

The Role of Arbaeen Walk in The Realization of Modern Islamic Civilization with Emphasis On Ideas of Ayatollah Khamenei

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Abstract

The world is rapidly moving towards a future different from today, and all the efforts of the world's powers and arrogance are aimed at providing a model of civilization for the countries of the world. On the one hand, the comprehensive and complete programs of the religion of Islam lead mankind towards a bright and dynamic civilization. Therefore, in the words of Ayatollah Khamenei, the new Islamic civilization and the need to lay the foundations for it are constantly mentioned. On the other hand, the Arbaeen Walk every year portrays a part of the ideal society and modern Islamic civilization and proves the effectiveness of religious teachings. Therefore, this article aims to enumerate the characteristics of Islamic civilization and how to achieve it, by using the words of Ayatollah Khamenei, to adapt this case to the characteristics and capacities of the Arbaeen Walk and examine this phenomenon as a gateway and an entrance to the modern Islamic civilization. This research, using the descriptive-documentary method and using library resources, seeks to answer the question posed by Ayatollah Khamenei of how can the Arbaeen Walk be a model and a framework for the new Islamic civilization?

1- Introduction

Civilization will not emerge without a previous foundation. The basis of civilization and its driving force is culture. It is the culture that moves the society forward. It gives it a peak and brings it to a stage where it rises from the heart of the earth with an incident with a spark or a strong jolt of civilization. In addition to this, culture is also considered part of the identity of civilizations and their distinguishing feature from each other; i.e., it is culture that forms the basis of people's judgment about a civilization. Civilization is the manifestation and generator of culture in society; i.e., values, beliefs, and beliefs need to be institutionalized and self-introduced, and they need appropriate structures, works, and objective platforms, which are called civilization. In addition to the fact that the progress of civilizations and its stability strengthens the foundation of culture, it expands its angles. One of these is the walking culture of Arbæen which has a lot of potential to create Islamic civilization. (Ibrahimnejad, 2016:23).

In terms of history, Islamic civilization is one of the most rooted human civilizations with 14 centuries of existence, and in terms of its scope of expansion, this civilization should be considered one of the most extensive civilizations. What we know today as Islamic civilization is actually the process and product of fourteen centuries of continuous and active presence of "Islam" in the individual and social life of Muslims. Muslims have been living with Islam for fourteen centuries, that is, they have tried to base their views on the universe and the creator of the world, their prayers, social customs and transactions, marriages and births, celebrations and mourning, etc., on the foundations of beliefs and orders. (Nasr, 1384:38)

The Arbæen Walk is a long-standing tradition that dates back to 61 AH. In recent years, the presence of tens of millions of pilgrims from all over the world has turned it into a trans-national, trans-border, trans-religious and trans-ethnic conference in such a way that despite the silence of the global media networks for many years, in Arbæen of 1397, they could not resist its greatness any longer and broke the seal of silence and reflected some of its manifestations even in an imperfect form, even though the pilgrims in this ceremony are each a medium to tell about its glory and greatness when they return to their homeland and family. But its news coverage in the international media, which for years played the drum of separation of religion from politics, continuously fueled Islamophobia and Shiaphobia, it creates questions in the minds of the audience regarding the comprehensiveness of the Islamic religious programs, its effectiveness in creating Islamic civilization, and its practicality.

The manifestation of people's unity in the Arbæen procession is the best example, because Arbæen is the manifestation of religious rituals and has many civilizational capacities in it, which enables the realization of Islamic civilization and a united nation. The manifestation of unity seen in Arbæen is the best model of civilization. (Ibrahim Nejad, 2016:23).

1-1-Statement of the Problem and the Necessity and Importance of the Research

The modern Islamic civilization, which speaks of the comprehensiveness, authority and accountability of pure Muhammadan Islam, has been continuously emphasized by Ayatollah Khamenei. As a religious scholar and an expert in contemporary history, especially the history of Shiism, and an experienced politician from decades ago, Ayatollah Khamenei has expressed precious statements about the characteristics of the history of Karbala and Arbæen, how, what and why, as well as its achievements.

In recent years, the Arbæen Walk has been raised as one of the most popular modern religious rituals among Shiites, today, the presence of tens of millions of people in the Arbæen procession has become a miniature but successful reflection of the ideal city of modern Islamic civilization. It shows the necessity of paying more attention to its dimensions and functions.

It seems that the Arbæen Walk, despite being new, along with other religious ceremonies that have influenced Islamic culture and civilization for centuries; it has had a significant impact on Shiite Islamic culture and civilization. In the following article, understanding the importance of paying attention to this emerging phenomenon, we will investigate its effects on modern Islamic civilization and related cultural components.

2- Theoretical Foundations

The Arbæen Walk is a movement that started in 61 AH “When the first known pilgrims of Husayn bin Ali (Jaber and Atiyyah) came to Karbala for the first time... Jaber revived the memory of Husayn bin Ali (AS) with his presence and speech. And he founded the tradition of visiting the martyrs’ graves. The day of Arbæen is an important day.” (Ayatollah Khamenei, 1395: 47).

Terminological definition, civilization is one of the concepts that, although its background goes back centuries, it can be considered as an Islamic example from the prophetic era. But it is a new concept in terms of the term used. This term appeared in the 18th century and in the age of enlightenment and was gradually introduced in human societies with different definitions. Some have considered it purely political or cultural, economic or social, some have included all these aspects in their definition of civilization. Some consider civilization to have two dimensions, material and moral, which gives a society the opportunity to provide the necessary cooperation for the growth of each of its people, at every stage of life, from childhood to old age. (Ivlacoș, 1363: 8) (Valaiti et al., 1392, Vol. 1: 8) Huntington considers civilization to be the highest grouping of culture and the broadest level of cultural identity. He considers civilization to be the largest and most complex social unit that casts a shadow on other social units such as the culture of the nation, the government, and others. (Huntington 3, 1382: 42) According to Toynbee, civilization is the effort to create a society in which all mankind can live together in harmony (Toynbee. 4, 1376: 48). From the point of view of Will Durant, military civilization is a society that accelerates cultural achievements and uses ideas, manners, customs and art. He starts innovating and being creative. It is a political system that is maintained by ethics and law, and it is an economic system that will remain stable with the continuation of production. Shariati considers civilization in the general sense, the collection of human spiritual and material creations and reserves (cited by Velayati et al., 2012, Vol. 1: 3 and 9).

Imam Khomeini considered the most important element of civilization in the spiritual dimension. (Imam Khomeini, 1368, Vol. 8: 368) Ayatollah Javadi considers civilization to be a process that is based on continuous growth in material and spiritual tools, relationships and economic-social foundations, and in this process, man can achieve perfection. (Javadi Amoli, 1380: 213) Ibn Khaldoun refers to civilization with the word “civilization” in contrast to “al-Badāyeh” which means nomadism and in the sense of a collection of cities, villages, residential houses, structures and manifestations of scientific and literary progress. From his point of view, a society that has proper and orderly government structures and its supervision, and life in it is in the form of urban life with the exaltation of moral virtues and possessions such as science and art, is a civilized society; i.e., it has “civility”. (Ibn Khaldoun, 2015: 294) According to Ayatollah Khamenei, Islamic civilization has characteristics such as faith, science, ethics and struggle, which is the point of liberation from the oppressive material civilization of the West. (Ayatollah Khamenei : 9/2/1392)

2-2- The Relationship Between Civilization and Culture, Ethics and Religion

In relation to civilization, various definitions have been proposed, some of which have been mentioned. In general, although some have defined civilization only in physical progress and development, but both Muslim and non-Muslim scholars have paid attention to its software aspect in the form of culture, ethics, spirituality and the like. Because, for example, culture is considered to include a set of traditions, beliefs, customs and morals of individuals and families of ethnic groups, whose adherence to these concepts will differentiate them from other ethnic groups and tribes, and “culture” in Western literature means self-cultivation in the ancient Greek language, only the concept of cultivation is derived from it. (Velaiti, 1392, Vol. 1: 9-8) Velayati adds: “Despite the relationship between culture and civilization, these two are not necessary and essential for each other, for example, the natives of Australia and Africa do not have civilization. But they have native culture, which means a set of beliefs, manners, customs and traditions. (Velaiti, 2012, vol. 1: 23-22) Because culture is a set of specific individual or group beliefs, and because beliefs are subjective, then culture does not have an objective aspect, while civilization must be objective (Velaiti, 1392, vol. 1: p. 9) At the same time, he considers civilization to be the result of cultural excellence and the acceptance of social order, and adds: “In any society where morality grows, trust and the basis of communication will be provided, and then culture will appear...if culture disappears in a civilized society that relies on law and order, or if it finds a downward trend, that civilization will lose its dynamism because a civilization without a purpose leads to laziness and lethargy. Then, in a society without culture or one which relies on a decadent culture, the result of the conflict between these two categories, i.e. lethargy and the necessity of growth and economic excellence, leads to following instincts and pleasures, and in this way, if law and civilization are an obstacle, that law itself will collapse, or law and civilization are forced to accept vices and ugliness; A situation that can be seen in many Western countries. (Valaiti, 1392, Vol. 1: 12”).

Because of its divine characteristics, the religion of Islam was able to become a source of homogenization of incompatible racial and ethnic elements in civilization and the ground for the emergence of brilliance of latent talents. This factor of Islam formed a civilization that, despite the presence of incompatible elements from the East and West at that time, was neither Eastern nor Western, but its identity and characteristics were Islamic. It is the highest cultural grouping and the broadest level of cultural identity. (Huntington, 1382: 48) Will Durant also considers the four main pillars of civilization to be prediction and prudence in economic affairs, political organization, moral traditions and effort in the way of knowledge and development of art. (Durant 1, 1365, Vol. 1:3)

According to Ayatollah Khamenei, progress is the prelude to civilization, which must take place in the four areas of thought, science, life and spirituality. (website of Ayatollah Khamenei) The religious basis of civilization in his view: “Every society, every nation that does not move according to religion will be destroyed. Not that people will all die, no, being destroyed means the destruction of their national organizations. They will be absorbed and removed. They will be attracted to other nations and their national identity will be completely destroyed. Today you cannot determine the nationality of Kalde, where is it? The nation of Assyria, the nation of Babylon, these great civilizations, the first human civilizations, where are they?

“فانظروا كيف كان عاقبه المكذبين” (Al-Imran/137) (Ayat Allele Khamenei, 1396: pp. 411-2).

2-3- Modern Islamic Civilization

Since civilizations did not emerge overnight, but it was built based on ideas, goals, needs, and necessities that differentiate them from each other, according to Will Durant, “civilization is not something that does not have an end, rather it is something that every generation must acquire in a new way, whenever there is stagnation, its end will inevitably come. (Durant, 1365, vol. 1, 7) Therefore, guiding a society towards an efficient and responsive civilization requires a rich and comprehensive culture that includes all political, economic, social and personal dimensions of the society. On the one hand, it should be in accordance with human nature, as a result, stable and without decline, and based on the divine revelation, so that it can maintain its continuity and authority in all ages and generations, be inclusive of space and time and human beings in such a way that other nations can easily be receptive to it. This is the civilization brought by divine prophets, its evolution is modern

Islamic civilization. Shahid Motahari says: “Many nations converted to Islam and served this religion, and they tried to spread and expand its teachings, and by sharing efforts with each other, they created a great and magnificent civilization called Islamic civilization.” (Motahari, 1357: 13-14) Seyyed Hassan Nasr considers the most complete model of civilization for Islamic civilization to be the community of Medina and its standards. The fair and dignified behavior of its rulers towards all the citizens has caused non-Muslims, people of other Abrahamic religions and others, to protect, preserve and spread Islamic culture, and today’s proof is the martyrdom of a number of people of other Abrahamic religions in Iran during the eight years of holy defense. And the support of their cultural personalities for the Islamic Republic system inside and in the international community, as well as their presence in the procession of Arbāeen. Regarding Islamic civilization, Ayatollah Khamenei mentions: “Our prayer is to create a civilization that relies on spirituality, relies on God, relies on divine revelation, relies on divine teachings, and relies on divine guidance.” (7/1/1391) Regarding the innateness of divine and Islamic Civilization Ayatollah Khamenei states: First there was polytheism, then monotheism emerged. While we see that there has been monotheism since ancient times. (Ibid., 1396: 413). Despite the difference in the religion, the religion of all the divine prophets is Islam “ان الدين عند الله الاسلام” (Al-Imran:19) It was completed by the Prophet Muhammad (pbuh) who introduced it in the form of Quranic revelation and explained it in the form of revelation and the tradition of the infallibles. Therefore, the new Islamic civilization is the only civilization that meets the needs of human life. According to Ayatollah Khamenei, when Islam arrived in Europe, with the emergence of the new Islamic civilization, everything in Europe lost color in front of it, because the essence of this great civilization is from the school of Islam. Islamic civilization, by using science, discovering the truths governing the world and employing great ideas, minds and scientific activities, was able to create large universities on a global scale and dozens of rich and powerful countries and an unparalleled political power throughout the world throughout history. (Khamenei, 6/29/1387) And “in contrast to Christianity, which is often the cause of conflict in the course of Western colonialism, Islam associates itself with the libertarian, justice-seeking and independence-seeking demands of nations.” Returning to one’s cultural heritage, honoring the past and national languages, and in one word, reviving national culture, is an antidote to the “identitylessness” of imperialism and a necessary supplement for political and economic independence.

5-2- The Difference Between Monotheistic and Non-Monotheistic Civilizations According to Their Goals

The basis of the construction of any civilization is a specific goal or goals that determine the value of that work and bring people with common goals together to plan and act to achieve it. Islamic civilization is not exempt from this. Ayatollah Khamenei believes that if we consider comprehensive development as the creation of a new Islamic civilization... The goal of the Iranian nation and the goal of the Islamic Revolution is to create a new Islamic civilization. (Khamenei: 23/7/1391) Ayatollah Khamenei divides this civilization into two parts:

A: Instrumental or hardware part according to Ayatollah Khamenei, “Instrumental part consists of the same values that we consider today as the progress of the country. We propose; Science, invention, industry, politics, economy, political and military authority, international credit, advertising and advertising tools; This is also the instrumental part of “civilization” are all means for us to reach the final goal. (Khamenei: 23/7/1391) It is clear that Ayatollah Khamenei, despite the scientific and technological measures carried out, considers it only as a means to achieve the goal, while in the definition of others, success in the end and an indicator of the achievement of civilization. Because the goal in the materialistic ideology is the access of everyone to comfort and ease and human life is planned out until death. But in divine and monotheistic ideology, these are tools to achieve two lofty and holy goals, i.e. to reach “the position of the divine caliph” and “human perfections”.

B: The original, real, and software part of civilization. The definition of this part in the words of Ayatollah Khamenei is as follows: “But the real part is those things that make up life, which is the same lifestyle that we mentioned. This is the real and main part of civilization, such as the issue of family, marriage style, type of housing, type of clothing, consumption pattern, type of food... (Ayatollah Khamenei: 23/7/1391) Ayatollah Khamenei explained the difference between two attitudes towards civilization in the difference in their goals. He explains that: “Materialistic schools of thought say let’s make a great society; a society in which there is no oppression; there should be no classes... well, we made that ideal society, now what does a person want to do in this society? There is no answer. Where does humanity want to reach in this society? They don’t have an answer. Should a person strive for a comfortable life, that is, to earn easily, eat easily, and pay back easily?

This is where material schools are lacking. Theological schools say no, the goal is after this. The supreme goal is to make man beautiful. The supreme goal is to make mankind human.

6-2- The Factors of the Formation of Islamic Civilization

Several characteristics together can be the main factors in the formation, birth and elevation of civilizations. Some have limited it in four axes, which include: 1. Economic factors such as hunting, agriculture and industrial economic activities and services 2. Political factors include political structures of government, laws and family 3. Moral factors including things like marriage, sexual ethics, social ethics and religious customs. 4. Intellectual and spiritual factors including literature, science and art (Durant, 1365, vol. 1: p. 9)

Other people's definitions of the factors of civilization express more issues than what has been said. From their point of view, placing features next to each other can be the general factors of civilization formation, which include: 1. Security and peace means a place to reduce the anxiety and worries of the society 2. Pride and national solidarity 3. Collaboration and cooperation 4. Ethics 5. Tolerance and patience 6. Preservation of unity and integrity and non-divisiveness and separatism 7. Religion.

Some other two features; that is, relative prosperity and economic-social pressure are also added to it as necessary features in the matter of civilization. It is not a tool, but it can be considered as a motivating and effective factor in its success and realization.

Some experts have spoken about the foundations and principles of the creation of Islamic civilization, and they have confined it to theology, the position of the divine caliph, anthropology, ontology, politics, ethics, and epistemology. The foundations of civilization from the point of view of Islam in the axes of monotheism, justice, rationalism and rationality, moderation, perfectionism i.e. belief in the perfection of the individual and society, (tendency to order in existence and affairs), humanism. Transcendentalism, egalitarianism (principle of human equality and equality), truth-seeking, have been expressed. They have expressed human dignity, science and knowledge, spreading justice, honor, sovereignty, freedom, endurance and resistance, reformism, independence and public morality. (Arani, 2014: pp. 64-78).

7-2- The Foundations and Principles of Islamic Civilization

Although it is necessary to explain the components, indicators, and requirements of Islamic civilization, especially from the point of view of Ayatollah Khamenei; but due to the limitation of the research, only the basics and principles are discussed. The plural principles of "asl" means the roots, and basis (Moin, 1357: under the word "asal") The basics are actually a kind of worldview and a creative worldview. Dos and don'ts are influential and they play a fundamental role in people's lives and in the structure of civilizations. The difference between cultures and civilizations goes back to the difference in its foundations and principles, and the main distinguishing feature of Islamic and monotheistic civilizations with other civilizations also originates from this. Based on the attitude of people, there are different types of bases that can be divided into religious and non-religious, monotheistic and non-monotheistic bases. In this regard, Imam Khomeini says: "What makes a thought religious are the principles, not the topics, such as if someone explains human rights in Islam with human-centered principles that will have non-religious foundations, what he achieves will not be Islamic, but the subject matter. It is one of the issues raised in Islam... Therefore, the foundations are authentic and religious and non-religious ideas should be searched for in the foundations and not in their topics." (Qadri, 1395: p. 192) According to Ayatollah Khamenei, progress is the precursor to the realization of Islamic civilization on the four pillars of religion, rationality, science and morality. (Ayatollah Khamenei, 26/6/1390) As seen, many things have been said about the foundations and principles of modern Islamic civilization as well as its components and factors. In fact, the foundations of modern Islamic civilization are based on ideology. It forms on the culture of the Qur'an and the Infallible Imams, that is, monotheism, prophet hood, resurrection, justice and Imamate. It is the call of God-seeking nature of human beings in all divine religions, and today the Arbæen Walk has become a symbol of it, the way of manifestation of these rituals and these principles is the five pillars and this attitude is evident in the words of Ayatollah Khamenei.

3- The Role of Arbaeen Walk in Creating a New Civilization According to Ayatollah Khamenei's Point of View

In this section, while examining the Arbaeen Walk and its capacities in creating the Islamic civilization, according to the views of Ayatollah Khamenei, some issues will be mentioned.

1-3- Arbaeen Walking Capacities in the Direction of Islamic Civilization

Arbaeen is the return and movement of humanity towards Allah and faith in him. The Arbaeen Walk is actually a journey “from God we are and to God we will return”. It is the echo of the lament of servants who have been cut off from their heavenly abode and lost in the tumult of modernity. Since the beginning of creation, the aim of Muslims and non-Muslims has been towards Kaaba; a house that is the beginning and source of creation and was manifested on the day of “دحوالارض”. A house that everyone from near and far is going towards.” ...”و اذن فى الماس بالحج... (Hajj:27) The holy place that Ibrahim (pbuh) rebuilt with the cooperation of Ismail. A place that became the foundation of a great civilization in human history. At some point in history, the believers turned towards Al-Quds, which is also the house of God. “فاينما تولوا فثم وجه الله.” (Al-Baqarah: 115) Therefore, from the beginning of creation, the walk has been towards God and towards the Prophet or towards the Guardian, because the important thing is “وجه الله” that people who seek the truth are attracted to. Yes, “attractive magnetism” of Imam Husayn’s Arbaeen procession attracted the hearts and it was the beginning of a blessed movement that has continued throughout the centuries until today, and this movement has become more magnificent, more attractive and more passionate. (Ayatollah Khamenei 1/1/1385) The center and destination of Arbaeen Walk is Karbala.” It is the Kaaba of the hearts.” (Ayatollah Khamenei: 8/23/1378) In fact, The Arbaeen Walk is a walk out of darkness towards light. The darkness of ignorance and modern ignorance towards the light of divine guidance that we see in the movement of Imam Husayn (as) and Lady Zainab (sa). Because the special characteristic of Imam Husayn(AS) has turned this movement not only into light, but the light of Imam Ali (AS), which “يهدى الله لنوره من يشاء” (Noor:35). So all religions are based on the unifying phrase “قل يا اهل الكتاب تعالوا الى كلمه سواء بيننا و بينكم” (Al-Imran:64)

2-3- Arbaeen, introduction to the sign of the savior

As it was said before, Arbaeen is not exclusive to Shia, but the awakening of the nations and their movement towards the straight path. The movement is towards growth and excellence, and this is the introduction to the appearance of the Savior. Just as all religions proclaim; Christianity, Judaism, Buddhists and others and Hollywood make films with the theme of the savior of the end times to respond to this thirst and demand, and they all have the same message, that the savior will come. But the one who is waiting the most is Imam Mahdi (AS), who prays to God’s in depression to save humanity from wandering and ignorance, and there is no one more desperate than him in the world. Arbaeen is actually a mass movement of people towards God and towards the Imam; the imam with whom the savior defines himself at the time of appearance, and he is the representative of the savior. Arbaeen is an opportunity for people who support freedom and liberty to set foot in this path. In this regard Ayatollah Khamenei says: “The name of Imam Husayn (AS) has been magnified by God and the incident of Karbala has been kept in history.” (Ayatollah Khamenei, 1385: 83)

3-3- Factors of Moving Towards Progress and Islamic Civilization According to Ayatollah Khamenei:

According to Ayatollah Khamenei, progress: “Progress is a movement, a path, a transformation; it cannot be stopped and it continues onwards. Progress in the Islamic concept is different from one-dimensional or two-dimensional progress in Western culture; it is multidimensional. One of the dimensions of progress with the Islamic concept is lifestyle, social behavior, way of life.” (Ayatollah Khamenei: 23/7/1391) The Arbaeen Walk is an opportunity to reform lifestyle and practice and correct humane social behavior and review the way of life and prepare for the foundation of Islamic civilization. Ayatollah Khamenei says the following about the role of keeping Imam Husayn’s name alive: “If we keep the message of Imam Husayn (AS) alive, if we consider the name of Imam Husayn (AS) as great, if we consider this movement as a great human event throughout history, we honor it because the reminder of this incident will help us to move forward and follow Imam Hussein (AS) and reach those goals with the grace of God. (Ayatollah Khamenei, 1395: pp. 82-3)

4-3- Arbaeen, A Places of Training for Islamic Civilization

The modern Islamic civilization, like the prophetic civilization, needs staffing. The gathering of millions of people in the largest conference in the history of mankind, is a matter that Lady Zainab (sa) announced fourteen centuries ago. It has become the best school in history in terms of quantity and quality. In this regard Ayatollah Khamenei states: “On the evening of Ashura - according to some traditions – Lady Zainab (sa) said to her nephew Ali bin Husayn (as): O my nephew, the situation will not remain like this; These graves will be populated; This flag will be raised; People, nations, and generations will come here in groups, to learn, and return. This place will be and is a lesson for the freedom seekers of the world. On that day, they expressed this hope for the future.” (Ayatollah Khamenei: 8/22/1363) In another instance Ayatollah Khamenei mentions: “The life of that martyr is a lesson whose martyrdom, his responsibility, and his oppression will be known and heard by contemporary and future generations.” (Ibid., 1395: 46)

5-3 Arbaeen Is an Arena for Strengthening Spirituality and Resistance Against Foreigners

Sometimes, according to the forced conditions, the identity of a civilization should be defined and established based on the element of “resistance” and due to the increase of enemies and “foreigners”, the first priority of civilization is resistance against foreigners. And sometimes due the crisis of meaning and mental and psychological poverty. it is necessary for civilization to place its central point as “spirituality” and when a society can reduce the evil with its resistance (فمن يكفر بالطاغوت) and institutionalize ethics and human values within itself, this society can give centrality to an ideology. (و يؤمن بالله) and build a comprehensive civilization based on a common faith. Arbaeen is like that. In other words, Arbaeen is a special phenomenon in which spirituality and civility find manifestation at the same time, and the contradictions between matter and meaning are resolved. (Babaie, p46, 1394)

Ayatollah Khamenei, while emphasizing the necessity of creating a united front among Muslims against foreigners (Ayatollah Khamenei, 1396: p. 520), believes that the Iranian nation with the essence of steadfastness and resistance (along with some other factors) will once again be able to make the Islamic civilization proud. (Ayatollah Khamenei: 29/5/1376) The Arbaeen journey will not only unite tens of millions of people, it will provide resistance against others, that is, the world arrogance, but it will also lay the groundwork for the new Islamic civilization on a global scale.

6-3- Arbæen; The Axis of Unity and Solidarity

Various theories have been presented about the factors that create unity and the cohesion in religious societies. Among these, two theories deserve attention, one of which is cohesion based on a common ally and the other is cohesion based on a common enemy. Cohesion based on the common enemy belongs to “Rene Giraro”. He considers the crucifixion and death of Jesus Christ as a source of social cohesion. Reversely, shared love for the beloved creates a single power of love for each other and creates a system of human relations based on love. This makes the “egos” lose color and all become one. (Babaei, 1394: p. 50) And even today, even though “the attraction of Husayn’s magnetism begins on the day of Arbæen (which) lifts Jaber bin Abdullah from Madinah and pulls him to Karbala.” It is still in the hearts of you and me (and other Husayni pilgrims) even today after many centuries have passed.” (Ayatollah Khamenei: 1/1/1385)

7-3- Arbæen, A Model of a Monotheistic and Justice-Oriented Society and the Negation of Social Classes

Islamic civilization is a civilization without social classes. In this regard, Ayatollah Khamenei says: “This society in which there is discrimination, there is oppression, there is disorder, there is inhumanity, it must be changed and transformed into a monotheistic society.” (Ayatollah Khamenei, 2015: 359) But a monotheistic society is a classless society. It is a society in which human groups were not separated from each other in terms of rights and benefits. This is what is seen in Madinah al-Nabi and also in the Alawi government. (Khamenei, 1396: p. 358) The life of millions of people on the Arbæen Walk without an invitation letter and far from the ceremonies and luxuries, is an example of a classless and justice-oriented society. In the Walk no one suffers from lack of food and shelter. People in it are either servants or are served. The served are ashamed of the self-sacrifice of servants and servants who beg for permission to serve guests. Both the servant and the served are melted in the attraction of Imam Husayn and the glory of his greatness, and none of them questions the language, nationality, religion or race of the other. This is why Arbæen is a part of Islamic civilization. A piece limited in terms of time and space and unlimited in terms of greatness and glory.

8-3- Arbæen, The Model of Islamic Civilization for the Entire World of Humanity

Ayatollah Khamenei says in the description of Islamic civilization: “Islamic society means a society, at the head of which God rules... God is at the top of the cone and below God, all humanity and all humans.” (Khamenei, 1396: p. 516) He further adds: “The prophet does not move aimlessly. What he sees from the existing situation of his time is a situation against human and universal nature.” (Ibid.: p. 362) Ayatollah Khamenei’s words indicate that Islamic civilization is a civilization as wide as the entire human society. In this regard, Entezari states: “What has happened in the world under the title of globalization is actually a new invasion in the economic, cultural and political fields in the continuation of modernization, which Giddens refers to as “late modernity”... The polar function in the form of globalization has provided the causes of both passivity and resistance against it. Societies have faced it in different ways. Some societies have apparently become globalized rapidly. Passivity has occurred in societies that did not have the necessary civilizational reserves for resistance, on the contrary, resistance has been formed in societies with strong civilizational and religious reserves. Two types of resistance can be seen in these societies. The first type is violence, which can be seen in the form of the terrorism of the Taliban and ISIS. The second type is the trans-nationalization or so-called globalization of the cultural and religious resources. One of these cultural and religious resources that has the potential to become transnational is the Arbæen Walk. (Ayatollah Khamenei, 1396 p. 59-60)

9-3- Arbæen Media for the New Islamic Civilization

By resorting to the information and communication technology that it has under its control, the West has been able to maintain itself. In a world where the West prevents the globalization of the cultural resources of the Islamic world by resorting to its media facilities, the Arbæen Walk itself has become a new media. The Arbæen Pilgrimage has turned into a huge media device due to its Husayni and Zainabi nature. (Ansari, 1396: p. 61) Ayatollah Khamenei states the following about the importance of media and representation in explaining the reality of Karbala: "In those days, just like today, the oppressive powers made maximum use of false, biased and mischievous propaganda." (Ayatollah Khamenei: 29/6/1368) The lesson that Arbæen teaches us is that we should keep the memory of martyrdom alive against enemy propaganda... The field of propaganda is a very big and dangerous field. (Ayatollah Khamenei, p.29 1368/6/10)

10-3- Arbæen is opportunity to improve your lifestyle and practice a pristine life

One of the dimensions of progress and achieving civilization with the Islamic concept is lifestyle. Ayatollah Khamenei says: "The main point is to correct the lifestyle of a society. It is social behavior; Morality in society; Culture is life. (Khamenei, 1396: p. 17) And the Arbæen Walk is an opportunity for education, practice, experience and lifestyle modification.

3-11- Arbæen, The Model of the Union Between Two Material and Spiritual Dimensions.

Paying attention to both material and spiritual dimensions in Islamic civilization is one of the issues that has been emphasized in the statements of Ayatollah Khamenei. It is stated in the Holy Qur'an that "ابتغ فيما اتىك الله الدار الآخرة ولا تنس نصيبك من الدنيا" (Qasses:77) Ayatollah Khamenei emphasizes that the spiritual dimension means reaching salvation, and the material dimension means enjoying life, comfort and psychological and moral security. He adds: "Islam is in favor of a human being who is both wealthy and powerful... so the first level of need of Islamic civilization is faith." (Khamenei: 7/23/1391)

12-3- Arbæen is the continuation of the Ashura movement until the time of advent of Imam Mahdi

"This connection means exactly what Mulla Sadra has stated for Substantial movement. Substantial movement refers to the real connection of the moving entity. In this phenomenon, we are faced with an unimaginable connection between before, now and after history. With this phenomenon, Ashura is connected to our present time and from this point to the future. And one can observe all the moments of history together. (Habibi, 1396: p. 85) Ayatollah Khamenei in this regard states: "Arbæen is the day on which the flag of Karbala's martyrdom was raised. The life of that martyr becomes a lesson that his martyrdom and his oppression will be remembered by contemporary and future generations." (33/8/1363)

3-13- Arbæen A Model of History

Examining history shows that exposing the truth by Lady Zainab after Ashura until the first Arbæen of Imam Husayn (AS) caused many uprisings and movements to this day, and the continuation of Arbæen will help to continue it in the future. Ayatollah Khamenei states in this regard: "The story of Imam Husayn (AS) was not about saving a nation; It was not the salvation of a nation; salvation was a part of history." (Ayatollah Khamenei: 18/2/1377) Today the Islamic system, which is the foundation of Islamic civilization, is the fruit of the struggle and martyrdom of Imam Husayn (AS), and Arbæen is the repetition and reminder of that uprising. (Ibid, 1395: p. 17)

3-14- Arbæen Is the Meeting Place of Shiites to Introduce the Formation of the Islamic System

Throughout history, people have considered places for themselves with different goals (right or wrong). From Dar al-Andeh to Saqifa Bani Sa'edah and the Nadis of Quraysh, from Arafat and Mash'ar to the United Nations and the like. Arbæen is also a gathering place for millions of people, especially Shiites. In this regard Ayatollah Khamenei states: "(In Arbæen) they taught Shiites that this is your gathering place; This is a great occasion that by gathering on this occasion, you must remember the goal of the Shiite society and the great Islamic goal of the Muslim community. Muslims must not forget and its memory will live forever (Khamenei, 1395: pp. 50-49). Today, the great gathering of humanity in Arbæen is actually the foundation for the formation of the Islamic system, which was the goal of the Prophet's mission and Imam Husayn's movement.

15-3. Arbæen is the field of practicing Jihad, Mujahidah and sacrifice for playing a role in Islamic civilization

Arbæen is the arena of jihad and the sacrifice of life and wealth, and the display of its works and the platform for the generation of Mujahid. Ayatollah Khamenei says the following about the role of these characteristics in Islamic society and civilization: "One of the important tools of religion is that in Islam there is clearly. There is the issue of Jihad; Jihad must be accompanied by self-sacrifice, and there will be no jihad without it. Sacrifice means self-sacrifice... it is the belief in resurrection that rationalizes this sacrifice. It makes sense that they consider divine prophets to be the civilization builders of history, who did not see happiness and comfort from the beginning of the mission." (Khamenei, 1396: p. 444)

16-3- Arbæen A Full View of the Failure of Materialism Against Originality

Arbæen is the manifestation of the slogan "we can" and the manifestation of the honorable verse "كَمْ مِنْ فِئَةٍ" (Al-Baqarah:249) "قليله غلبه فئه كثيره باذن الله" (Al-Baqarah:249) And this promises the possibility of achieving Islamic civilization in a world that is drowned in material things. Ayatollah Khamenei states: "Karbala is the same place where it was once thought that everything was buried there. The originalities, truths, values and all the manifestations of pure Islam of the Prophet (PBUH) disappeared and ended, today see how it has attracted the hearts of the people of the world to itself. Contrary to the natural state of the world... the wider this circle becomes, the more it spreads. It has become longer, more visible, more lasting, more productive and more boiling. So it turns out that material hands can never bury originality.

17-3- Arbæen is a Reflection of the Civilizing Movements of Prophets and Messengers (Manifestation of Prophet hood and Imamate)

The movement of Imam Husayn (AS) is modeling and aligning with divine prophets. Ayatollah Khamenei states: "They (the prophets) have come to create a new revolution, the same thing that the messengers of the Prophet did after the death of our Prophet. The work of Amir al-Mu'minin, the work of Imam Husayn (AS), the work of other Imams, the work of the scholars of the Islamic Ummah, and finally the work of Imam Mahdi (AS) ("Khamenei, 1396: pp. 362-359). Ayatollah Khamenei says the following about Wilayat in the Qur'anic term: "But Wilayat in the early Qur'anic term means the unity and solidarity of a group of people who have a single thought and seek a single goal. They are taking steps in this path. They are trying and moving for a purpose. They accepted one thought and one belief, and as much as possible, the people of this front should be connected to each other and separate themselves from other fronts so that they don't get destroyed and digested. (Ibid.: p. 520) Another dimension of Wilayat is the solid and strong intellectual and practical connection of each member of the Islamic Ummah in all situations with that heart, that is, the Imam. The Prophet himself is also an Imam.

“انى جاعلك للناس اماما” (Baqarah:124) and that jurist who is the successor of an Imam is an Imam himself, but he is an Imam who is not defined by a specific name, but by a sign. (Ibid.: p. 543) But the Imams and Prophets have two goals, one is to build a human being and the other is to form a monotheistic society that is governed by divine laws and regulations. A society with moral virtues such as brotherhood, equality, cooperation, sacrifice and sacrifice, and turning and paying attention to the Imam who stood up and was martyred to follow the path of the last prophet.” وما ارسلناك الا رحمه للعالمين” (Anbiya:107) (Javadi Ampli, 1390: p. 262) Therefore, Imam Husayn (AS) and his movement, which took place with the aim of reviving the path of the last Prophet, is a blessing for human kind. Because even though verse 25 of Surah Anbiya of the Holy Quran speaks of general prophecy and general mission, the same rule applies to general

4 - Conclusion

According to Ayatollah Khamenei, creating a new Islamic civilization is a necessary among the goals of the Islamic system. The Arbæen Walk has provided an irreplaceable capacity and a model for implementing Islamic programs, especially the new Islamic civilization. But knowing the indicators and weak points and strengths, opportunities, challenges and solutions can have a significant effect on achieving it and its stability, which is mentioned in this research.

Modern Islamic civilization, despite its age and great historical strength, still needs to be supported and enriched so that today's generation of Muslims can benefit from it in a form that suits their culture and conditions. On the other hand, the close relationship between civilization and society's morality and religion is another reason to try to expand the new Islamic civilization with a vision.

Undoubtedly, a rich and up-to-date civilization can be effective in all economic, political, social and moral fields and lead it to excellence. The Arbæen Walk as a very important religious ceremony in recent years has been able to bring together Shiites from all over the world and this gathering is the basis for understanding more about the truth of Islamic civilization.

The Arbæen walk with its high capacity can be a suitable spiritual arena for the education and training of the Muslims of the world, so that they can achieve a suitable model for the development of Islamic societies, resistance against foreigners, increasing the unity and solidarity of Muslims, and reforming lifestyle, and it will be a medium for the Shiites to introduce this life-saving guide to the whole world.

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