Arba'een, A Social Ritual in Civilizational Form: Civilizational Capacities and Sub-System

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Abstract

According to the Islamic discourse "rituals" are concepts related to obedience and submission to God's commandments and attempting to honor the Islamic rituals. On the other side, Western sociologists such as Durkheim as the pioneers of social rituals concept try to represent a reductionist approach toward religion and limit it within symbolic rituals and give a minimal role to transfer values and create social solidarity. But the different nature of Islam in comparison to other religions indicates that the Western version is not suitable for the Islamic world, because Islam has its own serious role in the society, and the Islamic social rituals play a maximal role in transferring values and creating solidarity among Moslems. The Islamic social rituals and especially Arba'een is not limited to such rituals as related to identity, or ethnic, national and lingual rituals. In fact, it goes even higher than religious identity borders and represents a social ritual that encompasses different tribes, nations, and languages. The ritual of Arba'een creates civilizational subsystems the most important of which are as follows:
Cooperative-based economy pattern, cultural and artistic civilization concept, modern social order, positive security, and civilizational identity.

Keywords:

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Introduction

Human meetings to honor social concepts are common and routine cases observed by historical experience of all nations, religions, and cultures. Human gatherings to support, reject, honor, remind and… are among common cases of different societies. Humans gather and honor their political, social, and cultural norms and values and understand and introduce them in the form of collective identity. The formation of such human gatherings has different reasons and factors, and they are held with diverse aims and purposes. They sometimes have roots in ethnical dependencies while sometimes they are indicative of respect and correlation to traditional customaries, sometimes have social feature, a political order to create a fighting spirit to support the collective prestige, and sometimes to support socio-political sovereignty. In the modern world also we can see other motivations for gatherings advanced by Western hedonistic schools. In fact, during past centuries, human life has never been experiencing it so extensively. Recreational and amusing gatherings such as Olympic, Games athletic competitions, attending in stadiums to watch a football match, or going to a large Amphitheatre to hear a lecture are among such meetings. However, one of ancient gatherings that has common roots among all human societies is the religious assembly. Many religious devotions among heavenly religions and even self-made religious schools are held within the framework of glorious extensive human gatherings. The more social and collective premises of a religious belief the more powerful the quality of its collective devotion and its social role. These devotions and duties contain rituals by which people are asked to respect thinking, opinionative, school, or political system. In fact, they have several goals, that in addition to sublimity they clearly have a social and beyond-individual goal. Islam, as the last heavenly monotheistic religion being represented at the most complete level to humans, puts a specific emphasis on collective rituals and devotions, defining a beyond-individual responsibility. Islam advises many examples of human gatherings in annual form such as Hajj, Friday prayers, group prayers and the like, all of which, have specific social, and beyond-individual functions. However, what leads to the importance and putting forward the social rituals concept in the present situation, is a vast gathering in a unique form, specifically in the world today that really lacks morality. It is the pilgrimage of Imam Hossein's (P.b.u.h.) shrine on the day of Arba'een in the country of Iraq. Several questions can be asked about this unique event and its socio-religious rituals. Some questions that will be answered within this paper are as follows:

What relation is there between socio-political Islamic rituals and Western rituals? What relation is there between Arba'een rituals and human modern civilization that prepares the preludes of the Advent of 12th Imam?

Are social rituals powerful enough especially in the religious perception of the modern world today? What are civilizational capacities and sub-systems of social ritual of Arba'een?

1. The meaning of social and political ritual

The concept of social and political ritual represents the worldview, bases of ontology, anthropology, and the definition of the role of religion within social changes and diverse schools. In its social approach, Islam has a view toward the role of religion different from that belonging to the West in social realm, and the concept of social rituals in the Islamic discourse is different from that of the West. These two kinds of discourse will be discussed in detail below.

1-1. Social ritual and Islamic discourse

In literature, a ritual means devotion and nearness to Allah (Mostafavi, 1360, Vol. 12: 105). And humans are obligated to observe religious rituals and this, has been extended and has been used with the meaning of devotion and obedience, and for this reason some people use the term of "nasek" instead of the term "worshiper" that means "the seeker of true way" (Tabari, 1412, Vol, 1: 435). There is no way to get informed of the truth about rituals and the conscience of religion except by being notified by God (Tabatabaee, 1374, Vol. 1: 283). All previous nations have had their own special devotions. In religious culture some rituals and devotions had political and social consequences apart from getting near Allah. This type of rituals is called Divine Rituals, respecting and honoring of which is in the position of keeping alive the religion and its achievements, "A person who honors Allah rituals, in fact enhances people's hearts". Therefore, some devotions take place in groups in such a way that they should be observable and respected socially. On the other hand, according to correct perception and maximal interpretation of Islam there is a strong correlation between religion and social affairs that makes the intervention scope of religion to politics very extensive and introduces religion as the factor of preparing the comprehensive program of human life in all dimensions including its social dimension. Lack of planning of system means insufficiency of religion, and giving importance to three major parts of Islamic teachings is indicative of the deep, and basic relationship between religion and politics as a rational relationship which are inseparable and interdependent. They are: ideology, religion, and morality. In other words, this relationship as a general principle

is undeniable in Islamic thinking (Amid Zanjani, 1384: 76-77). Imam Khomeini also says: "Islam is a religion that contrary to other non-monotheistic schools has principles about all individual and social, material and spiritual, cultural and political, and economic and military features of life. The holy Koran and the holy Prophet have represented the highest level of emphasis on governance and politics (Imam Khomeini, 1386, Vol. 21: 176-178). Regarding these two introductions it can be concluded that religious rituals are more salient than any other social aspects. Firstly, Islam is present in all situations of socio-political human life, and for this reason, it has the identity of a social religion. Secondly, the concept of social rituals has a different meaning in the Islamic culture. In other words, devotional rituals have a social manifestation. Hajj as the greatest annual gathering of Moslems with its ritual of clearing of all changes from pagans and divestment of their power from affairs is among Islamic political rituals (Javadi Amoli, 1386: 42). The lecturer of Friday prayers, in the second part of the prayer speaks about social and political issues. The mourning ritual in Arba'een is the political maneuver of Moslems that has inspired social and political changes for 14 centuries in the Islamic world. In fact the experience of the Islamic revolution in Iran is indicative of this truth. Therefore, not only the function and definition of religion in the Islamic thinking, but also social rituals of Islam are completely different from those of the Western world.

1-2. Social ritual in Western discourse

Emil Durkheim as a sociologist was among the first social thinkers who emphasized on very important role of rituals in social divergence. He believed that some religious features as the preliminary features of religion are necessary for social divergence in all societies. For Durkheim, rituals, act as the symbolic linkers for consistency of a relatively abstractive society (Nash, 1388: 120). In his opinion, the major concept is solidarity, and he tries to provide the instruments of a maximal solidarity within the society. Religion is among instruments by which social solidarity can be created. He suggests that religion has a symbolic character that can create collective identity with a cognitive function in the framework of collective rituals. Religions provide society members with necessary cognitive instruments in order to interpret social realities. Religious tasks also, like rituals provide important instruments that they, in turn, create sociologically stabilized and repeated scales in order to express and represent social realities. Above all, these religious features are indicative of mutual dependence of the society members in the framework of a specific symbolic language (Gorowich, 1351: 220).

Religious rituals provide the feeling of belonging and commitment and at the same time, in a comprehensive form the necessary conditions for social life in individuals. (Gorowich, 1351: 226). In Durkheim's opinion there is no society without inclination to represent its collective feelings and ideals in regular time intervals in order to repeatedly confirm and protect them, because they are factors of unity and prestige of a society. Meanwhile, the society is aware that this spiritual and moral reformation is not feasible except by means of repeated gatherings and holding assemblies in which collective feelings are emphasized. In his viewpoint, religion and "socio-political rituals" have two major functions. First are cognitive functions, that is, religion and political rituals contribute to introduction of thinking components and thinking bases of political and religious system in people. Individuals through their participation in religious and political rituals get familiar with different dimensions of religion and politics, and their level of awareness goes up. The second function of religion and socio-political rituals is created in collective form and collective identity, leading to some kind of unity and solidarity. At the same time he believes that in Western societies, religion has lost its function related to solidarity within the process of becoming secular, and on the other hand, sociopolitical rituals also are losing their binary cognitive and solidarity making functions. In fact, socio-political rituals have lost their cognitive function, while solidary making performance of socio-political function is merely symbolic. According to Durkheim's reasoning, in modern societies that type of cognitive function represented by religions during the premodern tradition, has been delivered to other institutions. In the modern society, science as the most major resource of knowledge has outdistanced religion. However, even in modern societies, social convergence is still to a large extent dependent on "religion and faith" (Nash, 1388: 121). Therefore, Durkheim considers the role of religion as "lost" and only to some extent believes in the role of religion as solidarity and convergence making.

2. Criticism of Western approach and expression

Is the approach of Durkheim generalizable to Islamic societies? /In order to answer this question, first it must be seen if religion and social rituals have the same definition in Islamic and Western thinking. Contrary to what has been claimed by Durkheim and other Western thinkers about decline of the role of religion during modern time and secularity of societies, some political and social evolutions during recent decades such as the Islamic revolution in Iran, indicate that religion plays an important role in those changes in modern societies. The Islamic Wakening across the Islamic world that shows Moslems' eagerness toward spread of Islam in all social realms is

the best reason for the maximal presence of religion. In fact it can be concluded that religion has an effective and real presence in the realm of politics and societies. And this reality rejected all perspectives about minimal effectiveness of religion that was finally defined as individuals' spirituality.

Therefore it became clear that the function and definition of religion in Islamic school is different from that of Western school, and thus, socio-political rituals also cannot be similar. Sociological studies in Western societies may be sufficient in order to understand some social realities in the West, but it cannot be accepted that their findings are generalizable to societies that have not the experience of the West and modern materialism, and their religion has no relationship to that of the role of religion in Western societies. Collective experience and recent social changes show that religion has protected its ontological functionality in order to interpret the social world and at the same time, has its functionality in the realm of creating social convergence. With a glance at the experience of social, cultural, and political changes in Moslem societies, there is no need to speak about this case in order to prove the importance of the role of religion in the changes of the recent time. The clergy community has been able to represent religious awareness, and its effectiveness in the social life of Moslems and in some realms has promoted it. In order to understand the objective aspects of this effectiveness, the nature of the Islamic revolution of Iran should be studied to see that the ontological and unity-creating role of religion is not deniable from any perspective. Imam Khomeini began his Islamic movement in the light of religious rituals. His famous lecture in thirteen Khordad, 1349 on the day of Ashura among a large group of audience who had gathered to hold the mourning rituals of Imam Hossein (P.b.u.h.) .In his lecture Imam Khomeini likened the attack of Pahlavi soldiers on Feizieh school to the event of Karbala. Soon after his lecture he was arrested and imprisoned, but his message spread among mournful people for rituals of Moharram. After the victory of the Islamic revolution also political-religious rituals became the supporter of the Islamic Republic. Even on the 22th of Bahman as the national day of Iran, while people all around the country are holding demonstrations in streets on the occasion of victory of the Islamic revolution, the religious perception of people can be clearly seen. In fact, an important, and perhaps the most important motivation of those people being demonstrated by them, is a socio-political action as a religious obligation within the framework of religious rituals. Also presence in elections during the years after the victory of the Islamic revolution, more than being a political presence is a religious obligation and social activities that seen as

non-religious rituals are in fact defined as religious obligations. Within the world of Islam also, today Arba'een ceremonies that are increasingly held every year on the occasion of martyrdom of Imam Hossein(p.b.u.h.) and is considered as the largest religious gathering across the world, is the most glorious maneuver of power of Moslems during the highly sensitive conditions of the region. Of course it must be mentioned that most Western social thinkers also, contrary to Durkheim's view about the decline of scope of rituals in modern industrial societies, emphasize on the existence of ceremonial behavior within secular realm. Thinkers such as Shilz, Yong, and Blumer have paid attention to this case (Nesh, 1388: 124). This is an important point in cognitive realm about the role of religion also ,that Durkheim separates science from religion within the framework of methodological system of experimental science and positivism. This is a materialistic and positivist approach that suggests no place for spiritual and metaphysical issues. It is clear that separation of science from religion in Western and secular though is understandable and they have no way other than separating distorted church religion from experimental science. But this separation is not acceptable within the Islamic school. In fact, religion encourages science, and science is understood within the religious framework.

3. Kinds of rituals
3-1. Social rituals in ethnical form

Ethnicity is a layer related to identity, distinguishing a group from another group. Some factors such as identity and solidarity depend on attributive factors such as common progenitor, language, customs, ideological system, and actions, and in some cases race or skin color and form nations.

It is a group with common cultural tradition and feeling of identity that distinguish it from a larger group as a minor group. Members of each ethnical group are completely separated from other members of their own society (Naghibzadeh, 1369: 31-47). Different nations have their own system of values and ideology that cannot be understood outside their ethnical framework or there is no necessity for it to be understood because that system of values is definable only in their own ethnical framework. Therefore, that system of values belongs to a specific ethnicity which tries to protect and enhance it through a traditional and tribal approach. One of the effective tools for protection and promotion of ethnical values is collective rituals defined by different groups of people in their ethnical framework, and members of each nation exercise and authenticate them through active participating in them, and thus, they prepare its ethnical sociability. Of course it is clear that this type of ethnical social rituals become

understandable within its own ethnical system framework so that other individuals outside that group cannot have any relationship with them.

3-2. Social rituals in national form

The formation of nation-states in today's form and formation of a new layer of identity under the title of nationality is the prelude of formation of a new network of relations and traditional redefinitions according to new frameworks of identity. The concept of nation-state emerged in the West in a condition that dominated other layers of identity in a natural and within a time-consuming process and became the most important base of collective decision making. Religious and church-related identity was gradually replaced by modern identities because of its weakness and insufficiency and became an individual issue after the religious renaissance without having any impact on social decision making. Also, in the process of change of absolute states to today's modern ones, local, ethnical, tribal and even racial identities became weaker and weaker and eventually took the more common title of nationality. The concept of nation is a historical, political, and cultural phenomenon as the product of long common lives of people. Historically, nation is stable and its size doesn't differ according to willpower of others (Alem, 1380: 158). In fact, it refers to a group of people who have one or a few ethnicity, living in one country under a single political system (Wester, 2003: 825). As mentioned before, according to Western social thinking, social rituals form in order to enhance collective identity and its sociability and it is clear that this sociability and collective identity is defined within the new pattern of "national" identity. Such social rituals as the Independence Day, honoring of national leaders, and… are all signs of social rituals in the national framework that are not understandable outside their national borders.

3-3. Social rituals in the lingual form

Language is a set of regularities forming a single system and its speakers have common knowledge about it, all of whom agree on it and use its rules to write and speak so that if somebody gets out those rules, he or she will get involved in lingual misguidance (Fotoohi, 1391: 68). Language has long been the border of a common identity, separating natives of a language from others as a determining border before the formation of modern identities such as national frontiers. Like other layers of identity, the speakers of every language, hold collective rituals in order to protect their identity that have serious relationships with their ethnicity and nationality. Of course those are not completely identical identities because they don't completely correspond to each other. Lingual rituals also become limited in a specific lingual border

such as honoring specific lingual and literary sources of pride. This kind of lingual rituals is known to the speakers of a language while it is ambiguous and strange to other individuals.

3-4. Social rituals in the religious form

Religion means belief and trust in the Creator of the world and observance of its rules according to that belief. Therefore, people who don't believe in God and consider the emergence of the world as incidental or merely the results of material interactions, are called "atheists" (Mesbah Yazdi, 1381: 11). Religiousness and atheism is a clear borer of layer of identity, distinguishing humans from each other. In fact, a religious individual who believes in a system of beliefs, values and norms is completely from an atheist person. Religiousness has many social rituals, as mentioned before, leading to indicate differences existing between people who believe in Allah and individuals who do not. In fact, those social rituals contribute to the complete distinguishing of religious people, and also the formation of a collective identity among the believers of a nation. For example, Hajj rituals are among most salient social rituals in Islam dominating all other layers of identity that leads to the formation of the layer of identity among Moslems. Although religion has an extensive identity and its borders are more comprehensive than above-mentioned layers of identity, it makes a border of identity between its believers and other individuals. Therefore, their social rituals also become understandable for its believers while strangers are not able to make complete relationships with its social rituals. Of course some social rituals of Islam are familiar to many individuals outside it.

4. Arba'een as a civilizational ritual

The pilgrimage of Arba'een in Iraq specifically during the years after the collapse of Ba'th regime has found such a manifestation that indicates a marvelous movement passing all above-mentioned boarders of identity. Arba'een as one of great social rituals of the Islamic world has appeared in today's unrestful world as a ritual going beyond national, lingual and even religious boundaries, addressing different ethnicities, languages, nationalities and even religions in a world that has apparently accepted the dominance of material civilization. Paying a little attention to the phrases and sentences of pilgrimage of Arba'een Day, one can find out the remarkable nature of this humanitarian great movement and the global goals of Imam Khomeini's uprising. Imam Sadegh (P.b.u.h) says to God in this pilgrimage: "Hossen, ali's (P.b.u.h) son gave his life in your way so that your servants can be saved from ignorance, and deviance, because the trickery of the material world had deceived them "(Toosi, Vol. 6: 114).

We can feel that Imam Hossein's movement is worthy of investigation from two viewpoints, both of which showing its dimensions of significance. First is a superficial viewpoint that tells us that Imam Hossein (P.b.u.h.) raised up against the oppression of Yazid. And the second is his uprising against people's ignorance and weakness that is a greater and more significant movement. In fact, although his movement is against Yazid and his corrupt officials, his combat is not limited to his short-term government, he had decided to fight against ignorance and deviation of humans (Great leader of the Islamic revolution, 1392: 538). His movement is not limited to a specific period of time and does not have a specific geographical boundary.

4-1. Civilizational capacities of Arba'een ritual:

The ritual of Arba'een produces some dimensions and capacities the can create the prelude of the great Islamic new civilization. The concept of civilization has been put forward in the religious approach which has economic, political, cultural, and artistic sub-systems being formed under the influence of legal and moral super system in order to meet human needs. In fact, Arba'een ritual represents a vast capacity in the process of formation of economic, cultural, and artistic sub-systems of the Islamic new civilization and prepares necessary capacities to create the new civilization through making civilizational sub-systems in their Islamic patterns. Those sub-systems are inspired by a universal and humanitarian pattern that addresses all people across the world. Some of those capacities will be investigated below:

4-1-1. Production of a cooperative-based economic pattern

In the great assembly of Arba'een we can see the production of an economic sub-system taking place through a participatory and cooperative spirit in a voluntary form. That kind of participation is meaningless and devoid of rationality from the viewpoint of the profit-based Western civilization. The ritual of Arba'een can be one of the instances of the second verse of Maedeh sura of the holy Koran that advises people to help goodness and piety and to avoid wickedness and sins. In this principle is observed in human societies and people help each other in constructive actions regardless of individual, racial, and kinship relations, and avoid helping and cooperating with oppressors from any race or social class, many of social problems will be solved (Makarem Shirazi, 1374. Vol. 4: 254). Arba'een ritual contributes to economic participation and supports that follows an economic pattern different from economic patterns common in West. In fact, it leads to specific economic sub-systems completely different from all existing economic patterns. Here, civilizational economic sub-system means that

kind of system through which, civilization enjoys optimal systems leading to production of security or production of legitimate, suitable daily requirements for people and representation of services such as public health, sufficient nutrition, and soon.

4-1-2. Creation of cultural and civilizational art

Among other civilizational features of Arba'een ritual is creation of civilizational cultural and artistic sub-systems, where culture and arts go beyond lingual and ethnical forms and emerge in a new framework that should be understandable for individuals in a civilizational form. Cultural and artistic features have several branches in Arba'een ritual, and if we want to show them in a spectral form, it will have a bottom part and an upper limit. The bottom part includes cultural and artistic patterns of the society of Iraq, while its upper limit encompasses international and universal cultural and artistic patterns. Whenever an evolution takes place according to Islamic bases in any part of the earth, it cannot be limited merely to its own society and undoubtedly it has messages for other places all over the world. The social ritual of Arba'een, through producing civilizational cultural and artistic sub-systems upon innate and universal values, creates cultural and artistic concepts that impact their host society as well as other audiences at civilizational level all over the world.

4-1-3. production of a new social order

Another capacity of Arba'een social ritual is its ability to create a new social order. Social order is among civilizational sub-systems that makes possible the regulation of civilization and relationship of other civilizational dimensions. Villdorant considers civilization as a social order through which cultural creativity becomes possible and its emergence happens when security is set up and disorder finishes, (Dorant, 1331: 19). Arba'een as a civilizational social ritual has been able to represent a new pattern of order in a restless country like Iraq that many countries with several social, devotional rituals experiences are unable to understand it. In fact it represents a social order through which a ritual with twenty million participants becomes more restful than the ritual of Hajj with three million participants in Hijaz. Of course it must be noted that Arba'een ritual and assembly, apart from creating a social order during the time period of holding Arba'een march, provides a capacity by which, a social order and political stability is set up across Iraq.

4-1-4. Positive security creating

Among other important capacities is the formation of now civilization of creating security resources, especially in a different pattern. Arba'een social ritual as the greatest human gathering in the present time contributes to emergence a ritual resource to produce security for the host country. In fact, it is the greatest security maneuver in the present time, in which 20 million participants take part not for the reason of membership in a military organization, but merely for their heartfelt emotions toward an eternal resource! Within security investigations two major discourses can be suggested: positive discourse, and negative discourse. Negative discourse has a hardware index, while the positive discourse has a software index (Eftekhari, 1387: 168). Arba'een ritual has been able to make a creative security having roots in the society contributing to create a stable security with the help of its positive, software discourse, contrary to the negative discourse that emphasizes on bringing security by resorting to military force. In fact it can be claimed that it is only in the light of Arba'een that such a security and stability is created during that great march, and that security comes from resources other than what is common in other civilizations.

4-1-5. Civilizational identity creating

With the collapse of Christianity in the West, religious identity lost its stability and a suitable opportunity emerged for secular governments to form their new collective identity, that was national and boundary identity, which was limited to territorial limitations and no longer had a super national feature as Christianity had.

After serious extremisms on national identity, it became disgusting and its result was shown during the first and second World Wars. After it, people followed super national identities, and through Marxism and Socialism, tried to compensate the damage. International and regional organizations were founded to limit the scope of identity and to accept national limited governments and universal culture. It is clear that today man is seeking a universal identity to define himself within its framework and the Western civilizational pattern is struggling on this path by representing versions of Marxism and liberalism and the universal village against the collective concept of identity. But tensions, conflicts, and murders are increasing and there are serious identity-related vacuum and conflicts in the so-called universal village. Arba'een and its social ritual is an exercise to make capacities that represent the universal identity. Through that ritual, ethnical, lingual, and national identities fade, and cosmopolitanism emerges in a single path. The great march of Arba'een produces unity of identity that is a feature of amity, and sincerity in the Islamic culture, that contrary to

negligence and indulgence in Western discourse, it suffers from lack of a value system and absolute relativism. The meaning of amity and sincerity and their bases and principles and their theoretical background in Islamic thinking is highly different from the liberal concept of "tolerance" with meaning of passive patience. In fact it is just the opposite (Mohammadisiral & Derakhshe, 1392: 51). The social ritual of Arba'een speaks about that type of brotherhood and sincerity that produces identity sub-system within the new Islamic civilization by creating a universal value system.

Conclusion

Social rituals are a set of collective symbolic behaviors represented in order to honor, remind, and institutionalize values and norms of certain ideological system. Holding of those rituals contribute to the formation of common identities around those values. Western theoricians and specifically Durkheim considers social rituals as having two specific educational and identity functions leading to transfer values to addresses as well as creating affinity among them. Of course he believes that the expansion of modern scientific systems contributes to decline of educational role of social rituals and suggests that these rituals today merely have the capacity making solidarity within superficial layers. Also in a simplistic and reductionist approach, he reduces religion to a set of symbolic rituals, and thus, considers religion, like other above-mentioned social rituals, as instrument not highly effective, for producing a collective identity, and without any other function. But regarding the correct meaning of Islam it is clear that contrary to other religions in the West, Islam and its social rituals, in today's complicated world, play very important red in social changes. In fact, Islam seeks serious social roles and rejects secularism, and most of its recommendments have strong influence in social realms. One of the most social roles is played by devotional rituals of Islam that has a socio-political feature. Imam Hossein (P.b.u.h.)'s uprising and its diverse dimensions including the glorious pilgrimage of Arba'een is a sample of Islamic social rituals that is the messenger of movement and increasingly attracts more and more addresses. Social rituals sometimes are specific to small societies such as tribes and are understood by a small group of persons. But sometimes they go beyond it and emerge in the form of the modern identity of nationality and in the framework of national boundaries, that don't have any meaning for other nations outside national borders. Of course it may pass beyond national boundaries and show itself in the framework of a language, having meaning to speakers of that language and giving identity to them. Another emergence of social rituals can be in the more extensive form of religions contributing

to unity among believers. This type of rituals is highly comprehensive in comparison with other social rituals, although, again, very intangible, they remain in religious boundary. However, some human social rituals find their addresses beyond above-mentioned social rituals. Of course, they cannot be separated from religious rituals, but they have great features of religious rituals specially, of the dear Islam. Imam Hossein (P.b.u.h.)'s Arba'een, in a universal address points to deviance, straying, and thirst of humans and passes through all layers of identity, produces the prelude of formation of Humanity social ritual. Ethnity, language, and even religion, change to a single identity through the great even of Arba'een and indicate the expectation of human about the formation of a great, comprehensive and public identity.

In fact it can be claimed that Arba'een in the form of religious ritual can by itself contribute to produce the civilizational capacities and sub-systems that follow patterns, and bases other than material civilizations. In this paper, the author pointed to five capacities: (1) Representation of a cooperative-based economic pattern that focuses on the portion given by Allah and contrary to profeet-based approach, emphasizes on such concepts as almsgiving, making vows, and endowment, (2) The ritual of Arba'een is a great gathering whose holding needs order and coordination. Arba'een with its emphasis on faith-related bases contributes to produce order and political and social stability in the host society. (3) Creation of artistic and cultural concepts that are understandable for everybody is among other civilizational capacities of Arba'een ritual. Holding of Arba'een ritual, as other human rituals requires artistic and cultural instruments, symbols and concepts, but this assembly has produced some artistic and cultural capacity that is understandable for the host society, as well as for the universal audience, and has taken a civilizational form. (4) Among major symbol of civilization is to create security. The great ritual and assembly of Arba'een, contrary to the classic, negative pattern that is based on military hardware, has made a software-based security. Today, the great human maneuver of Arba'een is one the most remarkable secure maneuvers in the region and even the world. (5) The civilizational identity produced by presence in Arba'een ritual goes beyond fake boundaries of the Western civilization and creates a new pattern in producing identity which is among essential civilizational requirements of people across the world.

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