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The role of solidarity in the consistency of Shia culture: a case study of the Arbaeen procession

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Abstract

The exaltation of any society is possible in the light of social cohesion and the general participation of the members of that society. The purpose of social solidarity is the common commitment of individuals and smaller identity groups to that big "we" that gives people a collective identity in this way both in the subjective dimension and in the objective dimension and at the group levels. and institutions are established. One of the highest levels of solidarity is transnational solidarity, in which people and groups with different nationalities and citizenships find a sense of belonging and common commitment around a single axis. Sociologists also create social solidarity and public participation. They consider society to be caused by factors such as common feelings and balance and harmony between beliefs and values. These factors appear at any level - from local to international - of society, they can cause convergence

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and harmony among its members and bring social order to them. It is on this basis that different cultural perspectives based on order appear in the world at any time and place.

One of the gatherings in which the solidarity and unity among the activists has found an external appearance is the Arbaeen walking ceremony. Despite the presence of different identities together, the activism of the participants in the Arbaeen march is based on shared efforts and strength, which has become the main basis for the creation of an atmosphere of solidarity in the Arbaeen community. The current research seeks to analyze the Arbaeen walking ceremony from the perspective of social solidarity in the context of Shia culture.

In the structure of culture, cultural diversity including nationalism and religious differences do not cause political conflict and war. Still, this cultural diversity is turned into an opportunity, and with the strategy of "unity while diversity", while respecting the cultural diversity of countries and curbing the negative aspects of religiosity and nationalism, the advantages of convergence are used to prevent war and violence. Cultural convergence in an identity society is created by several factors. Among these factors is that cultural diversity does not cause political conflict, but rather it is used as a tool for intercultural dialogue, and people, while having distinct micro-identities, consider a common identity as their priority.

Analyzes of social solidarity are mostly from a functionalist and instrumentalist point of view, while the internalization of solidarity requires the internalization of common norms and values and one of the elements capable of this is the element of religion and religious identity. This component has played a central role in the Arbaeen walking phenomenon to achieve convergence and order. The phenomenon of Arbaeen walking as a social and popular movement has been an important factor in the formation of convergence and solidarity of Shiites and the consistency of Shiite cultural geography in recent years. In this great event, Shiites from different countries of the world walk the route of Najaf to Karbala on the occasion of Arbaeen the third Shiite Imam. This coherent community in line with the conventional international standards has two distinct features; Its first feature is that it is the largest human gathering in the past and present on earth; So that in this community, a population of over twenty million people are present, which is unique in the history of the world. Another feature of this great gathering is its repetition every year. According to statistics, the number of pilgrims has increased every year, and this shows the continuation of this movement among Shiites.

In the phenomenon of the Arbaeen procession, the common religious iden-

tity that is the characteristic and commonality of Shiites regardless of ethnicity, nationality, language, and race has created the potential for cultural convergence among them. Convergence, based on which there is the possibility of more and more intercultural interactions. By promoting cross-cultural relations, this Shiite society can take steps towards cultural convergence and strengthen and expand the common Shiite identity. In this case, the Shiite society, while respecting the micro-identities, has used cultural tools to promote the Shiite identity, and the activists of this society can see themselves ready to play a role in a larger space where the necessary facilities are available for them. Therefore, by focusing on why and how the Arbaeen procession affects Shiite culture, the need to pay attention to the category of solidarity and civilizational order in regional dimensions is investigated.

Since the cultural geography of Shia is based on Shia convergence, the main question is whether the basic stem of this social solidarity created in Arbaeen has been effective in the formation of Shia culture. In response to this question, the hypothesis is that the solidarity created in the Arbaini society, because it is at a transnational level with the components of inclusiveness of solidarity, social welfare, economic welfare, security welfare, religion, and based on a civilizational vision in the form of denationalization. It has been shown that it is one of the effective factors in the consistency of Shia culture.

In methodology, the statistical population and research indicators will be studied using quantitative methods. This article is practical in terms of purpose, descriptive-analytical in terms of method, and field survey type in terms of data collection. To examine the mentioned hypothesis, after examining the concept of social solidarity, this concept was examined in the topic of transnational solidarity and in six separate components to get out of the abstract state, and in the findings section, in each section to prove the hypothesis of the article, The questions raised from the statistical sample, that is, the participants in the Arbaeen march, are analyzed along with statistical analysis using SPSS.

Based on the findings of the research, the Arbaeen community, in addition to emphasizing increasing the level of intra-religious solidarity and the possibility of spreading the Arbaeen convergence model in all Shiite identity groups in the future, the possibility of enjoying a peaceful life between their identity community and other religions and They consider religions to be possible and have emphasized the influence of behaviors based on shared efforts in the Arbaeen procession phenomenon on the social well-being of Shiites. This community believes that the solidarity created in Arbaeen has a positive impact on people's well-being - through the model of economic participation of the type

of self-sacrifice - the security of the Shiite world and the disappearance of national borders and the emergence of identity borders through the increase of internal solidarity. will leave religious in general, the analysis of the data shows that the increase in social solidarity in the cultural sector of social forces in the future seems probable, that if this unity is combined with regional order and the strengthening of civilizational factors, it will lead to the sustainability of the cultural geography of the group. It will be social.

Key words: Social solidarity, Arbaeen procession, culture, regional order