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Cultural Grounds of the Realization of New Islamic Civilization in the Arba'in Procession; Based on Thematic Analysis Approach

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ABSTRACT

The cultural grounds of any phenomenon can be considered one of the most important fields in the development of the phenomenon. Therefore, paying attention to this issue and identifying it plays a significant role in the future of the phenomenon. This research aims to discuss the aspects of the realization of a new Islamic civilization in the phenomenon of Arba'in procession through the Delphi method and open and closed interviews with some scholars. Then, with the method of thematic analysis, the cultural themes gathered from the scholars' opinions were examined. The findings of the research show that «cross-cultural communication for the expansion of religious culture and an Islamic lifestyle», «the Arba'in procession as a global medium», «jihad of explanation» (the holy war of explanation), «the continuation of the path of religion, spirituality, and Imams by the Muslim community (Ummah)», «demarcation with the enemy», and «requirements to achieving a new Islamic civilization and preparation for the emergence of Hazrat Mahdi (PBUH)» are the most important cultural grounds in the procession of Arba'in for the realization of new Islamic civilization.

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1. Introduction

Paying attention to the correct cultural policy-making in using the capacities of the Arba'in procession, in addition to the strengthening of cultural dimensions of Shiites, after returning to their countries, will also have a major impact on strengthening the idea of realizing the new Islamic civilization. Despite the many efforts made in the past years, no serious attention has been paid to the cultural grounds available in the Arba'in procession to strengthen the idea of realizing a new Islamic civilization and no specific person has been in charge of it. This is while the rival civilization and the Western countries in their programs as a symbol of the Western civilization are seriously on the hunt for terminating or distorting the available capacities of the Arba'in procession such as the correct cultural teachings and available grounds. For instance, through sending correspondents with particular purposes or via social networking sites in a channelized way and even using the capacity of the seventh art, they make a serious effort to narrate their desirable description of the Arba'in procession.

The requirement for the realization of a new Islamic civilization and moving towards the realization of its ideals is to provide the conditions and remove the obstacles from this path. Sometimes, based on some specific requirements, some special conditions or hurdles take place that one should be aware of and have careful planning. Among these requirements, the Arba'in procession is an expressive means for the realization of a new Islamic civilization. (Islamic Revolution Cultural Research Institute [IRCRI], 2018)¹

The great phenomenon of Arba'in has abundant capacities in strengthening the idea of the realization of a new Islamic civilization and also moving towards its realization, and if it is supported by the tact of those in charge, it can create a bright outlook for the cultural and civilizational future of the Islamic world and be effective to accelerate the realization of this ideal.

One of the most important cultural foundations for the realization of the new Islamic civilization is the proper and diligent explanation of the truth behind the movement of Imam Hussein and the phenomenon of Arba'in in the context of the narrative war, as well as efforts to explain the reasons behind Imam Seyed al-Shuhada's movement in the uprising of Ashura and its historical relevance to the present time. Zainab Kubra also emphasized the importance of the Imam's central role in religious movements in her jihad of explanation and enlightenment.² (Sayyed Ibn Tawus, 2009: 212) This idea is also mentioned as a guiding principle in the new Islamic civilization. The jihad of explanation during the Arba'in procession is a cultural foundation for the realization of a new Islamic civilization, a jihad to create an Imam-oriented discourse and to promote acceptance of his central role in moving towards a civilization that guarantees human happiness in this world and the hereafter.

2. Discussion

Arba'in

Arba'in means forty or fortieth in Arabic, and in particular, it refers to the 40th day of the martyrdom of Imam Hussain (PBUH) and his loyal companions. The reason for the importance of Arba'in among the Shiites is the recommendations made by the infallible Imams, especially Imam Sadiq (PBUH) regarding the Arba'in pilgrimage, moreover, this famous pilgrimage has been narrated by Safwan Jamal, quoting from Imam Sadiq (PBUH).

The reason for such attention to mourning for Imam Hussain (PBUH) is that through this important medium, people have established a relationship with the Ahl al-Bayt of the Prophet, peace be upon them, and the authentic and undistorted religion, benefiting from this capacity to strengthen religion and religiosity, as well as to weaken polytheism and disbelief.

1. «Today the purpose of each Muslim should be creating a new Islamic civilization. If the capacities of the Islamic countries are integrated, then it will show the great Islamic civilization to the world societies; the Arba'ien procession can be an expressive means to realize this goal.

2. It is mentioned in sources that when the Ahl al-Bayt of Imam Hussain (family of Imam Hussain (PBUH)) were entered the court of Yazid, he placed the head of Imam Hussein (PBUH) in front of himself. When Hazrat Zainab (peace be upon her) saw the head of her brother, she let out a heart-wrenching cry and exclaimed, «O Hussein, O beloved of the Messenger of Allah, O son of Mecca and Mina...» This shows that even in mourning for her brother, Hazrat Zainab did not address him as her brother or son of her father and mother, but rather as the beloved of the Messenger of Allah and the son of Mecca and Mina, which are recognized as the center and axis of the Islamic world. This can be a sign of their explanatory movement in expressing the centrality of Imam after the era of prophethood.

Now, thanks to the pilgrimage of Arba'in and the procession of several million in it, the world has been asked who is this Hussain and why all these people, despite all the problems, dangers, and shortages, went to the desert (desert of Karbala) towards his shrine!? With such a move, the recognition of Imam Hussain will also become global and an introduction to the preliminaries of the reappearance of Hazrat Mahdi will be provided. In addition, Arba'in is the beginning of the struggle of the Right Front against falsehood and the beginning of the repeated victories of the Right Front, which begins with a cultural battle in the form of a large procession.

Procession

Procession in this research means procession from different routes to Karbala during Arba'in, the most famous and crowded of which is the route from Najaf to Karbala. The length of this route is about 80 kilometers, and there are 1452 lampposts with 50 meter intervals.

According to various reports, the Arba'in procession is the largest annual procession and public gathering in the world, which is also referred to as «the world's largest pilgrimage». In addition, this procession is held with special enthusiasm not only in Iraq but also in different countries around the world such as Iran, Nigeria, America, England, etc.

New Islamic civilization

Some civilization researchers believe that every civilization has a «guiding Idea» which is the driving force of that civilization, and it is interpreted as «the constructive spirit of civilization». For example, if «economy» is the guiding criterion and idea and the beating heart of civilization, like what is proposed in Marxist approaches, it will have its specific consequences in the process of shaping civilization, and if religion is the guiding idea of civilization, the process of civilization will be formed based on the rules and religious norms. (Noroozi Firouz, 2015: 110)

The «guiding Idea of Civilization» that we will refer to as the «civilization axis» in this article, is the «authentic religion» as the central point around which civilization revolves. All the subsequent sub-branches of that axis are defined under the same center and the system; In this way, the foundation of civilization is based on the original and undistorted religion and the reference of religious teachings, and all the achievements of religious civilization will refer back to it. From this point of view, Islamic civilization means «comprehensive progress with scientific and technological achievements, emphasizing the element of movement and elevation that includes all the material and spiritual aspects of humans» (statements of the Supreme Leader, 2013/7/23).

In this view, the Islamization of government and civilization will not be achieved simply by the rule of religious people, but rather a correct, complete, and comprehensive «system» must be formed based on religion and centered on «Imamate-Ummat» and with the rule of religious people civilization will gradually be achieved.

In the material civilization, man seeks material and worldliness, but in the divine civilization, man seeks true godliness and monotheism by placing the world at the center with the guidance of Imams.

3. Significance of the Study

The present research consists of two variables including «the available cultural grounds in the Arba'in procession» and «the realization of new Islamic civilization». What we are exploring in this study is the role of available cultural grounds in the Arba'in procession as an independent¹ variable in the realization of a new Islamic civilization as the dependent² variable.

Culture is a deeply rooted issue and extraordinarily important in a way that if there is a breach in it, there will be irreparable risks afterward. The importance of culture is so great that even in the sociologists' definitions of humans, acculturation is mentioned as a logical part of human beings and instead of talking about animals, they used the expression «acculturable animal». (Mesbah Yazdi, 2019: 389-390; Nietzsche, 2013: 53-54)

1. The independent variable is a variable through which the dependent variable is explained and predicted, this variable is measured, manipulated, or selected by the researcher to measure its relational effect with another variable. In fact, the independent variable affects the dependent variable in a positive or negative way.

2. It is a variable that is affected by the independent variable and changes as a result of its changes, and the goal of the researcher is to explain or predict variability in it.

Today the market of cultural wars or so-called soft wars are hotter than hot wars in the world and military hot wars have been replaced with cultural cold wars. Those who have tried to reach their goals through military wars have now realized that they have made a mistake and now they can achieve their goals through cultural work without the expenses of military wars. (Mesbah Yazdi, 2019: 389-390) with this statement, the significance and necessity of paying attention to the issue of culture and available cultural grounds in the incredible phenomenon of the Arba'in procession for the realization of a new Islamic civilization, in the age of clash of civilizations becomes clear.

It is important to note that religion and religious rituals as the «cultural identity¹ of Muslims» play an important role in shaping society around a unified word. Therefore, preserving and strengthening this identity is both a rational and religious duty. (Ashna, 2010: 157-184)

The unique procession of Arba'in is one of the rare and great phenomena that has the requirement and the capacity to formulate the «civilizational identity of the Muslims» and using this capacity on the path to the realization of a new Islamic civilization is significantly important. Also considering the serious theory of the clash of civilizations, there are abundant claims and motivations that create obstacles to forming this civilizational identity. In other words, since the Arba'in procession has a high position in the geometry of power in the Islamic world and the realization of new Islamic civilization, this research is significant as it counts the whatness of the cultural grounds of the phenomenon of the Arba'in procession in the realization of new Islamic civilization. On the other hand, if this issue is not explored or explicated and looked upon with a futuristic perspective, it is possible to lose it or the civilizational opponents of Islam may get a hold of it by distorting the phenomenon of Arba'in or taking it outside its main direction. In this case, indeed, the Arba'in procession will turn into a spiritless procession based on the instructions of tourism rather than an awakening and influential one, although with a religious motif. History is replete with a lack of attention to the important events by those who are in charge of affairs and usurping them by enemies causing distortion and destruction.

In addition, one of the significances of this research is paying attention to the speeches of the Supreme Leader of Iran regarding the necessity of the recognition of the place of the Arba'in procession which brings unity to the people who are seemingly different but share a similar vision and goal, and connects them like the thread of a rosary under the obedience of the infallible Imam. (IRCRI, 2021). Moreover, the lack of independent studies on identifying the great cultural potentials of the Arba'in pilgrimage and introducing them to strengthen and accelerate the realization of the new Islamic civilization makes this research more significant.

4. Research Questions

As this research is exploratory research with a qualitative approach, no hypothesis can be defined for it. Therefore, the objectives of this research lie within the answers to the following questions.

1. What are the cultural grounds of the Arba'in procession to realize a new Islamic civilization?
2. How can the available cultural grounds in the Arba'in procession be used to realize a new Islamic civilization?

5. Literature Review

A review of the previous articles and works in the field of Arba'in showed that there is no book or article that directly refers to the available cultural grounds of this phenomenon. However, in some research, there has been a brief reference to some aspects and future harms.

For example, in his article «Political, Social and Cultural Functions of Arba'in Hosseini» Seyyed Mahmoud Samani refers to some parts of the cultural functions of the Arba'in procession, and Mohammad Saeed Nejati in the article «Field Pathology of the Arba'in Hosseini procession» points out to the existing or possible harms in this procession.

Reza Bani Asad also in his article «Ethnography of the Culture of the Arba'in Hosseini Procession: analyses and decision-making strategies in the Institutions of the Islamic Revolution» has described

1. Cultural identity is a part of the identity of a society that takes shape by accepting common beliefs and values by individuals in that society and recognizing them. For example, being Muslim is a social identity for an individual, and a community with common Islamic beliefs and values recognized by the people has an Islamic cultural identity.

and analyzed the cultural behavior of the pilgrims of this great congress and presents strategies for the development of the Arba'in culture.

«Cultural Role of the Arba'in Hosseini Gathering» is another article written by Hadi Fathullah Nejad Zangiabadi who has listed some of the available cultural grounds of this procession. There are more articles about the cultural grounds or pathology of Arba'in, but none of them have referred to the idea of cultural grounds of the realization of new Islamic civilization in the Arba'in procession. Thus, the present research lacks any mentionable literature in this regard.

6. Research Methodology

Considering the novelty of the research regarding the different aspects of the Arba'in procession and especially its cultural grounds, this research is a combination of a descriptive-analytical method with a qualitative approach. From collecting information through an open-interview method and then analyzing the content of the interviews and then designing a closed-questionnaire was used based on the content analysis of the initial interviews. After reaching the issues and the summation of the opinions of the interviewees, the researcher identifies the points agreed upon by the scholars on this subject, to get closer to the consensus of the scholars on the issues raised. About the applicability of the subject, the researcher benefited from the scholars who were involved and obsessed with this field and also had the required information to a large extent.

Based on the results of this research, strategies, and suggestions for doing further qualitative research in the cultural field of the Arba'in procession will be presented which can be used for conducting further research by the researchers and cultural planners.

7. Community of the Participants

The participants have been selected in six spectrums, which are as follows:

Table 1. The spectrums of the interviewees

Nom	Spectrum
1	Clerics and members of the seminary
2	University professors
3	MA and Ph.D. students
4	Arba'in activists in the field of services and culture
5	Members of media and artists
6	Arba'in officials in Iran and Iraq

8. Criteria for Selecting the above Spectrums

The criteria for selecting the above-mentioned spectrums and the participants are as follows:

- Full awareness and understanding of the atmosphere of the Arba'in procession and recognition of civilizational requirements;
- Being an activist and having experience in attending the Arba'in ceremony;
- Being an expert in the field of research and study;
- accessibility.

With this regard, fifty people were identified and selected for the interview, and for almost all of them an initial questionnaire was sent and finally, we managed to interview about 13 of them.

9. Validity and Reliability of Research Tools:

Because the selected topics were counted from the opinions of experts, the validity of the interview was confirmed. For the confirmation of the reliability of the interview, all interviews were coded. In questionable cases, the similarity of the responses was very high and the opinions were close to each other, which resulted in a relative consensus.

For conducting the interviews, they were first given a scholar interview guide and then a questionnaire with open questions. The interview was mostly in person by recording the interviewees' audio and then transcribing them. Only a few of the interviewees answered the questions in writing.

The approach taken to analyze the texts of the interviews was the thematic analysis approach which is widely used in research with a qualitative approach. After the transcription of the interviews and written responses and a careful study of them, the presented ideas in the form of basic themes were

identified, then categorized under more general themes named organizing themes, and finally, they were placed under the comprehensive theme of cultural grounds.

Since the thematic analysis is a qualitative one, there is no clear and quick answer for what is the amount of appropriate and required data - which implies the existence of the theme or refers to it. Therefore, the theme does not necessarily depend on quantitative criteria, but rather, it depends on the extent it refers to the key points of the research questions. (Abedi, 2010: 161)

It is noteworthy to mention that the thematic analysis is done in three methods: format of themes, matrix of themes, and network of themes (Ibid). In this research, the third method, the network of themes, was used. In this method, the lowest level of the phenomenon statements was extracted from the text of the interviews (basic themes); then these themes were categorized, and we reached abstract themes (organizing themes). In the final step, these themes were provided in a more general and basic format that included all previous themes (comprehensive themes). At the end of the research findings section, the prominent themes of each of the three levels and the relationships between them were shown by illustrating a network map. (Diagram 1.)

10. Three Levels of Cultural Themes in Scholars' Interviews

In the first step, the interviews were transcribed, and from the present texts, examples relevant to the cultural issues of the Arba'in procession were organized in a coded format. After this stage, with achieving the basic themes, the organizing and comprehensive themes were extracted and identified based on the same basic themes. Through more stages, with a reorganization, more comprehensive and general themes were obtained, which are presented in Table. 2, the final result is indicated.

Table. 2. Transforming basic themes into organized and comprehensive themes

Nom	Basic Themes	Organizing Themes	Comprehensive Themes
	An expressive cry and a unique medium A medium for the manifestation of the right movement An effortless medium to reveal the truth An international congress A globally accepted brand Possessing transcendental power An amazing movement Parade of the Power of Islam A sign of great power An event that the Shiites were unable to speak about is now occurring in Arba'in in the most public and global way Direct and precise influence in strengthening the Right Front As a medium to propagate the goals of the Right Front and a tool for the globalization of the theory of new Islamic civilization has been effective in introducing Islamic ideals to the world	An extraordinary promotional power	Arba'in, a global medium
	Arba'in can cross the borders of Shia and even Islam Has the power to launch a huge social movement in the Islamic world Is effective in introducing the ideals of Islamic civilization to the world People from all over the world, even from Europe and America, participate in this ceremony	The power of penetration in cross-ideological boundaries	
	Countering the enemy's media effort to inject false values Arba'in, the axis of soft resistance without bloodshed! Introducing the figures of resistance from the past to the present (introducing the personality of these great people, their way of thinking, and their purpose of moving on this path)	Anti-propaganda of the enemy	
	Pilgrimage is a lifestyle The capacity of Arba'in to attract and understanding Being a role model in lifestyle and culture in the world	A special type of lifestyle	
	The center of connection of believers and their survival strategy The cause of «compliments», recognition, connection, and relationship has the ability to become cross-Shiite and the freedom seekers' interest in it Attendance of the important scientific and cultural figures from other religions and thoughts All religions and ethnic groups have a place in Imam Hussein's tent All the disadvantaged have a divine nature and they have the of believe in common People who live in countries of resistance have a look upon this procession during the days of Arba'in to know what how is the attendance like	The gathering and meeting place of the free people	Cross-cultural communications
	Arba'in has the power to create individuals and transpersonal identity The capacity of Arba'in to attract and understanding Arba'in has the role of a connector among nations Arba'in creates diverse capacities spiritual unity and continuous attachment and connection	Forming transpersonal identity	

Table. 2.

Nom	Basic Themes	Organizing Themes	Comprehensive Themes
	Has intense broad action. Attendance of the important scientific and cultural figures from other religions and thoughts Assembler of all capacities on the target path	Comprehensive and extensive dimensions	
	Arba'in is the platform for public, scientific, economic, and cultural, diplomacy We should think about the constant communication between the scholars of the Islamic world Attendance of the important scientific and cultural figures from other religions and thoughts	Place of Public Diplomacy	
	Arba'in has the power to crystalize beliefs Arba'in is a means of strength and brotherhood This procession is the interpreter of the philosophy of resistance	The power of actualizing beliefs	
	Ahl al-Bayt (peace be upon them), the way to prevent division A source of honor and pride for the front of truth and obedience to the Imam Declaration of a necessary company of the truth and not abandoning the oppressed and the suffering	A community around the truth and away from the enemy	
	Arba'in has increased the cost of the growth of the American lifestyle pattern Arba'in is destructive to the enemy Repelling and eliminating the malice of the enemy		Demarcation with the enemy
	taking action or at least taking a stand against the enemy The characteristics of the anti-tyranny and anti-arrogance of Imam Hussein's movement The central reason for Imam Hussein's movement is recognition of the enemy and standing against oppression and arrogance The Arba'in procession helps to restore the Islamic identity forms a pole of strong power and deters the enemy	An actual and overt conflict with the enemy	
	This move has become an opportunity for the gathering of Muslims the formation of the Islamic resistance Front and the realization of a New Islamic civilization Anyone who has been attacked by arrogance can be connected to Arba'in	A gathering on the single goal of anti-arrogance	
	The cultural expansion of authentic Islam in the context of Arba'in Arba'in is a manifestation of power and a source of superiority (material and spiritual) over the enemy A medium for the manifestation of the right movement Arba'in is a collection of emotions and rationality Arba'in is the path of love with insight	promulgating authentic and universal Islam	Jihad of explanation
	Countering the enemy's media effort to inject false values A propaganda storm against the enemy The storm of right logic in a dark world Means of explaining the truth and prohibiting distortion It is really impressive and enlightening	Propaganda movement against the enemy and confrontation with the current of distortion	
	The necessity of using the tools of poetry, literature, etc., to promulgate the purpose of the Arba'in movement The necessity of creating equality between the goals and ideals of Aba Abdullah with the goals and ideals of the natural human being Arba'in displays the historical authenticity and true origin of the discourse of the resistance	Using different tools for promulgating the truth The explanation for this equality- is the movement of anti-Islamic arrogance with the ideals of Seyyed al-Shohada (PBUH).	
	Arba'in is a mobile Itikaf (seclusion in the mosque for prayers) Being a role model in lifestyle and culture in the world Arba'in showed the spiritual path, faith, Jihad, and great sacrifices from Be'sat to Karbala are alive, strong, and continuous	An example of practicing Islam	
	Reliever of human's spiritual needs A spiritual carwash Arba'in is the platform for understanding real pleasure, spiritual pleasure, and spiritual connection with Imam	Provider of spirituality required by nature	
	Passion enthusiasm and risk-taking for the right The greatest dedicated human gathering for the defense of Ahl al-Bayt throughout history took place in this huge Arba'in gathering Participating in Arba'in is for revitalizing the Muslim community (Ummah) and religion and achieving victories, greatness, unity, and dignity of the Muslim community (Ummah)	Taking action for the right	
	Arba'in is the display of glory and love of Aba Abd Allah (PBUH) Arba'in is a spiritual love relationship with Ahl Al-Bayt and an incredible opportunity Arba'in has shown the material world this move is toward the mine and source of spirituality and freedom Stabilizing the gathering around the united leadership of the infallible Imam (PBUH) The demonstrators have not come for a show-off, rather they have come with love and enthusiasm for Imam Hussein (PBUH) Participating in Arba'in is for revitalizing the Muslim community (Ummah) and religion and achieving victories, greatness, unity, and dignity of the Muslim community (Ummah)	The whole religion depends on obeying the Imam (PBUH)	

Table 2.

Nom	Basic Themes	Organizing Themes	Comprehensive Themes
	Arba'in embraces and invites all religions, sects, and freedom seekers of the world with open arms Synergy among Islamic currents and creating a single civilizational discourse Arba'in is a synergy among the believers and frightens the enemy The assembler of all capacities on the path of the goal for the realization of the great Islamic civilization Procession of millions of people for a unique purpose Means of explaining the purpose of civilizational movement A great number of people of the same heart, organized and coordinated toward one direction staffing and attracting hearts The reason for the convergence of many free people	Aggregation of capacities for a single purpose	
	Arba'in is the reproducer of religious lifestyle and patterns of resistance in the Islamic world Unity gave identity to the Muslims under the shadow of Arba'in	Reproduction of the required patterns in today's world	
	A great number of people of the same heart, organized and coordinated toward one direction Arba'in is cross-regional and global Arba'in is the starting point of the new Islamic civilization Arba'in and its authentic content is a substitute for the current human civilization Arba'in is the illustrator of the desirable civilizational condition	Explaining the civilizational purposes	
	Moving toward achieving Muslim benefits Unity gave identity to the Muslims under the shadow of Arba'in	Provider of the purposes of the world's Muslims	The context of achieving a new Islamic civilization and preparing for the emergence of Hazrat Mahdi (PBUH)
	Arba'in is cross-regional and global All religions and ethnic groups have a place in Imam Hussein's tent The expansion of communication under the shadow of this movement has led to the disappearance of differences and caused unity solidarity and intimacy between nations.	cross-regional, cross-ideological, cross-racial, etc.	
	The disappearance of credit borders and the occurrence of true unity despite credit pluralities Arba'in crossed the credit borders and sovereignty		

11. Findings of the Research

Based on the thematic analysis of the conducted interviews, the available cultural grounds of the Arba'in procession which can be used in the realization of a new Islamic civilization, include the following six comprehensive themes.

11.1. Arba'in, a global medium

Considering the ideas raised in the interviews which are also mentioned in Table 2., Arba'in as the world's greatest human gathering has the suitable cultural capacity and capability for the realization of new Islamic civilization. That is because firstly the objectives and ideals of Imam Hussein's movement, as a model of the movement of new Islamic civilization, will be conveyed to the people around the world effectively. Secondly, in the special environment of the Arba'in days, actual and practical manifestations of the Islamic lifestyle are displayed. Finally, according to the ideas mentioned in the scholars' interviews and also the writer's actual experiences, the enemy most of cultural plans through injection of the false values wane with this incredible movement. In other words, the phenomenon of Arba'in is a subtle, actual, and effective medium that contains authentic religious teachings which creates the inner grounds of acceptance of these teachings in the participants of this extraordinary procession and can be considered as the main ground for the realization of new Islamic civilization.

11.2. Cross-cultural Communications

Considering the cross-border, cross-racial, and even cross-religious nature of this incredible phenomenon throughout human history and the gathering of the free people and those interested in the school of Imam Hussein in this procession and also the attendance of the political, cultural, and scientific scholars from all countries and religions of the world which has led to the formation of transpersonal identity for those present in this phenomenon, cross-cultural communications have also expanded significantly and their scope is extended every day. This universality, intensity, and broad action in attracting various cultures from all over the world, is another cultural ground to realize the new Islamic civilization in itself which can be used desirably with futuristic planning.

11.3. Demarcation with the Enemy

Belief is one of the most important components in the culture of a land or civilization. Recognition of

friends and enemies and getting closer to friends and strengthening the grounds of strong brotherhood and cooperation on one hand, and more importantly, strengthening the grounds of recognition of the enemy and staying away from their traps and even intense physical conflicts with them are essentials of the realization of civilization. According to Ibn Khaldun, the initial stage of civilization is the stage of conflict and confrontation, and then victory over the enemy (Ibn Khaldoun, 1987: 334). Therefore, demarcation with the enemy and confrontation with them, to alienate them and find an independent identity, is one of the most important ideological and cultural issues. Thus, this issue has a special presence and manifestation in the Arba'in procession and can become even stronger than that. In fact, the stronger the demarcation with the enemy becomes, the more the ground for the realization of new Islamic civilization increases, in a way that all Muslims and even anyone who is attacked by arrogance would play an important role in the realization of new Islamic civilization with this demarcation.

11.4. Jihad of Explanation

Recognition of authentic Islam which is based on the divine nature, and introduction and propagating of it by all God's prophets, is the main step in the realization of a new Islamic civilization. The phenomenon of Arba'in is an incredible and unrepeatable opportunity to explain this important issue. It is a scene for the Jihad of Explanation to present the world with authentic Islam which is the assembler of materialism and spirituality, emotion and rationality, and love and insight. It also stands against the current of distortion, using the available tools to advertise and propagate this view. One of the important steps to reach this goal is to create equality between goals and Imam Hussein's ideals with the goals and ideals of natural human beings. This means that the more humans know themselves, they will not see any distance between themselves and Imam Hussein's goals and ideals, which are also the goals and ideals of authentic Islam.

11.5. Continuing the Path of Religion and Spirituality with Imam (PBUH)

Imam is the main element and the central idea in the movement towards the new Islamic civilization that the whole of Islam must conform to his interpretation and expression, otherwise, it is not Islam, it is something else! The passionate procession of the people in the phenomenon of Arba'in with Hussein's slogans such as (الحسين يجمعنا) (Hussein gathers us) and the like, propagates the culture of believing and following Imam. Thus, this happens considering the main element in religious orientation and moving toward the realization of a new Islamic civilization and practicing the orders of Islam.

The great procession of Arba'in displays that the Muslim community (Ummah) continues the spiritual path, faith, Jihad, great sacrifices from Be'sat to Karbala and from Karbala to the realization of new Islamic civilization and from that to the realization of civilization of Hazrat Mahdi (PBUH) strongly as well as consistently with the guidance of the infallible Imam (PBUH) and the community gathering around him. His presence in Arba'in is to revitalize the Muslim community (Ummah) and religion and achieving victories, greatness, unity, and dignity of the nation under the leadership of the infallible Imam (PBUH) and his vicegerent.

11.6. The Ground for Achieving the New Islamic Civilization and Preparation for the Emergence of Hazrat Mahdi

Samuel P. Huntington considers «civilization» to be the highest grouping of cultures and the broadest level of cultural identity. (Huntington, 2002: 47)

Not only is the great ceremony of Arba'in not mourning, but it also includes various cultural grounds and embraces and invites from all religions, ethnic groups, and the freedom seekers of the world to create a single civilizational discourse. In a sense millions of people for one purpose, assemble all capacities on the path of the important purpose of realizing the great Islamic civilization. The Arba'in procession is an important and valuable cultural ground for explaining the purpose of the civilizational movement by creating convergence between free people, which produces, reproduces, and expands the role models needed by today's world. In clearer words, Arba'in depicts the desirable civilizational condition in which all religions and ethnic groups are welcome in Hussein's tent, and as a result, the credit borders have disappeared and real unity despite the existence of credit pluralities occurs resulting in the realization of a new Islamic civilization and moving toward the preparation of the emergence of Hazrat Mahdi (PBUH).

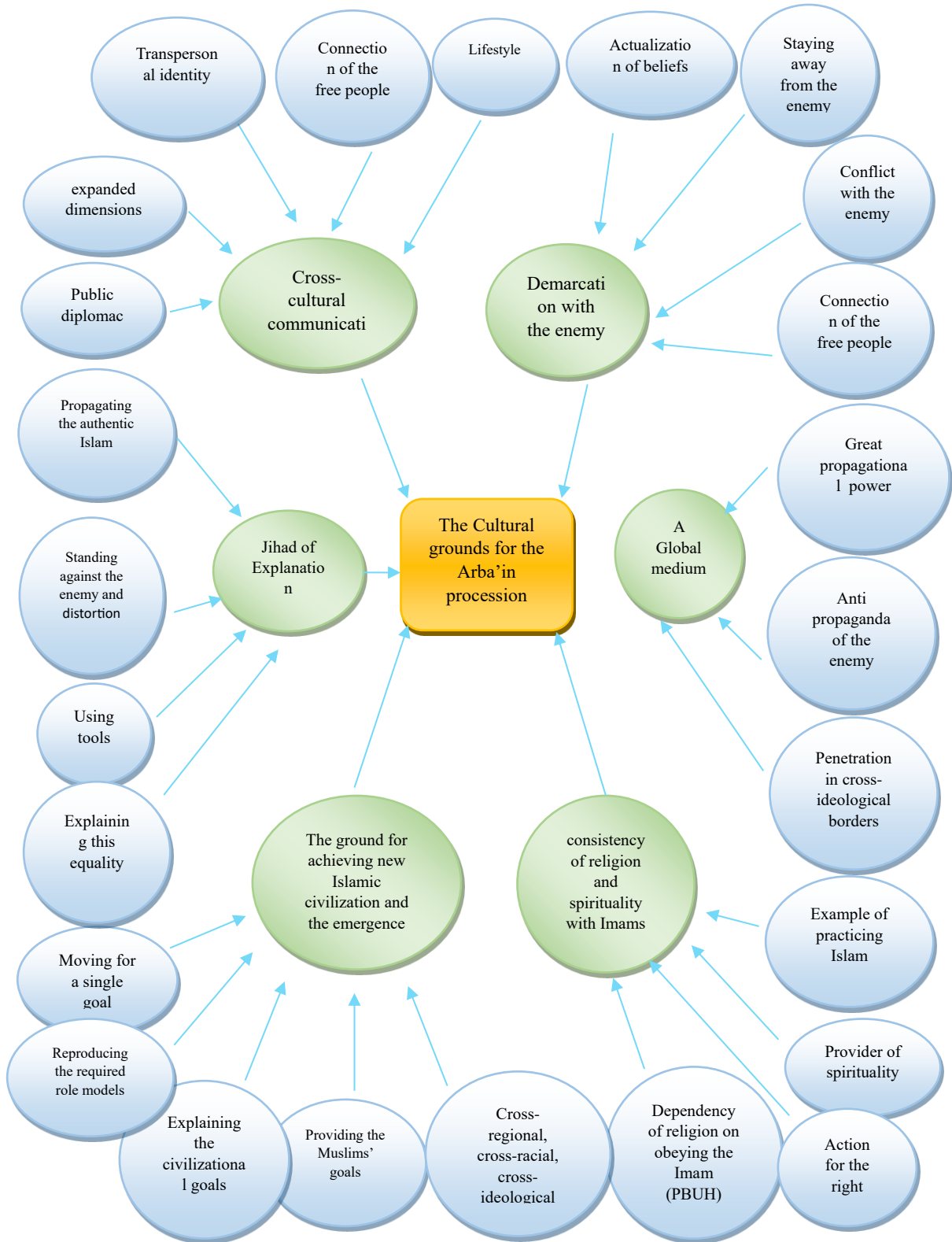


Diagram 1. The Network of Themes of Cultural Grounds of the Arba'in Procession for the Realization of New Islamic Civilization

12. Conclusion

The procession of Arba'in has various grounds and potentials for achieving the realization of the new Islamic civilization, with cultural potential being one of the important areas for achieving this goal and the central issue of this article. The grounds include internal (strengths) and external (opportunities) factors. Through the content analysis of the interviews with elites, it has been found that Arba'in has potentials such as «a global medium», «intercultural communication», «bordering with enemies», «jihad of explanation», «continuation of the path of religion and spirituality with Imam», and «providing a basis for achieving new Islamic civilization and preparing for the emergence of Imam Mahdi (PBUH)» as cultural grounds for achieving new Islamic civilization, most or all of which have historical and religious backgrounds that make it easier to benefit from for the determined path and goal. With special attention to these grounds and potentials, it is possible to prepare a special action plan according to the time, place, and specific characteristics of each period, with well-organized and forward-thinking programs, to achieve short-term, medium-term, and long-term goals for realizing the ideal of the Islamic Revolution in achieving the new Islamic civilization.

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