

Ethnography of Arbaeen March as a model of human dignity



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Abstract

The Arbaeen March, is one of the Shiite rituals that is held in the days leading up to 20 Safar (Arbaeen). This March from different parts of Iraq to Karbala is done with the aim of visiting Arbaeen. Most pilgrims go to Karbala via Najaf. During Saddam Hossein's rule, restrictions were imposed on the event, but with the fall of the Ba'ath party in 2003, the event was revived, and in addition to Iraqi Shiites, other Shiites, especially those in the neighborhood, joined the Arbaeen march. In recent years, millions of people have taken part in the march. This event is considered to be the largest annual religious gathering in the world. Statistics on the number of participants in the march are estimated at between 12 million and 20 million. **Aim:** The research seeks to analyze and describe the Arbaeen culture and decision-making strategies to promote the Arbaeen culture. The main view of researchers from the perspective of identifying Arbaeen as a model of human. **Methodology:** This article describes and analyzes the gracious behaviors of Imam Hossein's servants and pilgrims during the Arbaeen of 2013 to 2019 with interpretive and research methodology based on ethnographic policies and observations of ethnographers for cultural and cultural development base on Arbaeen. The ethnography of this research in the land border routes of neighboring countries of Iraq in the first step, and the study of the Najaf-Karbala route in the second step. **Findings:** This study indicates the existence of a very strong behavioral pattern base on monotheism and accepting the centrality of Imam Hossein (a. s). It also confirmed and emphasized the popularity of Arbaeen and highlighted the role of the

government and the Shiite Marja in promoting the Arbaeen movement. **Results:** This study shows that Arbaeen creates a very high level of convergence between different cultures and the literature of Imam Hossein (a. s) between cultures and strengthens and it expands the great global culture of Shiism.

Keywords : Imam Hossein (a. s), Arabic culture, Karbala, Arbaeen March, Shiite Marja

1 Introduction

The nature of the Islamic system is based on the teachings of Islam and the emphasis on components such as culture and Islamic cultural, social, economic and political values. This issue makes a fundamental difference with other different systems in the world. Thus, in the initial conceptualization of soft power proposed by Joseph Nye, components such as culture, public diplomacy, and political values, and ultimately foreign policy aspirations, were expressed (Nye Jr, 2008) . But the sources of Islamic soft power (Vasiliev, A., Isaev, L., Korotayev, A., & Shishkina, A. , 2018), unlike Western sources, are based on values such as self-sacrifice, martyrdom (Hatina, 2014), spiritualism (Brown, 2007), justice (Kamali, M. H., & Islamic Texts Society, 2002), patriotism (Mestyan, 2017), right-seeking and independence; In such a way that while creating a cultural transformation at the domestic level, it has also been influential in the development of religious self-belief and Islamic awakening (Mohseni, 2013) in the surrounding area and the world.

Undoubtedly, the spirit of martyrdom and resistance against the oppressors, which is the message of Ashura culture, is the most important soft transnational power of Shiites and Islam. (Mirmohammadi. S., Mirzababaei, N., & Keshvardoost, S, 2017). Among these, the events based on the Ashura uprising of Imam Hossein (a. s), including the Arbaeen March, play the main role in explaining and promoting the Ashura culture (Aidi, M., Toulabi,

Z., & Sayadi, S., 2021) and the spirit of martyrdom. Arbaeen is rooted in love for the province and family of the Prophet of Islam, peace be upon him and his family, as the greatest social and national capital of the Islamic system, and having a great divine and popular network of Arbaeen is a special feature of the Islamic system. The irreplaceable role of the Arbaeen March in preserving and promoting the religious foundation of the people of the world is not hidden from anyone. That is why the importance of Arbaeen's walk plays a key role in increasing the soft power of the Islamic system. (Torabi & Noori, 2019).

Some believe that in addition to the positive functions of the Arbaeen March in Iraq, due to its popular and non-governmental (Abdulredha, M., Kot, P., Al Khaddar, R., Jordan, D., & Abdulridha, A., 2020) structure in the absence of government oversight, the same march also suffers from some negative functions as weaknesses and injuries. It can ruin a great religion. Injuries such as: "Beheading, carrying knowledge, promoting and installing a fake image attributed to the Imams, disregard for the dignity of mourning sessions, the use of inappropriate music, fake shrines, the present language of the speaker and poet, exaggerated expressions, superstitions," With the jurisprudence of mourning and delegation, promoting false mysticism, neglecting the interests of the Islamic world by creating divisions and presenting a violent and extremist image of Shiites in the media and et cete.

The mentioned negative functions make the march of tens of millions of Arbaeen, in order to strengthen and promote the soft power of Islam, face a serious challenge and they can not bring their high capacity to the fore in this field (Nikjoo, A., Sharifi-Tehrani, M., Karoubi, M., & Siyamiyan, A., 2020). Because as important as the role of Arbaeen's walk is for us, destroying and creating deviation in it is also important and vital for the enemies of Islam.

The enemies of Islam (Shryock, 2010) have realized that this march has been able to be the main center of resistance and training of the provincial and militant forces for the Shiite world in the face of their aggression, and to be at the forefront of the fight against corruption and aggression. Therefore, the infidels and atheists have decided to launch their attack on the main Shiite stronghold, which consists of scholars, praisers of the Ahl al-Bayt (a. s) and mourners of the guardianship and martyrdom, and in a word, the relationship attributed to Imam Hossein (a. s).

Therefore, the main purpose of this study is to design strategies to strengthen the

functions of Arbaeen's walk with the approach of promoting the soft power of the Islamic world through proper interaction between the people and the government to make the effects of Arbaeen's walk brighter.

2 Literature review

2-1- Historical history of the Arbaeen March

As it has been narrated, Prophet Adam (PBUH) visited the House of God a thousand times on foot (Al-Zamakhshari, Al-Kashshaaf 'an Haqa'iq at-Tanzil, 12th century). This way of moving and the tradition of walking has not been dedicated to any particular religion or culture in history, because just as Caesar, the Roman king, had made a covenant with the Lord that whenever he won the battle against the Persian Empire, he would be grateful for this great victory. , On foot from the capital of his government, which was then Constantinople, to visit Jerusalem, and after achieving this victory, he fulfilled his vow and left for Jerusalem on foot.

In the religion of Islam, pilgrimage on foot (Husein, 2018) is considered a good tradition and in this regard, many recommendations have been made by the infallible Imams (a. s). Imam Sadiq (a. s) considered the pilgrimage to his house on foot as the most popular means of closeness and closeness to the Lord and said: One pilgrimage on foot is equal to seventy pilgrimages (al-Qummi, 10th century).

The Ahl al-Bayt (a. s) have also practiced this good tradition, as it has been narrated that Imam Mujtaba (a. s) has visited Medina twenty-five times on foot to visit the House of God. Imam Hassan (a. s), on the way to the shrine of God, disembarked from the compound and walked the distance between Medina and Mecca on foot, and all the caravans, following Imam (a. s), disembarked from their vehicles, so that the other cavalry There was no in the caravan. In another narration, it is mentioned that Imam Hossein (a. s) was walking on the road, while the carriers and equipment were moving beside him without a horse)Al-Suyuti, 9th century). Historical narrations show that entering the court of the Imams of Athar (a. s) on foot has been common since the time of the Infallible Imams (a. s). Hazrat Zayn al-Abidin (a. s) has visited Najaf Ashraf many times to visit the shrine of his ancestor Amir al-Mu'minin (a. s). It is the court of the Imam, they came and spent the night in it (Helli, Farhat Al-Ghari on Determining the Tomb of Amir Al-Momineen Ali (PBUH)).

Imam Sadegh (a. s) says in this regard: Whoever walks on the pilgrimage of the

Commander of the Faithful (a. s), God Almighty always writes the reward of one Hajj and one Umrah for him, and if he returns on foot, at any time, the reward of two Hajj and Two Umrahs are written for him. (Helli, Kataf Farha Al-Gharri in determining the grave of Amir al-Mo'menin Ali (PBUH)) Jabir bin Abdullah Ansari is the first pilgrim to Karbala on the fortieth day of the year 61 AH from Medina. On the other hand, the caravan of Al-Allah, on returning to Medina, first set out for Karbala, and on the fortieth day, these two caravans arrived in Karbala, a short distance from both sides, and the burial place of the Prophet and the martyrs of Ashura. This good tradition and walking to Karbala and Najaf Ashraf, has been done during the years of the presence of the Imams (a. s) despite the brutal and bloody rule of the Umayyads and Abbasids.

The rulers of the Shiite governments, such as the government of Al-Buwayh and the government of Safavid rule, have practiced this good tradition and tried to spread it among the Shiites. Shah Abbas Safavid and the great scholars of his time, such as Sheikh Baha'i, in order to spread the culture of pilgrimage, in 1009 AH, from Isfahan, sanctified the determination of Mashhad on foot and visited the pilgrimage of the eighth Imam. Scholars and elders, following the infallible Imams, have given great importance to this good tradition and it is so famous that the pilgrimage to Karbala and Hosseini's court on foot was common until the time of the late Sheikh Morteza Ansari. As far as it has been narrated, based on their vows, they went on foot to visit the eighth Imam in the holy city of Mashhad. According to historical narrations, from a very distant past and during the life of the Imams of Huda (a. s), there was a tradition of walking for pilgrimage in these special days. Among the Shiite teachings, visiting the holy tomb of Imam Hossein (a. s) during the year has five special times. The first of Rajab, half of Rajab, 15th Sha'ban, the days of Arafa and Arbaeen (Al-Qaisi, M. F., & Al-Oqaili, A. K. , 2019) are the five dates recommended by the Ahl al-Bayt (a. s) for the pilgrimage of Imam. According to historical narrations, from a very distant past and during the life of the Imams of Huda (a. s), there was a tradition of walking for pilgrimage in these special days. A tradition that usually began in Najaf with the pilgrimage of Imam Ali (a. s). This is while the Ashura movement had spread throughout the world for two centuries until the time of Mutawakel, and any change in Karbala and the court of Imam (a. s) was spread throughout the Islamic world, so that Mutawakel's action in the year 236 AH. And the destruction of Imam Hossein's court reached the consciousness of the Shiites in Africa.

As mentioned before, the scholars and elders of the seminary of Najaf Ashraf have played a wide and high role in reviving and keeping alive this good tradition, and throughout the past history, whenever this good tradition is due to political reasons., And the pressure

of the anti-Shiite ruling governments is weakening., As a passionate epic and the roaring sea of people on foot, and in Arbaeen to Karbala we see and watch.

The pilgrimage to Karbala spread over time in Iraq, and on various occasions, the pilgrims of Imam Hossein (a. s) traveled from all over Iraq to Karbala and walked from their city to Karbala. Occasions, the Arbaeen March, had a special place.

With the coming to power of the Ba'athist Umayyad government, he dealt severely with this issue and the mourning ceremony and tradition, arresting many pilgrims on the sidewalk and imprisoning and martyring some! (Hashjin, Z. G., & Khanghahi, M. M., 2020) It was at this time that this very faded ceremony of the lake was not completely shut down, and the desperate people, secretly and from the way of the ulema who were among the groves, with the guidance of the lights with the wick of black oil and other than that. The natives and farmers of the region used it as a light to irrigate their groves and paddy fields, and sometimes some dates as a baggage and food for the pilgrims, along with these flickering lights at night, pilgrims and sidewalks, at night and in secret. They made their way to Karbala and hid in the groves for days, and in this time of terror and slaughter, the self-sacrificing pilgrims still kept alive this 1400-year-old tradition.

But it was after the fall of the Ba'athist regime that Hosseini's love attracted the loved ones of Imam Hossein (a. s) to him, and again this enduring tradition became wider again, and now you see that from the beginning of zero, Hosseini's pilgrims and companions were more passionate than before. Not only from all over the cities of Iraq, but from all the cities and countries of the world, they are coming to this land and creating a global epic (Asri, S., Putra, H. S. A., & Laksana, A. B., 2021).

Pilgrims set foot in Paradise on earth and in the footsteps of the Infallible Imams and the caravan of the captives of God, and finally to the Kaaba of their hopes and aspirations, namely Karbala and the court of Imam Hossein and his devoted brother, Hazrat Abu al-Fadl, And his desperate companions deliver.

It is worth mentioning that in the last few years, this beautiful and good tradition, which has a high status in the sight of God, has been considered not only by those Shiites, and Sunnis, and all Muslims from its various sects, but also by Other divine religions and sects, such as Christians (Rahimi, 2019) in its various sects and religions, have also participated in this great world march and gathering, which I can say with certainty, the Arbaeen pilgrimage to Karbala is now the axis of solidarity between all religions and divine religions in this It is considered an era, and Imam Hossein (a. s) is now considered only one of those Shiites, not Sunnis and Muslims, but of all the right-seekers and free people of the world.

And of course, it must be acknowledged that this good tradition, which has always been emphasized by the infallible Imams, has been with the efforts and accuracy of the Shiite authorities and mysteries during this period after the absence of the Imam of the Age of Souls, and every period due to Has become weaker, a great man from Najaf Ashraf has revived it, which we have no doubt, with the blessings of Sahib al-Amr al-Aj, the passionate epic of the Arbaeen March has become wider day by day, and a roaring ocean flooded the people's movement with more powerful waves. And will create more impact.

2.1 2-2- The relationship between Arbaeen and human dignity

Dignity has been used throughout history to show the different attributions of man. It was in ancient Greece that the concept of aristocracy (now understood as dignity) was described as something of a virtuous or noble rank attributed to aristocracy (Braarvig, Düwell, & Brownsword, 2014). Roman thinkers, such as Cicero, who used the term in similar ways, followed suit. The word dignity is actually derived from the Latin word dignitas which can be translated as glory or prestige. This is referred to as the aristocratic use of the word dignity (Schroeder, 2008) and indicates that some people are more dignified than others because they deserve their dignity through their superior actions or rank. This aristocratic view is mainly based on the distinction between people with dignity and people without dignity. In other words, while some people are dignified according to their rank or position, others lack dignity or have little dignity. This monopoly approach to dignity may have been applicable in an age in which it was justified to distinguish between members of society (such as slaves versus nobles). However, this way of interacting with dignity cannot be attributed to the relationship between the Imam and his followers (SHOMALI, MOHAMMAD ALI. "Dignity in Islam-Part II."). The Imam is the one chosen by God to lead people to God. Imam often uses soft language and does not move towards force and coercion. The dignity of the people is protected by the Imam (Baqara, verse 124). The followers of the Imam (ummah) must also maintain the dignity of the ummah by following the Imam. In the Arbaeen March, everything must be organized in such a way as to preserve the dignity of the Islamic Ummah and even the free people of the world. The message must be conveyed from Arbaeen that the Shiites of the Imam are honorable people and strive to raise the dignity of human beings.

3 Methodology

Ethnography is a research strategy that allows researchers to explore and examine the cultures and societies that are a fundamental part of the human experience. Unlike many

other scientific research strategies, the ethnographer as researcher is not typically a detached or uninvolved observer. The ethnographer collects data and gains insight through firsthand involvement with research subjects or informants. With few exceptions, the ethnographer conducts research by interacting with other human beings that are part of the study; this interaction takes many forms, from conversations and interviews to shared ritual and emotional experiences.

From the standpoint of ethnography, the only plausible way to study social and cultural phenomena is to study them in action. The complexity of human lives and social interaction cannot be reduced to a sterile laboratory experiment with the strict control of variables characteristic of a scientific experiment. Instead, ethnography aims to study life outside of a controlled environment. As a result, the objects of study are sometimes hard to identify and always subject to change as the result of innovation, conflict, and many other factors. Ethnographers employ a number of different research techniques and methods in a complex research strategy that matches the complexity of their objects of study.

Today, researchers employ ethnography as a research strategy in a number of disciplines, including anthropology, sociology, and education, and as a practical research strategy in marketing, management, and public policy arenas. This breadth of use indicates that the utility of the approach has become apparent in many different circumstances where better understanding of social and cultural dynamics is desirable. Ethnographic research encompasses a number of different research methods and techniques; this text will introduce many of these techniques and methods and will explain how to design and to carry out effective research that applies these techniques and methods in appropriate situations.

Table 1: History of using ethnography to study religious subjects

Researcher(s)	Research topics
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(Spickard, J. V., Landres, S., & McGuire, M. B, 2002)	<i>Personal Knowledge and Beyond: Reshaping the Ethnography of Religion</i>
(Bennett C. , 1996)	<i>In Search of the Sacred</i>
(Bowman M. , 1992)	<i>Phenomenology, fieldwork and religion.</i>
(Braun, W., & McCutcheon, R. , 2000)	<i>Guide to the Study of Religion</i>
(Geaves R. , 2007)	<i>Fieldwork in the Study of Religion</i>
(Knott K. , 2005)	<i>Insider/outsider perspectives</i>
(Lewis, 2021)	<i>Arguments with Ethnography: Comparative Approaches to History</i>
(McCutcheon, 1999)	<i>The Insider/Outsider Problem in the Study of Religion</i>
(carke, 2009)	<i>The teacher of religion as ethnographer</i>
(Shaw R. , 425-433)	<i>Feminist anthropology and the gendering of religious studies</i>
(Spickard J. V., 2009)	<i>Ethnography/religion: explorations in field and classroom</i>

4 Research findings

Findings from direct observations and visual ethnography are the narratives of researchers based on the "dignity-oriented" view. In the first part, there is a narration of the gracious role of the people present in the Arbaeen March, who either play the role of servants and mourners, or are people from Iraq or neighboring countries, or perhaps distant countries who love Imam Hossein (a. s) on the path to paradise in Najaf. Karbala. The second narration is dedicated to the narration of examples of benevolent behavior in the mentioned path and the third narration is to draw the important and prominent position of the supreme religious Marja in Iraq and its role in preventing distortions of Arbaeen's footsteps. The Grand Congress of Arbaeen will pay. At the same time, it determines the ratio of government and government aid in the middle.

4-1- Narrating the gracious role of the people in strengthening the Arbaeen March

A) The Iraqi people are honorary servants of Imam Hossein (a. s)

A caravan with blistered legs and round faces was heading for Karbala, but it was tireless to cross the narrow path that compresses the tall palm trees on the left and the Euphrates on the right. In summer we moved at night and left during the day and vice versa in winter. We would reach anywhere at noon and dusk; we would not have the right to cross it. The owner and resident of the grove stood on the road and invited the pilgrims to his banquet; It was as if he considered his privacy on the dirt road of Karbala as part of his house and considered it a great disgrace for guests to go out at noon and night without having lunch or dinner, and sometimes when we were going to continue our way overnight, rural Arabic would come forward. And he insisted, and if he did not succeed, he threatened, fiercely and angrily ready to fire his gun, but not to kill the guest, but gave it to the guest and said: "If you want to go, go, but from my coffin«!

In accordance with the research method of this research, observations in this field are presented in the following table in the period of Arbaeen 2013 to 2019. As it turns out, the behavior of the Arbaeen servants has not changed. The servants are still serving with great conviction. They welcome the pilgrims of Imam Hussein from the bottom of their souls.

Table 2: Observations of the behavior of Iraqi servants between Arbaeen 2013 and 2019

Year	Observation (1)	Observation (2)	Observation (3)	Observation (4)
2013	Use weapons to force pilgrims to stay at home	Presence of the needy with a bowl of water to receive the pilgrims	Educate children to receive pilgrims	The hosts beg a lot to receive the pilgrims
2014	Forced delivery of contaminated	Prevent the movement of	Maximum reception of	A fight between the procession

Year	Observation (1)	Observation (2)	Observation (3)	Observation (4)
	clothes of pilgrims and washing them	buses on the roads to stop for Naha by sleeping on the bus route	pilgrims and keeping the rest of their food as a blessing for a year in the refrigerator	owners to take the pilgrims
2015	Material and spiritual assistance to poor and helpless pilgrims from other countries	Silence in the face of arrogance and rudeness for pilgrims in spite of Arab-Iraqi zeal	Slaughter of the only sheep of the house to receive the pilgrims by the owner of the house	Shade procession: A poor four-shouldered Arab standing as an awning in verticals without a procession
2016	Assisting the parade owners of other countries and providing them with facilities	The movement of some Iraqis to the borders to reopen the border and allow pilgrims to enter the country faster	Staying up at night with the Iraqi procession to close the procession door that was left open by some pilgrims in the cold weather	10 -day elevator endowment for pilgrims' affairs
2017	Saves most of your property and income during the year to receive pilgrims in Arbaeen	Bring a treating physician to visit a sick pilgrim	Being busy for a few hours to prepare the pilgrims' breakfast by the women of the house	Place the pilgrims in the house and let the owner sleep in the cold outside
2018	Pay more attention to hygiene and cleanliness in	Catering to the people of all countries without	Patrols and the presence of people in insecure areas to maintain the	Iraqi pilgrims try to learn other languages to better

Year	Observation (1)	Observation (2)	Observation (3)	Observation (4)
	cooking because of the sensitivity of some pilgrims	exception and regardless of their nationality	security of Arbaeen pilgrims	communicate and receive Hussein pilgrims
2019	The arrival of the popular forces of Hashad al-Shaabi in Iraq for the easier pilgrimage of the pilgrims	The efforts of some mokab owners to cook non-Iraqi food in accordance with the tastes of Hosseini pilgrims	The processionists are upset by the decrease in the number of pilgrims	Iraqi host apologizes for his lack of ability to brew Iranian tea

The sign of the greatness and magnificence of these Arabs was that their reception hall was larger than the pilgrims of Imam Hossein (a. s) from their place of residence! The reception hall called "Mudif" was the place of the guests which was made of straw and date branches in the form of a channel with a circular roof and it was open on both sides and had the feature that it was completely insulated against cold and heat and in summer on it and the air coil, it found a natural cooler state. Usually, the head of the family or tribe would sit with the guests and entertain the youngsters. For the reception, they put their best things in accordance with sincerity. They killed sheep and put buffalo milk and yogurt in abundance on the table and brought bowls of animal oil for each person! In short, all their lives and facilities were dedicated to Imam Hossein (a. s) and his pilgrims.

B) The people of neighboring countries in the path of imitating the Iraqi people

In the early years when the Arbaeen March had just begun; Because the people of the neighboring countries were unfamiliar with some of the measures, most of the support work in the land of the sending pilgrim was done by the government. But now, a few years after Arbaeen, public works have been made available to the people, and Arbaeen is becoming a popular thing. The people have been much more effective than the government in promoting and supporting Arbaeen's walk.

But still, the level of popular support and even the way the Arbaeen march is viewed among the people of neighboring Iraq is far from what is seen among the Iraqi people. Still,

the people of Iran, Syria and the Shiites of Saudi Arabia have not been able to give their whole lives to the pilgrims of Imam Hossein (a. s) as much as the people of Iraq. But this distance is rapidly shortening.

In accordance with the research method of this research, the observations in this area of the codec are presented in the following table in the period of Arbaeen 2013 to 2019. As it is known, the behavior of the Arbaeen pilgrims (especially non-Iraqi pilgrims) is greatly improving and positively changing. Pilgrims have become more believable in recent years and like to become servants and serve other pilgrims instead of being consumers on the Najaf-Karbala route.

Table 3: Observations of pilgrims' behavioral changes between Arbaeen 2013 and 2019

Year	Observation (1)	Observation (2)	Observation (3)	Observation (4)
2013	Passive pilgrims	Consumers and disrespect to parade owners due to delays in food preparation	People as spectators	Pilgrims in long queues for food (looking for more food)
2014	Ignorance of the important and respected customs of the Iraqi people	Lack of respect for Iraqi elders and hosts after all their hosting	Extending the route is not for the sake of pilgrimage, but for the sake of using the generous hospitality of the Iraqi people	The presence of pilgrims in the food queues several times
2015	Deception of Iraqi drivers in paying transportation fares	Disrespect to the Arabs who did not look good	Performing some speculative actions such as buying and selling the currencies of the countries in the forties	Damaging the facilities of Iraq, causing cars and...

2016	Take care of the mixing of the crowd when the female pilgrims are present and adhere to the first time prayer on the way	Get rid of bad habits such as wasting food, especially in front of the host	Wear clothes that servants and hosts do not feel bad about	Assisting landlords to clean and collect garbage after receptions
2017	Specialized suggestions of some pilgrims to solve the common and simple problems of the host people	Respect for the national-Arab heroes of the Iraqi people	Communicating and getting acquainted with the culture of the Iraqi people and observing the traditions of those people	Modeling the Iranian people by hosting the Iraqi people on other religious occasions
2018	The tenderness and kindness of the Iranian people with the pilgrims overlooking the Arbaeen pilgrimage and their free escort to the cities where they live	Sending Iranian government facilities to Iraq and turning the two countries into a single country in the forties	Marriage of Iranian and Iraqi youth	Family ties with Iraqis and family outings
2019	Pilgrims who memorize and recite Arabic poems to thank the Iraqi processionists	Pilgrims brought gifts with them to Iraqi children serving along the way	Pilgrims in the corner set up a plethora of prayers and finally prayed for the release of Imam Mahdi (a. s)	Pilgrims of previous years joined the processions inside the route as servants

4-2- Narration of observations of Dignity dominates the route of Najaf to Karbala²

A) Feeding the pilgrims

There were many festivals where you could see some of the best and most delicious fresh food. Even sheep were prepared to be slaughtered for cooking. The hot tea of the processions had the most demand. The Arabs who had Moqab in previous years also distributed Iranian tea. Some of them considered light tea with sugar as Iranian tea and concentrated tea as Iraqi tea. Some gave tea to the pilgrims without sugar and left the use of sugar to the pilgrims, and of course some offered tea with sugar to the pilgrims, which were mainly Iranian processions. Many bakeries were seen along the way. The license plates of the Iraqi cars and the signs of the processions showed that the processions are not only from Najaf and Karbala, but they have established and set up these processions from all over Iraq.

B) The presence of various jobs in the Arbaeen route

Attending many jobs at the Arbaeen ceremony; Welders and repairmen pitched tents to repair carriages and cargo-related cycles. The tailors sewed and sewed shoes, backpacks, and so on. Some young people waxed their shoes with love and supplication. Several pharmacies provided medicines free of charge along the way after consultation. In some places, mattresses were spread out and massage therapists were massaging the tired body of the pilgrims. Truck drivers had prepared their cars for accommodation. Even the crane owners parked their cars on the side of the road to raise the flag of Imam Hussein (as). More importantly, other major occupations had given up their jobs by the time they reached Arbaeen and had come to Karbala from various cities and provinces to serve the pilgrims.

C) The presence of different nationalities

Some were Iranians. Iranians of all dialects and languages participated in the ceremony, and

² This part is based on Reza Bani Assad's research entitled "Ethnography of Arbaeen March Culture; Analyzes and Decision-Making Strategies in the Islamic Revolution Institutions »has been used to complete the research and is not the result of this article.

some caravans from Lebanon, Turkey, and a few people from Africa and Europe were also seen. There were many Indian, Afghan and Iraqi pilgrims. Even Pakistanis and Iraqis had processions, although their processions were smaller than in other countries. Some pilgrims from Canada and the United States were also present.

D) The presence of different cultures

The cultural and religious status of the route was also noteworthy. Cultural parades were few and far between to provide cultural services to pilgrims. But in each procession, the lines of congregational prayer were interesting during the call to prayer and it was performed by the clergy. After the prayers, the processions would serve lunch or dinner. Some people carried bands and audio equipment in caravans, groups and even individually, and the sound of lamentation and mourning could be heard. Almost from most of the processions, the sound of lamentation and mourning could be heard. In Arabic, a certain number of hymns were famous, and in addition to the processions, some spontaneously performed mourning and lamentation. The pilgrims did not feel homesick. Iranian processions also spread mourning and eulogies, praising the country.

From 12 pm until the morning call to prayer, the road to Karbala was deserted. But gradually the crowd grew, much larger than the morning call to prayer, the crowd was so crowded that after sunrise the speed of movement was evident. Along the way, especially at noon, a lot of dust filled the sidewalk. One of the main reasons was the tiredness of the pilgrims and the stretching of their shoes on the ground.

E) The presence of different ages in the Arbaeen ceremony

The ceremony was not just for middle-aged and young people. Although the population of Iranian women was smaller than that of men, there were older men and women among the population. Children who walked more or less, either in carriages or, in some cases, Arabs, carried them in plastic baskets. Of course, some children and people also had colds, but nothing prevented this spiritual journey. Some were present at the ceremony, although one of their legs was amputated. Some were paralyzed and rode in wheelchairs. The question that was asked of them was the reason for all this hardship and toil. The answer was all the same: the love of Hussein (peace be upon him).

F) Accommodation for pilgrims

One of the interesting points is the accommodation of passengers along the Najaf-Karbala route. Some of the moqabs have been established for years, but they have been established mainly since 2003. Most of the processions had ID cards and every 50 meters was named after the pillar (column) so that the processions could be easily identified. Along the way, we saw that the location and determination of the caravan route was based on the same verticals.

1) processions made

Some of the processions were built as buildings and some were being completed. What was evident in the registration and conversation with the Iraqi people, as well as the Iraqi vehicles, was that these processions did not only belong to the people of Karbala and Najaf, but also from all over Iraq, such as Nasiriyah, Baghdad, Samarra, and so on. Some of the processions were registered in the name of the tribes and even the servants of the procession who were martyred or deceased, and almost every tribe had a procession for itself.

2) in the form of a tent

Some of the settlements were temporary. In other words, tents were set up for this specific period and pilgrims lived in tents.

3) Trailers

One of the most interesting observations of the ethnographer was that some of the trailers were parked to accommodate the pilgrims along the way (especially in places where the density of the processions was decreasing). The presence of blankets and the possibilities indicated that they had been preparing for this for a long time.

A narration of the irreplaceable role of religious Marja in preventing the creation and development of deviations during the Arbaeen March

Arbaeen's walk, like any other social phenomenon, has plagues. The plague is always there; But what is important is to fight and eliminate the effects of those plagues. Frequent field observations on the Karbala footpath show that the use of indefensible symbols to mourn Imam Hossein (a. s) is immense. The use of images attributed to the Imams of Huda (a. s), the depiction of all the events of Karbala and the history of Karbala, the violent execution of taziye and even in some cases beheadings are among the most important things that can cause deviations during the Arbaeen March.

Field studies show that almost all the processions widely use the images of imitators and even the names of some of the processions are somehow attributed to the authorities. Researchers believe that the best way to prevent deviations is to seek the opinions of top Iraqi scholars and religious authorities regarding the error of some of the actions taken on the sidewalk. In this regard, the role of Ayatollah Sistani is more prominent than other Iraqi scholars. The position of Ayatollah Sistani in the Iraqi society is due to three specific factors, which are: the position of the seminary of Najaf in Iraq; the recognition of the jurisprudential universality of Ayatollah Sistani; And his democratic stances in the course of developments in this country, the Islamic and democratic positions of Ayatollah Sistani, which was accompanied by the relative support and consent of all ethnic groups and followers of different religions from 2013 to 2019, made him an undisputed model for supporters of democracy.

4.1 A narration of government reform measures while Arbaeen remained popular

Despite the great importance of Arbaeen, on the one hand, and the need for more bedding than before to support it, we are faced with a dichotomy: Who should develop Arbaeen? Should Arbaeen people develop or should Islamic governments work to develop it? There are two different perspectives on strengthening the Arbaeen March, which we will seek to describe realistically in this article:

The first view: the supportive view of the governments of Iraq and Iran and leaving the entire Arbaeen to the people themselves

Pilgrims from Iraq's neighboring countries consider it their duty to provide facilities for the march, while in Iraq itself these facilities are provided not by the government but by the people themselves. The popularity of Arbaeen means that the ceremony should be funded by the people themselves. Some believe that the cost of the Arbaeen March should be taken from the pilgrims, first voluntarily and then in a planned manner. Why does the pilgrim expect the government to cover all the expenses?! It is the duty of governments to popularize this ritual. It should be noted that popularizing this ceremony does not mean abandoning the pilgrim. The role of government can be support. In this regard, the government should play a supporting role and leave the focus of the ceremony to the Iraqis, for example, an Iraqi procession should be set up so that the government supports it and gives it facilities. The government also does not need to do everything in its power to provide logistics from A to Z for the transfer of pilgrims; Instead, a contract should be concluded with the Iraqi transport companies for the transportation of the pilgrims, and if the means are scarce, we will provide facilities, of course, these should be our future policies, not this year. I believe that our needs must be met first in the Iraqi market. People can also invest in pilgrimage cities like Samarra and build hotels and restaurants so that Samarra becomes a public pilgrimage environment with good services. Security is provided there as well. The government can make investments such as building highways and generating revenue from them. The Iraqi government welcomes this.

Second view: Governments are like fathers and should take care of Arbaeen as much as possible

Although culture itself directs to many aspects and areas of society and the lives of individuals, but on a broader scale, it is the government that can play an important role in determining the status of culture. In other words, culture can be monitored, determined and oriented by the government and the rulers. Therefore, it is necessary to work on the development and deepening of this culture by domestic institutions and organizations, and of course with the cooperation of Iraqi organizations.

The answer of this research is as follows: As mentioned in the section related to the introduction of the position and dignity of the Shiite authority in Iraq, the repeated observations of scholars about the great movement of Arbaeen in Iraq indicate that the government's involvement in Arbaeen cannot be useful. Because basically the economic context of Arbaeen is in the hands of the border people of the neighboring countries of Iraq (as the pilgrims) and the Iraqi people (as the main recipients of the pilgrims). Cultural issues in Iraq cannot be promoted by any government and with the intervention of the government, and the Iraqi people consider their religious and cultural trust in the supreme authority of the Shiites in Iraq. The government can only intervene in matters related to certain traffic facilitation. This facilitation includes facilitating and organizing border affairs and minimal road and health infrastructure in Iraq.

As mentioned, the "popularity of Arbaeen" has been achieved, and perhaps the more accurate interpretation is that Arbaeen, from the beginning, despite government opposition, was started by the people, and talking about popularizing this great and effective religious institution, It's meaningless. However, while the government of Iraq is a government that agrees with religious rites and the main countries that send pilgrims are also Islamic countries; The role of coordination and facilitation in the Arbaeen March should also be seen for them. The following are the important points that the government can play a role in paving the way for the prosperity of Arbaeen's walk. Obviously, all of the following are the result of the experience of attending the Arbaeen March and the experience of researchers:

A) Organizing processions near the borders of Iraq in the country sending the pilgrim

The processions inside Iraq's neighboring countries operate spontaneously up to the official borders with Iraq. Many of them are located along the borders. Organizing and registering the processions can be useful in identifying and assisting them if necessary. Of course, it should also provide the ground for more processions along the way to serve the pilgrims.

According to the ethnographer's observations, most of the processions on the way from Najaf to Karbala were registered.

B) Repair of transportation roads to the borders

In the past, these roads were used only for passing between small towns and villages, but in the past few years, as well as in the coming years, these roads have been and will be used to travel to the Arbaeen shrine. Therefore, repairing asphalt or unilateralizing the roads leading to Chadaba can reduce congestion on the border with Iraq and balance other borders.

C) Organizing vehicles across the border based on the destination

Irregular stopping of Iraqi cars (buses, vans and cars) after the border and of course different prices and more than usual on normal days, requires the organization and design of a passenger terminal after the border. It is necessary that all vehicles are stationed on a specific route and approved prices are considered for passenger transportation. This decision will be implemented through interaction with relevant organizations in Iraq. In large consultations between officials of neighboring countries and Iraq, a certain amount of money paid by pilgrims for visas can be allocated for the renovation of places and places related to pilgrimage.

D) Encourage and facilitate the creation of more parades in Iraq

It was mostly clear that in some cases, Iranians had a greater taste for Iranian food and tea on the way from Najaf to Karbala, and the queues distributing Iranian food were more crowded than Iranians. Further processions, especially cultural ones, can play an important role in spreading and spreading Hosseini's culture. Of course, the vacancy of these processions was quite obvious.

E) Providing the cost of attending the march for needy families

Although the number of Arbaeen pilgrims is increasing every year and everyone who visits for a year is more eager to go in the following years, there are young people and families who did not have the amount of fare to the border and Iraq and visas and found it difficult. In the fields of propaganda and culture, a lot of budgets are spent. If the budgets are planned in such a way that some people in need of pilgrimage are purposefully visited, and of course the propaganda programs and Imam Hossein's science are next to it, it can have a very desirable cultural and propaganda effect.

F) Strengthening cultural processions inside Iraq

Along the way, there were many processions that provided food and accommodation for the pilgrims, but few cultural processions. It is necessary to strengthen the processions that develop the culture of the pilgrims, taking into account the unity and harmony with the culture of Hosseini (a. s). Cultural activities can be done individually on a small scale, but this must be planned by the cultural institutions in charge of the country in the country, and of course interaction and cooperation with partner organizations in Iraq can also help spread this culture.

5 Conclusion

In this study, with the ethnographic strategy in the first goal, the culture of Arbaeen on foot from Najaf to Karbala and back to the country of origin was analyzed and interpreted. In the second goal, to improve the presence and promotion of this culture based on the observed weaknesses and challenges, strategies for making optimal decisions were proposed to the responsible and relevant institutions. What the ethnographer achieved in his direct observations is that different cultures, ethnicities and nations, different languages, races, ages and religions all converge in the Arbaeen. Cultural convergence is centered on the culture of Ashura and Arbaeen. Experts consider one of the weaknesses of

ethnography to be its generalizability and lack of active participation in the field of knowledge. However, the ethnography of the Arbaeen incident shows that this event is being generalized and developed within other countries as well.

Consistent with the research method of this study, the observations show that the behavior of Arbaeen servants in the period from 2013 to 2019 has not only not changed; It has become even stronger. The observations also indicate that the behavior of the Arbaeen pilgrims (especially non-Iraqi pilgrims) is greatly improving and changing. Pilgrims have become more believable in recent years and like to become servants and serve other pilgrims instead of being consumers on the Najaf-Karbala route.

The findings of this study show that the Arbaeen march has become quite popular and is spreading rapidly in neighboring Iraq. Tying the Arbaeen march to the currents of governments in different countries and in Iraq is not only inappropriate but also fundamentally dangerous. The idea of moving towards an Arbaeen March, which is based on the power of governments, has nothing to do with the history, purpose and intent of the Arbaeen. At the same time, governments have many responsibilities in preparing for and facilitating the trip to Karbala.

6 References

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