

CHAPTER 4

GLOBALIZATION OF TRANSNATIONAL RELIGIOUS CAPACITIES: A STRATEGY TOWARDS THE ISLAMIC UMMAH: INVESTIGATING THE GREAT ARBA'IN RELIGIOUS EVENT

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ABSTRACT

To achieve the width and maneuverability of the soft power of the Islamic world, Islam needs to globalize its religious capacities to enable the formation of the Islamic ummah. To have this event occur, we must act on the discourse of Islam in the international environment based on *fitrah* with a focus on the ummah. *Fitrah* [innate nature] is considered to be one of the main topics in the Islamic religion as an intrinsic philosophical layer of Islam regarding intercultural and multicultural dialogue, while the ummah is considered an external operational layer of Islam in international dialogue. This study examines as a case the various dimensions of the large community of Arba'in, one of Islam's innate transnational religious capacities. Nowadays, the Arba'in community has become a transnational ritual with indigenous and intercultural characteristics and the potential to focus on the Islamic ummah and its formation. This research addresses the challenges in forming the Islamic ummah and the globalization of innate and transnational religious capacities as the strategy for achieving it. This article has been conducted using library and documentary methods as a theoretical study on *fitrah* and its implications regarding cultural theory and the study of the Arba'in phenomenon.

Keywords: Globalization, Islamic ummah, transnational reserves, Arbaian community, *fitrah*, soft power

1. Introduction

In recent decades, one axis has been dominant in human life with no other axes actively present. As a result, the dominant axis has introduced itself globally and used all the economic, political, cultural, and academic resources to establish itself globally (Entezari, 2010). This axis has also profited from the global division of labor and the specialization of industry and economics in many countries regarding the production of commodities, especially their relative advantages for the benefit of global capitalism. Although this is a brief description, a clear understanding of the world of hidden divisions exists in line with the aims and interests of the so-called global capitalist system. Many disputes, arguments, and sanctions result from a country seeking to withdraw from this division or being unable to tolerate the current division. The same is true in politics, culture, and the media. The Western world uses its core ideology, its ideology of modernity, and modern information and communication technologies in its quest to expand Western culture as a global culture, Western capitalism as a global economy, Western dominance through the concept of globalization, and Western power under the heading of global politics. Societies have not all confronted the Western world and modernity in the same way. Exposure to the Western world under the heading of globalization has been passive in some societies and groups who have tried to adapt themselves to the prevailing situation in the world. The slogan in these societies is “Think globally and act locally.” But the key question is, why is it not “Think locally and act globally?” Meanwhile, other societies have taken a more resilient and active approach.

This resistance and activation can be seen to occur in one of two ways. The first is violent resistance, and the second is soft resistance. Violent resistance occurs as resistance to the resilient performance of globalization, which is clearly in stark contrast to the religious and ethnic values of some social groups. Examples of this type of resistance can be found in terrorist groups such as ISIS, the Taliban, al-Qaeda, and other terrorist groups. These terrorist groups initially worked to combat the manifestations of globalization but then went on to act as a weapon in the hands of the leaders of globalization. In fact, this is the Western project of Islamophobia, which aims to present a negative image of Islam and is followed by the West. The second type of resistance is soft resistance. Soft resistance occurs with no negative impact on globalization; it instead relies on its religious and civilizational resources and capacities to provide an alternative to global economic, political, and cultural patterns. Basically, societies that have these resources and capacities appear to be more likely to have soft resistance than other societies (Ashrafi & Sharifi, 2018).

The vast religious and civilizational capacities, resources, and wealth of the Islamic world and the religion of Islam, alongside the emergence of violent resistance in the form of terrorist groups that present to the world a negative image of Islam, indicate the need for the Islamic world to present a positive image and to offer an alternative approach to the Western world and modernity in the form of a revival of religious and civilization capacities and soft resistance. At present, the challenge of terrorist groups is the greatest challenge preventing the Islamic world from forming the Islamic ummah. That said, the way out is to revive and globalize indigenous and transnational religious capacities. Increasing the soft power of the Muslim world is important for accelerating the formation of the ummah and for reaching the stage of globalization. Islamic countries must use their soft power resources to achieve this. The use of religious and civilizational capacities that are prone to transnationalism is a prime example. This research will examine the large community of Arba'in as a case study. All that has been stated in the introduction here demonstrates the importance and extent of this issue, as well as the importance of this research from both practical and theoretical perspectives.

2. Problem Design and Research Method

The main issue of this study is the strategy of forming the Islamic ummah and overcoming the challenges to this using the globalization of indigenous and transnational religious capacities. Using the theoretical literature, this study attempts to present an innovative definition and perspective while offering various views on globalization and the Islamic ummah. Furthermore, based on the theoretical literature, this article discusses the privileged character of Islam in the context of intercultural and multicultural dialogue using *fitrah* [innate nature] as an intrinsic and philosophical layer on the path of globalization and the ummah as an outer layer and function of *fitrah*. The intrinsic properties of any religious capacity make it susceptible to globalization. In this article, the conclusion examines the dimensions of *fitrah* and of the ummah of the great Arba'in community as an intrinsic and transnational phenomenon and successful example on the path of globalization. The paper uses library and documentary methods to gather and study all Persian resources on the subject of the Arba'in community. In addition, the author of this article has had two years of experience and field observations in the Arba'in community. This article's two sections on the theoretical literature concern the fields of globalization and the Islamic Ummah. Many sources have been written and are available on these two fields, the most important of which are reviewed herein. What is of great importance in explaining the research background, as well as marking this paper's innovative research, is the importance of examining the theory of *fitrah* as an intrinsic philosophical layer of Islam, especially with regard to intercultural dialogue and this essay's case

study of the Arba'in community. In order to review the background of the research, several important sources must be mentioned regarding these two areas. Dr. Mohsen Labkhandagh's article on the implications of *fitrah* theory on cultural theory has been used as the main source regarding *fitrah* theory (Labkhandagh, 2011). This article describes the characteristics of *fitrah* then introduces and reinterprets *fitrah* theory into cultural theory. Most books on the Arba'in community are the result of a series of articles exploring the various dimensions of this community. One of the most brilliant books in this field is Dr. Massoud Moeenipour's book on civilization, rationality, spirituality in the context of Arba'in (Moeenipour, 2015). This book has four sections: 1) civilization and the Ummah in the context of Arba'in, 2) the major social capacities of this Husseinian religious ritual, 3) its trans-religious capacities, and 4) a model for future studies on Arba'in. Another book on the Arba'in community is Abbas Ashrafi and Ali Sharifi's book, which looks at Arba'in studies through 13 articles that examine each of Arba'in's particular perspectives (Ashrafi and Sharifi, 2018). Mohsen Hesam Mazaheri's book of sociological essays on Arba'in is another useful resource and contains seven articles on this field (Mazaheri, 2018).

3. Islam's Capacity for Globalization

By looking at the religion of Islam, one can see that the Islamic world has an extraordinary capacity for globalization. The concept of globalization is further explained by the doctrines of liberal thought in the fields of economics, politics, and society. In contrast, however, some globalization scholars have been skeptical of the liberal doctrines of globalization. In this approach, human schools of thought fundamentally do not have the capacity for globalization, because human thought, despite being solid and powerful, cannot encompass different cultural and social structures. This is why some have said that only religions, especially the Abrahamic religions, have this capacity and the intrinsic potential for globalization. The reasoning in this approach is that globalization needs to believe in a superior truth and ultimate value that can appeal to all cultures and civilizations; therefore, only religions can claim globalization. How can a humanist who has actually declared war against God claim the capacity for globalization. The world would have to believe in one truth, one ultimate value, and one essential being. To serve one's self and embrace globalization, as the world now indicates, shows how only religions have succeeded in claiming globalization (Afrogh, 2001). Among the Abrahamic religions, however, only Islam with its all-encompassing and universal nature and its human characteristics that mainly address human beings regardless of their ethnic, linguistic, or territorial affiliations has the potential for globalization. In response to the question of the extent to which Islam as a set of these revelatory laws and ordinances has the potential for

globalization, some Islamic scholars stated believing that Islam has certain characteristics indicative of its high potential for globalization. The most important characteristics of Islam in this regard can be stated as follows (Sajjadi, 2008):

1. The principles and values of Islam have universal characteristics and the nature of globalization and are in accordance with the nature of all human beings.
2. Islam views the world and humanity as a single body, pursuing social justice in this respect for all human societies.
3. Islam widely acknowledges ethnic, linguistic, and religious diversity.
4. The audience of Islam includes all nations and ethnicities, as well as all ages; therefore, followers of this religion can be identified these days more or less on all continents of the world.

As one of the best most important resources on the Islamic religion and also as the main miracle of the Islamic religion, the Holy Qur'an contains points that indicate the transnational and universal capacity of Islam. The Qur'an has such a large potential that the idea of this book can be called an ummah, with the Qur'an alone being sufficient enough to arrive at the Islamic ummah provided that the Islamic world tries to use the Qur'an's capacities in thought and action and seek to introduce it to the world. The following are some of the expressions of the Holy Qur'an and its views on world issues (as cited in Eftekhari, 2018):

1. Emphasis on the single nature (*fitrah*) of human beings:
"O humanity! Be mindful of your Lord Who created you from a single soul" (Qur'an, 4:1)
2. Emphasis on all human beings have one and the same parents:
"O mankind, indeed We have created you from male and female" (Qur'an, 49:13)
3. Emphasis on their Creator and Mentor being one and the same:
"The Most Compassionate taught the Qur'an, created humanity, and taught them speech."
(Qur'an, 55:1-4)
4. All human beings have a common nature (*fitrah*):
"[Adhere to] the *fitrah* of Allah upon which He has created [all] people." (Qur'an 30:30)
5. All human beings are bound by a common covenant:
"Am I not your Lord?" They said, "Yes, we have testified." (Qur'an, 7:172)

The new Pew Research Institute results show that Islam will achieve remarkable growth by 2050, when for the first time in history, the population of Muslims and Christians around the world will be almost equal. The results also indicate that the population of non-believers

will decline and the global appeal to religion to grow. Therefore, the basis of globalization is religion, and of all the religions, Islam is the one that can be presented as an alternative to modernity, the current dominant approach of the world.

4. Islamic Ummah and Fitrat Theory

The essential point is that Islam has a strategic view because of its fundamental principles on civilization that go back to the nature of the Islamic worldview. The doctrine of the Islamic ummah is one of the tenets of the Islamic view of civilization, the consequence of which presents a new paradigm whose level of analysis is trans-regional and transnational. First, this study needs to take a closer look at the notion that the concept of the ummah has central focus in the social and political system of Islam. From the historical and religious point of view, the first Islamic state was founded by the Prophet (peace be upon him). This concept has persisted in various forms over time. Simply put, what this concept implies is that for a Muslim, religion is not merely an individual affair between oneself and God; it also identifies all the relationships one has with one's Muslim siblings, non-Muslim associates, and other creations of the Almighty God. As such, religion encompasses all life from birth to death, from moral and spiritual life to social, economic, and political life. In Islam, the individual and society are so interconnected that the individual and social aspects of life are not separated. The use of ummah as a word and design for a group of people united on the basis of religion, divine commandments, and divine leadership that form a religious community with common goals was first presented in the Qur'an (Bayat, 2015). Although ummah has a broad meaning in principle, it implies the meaning of *umm* [mother] in the Islamic tradition. In other words, the ummah has always been bound by a kind of convergence, not by place and blood but by shared beliefs. Therefore, what makes the ummah more than a coherent political situation or social cohesion is its ideological sharing and unity of practice and action based on the ummah, a belief that has emerged from the teachings and commonalities of human life derived from the teachings of revelation. The members of the Islamic ummah are all worshipers and servants of the Almighty God. Their solidarity is in fact the disciplines of faith and belief that bind each and every Muslim to Allah through Islam. Therefore, with regard to Islam's rejection of territorial, linguistic, blood, and other boundaries, the ummah from the point of view of Islam is inherently transnational and transcendent; in other words, it has a universal character (Zarei, 2011).

In Islamic culture, human beings' basic sacred bond is not based on sharing blood, race, or territory and land; nor on gathering and sharing regarding one destination or set of aspirations (whatever these may be) or on sharing class interests; it is based on the most fundamental factor of unity and the social bond and common movement people share in the certain way that

they have consciously chosen a certain direction and kind of social unity this shared leadership requires (Zanjani, 2012). A thorough examination of the ayahs in the Holy Qur'an involving the word *ummah* show that it is more expressive than other words at depicting the image of the Muslim religious community. The word *ummah* differs fundamentally from the meanings of society, nation, country, and homeland, as the criteria in the last four involve racial, geographical, and national characteristics, while the main criterion in the Islamic *ummah* is ideological and involves cultural unity and an Islamic religious worldview. Thus, thoughts crystallized around the concept of *ummah* in Islamic civilization have no room for geographical or spatial limitations and boundaries nor for ethnic, racial, or linguistic prejudices. Rather, the criterion of the Islamic *ummah* is the unity of belief and commitment to the universal teachings of the Holy Qur'an. Shariati (1969) also emphasized Islam to have used the word *ummah* over other words such as nation, tribe, ethnicity, branch, class, community, clan, or race.

Islam is able to be a universal religion in this sense. The theoretical basis of the research and its innovative presentation is that Islam has an intrinsic and esoteric capacity, as well as a philosophical basis called *fitrah* that is intrinsically concerned with all human beings and the world. The outer layer of Islam is also based on the nature of *ummah*, and at the heart of the word is the universal meaning of the *ummah*. The religion of Islam, which we know as the basis of the *ummah*, confirms the previous religions, completes them, and fulfills itself through Allah's last prophet. Because Islam does not conflict with the other Abrahamic religions or the common nature of other human beings, it has a universal potential. Some kind of discussion occurs of a unified religion that will shape a unified *ummah*. *Fitrah* theory depicts a human nature that is divine, pervasive, irreversible, non-attainable, and error-free, one where other creatures do not benefit from it. Thus, *fitrah* is the means of distinguishing human beings from other created beings. The introduction of the concept of *fitrah* to the foundations of various sciences has had many epistemological consequences. Cultural theory is one science that can bring about important scientific achievements with the introduction of the concept of *fitrah* such as the cultivation of indigenous cultures, all cultures benefitting from divine *fitrah*, acknowledging part of the cultural differences of societies, analyzing cultural crises on the basis of *fitrah*, voting on the transcendence of all cultures, indigenous communication, the ability to talk about cultures using the language of *fitrah*, the intrinsic meaning of cultures possessing religious culture, and the introduction of cultural politics based on the theory of *fitrah* (Labkhandagh, 2011).

Fitrah theory is the title of a view that is organized on one hand by what is human and on the other hand by God. This theory depicts human beings as divine, pervasive, irreversible, non-attainable and error-free, and human *fitrah* is something from which other beings do not benefit.

Thus, *fitrah* is the means of distinguishing human beings from other beings. One aspect of this theory is its ability to explain the existential link between humans and religion. *Fitrah* theory considers religion as a book of divine law, and humans as a book of development, with *fitrah* establishing an inextricable link between them (Labkhandagh, 2011). Given the understanding of *fitrah*, this strategic concept should be recognized for its effective ability to be applied to all matters. One very important issue is the implications of *fitrah* theory in cultural theory. Unfortunately, in spite of the importance of the issue of *fitrah*, no significant scientific effort has been made to expand the concept's presence in the foundations of science. *Fitrah* is essential for the survival of cultures. In principle, harmony with human *fitrah* is not only necessary for the life of cultures but also for the life of any phenomenon that somehow deals with basic human needs, including laws and sciences, and it depends on coordination with this divine duty (Javadi Amoli, 2006). Every culture must certainly be admitted having an innate truth. The concept of *fitrah* can be divided into two main parts: genuine and non-genuine. The genuine part of any culture is its fixed and enduring part, the innate elements of culture. However, the non-genuine part of any culture does not necessarily imply anything negative but instead observes the natural dimension of societies. The innate elements of cultures are inextricable due to *fitrah* being irreducible to the individuals in a society, however unobtrusive or marginalized some may be. One group of cultural differences is about *fitrah*, while the other is about what is natural. Because human beings' *fitrah* is unaltered, elements such as homosexuality that are found in non-*fitrah* cultures are invalid from the Islamic point of view. Avoidance of nature leads to cultural and social crises. These warnings can lead directly back to physical and mental issues. Societies that have material prosperity but that have kept aloof of divine beliefs and ethics are generally distracted and depressed. Because *fitrah* as a potential possibility is always present in every society, it is innate in all cultures, thoughts, and motives regarding transcendence. Human *fitrah* is enough to awaken and incite, so all societies are transcendent.

In order to form the Islamic ummah, the Islamic world must turn to the capacities of Islam, especially its transnational capacities and reserves. The distinctive feature of the Islamic religion in the transnational and global environment is *fitrah* and the attention given to it. According to what is stated in *fitrah* theory and its implications in cultural theory, *fitrah* is what enables intercultural understanding and communication in societies. Therefore, conformity with *fitrah* can be concluded as the criterion of the transnational reserves of the Islamic world and the religion of Islam and its success in achieving the goal of reaching the Islamic ummah. Globalization of transnational religious reserves in accordance with *fitrah* will be the strategy of the Islamic world toward the Islamic ummah. *Fitrah* is the intrinsic and philosophical basis of Islam in

intercultural and transnational dialogues, where acting unconsciously creates the Islamic ummah as the operational extrinsic layer of Islam in the transnational environment. Arba'in's huge community is a transnational phenomenon. The transnationality of this phenomenon is due to its use of innate (*fitrah*) capacities, which has made it popular with all humans and societies. The following sections attempt to study the intrinsic and transnational capacities of Arba'in. In addition to its transnational features, what has made this phenomenon successful is its increasing tendency to become a supporter of the Islamic world firstly for the unity of Muslims, secondly for the formation of the Islamic ummah, and thirdly for the globalization of Islam.

5. The Great Community of Arba'in

Arba'in Hosseini is the 20th day of the month of Safar and the fortieth day after Ashura, which marks the anniversary of Imam Hussein's (AS) martyrdom. The massive march on this day to Karbala has become one of the most important and widespread events in the world in recent years, even among the largest religious communities. The captives of the Karbala incident are known to have come to Karbala on the 20th day of the month of Safar in the year 61 AH on their return from Sham for the burial of Imam Hussein (AS). Also on this day, Jabir ibn Abdullah Ansari visited the tomb of Imam Hussein (AS), and the march these days is influenced by this historic event from times long gone.

The massive Arba'in community in Karbala is known as the largest gathering of humanity on Earth. Some reports announced 20 million people to have participated in the Arba'in march in 2013. The Arba'in community is also a transnational historical religious reserve that is based on *fitrah* characteristics. The Arba'in community used to be mainly run by the Iraqi people and has had its ups and downs due to government bans in the past, whereas today it has become a transnational custom. Participation in the Arba'in community by other of other communities is expanding rapidly, and this partnership is visible in both the participant and host roles. This is also due to transnational and intrinsic characteristics such as humanity, the existence of a single value, and the disappearance of social classes, as well as its peacefulness, focus on justice, humility, and cooperation. People from non-Iraqi communities in Arba'in are gradually recognizing and belonging to this community. The perception and emotion of the participating people is such that the political and contractual boundaries have diminished. In fact, time and place are compressed by Arba'in.

The following sections examine the phenomenon of Arba'in and its features from two perspectives, one based on *fitrah* and the other focused on the ummah.

5.1. Investigating the Phenomenon of the Arba'in Community from the Viewpoint of *Fitrah*

a- The fading of instrumental rationality: Humans are created on the basis of divine *fitrah*, departing from this godly blessing over time under the influence of external and internal factors. A touch is needed for these factors to be removed from *fitrah*. The starting point of these developments is to depart from material pleasures and to ponder the emptiness of the world and what in modernity is referred to as instrumental and computational rationality (Shah Mohammad Pour, 2015). In the Arba'in community, this distance from computational rationality is visible. Arba'in carries with it a tendency to sacrifice, spend, and transcend material gain and to gain divine reward. Behaviors are also shaped accordingly. In the face of Arba'in, a new aesthetic system has formed that undermines the spirit of the capitalist system that is centered on seeking wealth and pleasure, with a transcendent system emerging whose focus is charity, self-sacrifice, humanity, and respect for the world (Moinipour, 2015).

b- Shared spiritual experience: Arba'in as a space is created and expanded by the collision of history and geography through which it has become a collective memory that is also remembered every year. Thus, Arba'in both remembers and makes memories. Arba'in's atmosphere from the processes of remembrance and memory-making features that result from the participants' shared spiritual experiences can serve as glitter for the formation of the Islamic ummah while challenging the logic of modern civilization (Kalantari, 2017). The walk to Arba'in is a form of religious tourism in which one can achieve perception of the sacred. Religion is reinforced in this community, and ethics are crystallized. In other words, a system of ethics and a network of ethical meanings prevail in the ritual of Arba'in over social relationships that shape social trust between the Islamic Ummah and the durability and survival of social participation and cooperation (Mousavi, 2015).

c- Disappearance of social classes and discrimination: Discrimination and social and economic classes are abolished in the context of the Arba'in march. All pilgrims are equal and servants of one another (Moinipour, 2015). The hierarchies of the social classes disappear. One of the attractive points of this community and its inclusiveness is this class entanglement. Everyday social order disruptions are visible in different ways. As something that is common in modern day urban life and of which people are tired, the Arba'in march is changing it (Razavizadeh, 2018).

d- Creating unity, empathy, and affection: One of the most vital and important functions of Arba'in is to orient and shape believers' tendencies and to create affection and empathy among

the participants as an essential element in the formation of the Islamic ummah. Maintaining unity in this transnational custom is very important. The most crucial elements of creating unity are empathy and cooperation. At the Arba'in ceremony, people and groups from different countries, races, and languages come together in unity, peace, empathy, and cooperation in their purpose, method, and practice. Recognizing the common interests and goals of Muslims on the path to forming the Islamic Ummah can be established by relying on the closeness of Muslim thought and exchange in the Arba'in community (Moinipour, 2015).

e- Fighting cruelty and seeking justice: Confronting oppression and oppressors in every position and belief as well as sympathy and affection for all the oppressed of the world is forever the main slogans of the Arba'in's march, as well as the uprising of Imam Hussein (AS). Seeking justice is acceptable to all, and oppression is denied to all. It is an absolutely innate human vision (Shah Mohammad Pour, 2015).

5.2. Investigating the Phenomenon of the Arba'in Community from the Perspective of the Ummah

a- The historical background and power of Arba'in's historicization: The history of this great congress dates back to 61 AH and is one of the attractions of this community (Solaimaniyeh, 2018). The power of Arba'in's historicization should not be easily overlooked. Its communities of millions, the characteristics of this community, and its participants are such that they cannot be ignored by history (Khojasteh, 2015).

b- The relationship between the community of Arba'in and the ummah: We know that the Hajj al-Tamattu has been accepted as the main ritual and gathering link for the Islamic ummah. In 2012, around 1.6 million people entered Saudi Arabia as pilgrims to perform Hajj rituals. Of course, many of Saudi Arabia's security, economic, and political considerations affect the allocation of attending Hajj to countries around the world, and these factors limit the demographic dimensions of the pilgrimage. However, the Arba'in ceremony takes place on a much wider scale. This exponential proportion of attendees at the Arba'in custom compared to the pilgrimage has its own social consequences at the level of an Islamic ummah analysis that deserves expert attention. This is a reflection of the specific characteristics of this phenomenon (Solaimaniyeh, 2018). No other way has been found for combatting the global culture of the modern world than to present and promote pure Islamic culture on a global scale and to use all the cultural and religious capacities of the Islamic world in this regard. One of these capacities is certainly the Arba'in community. In writers' eyes, the march of Arba'in and the manifestation of its pure human and religious manifestations have the potential to make the

tired man of today's modern mechanical world familiar with pure culture and provide the grounds for globalization in the orbit of this culture (Jamali, 2015).

c- The Arba'in community as the media of the ummah: The crowded custom of Arba'in is a good opportunity to bring the true image of the Islamic ummah to the world (Mousavi, 2015). It also neutralizes part of the Western cultural conspiracy called Islamophobia (Sharafaddin, 2015). The significant increase in the rate of loyalty to Arba'in in recent years cannot be analyzed without mentioning the important role of modern media outlets such as television, websites, news agencies, and social networks. Of course, in a 20-million-strong ceremony, many of whom are from countries other than Iraq, face-to-face communication should not be overlooked, nor its significant impact on global dialogue and reflection.

d- A cross-gender, transnational, and trans-religious custom: The Arba'in community has become a transnational custom in recent years and a ritual attended by many participants from various non-Iraqi countries such as India, Pakistan, Kuwait, Egypt, Lebanon, Bahrain, Yemen, Türkiye, Russia, and Iran, as well as some European, American, and African countries. Although Arba'in is an Islamic tradition, it is attended by great Christian and other religious scholars every year. This ritual has no understanding of big or small, male, or female, or age, as anyone can participate in it.

e- Identity representation: Every culture and civilization needs to develop its own norms and values through specific social norms to recreate itself. Arba'in is therefore an Islamic norm that promotes Islamic values. Arba'in can be viewed as an annual tradition contributing to the revival of Islamic identity and rejecting fabricated identities (Moinipour, 2015). Arba'in has created an opportunity to form an effective globally reflective religious gathering as a new collective opportunity to annually represent the unity of Muslims. Counter discourse such as ISIS and other terrorist groups is also one of the effects of this positive representation (Solaimaniyeh, 2018).

f- Attracting the world's attention: The ritual of the Arba'in march is the only annual gathering outside of Hajj of a large Muslim population that has attracted worldwide attention. Arba'in is an opportunity to draw the attention of the world to Islam's socio-historical existence and ideological potential.

g- Authoritarianism: The Arba'in community is the largest community in the world to come together for a single day. This community is an opportunity to show the greatness of the Islamic ummah by displaying Islamic unity and solidarity and by removing the feelings of weakness and loneliness in the face of colonialism and despotism. This community does not

fear the threats of enemies (Mousavi, 2015). Arba'in's other opportunities could be to lay the groundwork for presenting the Islamic discourse against the Western discourse and modernity, as well as for presenting the political authority of the Islamic world against the Western world (Hesam Mazaheri, 2018). The formation of a united Muslim front and the creation of a secure and strategic position for establishing the Islamic ummah and recognizing a common enemy are also authoritarian issues. Creating cross-cultural communication and strengthening the bond between countries is another one of the functions of the Arba'in authority. Today, human power is one of the backbones and main components of power in various political, cultural, and military spheres. Therefore, the most important issues in these areas are to bring people together and engage them for role-playing in different fields in order to increase the balance of power. As a result of this world and millions of events, what is proven is that all peoples of the world, regardless of culture and nationality, can come together under the umbrella of the Islamic ummah, achieve a new lifestyle, and move toward a lofty goal. This massive human exercise is a kind of expanding power and changes the components of human power in human societies (Shah Mohammadpour, 2015).

h- Economic and administrative model: Managing this flood of populations is a difficult task, but it is well done in the Arba'in community. The fact that the Arba'in mega event is managed by the people themselves is noteworthy important. In many cases, governments and governmental institutions must make policies that lay the groundwork for preserving Arba'in's natural structure (Moinipour, 2015). Arba'in has created a cooperative-based economic model that focuses on the issue of God's blessings and emphasizes concepts such as charity, promise, and endowment in contrast to the usury- and profit-based approaches (Mohammadi Sirat, 2016).

6. Conclusion

Globalization is something that cannot be shaped by existing Western and modern ideologies. Religion-based globalization is possible because religion is what can be fully responsive without requiring oppression or tool use. Islam has special comprehensive capacities for globalization and the formation of the Islamic ummah. In order to globalize Islam, one must recognize and act upon its discourse in the international environment, which is based on the internal philosophical layer of *fitrah* and the external operational layer of the ummah. The Arba'in community is a *fitrah*-based Islamic capacity focused on the ummah. The *fitrah* dimensions of the Arba'in event are as follows: the fading of instrumental rationality; shared spiritual experiences; the disappearance of social classes and discrimination; the creation of unity, empathy, and affection; the fight against cruelty; and the search for justice. The

Ummah dimensions of the Arba'in event are as follows: the historical background and power of Arba'in's historicization, the relationship between the community of Arba'in and the ummah, the Arba'in Community as the media of the ummah, its cross-gender transnational and trans-religious customs, identity representation, how it attracts the world's attention, its authoritarianism, and its economic and administrative model. In order to be able to form the Islamic ummah, the Islamic world must seek to globalize its other capacities for transnationalism, religiousness, and *fitrah* while providing an alternative approach to the Western world as its savior to the greatest challenge of the Islamic Ummah: Islamophobia.

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