

**Arba'een, Convergence and Global Peace (with an
Emphasis on the Instructions of Qur'an and the Ahl al-Bayt
(the Family of the Islamic Prophet Muhammad)**

Laleh Eftekhari

Abstract

Arba'een is an exceptional opportunity for the people obsessed with justice, humanity and freedom with different religions, beliefs, colors, languages and races to closely yet partially observe the truth and legitimacy of Islam and Shi'a manifested in the martyrdom of Imam Hussein and his companions and to experience several days of coexistence in full peace, brotherhood and altruism. This community which is the result of the insightful acts of Zeinab (PBUH) is an example of unity along with plurality, and it believed among Muslims because peace and security are the issues that human beings are intrinsically inclined towards them.

Yet we live in a world where we are exposed to the news of war, bloodshed and violence everywhere. The political leaders of the world have continuously represented their opponents, especially Muslims, and in particular the Shiites as a major threat to the world peace in the media to achieve their economic and political goals. They make widespread use of advanced media to achieve this and under the mask of publicity, spread war and insecurity in the world.

Yet they are well aware that neither Islam nor Muslims are a threat for their dominance and tyrannical objectives, but their awareness of the truth which if perceived by nations, will destroy all their plans. Accordingly, the annual participation of millions of free people in the Arba'een Marching can overturn the curtain of distorted truth fashioned by the enemies of Islam and set the scene for the manifestation of the beautiful truth of humanity, Islam and Shi'ism. Arba'een is in fact a school, a class to learn precious lessons, acquire skills and perceive the truth. Arba'een is the manifestation of humanitarian perspective of Imam Ali (PBUH) who

original and specific features of each culture, emphasize the mutual common points and the strategic objectives of this great gathering.

Eventually, intercultural communication takes place in a world without political, economic, and technological boundaries (and Mowlana 1996, p.200). The same is true in the case in Arbaeen's ceremony where common divisions such as state-nations, races, and ethnicities are ignored. The criterion for limiting individuals in this intercultural relationship is the criteria that Ashura has determined.

Hence, it can be said that international communication emerges in the form of state-nations and within geographic and political boundaries, while the origin of Arba'een is an intercultural communication in a world without borders. The sublime objectives of Imam Hussein's uprising and its inherently universal nature which emphasize freedom, human growth and excellence and the struggle against arrogance, oppression and injustice, requires the promotion of effective patterns of intercultural communication in a gigantic human community. Arba'een emphasizes the fact that it is imperative that the message of Hussein's movement be propagated in the whole world with the aim of inviting free people to unite and joint in the struggle against oppressor.

Keywords: Arba'een, intercultural communication, Imam Hussein (PBUH), globalization, culture.