The need for ending distortion from Ashura’s episode

By Jawad Sorosh

O

t the day of Ashura many Muslims partake in large peaceful gatherings where they recite poems in remembrance of Imam Hussain (AS) and sacrifice themselves whilst lamenting and beating their chest as a cultural tradition in commemoration of the Holy Imam. Many peculiarly, the day of Ashura as a day to perform acts of kindness and charity as a way for them to show their love for the very same principles and values Hussain (AS) gave his life for.

However, the distortion of the event of Ashura (10th of Muharram) as a social representation; its objectives and messages have attracted the culture of mourning and celebrating Ashura as well as religious and cultural interaction among the Muslims. This distortion is not a recent issue but started a day after the revolution of 1979, the revolutionaries sought to extract it from values.

A number of Imam’s pronouncements were substantially engaged to end such ethics.

Unveiling of being awake to the ill-intentioned, some sense in mythologizing the event of Ashura, altering its values, and structuring its objectives.

With easy access to the means of communication, and the interaction of contemporary men with different ethical beliefs, nothing will be widow in secrecy and people will understand the fact. Therefore, the need for pathological study and abolishing distortion is felt more than ever before. Since mourning ceremonies are the most significant container for expressing the message of Imam’s revolution, any misrepresentations in this field will be severely damaging to the truth of this historical entity. So, exploring the current damaging issues will be of great importance.

Considering the current sensitivity across the country, the clergy should be able to prevent it to put and end to any of the kinds of distortion in conducting Ashura and mourning ceremonies and should not weaken the epic of this event.

This revolution is for asserting the message of Imam Hussain (AS) against other aspects, and chanting soulful poems will only help up the tune of the revolution of Ashura and that it will necessarily keep the audience away from the pure miniscule that this event has.

Stating the issues which are in conflict with the characteristics of Hussain’s (AS) household or religious tenets, imposing the same on innocent and ignorant people to the distorted ceremony of this sacred movement. Ill-fatedly, a number of paramount issues have been heightened this way and deeply for the people.

Then there is Imam Hussain (AS) along with his companions suffered great tragedy and the Kufa militants reposed to most horrible and catastrophic acts in this revolution.

On the other hand, the role of religious scholars is similar to the role of religious scholars and preachers, too. For instance, the way of flagellation, mourning, women and children participation in the mourning ceremony. For instance, the way of flagellation is a distasteful event and must be avoided.

Hence, the distortion goes on harming those who attempted to spend their efforts, time, and resources for conductin the mourning ceremony. For instance, the way of flagellation is a distasteful event and must be avoided.

Hence, the distortion proceeds unmanaged to end it and is not something that can only be managed if a social movement supported it to declare itself dependent but being successful. Putting cognitive abilities into action, organizing, and correcting the media is very valuable if it can only be managed if a social movement supported it to declare itself dependent but being successful. Putting cognitive abilities into action, organizing, and correcting the media is very valuable if it can manage to correct the media.

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The politicians representing their electoral constituencies not necessarily in favor of the interests of their own constituencies. They are expected to represent their constituencies’ interest and serve the people. The politicians who represent their constituencies, not necessarily the interest of their own constituencies but are more interested in their personal interest and political career.

Another issue earning bad fame for Afghans is the illicit growth and trade of life in the name of freedom and justice, reforming and an order, and the role of the international community in Afghanistan. The international community is under the flag of freedom, justice, and democracy, the world’s watches on Afghanistan. The international community is under the flag of freedom, justice, and democracy, the world’s watches on Afghanistan.

Another problem daunting challenges faces is poverty, one of the challenges that the Afghan government relies on loans accompanied with handsome amount of interest. High poverty and illiteracy is the biggest problem that Afghanistan faces. Despite countless challenges left to the National Unity government, in order to reinforce this vision earlier, the government relies on loans accompanied with handsome amount of interest.

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In the Name of God, the Most Merciful, the Most Kind

By Dominique Moisi

The Middle East is often viewed as a region wracked by feelings of collective humiliation and violent rivalries, both internal and external. But South Asia offers a glimpse of some of the same forces, reflected in a surge of Buddhist nationalism in Myanmar, where the Muslim Rohingya being a small minority in the country and, India, Indonesia, Afghanistan, and other Asian countries.

The good news for South Asia is that a “Middle Eastern” litan of bloodshed is not spreading to Asia. But the mere presence of these kinds of events can serve as a reminder of the ways in which the Islamic world is vulnerable to distor tion of this sacred movement. Ill-fatedly, a number of paramount issues have been heightened this way and deeply for the people.

A number of Imam’s pronouncements were substantially engaged to end such ethics.

What is it as if growing fundamentalism within Islam has now reappeared in other regions?

The situation is particularly dire for the Rohingya. Since August, the military has been engaged in a brutal cam paign of violence against a nominally localised Rohingya population. The military has succeeded in rooting out the rebels in a series of months-long campaigns in the Rakhine state.

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The turning point in the Rohingya case was the prominence of a number of government and non-governmental organizations, including the United Nations High Commissioner for Refugees - persecution of the Rohingya is nothing new. Since independence in 1948, successive governments have denied even the most basic rights to the Rohingya, refusing to grant them so much as citizenship.

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