسة: فعالية هدف ومواقف النضال الأساسية للحسين بن علي (ع) في إيقاظ ضمير الأمم الإسلامية المعاصرة، ومواجهة الاستكبار العالمي، وإضعاف السيناريوهات المعادية للدين، وتعزيز التلاحم والتآزر بين القادة الإسلاميين، وتشجيع وتوجيه جبهة محور المقاومة لمواجهة ظاهرة الإسلاموفوبيا الاستكبارية والصهيونية. وأخيراً، تحاول هذه الدراسة الإجابة على السؤال التالي: إلى أي مدى يمكن للتعلمق في موسوعة الإمام الحسين (ع) ومضامين «زيارة الوارث» - من حيث «العدالة ومحاربة الظلم» - أن يلعب دوراً استراتيجياً في مراجعة وتشخيص تحديات العالم الإسلامي المعاصر، والسعي لإصلاح البنى التحتية المعيقة والمشوهة، والوصول إلى الحضارة الإسلامية الجديدة الكبرى من خلال خلق خطاب إقليمي يتمحور حول الخطاب الشامل للثورة الإسلامية الإيرانية؟

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١. المقدمة

يُعدُّ قيام الإمام الحسين (ع) حدثاً مصيرياً في التاريخ الإسلامي، دأبت الدراسات على تناوله من جوانب متعددة. فهذه الواقعة تتجاوز كونها حدثاً تاريخياً محضاً لتكون «مدرسة» و«نموذجاً خالداً» للنضال ضد الظلم والاستكبار. لقد اتسمت الساحة القدسية للأنبياء والأولياء -عليهم السلام- دوماً بسمات مشتركة، منها نُصرة المظلوم ومقارعة الظالم، وقد جسَّد الإمام الحسين (ع)، بصفته الوريث الحقُّ لهذا المسار، هذه السمة في ذروة كمالها. تسعى هذه الدراسة، بالاستناد إلى مضامين «زيارة الوارث» العميقة والشعار الخالد «هَيْهَاتَ مِنَّا الدَّلَّةُ»، إلى تحليل الأبعاد الكاريزمية لشخصية الإمام الحسين (ع) في مجال مناهضة الظلم، والتشبيث بالعزة، ونبذ الذل، والتي تُشكِّل جزءاً كبيراً من فكره السياسي-الإلهي. يواجه العالم الإسلامي في العصر الراهن تحديات عديدة، منها الهجمات الثقافية للاستكبار العالمي تحت عناوين مثل «الإسلاموفوبيا» و«الشيعة فوبيا». ومن هنا، فإن إعادة قراءة دروس عاشوراء وبيان دورها في إيقاظ الشعوب المسلمة، وتعزيز التضامن الإسلامي، وتوجيه جبهة المقاومة في مواجهة قوى الاستكبار والصهيونية، تُعدُّ من الضرورات التي لا مراء فيها. يهدف هذا البحث إلى الإجابة عن السؤال الجوهرى التالي: إلى أي مدى يمكن للتفكير العميق في مدرسة الإمام الحسين (ع) ومفاهيم العدالة ومناهضة الظلم الواردة في زيارة الوارث، أن يلعب دوراً استراتيجياً في مراجعة التحديات الراهنة للعالم الإسلامي، وإصلاح البنى التحتية المعيبة، وتحقيق الحضارة الإسلامية الجديدة، عبر إرساء خطابٍ إقليميٍّ قائمٍ على خطاب الثورة الإسلامية في إيران؟

٢. منهجية البحث

أنجزت هذه الدراسة باستخدام المنهج التحليلي-الوصفي، مع اعتماد المنهجية المكتبية. وتم جمع البيانات المطلوبة من خلال الدراسة وتدوين المعلومات بشكل منهجي من مصادر مكتبية موثوقة تشمل النصوص التاريخية والتفسيرية والروائية، بالإضافة إلى المقالات والمواقع الإلكترونية المتخصصة. وفي عملية التحليل، جرى أولاً دراسة المفاهيم الأساسية مثل «الظلم»، و«الحضارة»، و«زيارة الوارث»، و«هَيْهَاتَ مِنَّا الدَّلَّةُ» لغوياً واصطلاحياً. ثم، وبالاستناد إلى الأدلة التاريخية والروائية المتينة، تم استخلاص الأبعاد المختلفة لقيام عاشوراء، ولا سيما عنصري مناهضة الظلم والتشبيث بالعزة فيها. وفي الخطوة الأخيرة، تم من خلال تحليل المحتوى النوعي، توضيح واستنتاج علاقة هذه العناصر بتحديات الحُكم الحضاري في العالم المعاصر، ودور خطاب الثورة الإسلامية في إيران، بصفته الوريث لمدرسة الحسين (ع)، في إحداث التقارب الإقليمي لتحقيق الحضارة الإسلامية الجديدة.

٣. منهجية البحث

يمكن تصنيف نتائج هذا البحث في محاور رئيسية عدة:

(أ) وراثة الإمام الحسين (ع): استمرارية خط الرسالة في مناهضة الظلم

يوضِّح تحليل «زيارة الوارث» أن الإمام الحسين (ع) بصفته وارث الأنبياء، هو حامل لأهدافهم ومقاصدهم ومنهجهم في الحُكم الباني للحضارة. ولا تقتصر هذه الوراثة على الأمور المادية فحسب، بل تشمل منصب «ال خليفة الله»، و«علم» الأنبياء، و«الكتب السماوية»، و«مقتنياتهم المعنوية». وتتجلى بوضوح في نص هذه الزيارة مفاهيم بارزة مثل «الاستضعاف في مواجهة الإضلال»، و«مناهضة الظلم في مواجهة الظلم»، و«التعزُّز في مواجهة الذل». واللافت أن استضعاف الإمام لم يكن يعني قبوله بالظلم؛ فهو في ذروة مظلوميته، وبالوقوف والصمود حتى الاستشهاد، سعى لإحياء سنة رسول الله (ص) وإرساء التوحيد والعدل. لم يقتصر هذا القيام على فضح يزيد وعمَّاله فحسب، بل أثبت أيضاً أن الظلم غير مستقر، وأن المظلوم بإرادته واستعانته بالله تعالى يمكنه استخلاص حقه. وبعبارة الإمام موسى الصدر: إن الخطر الأكبر يكمن في اختزال عاشوراء إلى مجرد مناسبة ذكرى؛ في حين أن صلتها بالماضي والمستقبل يحولها إلى حركة دينامية وجارية دوماً في التاريخ.

(ب) «هَيِّهَاتِ مِنَّا الدَّلَّةُ»: الخطاب الدلالي الكوني للعزة ومناهضة الظلم

يمثّل الشعار التاريخي للإمام الحسين (ع) في يوم عاشوراء - «هَيِّهَاتِ مِنَّا الدَّلَّةُ» - تجلياً واضحاً لرسالة العزة والحرية في مدرسة الحسين (ع). هذا الشعار، الذي أُطْلِقَ رداً على الإنذار المُذِلُّ لعبيد الله بن زياد القائل إما البيعة أو الموت، كان متجذراً في إيمان راسخ، وتقوى عميقة، وإرادة صلبة. وقد استُمدَّ هذا الموقف من التربية الإلهية وفطرته الطاهرة التي لم تقبل مطلقاً بطاعة الأديباء ولا بالحياة الذليلة. ويتوافق هذا الخطاب كلياً مع التعاليم القرآنية التي تجعل العزة لله ولرسوله وللمؤمنين وحدهم (النساء: ١٣٩، المنافقون: ٨). وبالتالي، فإن قيام الإمام الحسين (ع) يرمز للموقف الإلهي الثابت في وجه الانحراف والظلم، الذي لم يقوَ أي عامل على زعزعته. وهذه الرسالة لا تقتصر على زمان أو مكان محددين، بل هي مُلهمة لكل أحرار وطالبي حق في العالم، في كل عصر ومكان.

ج) الثورة الإسلامية في إيران؛ الوريث لمدرسة الحسين (ع) في مناهضة الظلم

لطالما كانت نهضة عاشوراء مصدر إلهام للثورات المناهضة للظلم، وتعدُّ الثورة الإسلامية في إيران بقيادة الإمام الخميني (قدس سره)، تجسيداً أصيلاً لهذا الإرث. فبالاستلهام من دروس عاشوراء، ولا سيما شعار «هَيْهَاتَ مِنَّا الذُّلَّةُ»، جعل الإمام الخميني ملحمة الحسين (ع) أساساً لنضال الشعب الإيراني ضد استبداد نظام البهلوي واستكبار العالم. وكان يرى أن الصراع مع العدو هو «حرب عقائدية وأيديولوجية بين الإسلام والكفر» لا تعترف بالجغرافيا ولا بالحدود. وقد أدَّى المفهوم الأساسي «مناهضة الاستكبار» و«الدفاع عن المظلوم»، بصفتيها ركّني هذه النهضة، دوراً محورياً في انتصارها واستمرارها. ولم يقتصر استمرار هذا الفكر على فكر الإمام الخميني فحسب، بل امتد أيضاً إلى خطاب قائد الثورة الإسلامية؛ حيث يؤكِّد سماحته دوماً على «رفض المماشاة مع القوى المعتدية» و«دعم المظلومين دون قيد أو شرط» في أنحاء العالم كافة، ولا سيما في فلسطين. وقد اعترف بهذا النهج العديد من الناشطين والعلماء على المستوى العالمي.

د) عاشوراء ودورها في بناء الحضارة الإسلامية الجديدة

إن تحقيق الحضارة الإسلامية الجديدة يتطلب فهماً عميقاً للأبعاد الحضارية لمحنة عاشوراء وربطها بالحكم الإسلامي في العصر الراهن. ويمكن تحقيق هذا الهدف من طريقتين:

-تنسيق خطاب الحكم الإسلامي الإقليمي: من خلال حوار بناء بين قادة ومفكري العالم الإسلامي، والتركيز على المبادئ المشتركة مثل العدالة، والاستقلال، والمقاومة، مع التمرکز حول تعاليم عاشوراء.

-المعايرة بواسطة خطاب الثورة الإسلامية في إيران: يمكن لخطاب الثورة الإسلامية، بصفته «المدال المركزي»، أن يعادِل العناصر الحاكمة في عملية البناء الحضاري، بالاعتماد على تطوير الإسلام الأصيل، وتعزيز العلاقات السلمية مع الدول غير المعادية. والمقاومة في وجه القوى المعتدية. ويُعدُّ الصحوّة الإسلامية دالة مهمة لهذا الخطاب يمكنها أن تُحدِث نهضة الحضارة الإسلامية.

هـ) التحديات والعقبات

يواجه تحقيق الحضارة الإسلامية الجديدة عقبات عدة، منها: النظرة السطحية للتعاليم الدينية وثقافة عاشوراء، وضعف الاهتمام بقوة الاجتهاد والفقهاء الباني للنظم، والجمود في مواجهة التقليد والحداثة وعدم القدرة على إيجاد طريق ثالث، وظاهرة فصل الدين عن السياسة، والتقليد الأعمى للحضارة الغربية، وإهمال المستضعفين، وأخيراً، الفرقة والتمزق في العالم الإسلامي. ويتغلب على هذه التحديات تحقيق وحدة الحكام والشعوب الإسلامية وتنسيق الخطابات بالاستلهاهم من مدرسة عاشوراء.

٤. الخاتمة

يُعدُّ قيام الإمام الحسين (ع) بشعاره الخالد «هَيِّهَاتِ مِنَّا الدَّلَّةُ»، نموذجاً فريداً ودينامياً للحُكم الحضاري في العالم الإسلامي. وتُظهر هذه الواقعة أن العزة، والعدالة، وتحمل المسؤولية تجاه المجتمع، هي أركان أساسية لأيّة حضارة حية وناضجة. وتشير نتائج هذه الدراسة إلى أن مدرسة الحسين (ع)، من خلال بيانها المفهوم الحقيقي للعزة ونفيها لأي شكل من أشكال الذل في وجه الظالم، استطاعت أن تُلهم نهضات كبرى مثل الثورة الإسلامية في إيران، وأن توجّه وتقوّي جبهة المقاومة في مواجهة الاستكبار العالمي. وإن لخطاب الثورة الإسلامية، بصفته الوريث الأصيل لهذه المدرسة، القدرة على لعب دور «الدال المركزي»، والإسهام في تنسيق الخطابات الإقليمية وإيجاد التضامن بين حكومات وشعوب العالم الإسلامي. وسيكون هذا خطوة أساسية في مواجهة التحديات المعقدة للعصر الراهن والتوجه نحو تحقيق الحضارة الإسلامية الجديدة. حضارة لا تقوم على الغزو، بل على التأثير الفكري وتقديم نموذج متسامٍ للحياة قائم على الإسلام الأصيل. وعليه، فإن إعادة قراءة تعاليم عاشوراء باستمرار وتطبيقها في المجالات السياسية والاجتماعية والثقافية المختلفة، ليست خياراً فحسب، بل هي ضرورة حتمية لاستعادة عظمة وقوة العالم الإسلامي في منظومة الحضارات العالمية.

The Uprising of Imam Ḥusayn (AS) Against Oppression: The Approach of "Hayhāt minnā al-dhillah" (Far Be It From Us to Accept Humiliation), Its Challenges, and Its Impact on Civilizational Governance in the Contemporary Islamic World

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ABSTRACT

The sacred realms of the prophets and divine saints, across the various dimensions of their missions, are characterized by numerous yet corresponding features that share an inseparable connection. One of the most significant of these features, which essentially serves as a central feature and a common aspect of their civilizational governance, is the phenomenon of political engagement grounded in supporting the oppressed and opposing the oppressor. This article seeks to analytically and descriptively explore the charismatic character of Imam Ḥusayn (AS) in the realms of resisting oppression, upholding dignity, and rejecting humiliation—a major part of his political-theological and combative stance against the tyrannical rulers of his time—through an analytical reliance on the profound implications of “Ziyārat Wārith” and the renowned dictum, “Hayhāt minnā al-dhillah.” Among the findings of this research is the enduring effectiveness of the objectives and principled positions of Ḥusayn ibn Ali’s (AS) struggle in awakening contemporary Muslim nations, confronting arrogance, weakening anti-religious scenarios, fostering solidarity and synergy among Islamic leaders, and emboldening and directing the Axis of Resistance confronting hegemonic Islamophobia and Zionism. Ultimately, the article addresses the extent to which profound contemplation of the corpus of Imam Ḥusayn (AS) and the content of Ziyārat Wārith, concerning “justice-seeking and opposition to oppression,” can play a strategic role in re-evaluating and diagnosing the challenges facing the Islamic world today, striving to reform defective and obstructive substructures, and achieving the grand new Islamic civilization through the creation of a regional framework centered on the comprehensive discourse of the Islamic Revolution of Iran.

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Introduction

Historical study reveals that the personality of Imam Ḥusayn (AS) and his Ashura movement, from his birth to his martyrdom, has always possessed an unparalleled allure in history and the narratives of great figures. Courage, generosity, and profound political insight are but a few examples of the distinguished dimensions of his personality. By contemplating the content of the eloquent "Ziyārat Wārith," Imam Ḥusayn (AS) can be understood not only as the true inheritor of the previous prophets and saints but also as one whose character is vividly evident in explaining and exposing the oppression of the tyrannical rulers of his era, such as Yazid ibn Mu'āwiyah and his supporters, as expressed in the visitation: "...Great indeed is the calamity and immense is the tragedy brought upon us and all Muslims by your [loss]...". By proclaiming the eternal slogan "Hayhāt minnā al-dhillah". Imam Ḥusayn (AS) established a monumental movement for resisting oppression and asserting freedom against the apparatus of injustice.

The great movement of Ashura did not remain confined to its own time and place. Rather, the Imam's charismatic personality and lofty objectives, after his martyrdom, acquired dimensions transcending time and place and attained a universal aspect. As history progresses, the profound theological-mystical concepts, the resistance to tyranny, the rejection of humiliation, and the love of freedom latent within this movement become increasingly manifest for two main groups: genuine mystics and the truth-seeking, freedom-loving strugglers, both Muslim and non-Muslim. Consequently, followers from both groups often regard Imam Ḥusayn (AS) as a guide and a source of inspiration for love, transformation, and freedom.

In the contemporary era, given the extensive propaganda clamor and assaults by the enemies of Islam—who, under titles such as "Soft Power," "Islamophobia," and "Shi'a-phobia," strive to mobilize their resources worldwide and engage in battle against Muslims—these discussions, therefore, gain added importance. These efforts are particularly directed against the "Islamic Revolution of Iran," a revolution globally recognized as the great standard-bearer of the Ashura movement's "Confrontation with Arrogance" (Istikbar-stizi), the inheritor

of the banner of Islamic Awakening thought, and the facilitator of the new Islamic civilization in the Middle East. The enemies, in response to this strategy, seek to globalize their own ideas, create challenges, and ultimately dominate the very existence of nations.

Research Objectives and Necessity: This research aims to derive lessons from the Seerah of Imam Ḥusayn (AS) regarding confrontation with arrogance and the rejection of humiliation, and to explain the role of the Islamic Revolution of Iran in the awakening of the Islamic world and the advancement of the new Islamic civilization. Other objectives include strengthening the unity and solidarity of Muslim governments and nations through the discourse of the "Oppression-Resisting Supporters of the Oppressed," and demonstrating political authority. The significance of this research lies in raising societal awareness—particularly among youth—about the multidimensional aspects of Imam Ḥusayn's (AS) life, aligning approaches, developing a culture of resisting oppression, fostering religious convergence, and analyzing beliefs to achieve a common goal, as well as preventing religious and political challenges and doubts through the identification of enemies.

Research Methodology: The research method in this article is analytical-descriptive, conducted through library studies and some online sources, accompanied by note-taking.

Literature Review

Leila Ghorbani and Maryam Amirmoghaddam (2018), in their article "Methods of Imam Ḥusayn's (AS) Confrontation with the Arrogant of His Time," provide a deep analysis of the methods of Imam Ḥusayn's (AS) struggle against the tyrannical rulers of his era. This article, while defining the arrogant as those who usurp power and belittle the people, examines the characteristics of arrogance (such as deceit and oppression) versus the traits of Imam's anti-arrogance stance (including opposition to discrimination and fighting against religious innovations). While this study provides a basis for the present research, our study has a broader approach, seeking to examine the political-social consequences of this movement in today's world, especially in connection with the Islamic Revolution of Iran.

Seyyedeh Marzieh Yathrebi, Mobina Ghasemi, and Afsaneh Kazemi (2012), in a study titled "Examining the Role of Ashura Culture in the New Islamic Civilization," investigated the impact of civilization-building components derived from the culture of Ashura for the revival of the new Islamic civilization. In this regard, the components of reformism, freedom and dignity-seeking, steadfastness and resistance, revival of the school of martyrdom, resisting oppression, and spreading justice were analyzed as political components of Ashura culture.

Masoumeh Akbari and Rahman Shouriyeh (2017), in an article titled "A Comparative Analysis of the Concepts in the Vocabulary of 'Ziyārat Wārith'," conduct a comparative analysis of the concepts in the vocabulary of "Ziyārat Wārith" with a focus on the Holy Quran. The authors state that based on Ziyārat Wārith, Imam Ḥusayn (AS) is introduced as the inheritor of the prophets. This inheritance includes the attributes and perfections of the divine prophets (such as innate knowledge, reception of revelation, and possessing miracles), indicating the sublime status of Imam Ḥusayn (AS) before God. The research, focusing on the Quran, besides conceptualizing the terms "Islam" and "inheritor," expounds on the general attributes of the Imams in inheriting from the prophets and then the specific attributes of Imam Ḥusayn (AS) in this regard.

The present research, unlike other studies, specifically analyzes the concepts of "being oppressed" and "resisting oppression" of Imam Ḥusayn (AS) in "Ziyārat Wārith." The goal of this approach is to extract patterns of civilizational governance for the Muslim governments and nations of the region in confronting hegemonic powers, as well as to achieve the process of building a new Islamic civilization, emphasizing a common discourse among regional Islamic leaders and its alignment with the discourse of the Islamic Revolution of Iran. These characteristics distinguish this research from other similar studies.

1. Conceptualization of Terminology

The word "Zulm" (oppression) lexically means placing something in a position other than its own, tyranny, acting unjustly, and despotism (Siyah, 1951, Vol. 3, p. 55). It also means "darkness and blackness, or

placing something unjustly in a position other than its rightful place" (Gharib, 1987, Vol. 1, p. 713). Just as a person cannot see in the darkness, when committing oppression, it is as if they have plunged into darkness and cannot perceive the truth. Generally, it can be said that "Zulm" means tyranny and placing something in other than its proper place (Rampuri, 1984, Vol. 1, p. 569).

"Zalimun" (oppressors) are those who prevent people from the path of God through various means, whether by casting doubts, through threats, or at times through temptations and the like, and the goal of all of them is one: to deter from the path of God Almighty. Therefore, violence, autocracy, ambition, and selfishness can be counted among the causes of oppression. The individual subjected to oppression and tyranny is called "Mazlum" (the oppressed).

"Inzilam" means submitting to oppression and is no less than oppression itself. "Inzilam" is to commit oppression against oneself. It is to oppress an entire nation (Imam Khomeini (RA) , 1989, Vol. 11, pp. 255-256). In Shiite jurisprudence, he referred to oppression as a "forbidden act" (Imam Khomeini (RA) , 1989, Vol. 1, p. 73).

"Ziyārat Wārith" is one of the famous visitation texts for Imam Ḥusayn (AS) recited in Karbala. This visitation is part of the instructions for visiting the third Imam of the Shia, which Imam al-Sadiq (AS) taught to Safwan bin Mihran.

"Tamaddun" (civilization), an Arabic word from the root "m-d-n" and "Madinah" (city), is derived (Ibn Manzur, 1994, Vol. 12, p. 402). Today in Arabic, the word "Hadarah" often carries the semantic role of "Tamaddun," which itself is used less frequently in Arabic (Azarang, 2015, p. 15). Civilization is the result of cultural excellence and the acceptance of social order. It is the exit from Bedouin life and stepping onto the highway of the institutionalization of social affairs, or, according to Ibn Khaldun, it is becoming cultivated (Velayati, 2005, p. 31).

2. Imam Ḥusayn (AS) as the Inheritor of the Prophets in Ziyārat Wārith

In a section of the the profound and spiritually significant *Ziyārat Wārith*, we recite: "...So may God curse the people who saddled and bridled [their horses] and prepared to fight you..."; "...Great indeed is the calamity and immense is the tragedy brought upon us and all Muslims by your [loss]. So may God curse the people who killed you, and I declare my innocence before God and before you from them...". Each of these phrases carries its own profound interpretation and message, which cannot all be addressed in this article. However, its general content points to several major themes—most importantly, the inheritance of the objectives, methods, and principles of Islamic civilizational governance, particularly the struggle against oppression and support for the oppressed, as inherited from previous prophets and divine saints.

In the text of *Ziyārat Wārith*, words and concepts such as "being subjected to oppression versus perpetrating it," "resisting oppression versus advocating for it," and "maintaining dignity versus accepting humiliation" are prominently and beautifully manifested. However, being wronged does not necessarily imply acquiescence to oppression. One may be wronged without being submissive. The Imam was wronged by his enemies, grievously so. He, his family, and his loyal companions were subjected to the relentless oppression of the tyrants of their age; yet they never acquiesced to it; instead, they stood firm in their unwavering stance of resistance. The evidence for this claim is their refusal to surrender to oppression and the satanic demands of the enemy, their covenant with God, and their steadfast resistance unto death in reviving the tradition of the Messenger of God (PBUH), which was the establishment of monotheism and justice... The uprising of Ashura not only exposed Yazid and his agents but also dismantled, throughout history, the oppressive apparatus of their rule, proving that on the page of time, oppression is transient, and the oppressed, with resolve and divine assistance, can secure their freedom and rights.

Naturally, the objectives of Imam Ḥusayn's (AS) movement and the profound event of Ashura, as well as his divine character, are not confined to his own era or community. Rather, they offer lessons that have served as an instructive and a perfect model for all truth-seeking and freedom-loving individuals of the world in every era.

Ziyārat Wārith is mentioned in numerous books, such as "Al-Mazar" by Sheikh al-Mufid (p. 106), "Misbah al-Mutahajjid" by Sheikh al-Tusi (Vol. 2, p. 720), and other reliable Shi'a sources. "This visitation is, in fact, part of the instructions for performing the Ziyarat of Imam Ḥusayn (AS) at his burial site, to be recited upon reaching the sacred shrine at the head of the Imam's grave" (Ibn Tawus al-Hilli, 1994, Vol. 2, p. 63). Some refer to Ziyārat Wārith as the "Ziyarat of Imam Ḥusayn (AS) on the Day of Arafah" (Ibn Mashhadi, 1998, p. 462), while others include it in the recommended practices for the night and day of Arafah as well as the night and day of Eid al-Adha (Kaf'ami, 1985, p. 501). Notably, there are several other Ziyarat texts that bear strong resemblance to this one, particularly in their opening passages.

Regarding the meaning of inheritance, it has been said: "It means the transfer of something from a person whose worldly life has ended to another person. This thing can be both material and spiritual" (Mustafawi, 1989, Vol. 14, p. 78). Islamic sources indicate that 'Ziyārat Wārith' encompasses both material and spiritual inheritance. These include:

a. The Station of God's Vicegerency (Khalifat Allah): Just as God chose Adam (AS) as His vicegerent on earth, the other prophets and their successors were also luminous guides for humanity as God's vicegerents on earth, inheriting this station one after another. Imam Ḥusayn (AS) also assumed this spiritual station after his grandfather, father, and brother.

b. Knowledge: Many narrations and Ziyarat texts state that Imam Ḥusayn (AS) and the other pure Imams (AS) are the inheritors of the knowledge of the prophets, particularly the Prophet of Islam (PBUH): "Peace be upon you, O Leader of the Believers and inheritor of the knowledge of the prophets and scion of the successors" (Ibn Qulawayh, 1977, p. 318). Regarding this, Imam al-Sadiq (AS) said: "David (AS) inherited the knowledge of the prophets, and Solomon (AS) inherited this knowledge from his father David. Muhammad (PBUH) also inherited this knowledge from Solomon, and we have inherited it from Muhammad (PBUH)" (al-Kulayni, 1987, Vol. 1, p. 225).

c. Heavenly Scriptures: According to a Ziyarat mentioned for the middle of Sha'ban and the beginning of Rajab, Imam Ḥusayn (AS) is the inheritor of the Torah, the Gospel, and the Psalms: "Peace be upon you, O inheritor of the Torah, the Gospel, and the Psalms" (Ibn Tawus al-Hilli, 1994, Vol. 3, p. 341). This is because the essence and truth of these scriptures are the teachings contained within them, and Imam Ḥusayn (AS) is aware of those teachings.

d. Certain Possessions of the Prophets: Some prophets possessed sacred objects with miraculous properties, such as the staff and ark of Moses (AS) and the ring of Solomon (AS). According to various narrations, these sacred relics were transferred to the pure Imams (AS) and are currently in the possession of the Imam of the Age (AJ), who will use them upon his reappearance (al-Kulayni, 1987, Vol. 1, pp. 231-237).

Imam Musa al-Sadr stated regarding this matter:

"The goal of this Ziyarat is to impart movement and dynamism to Ashura, to rescue this event from isolation, and to oppose its separation from the past and the future. For the entire danger lies in Ashura being reduced merely to commemorations, and the event of Karbala being confined to books and biographies, or its recitation being solely for otherworldly reward. There is a fear that this event may not transcend its specific time frame, and the tragedy of Ḥusayn and his companions remains buried in the year 61 AH; Ḥusayn existed, was killed, and everything ended" .

He further emphasized that: "If, in the history of the struggle between truth and falsehood, we remove the event of Karbala from its specific time frame and link it to the past, naturally the event will also be linked to the future. Just as we say Ḥusayn is the inheritor of Adam, Noah, Moses, and Jesus, and Imam al-Sadiq, al-Baqir, and al-Rida (peace be upon them all) are his heirs, so too is anyone who struggles against falsehood and offers all their energy and life in defense of truth, his heir" (Ibid).

Accordingly, the event of Karbala is not an isolated battle or a unique phenomenon in human history, it is a distinct link. Naturally, it differs from other links in the historical chain of struggle, and just as this link is connected to the past, it is also connected to the future.

According to Islamic scholars, the Muslim Ummah and Islamic society should never lose sight of the event of Ashura as a lesson, an exemplar, and a guiding banner. Undoubtedly, Islam lives through Ashura and Ḥusayn ibn Ali (AS). As stated in a famous tradition, the Prophet (PBUH) said, "And I am from Ḥusayn" (al-Tirmidhi, Vol. 5, p. 324; also cited in "Al-Irshad" by Sheikh al-Mufid, Vol. 2, p. 127, and "Bihar al-Anwar" by al-Majlisi, Vol. 43, p. 262). That is, 'My religion and the continuation of my path are through Ḥusayn (AS)'.

The Supreme Leader of the Islamic Revolution also emphasized the importance of not viewing Ashura through a purely historical lens, stating: "Ashura was not merely a historical event but a culture, a continuous current, and a perpetual exemplar for the Islamic Ummah" (Statements in a meeting with clerics and preachers during Muharram, January 25, 2006).

3. "Hayhāt minnā al-dhillah" (Far Be It From Us to Accept Humiliation); The Semantic Discourse of Imam Ḥusayn (AS) in Resisting Oppression and Its Universality

Based on religious texts, the life and governance of the prophets and divine saints were framed within monotheism and the mission entrusted to them by God. In this path, nothing pertaining to taghut (tyrannical power) finds meaning, nor does abasement and humiliation have any place. Their honor is derived from divine attributes and serves as a firm support in fulfilling their duties and performing their functions excellently. The Quran states in this regard:

"Whoever desires honor [should know that] all honor belongs to God entirely" (Surah Fatir, 35:10). "O people, O elites! O vigilant and awakened of the Ummah! Whoever among you seeks honor for himself, his nation, or his kinfolk must not seek it from anyone other than God, nor through submission to any other, for true submission is to the Lord alone, entailing complete commitment and meticulous observance of His commands and prohibitions in life." "...Indeed, all honor belongs to God" (Surah an-Nisa, 4:139). "...But honor belongs to God and His Apostle and the faithful, but the hypocrites do not know" (Surah al-Munafiqun, 63:8).

It is for this reason that the movement of Imam Ḥusayn (AS) possesses diverse dimensions, various manifestations, multiple fruits, and profound, guiding messages. One of the most prominent lessons of the Ḥusaynī school is upholding dignity, resisting oppression, and cherishing freedom. The rejection of all forms of oppression and injustice, the struggle against the arrogant, the taghuts, and the tyrants of the time, and the defense and support of the deprived and oppressed are inherent in the very essence of Imam Ḥusayn's (AS) movement. The slogan "Hayhāt minnā al-dhillah" can be considered the clear manifestation of this message of Ashura.

On the Day of Ashura, Imam Ḥusayn (AS) addressed the army of Umar ibn Sa'd as follows: "This [Ubaydallah] son of the one summoned [Ziyad ibn Abih] has forced me to choose between two things: the sword [death] or humiliation. 'Hayhāt minnā al-dhillah'—Far be it from us to accept humiliation!" ("Indeed, the lowly son of the lowly has forced us to choose between two things: between [the edge of] the sword and humiliation, and far be it from us to accept degradation!" (Ibn Shubah al-Harrani, 1984, pp. 240-241; al-Tabarsi, 1983, Vol. 2, p. 300). Imam Ḥusayn (AS) declares that because God, the Prophet, the believers, and pure intellects do not accept surrender from him, he prefers death over humiliation (obedience to the oppressors) (al-Khawarizmi, 2002, Vol. 2, p. 10).

The prominent Shi'a scholar of Bahrain, Sheikh Isa Qasim, states regarding this:

"The slogan and stance of Imam Ḥusayn (AS) is a symbol of divine steadfastness in the face of oppression and deviation. This stance, articulated in extremely critical circumstances and under grave dangers, was rooted in firm faith, profound piety, and a steely will that no factor could shake. The Imam's knowledge, thought, and faith made this slogan the axis of all his actions. Behind this steadfastness surged a conscious and loving servitude to God, which led the Imam to decisively reject a life of humiliation and obedience to base individuals. This self-esteem and courage were the legacy of his divine upbringing and pure innate nature" .

4. The Anti-Arrogance Stance of Imam Khomeini (RA) 's Movement; Inheriting the School of Ḥusayn (AS)

Given its inherently Islamic and oppression-resisting nature, the movement of Ashura has always been a source of inspiration for anti-oppression and pro-freedom movements. The principled struggle of Imam Ḥusayn (AS) was a sacred and consequential endeavor that led to numerous overt and covert effects in various political, social, and cultural spheres. These effects began with the uprisings of al-Mukhtār and the Tawwābīn and extended to the great revolution of the Iranian people.

The movement of Imam Khomeini (RA) , acknowledged by many political and social activists and even leaders of movements as one of the most significant phenomena of the present century and one of the unique uprisings in the history of Islam, derives its remarkable success from profound inspiration rooted in the fundamental values of Imam Husayn's (AS) uprising. In this movement, two key principles—confronting arrogance (*istikbār*) and defending the oppressed—served as authentic inheritances of Āshūrā and played a fundamental role in the victory and endurance of this movement.

a. The Proposition of Confronting Arrogance (*Istikbar-stizi*)

The founder of the Islamic Republic of Iran, inspired by the teachings and achievements of Ashura, established the Ḥusaynī epic as the basis and foundation for the uprising and struggle of the revolutionary people of Iran against the despotism of Mohammad Reza Pahlavi and global arrogance led by America. The following statement by Imam Khomeini (RA) exemplifies his approach to confronting arrogance, oppression, and taghut, derived from the principles of Imam Ḥusayn's (AS) school:

The slogan "Hayhāt minnā al-dhillah," as the central message of Imam Ḥusayn's (AS) uprising, is clearly manifest in the thought of Imam Khomeini (RA) and his anti-oppression and anti-arrogance movement. He emphasized that this strategy transcends time and place. He believed: "The great event of Ashura, from 61 AH until Khordād 1342 (June 1963)"[June 1963], and from that time until the uprising of the Ṣāḥib al-‘Aṣr (May our souls be sacrificed for him), is revolutionary in every era" (Imam Khomeini (RA) , 1989, Vol. 19, p. 179).

In Imam Khomeini (RA) 's thought, struggle against the enemy is considered a type of ideological and doctrinal war between Islam and disbelief. As he stated: "Our war is a war of ideology; it recognizes neither geography nor borders, and we must, in our ideological war, mobilize the great army of Islam's soldiers across the world" (Imam Khomeini (RA) , 1989, Vol. 21, p. 87). "Imam Ḥusayn taught us that while the oppressors of the time rule over the Muslims, rise up and denounce him, even if your forces are disorganized. If you see the essence of Islam in danger, make sacrifices and offer your blood" (Message of Imam Khomeini (RA) to the Pilgrims of the House of God, October 18, 1978).

Therefore, through an analytical perspective, it can be understood that the anti-oppression movement and support for the oppressed by Imam Ḥusayn (AS) not only had a profound effect on the thought and uprising of Imam Khomeini (RA) but have also influenced the world of humanity, regardless of ideology or worldview. In this regard, there have been and are many scholars and activists who consider the objectives of Ḥusayn ibn 'Alī's (AS) uprising unparalleled in history and a transformative force in human consciousness.

The renowned English historian Edward Gibbon stated: "In the later ages of mankind, and in lands far distant from Arabia, the tragic scene of Ḥusayn's death will awaken the sympathy of the coldest reader" (Hasheminejad, 2014, p. 448).

Frederick James believes: "The lesson of Imam Ḥusayn and every other martyred hero teaches mankind that there are eternal principles of justice, compassion, and love in the world which are unchangeable... and it also shows that whenever someone stands up for these eternal principles and perseveres in their path, those principles will remain and endure in the world" (Ibid, p. 449).

The German scholar Marbin said: "Ḥusayn is the only one who, fourteen centuries ago, stood up against a government of tyranny and oppression. A point that cannot be overlooked is that Ḥusayn was the first political figure whom, to this day, no one has adopted such an effective policy, and it can be claimed that until today, human history has not seen and will not see such a self-sacrificing personality..." (Hasheminejad, 2014, p. 434).

The American historian Ironside also said regarding Imam Ḥusayn's (AS) uprising: "...Under the burning sun of the dry land and on the scorching sands of Arabia, the spirit of Ḥusayn is immortal" (Ibid, p. 450).

b. The Principle of Supporting and Defending the Oppressed

An anti-imperialist struggle that neglects the plight of the downtrodden and the necessity of supporting and liberating them remains conceptually deficient and incomplete. This intrinsic interconnection between anti-arrogance resistance and the defense of the oppressed is vividly evident in the objectives of Imam Ḥusayn's (AS) uprising, wherein every element and circumstance related to confronting tyranny and advocating for the wronged is both prominent and deeply meaningful.

Accordingly, the liberation of those enchained by the machinery of oppression constitutes one of the principal pillars and defining orientations of Imam Khomeini's revolutionary movement.

In elucidating Imam Khomeini's view regarding the oppressor (zālim) and the oppressed (mazlūm), the Supreme Leader of the Islamic Revolution stated:

“After Imam Khomeini (may his soul be sanctified) succeeded in overcoming the obstacles and establishing the Islamic Republic, he declared: ‘We neither oppress others nor submit to oppression. We do not commit injustice, nor do we yield to it. We do not compromise with the oppressor, and we support the oppressed.’ This was Imam’s fundamental position.”

(Address on the 30th Anniversary of Imam Khomeini's Passing, June 4, 2019)

He further remarked:

“When the Islamic Republic proclaims that wherever there is an oppressed people in need of support, we shall be present—this is the reason. Our unwavering stance on the question of Palestine arises from this very principle: the essence of monotheism demands that humanity stand in resistance to the oppressor's tyranny against the oppressed.” (Speech at the Meeting with Government Officials and Ambassadors of Islamic Countries, April 14, 2018)

5. The Inspirational Role of Ashura in the Formation of a New Islamic Civilization

The emergence of a new Islamic civilization requires a deep understanding of the civilization-building dimensions of the Ashura epic and its connection with Islamic governance in the contemporary era. Achieving this goal necessitates intellectual and political convergence among the leaders and rulers of regional Islamic countries, under the framework of "Regional Discourse Alignment" and by leveraging the "Comprehensive Discourse of the Islamic Revolution of Iran."

a. Alignment of Regional Islamic Governance Discourse

To align the discourse of regional Islamic governance, emphasis must be placed on shared principles of justice-seeking, independence, and resistance. This can be achieved through constructive dialogue among leaders and intellectuals of the Islamic world, centered on the teachings of Ashura and Islamic unity. The objective is to create a cohesive approach for confronting common challenges and advancing the new Islamic civilization.

b. The Discourse of the Islamic Revolution of Iran as the Benchmark for Regional Discourse Alignment

The discourse of the Islamic Revolution of Iran serves as a "central signifier" that calibrates national and transnational governance components in the process of building a new Islamic civilization. This discourse, relying on the development of Islam and the ideology of the revolution, promotes peaceful relations with non-hostile countries, particularly Muslim nations in the region. Simultaneously, inspired by Imam Ḥusayn's (AS) slogan "Hayhāt minnā al-dhillah" (Far be it from us to accept humiliation), it refuses to appease any aggressive power. In this regard, the Supreme Leader of the Revolution stated:

"A nation that aspires to build a civilization cannot advance without an ideology, and until today, no nation has done so. No nation can build a civilization without possessing a thought, an ideology, and a school..." (Statements in a meeting with the youth of North Khorasan Province, April 12, 2012).

In another part of his speech, he identified the final step in the five-stage goals of the Islamic Revolution as the realization of the "Islamic civilization," emphasizing: "Islamic civilization is not about conquering countries; rather, it means the intellectual influence of Islam on nations" (Statements in a meeting with members of the Supreme Council of the "Center for The Islamic-Iranian Model of Progress," August 24, 2016).

The issue of "Islamic Awakening" is also an important function of the discourse of the Islamic Revolution in realizing the new Islamic civilization. The endeavors of the Islamic world cannot achieve their goal without its careful consideration. This crucial matter has been repeatedly emphasized in the political thought of the Supreme Leader, who stated:

"The issue of 'Islamic Awakening' is today at the top of the list of concerns for the Islamic world and the Islamic Ummah; it is a remarkable phenomenon that, if it remains sound and continues by God's leave, will be able to herald the rise of an Islamic civilization in the not-too-distant future for the Islamic Ummah, and subsequently for all of humanity" (Statements at the International Conference of Islamic Scholars and Awakening, April 28, 2013).

6. Causes and Obstacles to the Realization of the "New and Grand Islamic Civilization"

The discussion sometimes centers on the "stagnation and decline of Muslim civilization" rather than the "degeneration of Islamic civilization" for two primary reasons: first, Islamic civilization has never been completely destroyed or eliminated (Boroujerdi, 1998, p. 93); second, their civilization followed a downward trajectory as a result of the weakness and negligence of Muslims—not because the laws and teachings of Islam had become obsolete or failed to address their needs (Mawdudi, 1977, p. 49).

Civilization-building, especially in competition with modern Western civilization, is one of the most complex, arduous, and tumultuous endeavors. In fact, the Islamic movement towards achieving

a new Islamic civilization will face both smooth paths and numerous rough patches and obstacles, the nature of which depends on the type of discourse, policies, and positions adopted by the governments and Muslim peoples of the region.

A detailed examination of each cause is beyond the scope of this article; therefore, some are briefly listed below:

6.1. Superficial Understanding of Religious Teachings and Ashura Culture: A fragmented and unbalanced approach to religion and Islamic teachings, embracing parts of the faith while neglecting others, constitutes a major and destructive predicament in the Muslim world.

6.2. Neglect of Ijtihad and System-Building Jurisprudence: The power of *Ijtihad* (independent legal reasoning) is the mainstay in the era of occultation for understanding and applying divine law and, most importantly, for providing continuous and successful responses to the ever-new questions of Islamic society. Imam Khomeini (RA) , a fully qualified jurist aware of the issues of his time, countered the claims of those who placed obstacles in the path of Islamic civilization in the modern age and alleged that Islam is opposed to civilization, stating:

> "How can Islam be opposed to civilization when it managed to protect the world and Islamic countries under the umbrella of its culture and civilization for several centuries?" (Imam Khomeini (RA) , 1989, Vol. 1, p. 374).

6.3. Stagnation at the Crossroads of Tradition and Modernity and the Inability to Forge a Third Way: The Muslim world can disrupt this dichotomy and choose a completely new path for itself, one that does not necessitate enduring the constraints of modernity. Certainly, one can only speak of civilization-building in the Muslim world when there is the capability, both theoretical and practical, to create a "Third Way"—a logical synthesis of tradition and modernity.

6.4. The Phenomenon of Separation of Religion from Politics: From the perspective of Imam Khomeini (RA) , one of the most significant distortions and deviations of Muslims from authentic Islam,

orchestrated by enemies, has been the propaganda and insinuation of the separation of religion from politics and the sidelining of Islamic scholars from involvement in social and political affairs. The result was the domination of colonialists over Islamic society and the plunder of Islamic lands (Imam Khomeini (RA) , 1989, Vol. 19, p. 171).

6.5. Imitation of Western Civilization: The imitation of Western civilization by Islamic societies is a lethal poison. Imam Khomeini (RA) stated: "We certainly do not intend to be anti-Western, but based on examination and research, we emphasize that imitation of the West will get no nation anywhere. The shell of Western culture is apparent progress, but its core is a materialistic, hedonistic, sin-producing, identity-erasing, and anti-spiritual way of life" (Moeini Pour & Lakzaei, 2012, p. 51).

6.6. Neglect of Oppressed and Imprisoned Muslims: Based on evidence, malice and threats, soft and hard power aggression, sanctions, treaty-breaking, genocide, and child-killing are contemporary manifestations of global arrogance. Naturally, silence and submission in the face of such oppressors run counter to the habit and perspective of the civilizational governance of Ḥusayn ibn Ali (AS) and his movement. It seems the only way out of such a situation is the unity of Islamic rulers and peoples, the mobilization of resources, and the alignment of regional discourse with the experienced discourse of the Islamic Revolution of Iran. The Supreme Leader has not tolerated the difficult conditions of some Muslim countries and states:

"The heads of Islamic countries and political, religious, and cultural elites in the Muslim world bear heavy responsibilities: ... the duty of decisive defense of oppressed Muslim minorities, such as the oppressed people of Myanmar and others; and most importantly, the duty to defend Palestine and provide unconditional cooperation and support for a nation that has been fighting for its usurped country for nearly seventy years" (Message to the Pilgrims of the House of God, August 31, 2017).

6.7. Disunity and Fragmentation of Social and Religious Solidarity among Muslims: Regarding this, the Supreme Leader stated: "What we mean by Islamic unity is not the unification of Islamic beliefs and sects. The arena for the encounter of Islamic sects and beliefs, theological and jurisprudential opinions—each sect has and will have its own beliefs... What we mean by the unity of the Muslim world is the absence of conflict: 'And do not quarrel, for then you will fail' (Quran 8:46). There should be no conflict, no discord" (Statements in a meeting with participants of the Islamic Unity Conference, August 21, 2006).

Conclusion

The uprising of Ashura, led by Imam Ḥusayn (AS)—the inheritor of the mission of the Prophet of Islam (PBUH) and the previous prophets—with its eternal slogan "Hayhāt minnā al-dhillah," is not merely a historical event. Rather, it is a dynamic and inspiring school of thought for resisting oppression and attaining human dignity. An examination of the impacts of this uprising on the civilizational governance of the contemporary Islamic world reveals that the fundamental principles of Ashura—such as the rejection of humiliation, adherence to truth, justice-seeking, and responsibility towards the fate of society—remain of vital importance. In the light of the discourse of the two Imams of the Islamic Revolution, this uprising is presented as a symbol of the effort to globalize the religion of Islam and its values in the face of hegemonic and arrogant systems.

Naturally, in the contemporary world, numerous challenges exist on the path to realizing this ideal. These challenges require a deeper re-reading of the teachings of Ashura and continuous effort for the coherence and alignment of the discourse of Islamic rulers. Consequently, their practical implementation in governance structures, policies, and the shaping of a collective identity—and ultimately, overcoming existing challenges and properly utilizing the capacities of this school—will be a fundamental step towards rebuilding and elevating Islamic civilization. It will also present a forward-looking and inspiring model for humanity in the age of the globalization of the religion of Islam.

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