

Spiritual Landscape Aspect of the Mourning Parade on the Fortieth Day after Imam Hussein's Martyrdom

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Abstract | Perception of the tourism events requires contextual investigations, especially when the studied event is of belief and spiritual ones. Arba'ain-e-Hosseini is a special and deep-rooted Islamic event that has drawn the researchers' attentions during the recent years. Walking and the difficulties encountered on the path towards a common destination have produced special concepts that can be understood only through interpretation and getting involved in them. The present qualitative research was carried out using interviews, observations and document investigation based on snowball method for reaching a theoretical saturation following 38 interviews. Sympathy, feeling safe in Utmost insecurity, competitive hospitalities, voluntary love for Imam Hussein (PBUH) and, finally, bilateral love of the host and the guest for Imam Hussein (PBUH) are the components of the pilgrims' spiritual perception. Arba'ain is a holographic phenomenon that if viewed from every angle, reveals a certain manifestation of spirituality. The spiritual landscape aspect of this mourning parade can be realized as a collection of various perception and feelings of the parade environment, memories quoted from Imam Hussein (PBUH), pilgrims' individual motivations and the things events happening in the course of this mourning parade.

Keywords | Arba'ain mourning parade, spiritual landscape aspect, Arba'ain-e-Hosseini, Imam Hussein (PBUH)

Introduction | More than being a material action, tourism is rooted in spiritual matters. Although the experience occurs in the form of a trip, it is formed by the human beings' feelings and emotions. Thus, tourism can be known as an objective-subjective topic discovered and comprehended in relation to the each person's perceptual capacity. Pilgrimage has been introduced by researchers as the foremost ground of tourism creation. Pilgrimage with religion intentions and the ideological inclinations has always been accompanied by a great number of difficulties and hardship. Combining these difficulties with the spiritual

wishes and intentions results in the creation of a different and distinct experience. Arba'ain mourning parade is a symbolic and semantic activity performed each year on the fortieth day after the martyrdom of the third Shiites' Imam in line with revitalization and recalling of Karbala martyrs' message on certain routes towards Karbala. Although security difficulties of the recent years have caused huge concerns and worries to the pilgrims and their families, the tendencies for experiencing the mourning parade has not been lowered a bit in the pilgrims. On the other words, obligation and requirement or religious interest tend to lessen the demand flexibility of a trip and the behavioral pattern of the pilgrims exits the normal demand and supply curves (Doyeret, 2015).

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As a legitimate and accepted action, mourning is authorized in Islam for its bestowal of discretion and it dates back to long ago and cases like Jacob's wail for his son has been narrated in religious stories (San'ati, 2011). Arba'ain-e-Hosseini mourning parade is a type of dirge narrating the oppression of a pure progeny by a group of villains. Although such a narration has undergone changes in the course of history due to the cultural differences and spiritual experiences of the subcultures, its roots are still fixed and unchanged. Arba'ain mourning parade incorporates an inhomogeneous and completely different population sharing a common point, i.e. loving a group of oppressed and clean family. The large diversities and differences between the individuals experiencing Arba'ain incident have caused the formation of different experiences along with the common and collective feelings. But the question that is raised by the authors herein is that how are the spiritual perceptions of the individuals taking part in this huge mourning parade? Thus, the present study tries to discover and elucidate the spiritual perception of Arba'ain mourning parade's tourists using field and background data so as to provide the readers with a relatively comprehensive and perfect view of this holographic subject consisted of a diverse array of pieces. Below, the theoretical foundations, study method and findings and, finally, conclusion have been given.

Theoretical Foundations

Spiritual Landscape Aspect of Tourism

Religious and pilgrimage tourisms are one of the oldest kinds of tourism. Corresponding to the statistics, 300 million pilgrims take trips to various parts of the world. Out of the foresaid number, 29 million are international religious tourists. Pilgrimage, religious celebrations, seclusion in mosques and so forth are amongst the examples of such a type of tourism the finding of meaning of which is possible both in a heartfelt and an environmental manner (Jamal & Robinson, 2011: 237).

In Holy Quran (SURAH HAJJ, AYA 46), it has been pointed out that "have they not taken a trip on earth to find hearts by which they can think or ears by which to hear?! Because, in reality, the apparent eyes are not blinded but the hearts inside the chests are blinded". The AYA underlines a spiritual and subtle aspect obtained from the nature of a trip and it is the idea that the apparent eye differs from the internal eye and traveling on earth is associated with these two eyes (Fig. 1). On a trip, it is the spiritual ear that is opened and a person can experience a lot of perceptions. Finding an ideology and elevating the contemplation level is not obtained unless through leaving house and taking a trip and this is the philosophy of Islam's emphasis and recommendation for tourism and journey and observation of the destiny of the



Fig. 1: Manasik. Source: Mehr News Agency.

ancestors (Mohaghegh Damad, 2016). Although tourism is correlated with the spirituality and meaning, these two topics are not at all identical (Imani Khoshkhou, Pourjam Alaviheh & Nadalipour, 2015). Religiosity, like spirituality, has been likened to an umbrella that can be interpreted as beliefs and traditions. However, religion is essentially a sub-branch of spirituality, production of meaning on a trip is one of the simplest religious and nonreligious functions of tourism (Tribe, 2009). Presence in the events has been accompanied by different motivations such as socialization, spending time with family members, new experiences and so forth (Homayoun & Bod, 2016). Therefore, different motivations can produce different meanings. More than being in need of a certain instrument, finding meaning needs attention and contemplation. The attention can be stimulated from inside of an individual or its ground can be set by the environment. Participation in the religious and nonreligious events appropriately paves the ground for accepting the spiritual concepts. Such a setting of the ground can be created without paying attention to the tourists' motivations and solely based on the moods and states they have developed in the course of the trip.

The quality of meaning in the tourism is defined by what path the tourist travels and how the tour guide interprets and analyzes the trip space and its stories. Therefore, meaning is a part of tourism for the achievement of which ground-setting, storytelling, narration and interpretation

and analysis can be applied. Spiritual landscape aspect of a trip is comprised of the very spiritual perceptions, feelings and insights gained differently by different tourists. This landscape aspect differs from an individual to the other and from a condition to another but an objective-subjective view of it can be delineated.

Arba'ain

The term "Arba'ain", equivalent in English to fortieth, has been widely utilized in religious and historical as well as HADITH texts. The works such as "the effects of keeping forty AHADITH", "the prayers by forty persons", etc. are amongst the cases revealing the position of this number in Islamic teachings (Paknia, 2015). The following section summarize some examples of the abovementioned cases: The great apostle Prophet (may Allah bestow him and his sacred progeny the best of His regards) has pointed to the lofty position of believers in his advices to Abuzar, for example by ordering that "O Abuzar! When a believer dies, the earth cries and grieves for his demise for forty days" (Sheikh Tabarsi, 1991, 465). Possibly, this same prophetic narration can be the origin of the widespread suffusion of mourning ceremonies held on the fortieth day after the death of a person; however it is not considered as a canonical subject.

Amongst the immaculate Imams, as well, Imam Hussein



Fig. 2: The mourning parade in Arba'ain. Photo: Mohammad Javad Doroudian, 2017.

(PBUH) is the only chaste imam for whom mourning ceremony is held on the fortieth day after his martyrdom. In fact, the fortieth mourning ceremony of the sire of all martyrs (PBUH) is a document indicating the innocence and rightfulness of his highness in the arena of a struggle between good and evil (Taghavi, 1989).

Imam Hassan Askari (PBUH) orders that "believers have five signs: Fifty Rak'at, Ziyarat of Arba'een, putting on a ring on the right hand, placing the forehead on the soul in prostrating to the God and loud expressing of "in the name of Allah, the most compassionate, the most merciful when saying prayers". This narration is per se the most important proof signifying that Arba'een is highly venerated (Ibn Tavoos, 1997).

Amongst Shiites, Imam Hussein's Arba'een features a special value and credibility. Shiite experts and scholars are of the belief that the day is historically marked by the entry of Karbala incident's captives to this city in year 61, hegira century (1639) and burial of the honorable head of Imam at the side of his body. Some of the other scholars believe that the memorial of this day coincides with the entry of Jaber Ibn Abdullah Ansari, a prominent assistor of the great God's apostle (may Allah bestow him and his sacred progeny the best of His regards) along with his wife, Atieh Owfi, to Karbala (Hajj and Pilgrimage Research Center, 2015). This latter group holds the opinion that the captives' caravan entered in the year 62, hegira century, and ... but, both of the groups have their own reasoning. Taking a pilgrimage trip on foot is indeed a sort of commemoration that has been repeated many times in the course of history and it is not limited to the present time. For example, His Highness Adam went a thousand times on a pilgrimage to the House of God on foot. In fact, the method is not specific to religion and culture and it can be exemplified in Roman King's promise to the God that he would go on foot on a pilgrimage to Bayt Al-Moqaddas from his headquarter, to wit Constantine, in showing his thankfulness to the God for the victory over the Iranian empire (Homayoun & Bod, 2016).

In Islam, as well, pilgrimage on foot has been recommended and it is reminded as a positive deed. It can be understood from historical narrations that being honored to visit the holy shrines of the immaculate Imams (peace be upon them) has been prevalent since the presence of the Imams and it has been exercised in various spots of the Islamic territory. But, these visits have been accompanied by hardship and difficulties in the course of history and due to the rulings by various governments. Shiite governments' rulers, like Al-e-Buyeh government, practiced this virtuous tradition and made efforts to advertise it amongst the Shiites. According to a piece of writing by Ibn Jawzi (2000), Jalal Al-Dawleh, a descendant of Azd Al-Dawleh, took a pilgrimage journey to Najaf along with a group of

his assistants and walked on bare foot a distance of about six kilometers from a trench in Kufa to the holy shrine of Amir Al-Mo'menin (PBUH) in Najaf. During Safavids' era, many efforts were made for taking pilgrimage trips to the holy shrines on bare foot.

Shah Abbas Safavi and the great scholars of his time, such as Sheikh Bahaei, went on foot to visit Imam Reza (PBUH)'s holy shrine to promote the culture of pilgrimage amongst the people.

Following the lead of the immaculate Imams (peace be upon them), the scholars and exegetes of Najaf's seminary made a lot of endeavors to keep up this good tradition. As an example, the large caravan accompanying Sayyed Muhammad Shahroudi, a prominent and popular figure of his time, can be pointed out (Ibid, 175). Or, Allameh Amini, the author of Al-Qadir, a book, is another distinct figure of Najaf's seminary who repeatedly took part in such ceremonies (Lotfi, 2000: 40).

It has been stated that taking a pilgrimage trip on foot to Karbala has been customary till the late Sheikh Ansari's time after which it is forsaken for a period of time and, subsequently, revitalized by Mirza Hussein Nouri. Gradually, the mourning parades on a path from Najaf to Karbala became widespread in Iraq and the people came from the other cities in Iraq towards the sublime Karbala. A glance at the background of holding Arba'een mourning parade in the history of Iraq is indicative of a perpetual conflict between the political governance and Shiism, a then religious minority. There are many hindrances and painful accidents have come about during these years on this path. As a specimen, the event in 1975 can be pointed out. In that year, the pilgrims had made a lot of plans from long ago to take a promotional and political advantage of the pilgrimage against the Iraq's tyrannical government and it violently shot the protestors on the path in such a way that it is termed the bloody Arba'een since.

The event was consecutively repeated during 1973, 1968 and 1974 but the vast mobilization of the pilgrims was unprecedented in 1975 (Mohaddesi, 2010). Saddam shut down all the mourning ceremonies held for Ahl Al-Bayt (peace be upon them) during his over -30year reign but it was right after the overthrowing of his government that the multiple-year swallowed wraths erupted and a burst of the Shiites' presence occurred in the honorable holy shrines. Another point about this huge gathering is the deep religious belief of the participants and the directors in such a way that not only the demands for such trips have not been reduced even with the increase in the terroristic attacks during the recent years and their threatening to placing of bombs on the path but also a larger population is

seen taking part in the mourning parade. This is while fear of security is amongst the most important factors giving rise to the reduction in tourism demand (Homayoun & Bod, 2016).

Based on the formal statistics, the number of the pilgrims visiting the ethereal holy shrine of Imam Hussein (PBUH) was in a ranged between 10 and 14 million individuals during the years 2010 and 2011. The statistics from various centers are expressive of the idea that Arba'ain pilgrimage ceremony was held in 2016 with the presence of over 20 million individuals that is the largest known human gathering worldwide. Moreover, a large crowd of the followers of the other religions, Christianity included, enter Karbala along with the mourning groups to participate in Arba'ain mourning ceremony of the sire and lord of all martyrs.

Based thereon, the Shiites hold the largest gathering in the entire world while the huge hajj pilgrimage is held every year with the presence of at most 4 million Muslims. This way, hajj pilgrimage of Imam Hussein's lovers is held in Karbala and their striding between Safa and Marveh Mountains takes place between the two holy shrines in Karbala and their mourning garment is the black shirt they put on for lamenting for Sayyed Al-Shohada.

But the question that might strike the mind here is that "why taking a trip on foot and tolerating all the various difficulties on this path?" A narration from Imam Sadeq (PBUH) will be stated in the following part that clearly reveals the hidden aspects of the issue: Imam Sadeq (PBUH) has the following ordinance regarding pilgrimage to the holy shrine of Imam Hussein (PBUH) on foot: "if a person starts off on a pilgrimage on foot to visit the holy shrine of Imam Hussein (PBUH), the God will write a good deed for him or her in every step s/he takes and clears a sin of him or her and elevates him or her a rank higher. Upon entering the holy shrine, the God commissions two angels to write down whatever the good words coming out of his mouth and not to write whatever the bad words coming out of his or her mouth; and, upon returning from the holy shrine, he will be told that we swear to God that you would never see the fire of hell and the fire will never see you" (Qomi, 1998: 134). The mourning parade can also be investigated from various perspectives. For instance, the human relations shaped on the path, the interaction between the host and the guest communities, the pilgrims' way of treating one another and the servants' tendencies for serving the pilgrims of Sayyed Al-Shohada's holy shrine. These aforementioned cases will be investigated in the forthcoming sections.

Study method

The present fundamental and qualitative research about 2016's Arba'ain mourning parade was conducted using interviews, observations and investigation of films. The researcher attended as an observer and active interventionist in the incidents and performed interviews and observations to collect the theoretical data. To summarize the interviews, use was made of a coding method was used enabling the data itemization to interpretable and associable units (Abolma'ali Hosseini, 2011). The primary study question was that "how is the spiritual feeling and sense in Arba'ain pilgrimage?" Thus, the respondents were provided for a second chance to describe their moods and senses in the interviews. In regard of the idea that attaining theoretical saturation or non-addition of new concepts to the study was the purpose (Khaki, 2013), the number of interviewees was completely unclear and dependent on the study development. Therefore, the intended concept was obtained after 38 interviews but the number was increased to over 50 interviews due to the time opportunity and the possibility of making more supplementary interviews. To find the intended concept from this exploratory and descriptive measure, it was attempted to make use of the words spoken by the respondents for coding. The thing intended as the ultimate goal of coding was figuring out the relationship and association between the selected codes and blending them to the stage that the irrelevant and unimportant codes can be discarded. The optimum result of the research is arriving at a conceptual framework capable of rendering the perceivable moods and states in Arba'ain to more tangible and simpler terms.

Findings

Feeling Safe in Utmost Insecurity

Feeling secure is one of the most important pillars of tourism and the tourists tend to choose other destination in case of its absence. Feeling secure is more important than security because the tourists make decisions based on their feelings about the objective realities. The presence of ISIS in Iraq and Syria and the recurrent insecurities in the Middle East has have caused the tourist attraction grounds to encounter problems. But the thing that is considered important in Arba'ain mourning parade is the ever-increasing willingness of the pilgrims for experiencing Arba'ain pilgrimage's meaning disregarding the security status. In line with this, the utterances by this Iraqi pilgrim about the security of the path are interesting.

"This large population has always performed Arba'ain pilgrimage since 1400 years ago. They were cut off of their

wrists during Motavakkel's rimetime. They were asked to pay money. The situation was so bad that one out of every ten pilgrims was killed but the people did not stop going. During Saddam's government, the Ba'ath generals ambushed the pilgrims on the path and tortured them and threatened them with the lives of their children and women, but the people used to go kept on going. Is it not a miracle?"

It seems that the preliminary foundations of tourism establishment are questioned of their accuracy herein. The tourist that was so far dependent on the threefold sacred aspect, to wit water, food and domicile, seems to behave differently with such a nonmaterial indicator as "love". This is a type of affection that fills the missing security. Being killed on the pilgrimage path is associated with something to the extent of martyrdom on the path of Imam Hussein (PBUH). Therefore, insecurity is more accompanied by a sense of higher closeness and sincerity in respect to Imam Hussein (PBUH).

The words of a girl who had lost her leg in an explosion on this path confirm this same claim:

Reporter: how long have you been on this road?

The girl: 13 days.

Reporter: is it not difficult for you to walk with this leg?

The girl (with no pause): no ... no ... I won't get tired. I do not even get on a car for the sake of Imam Hussein (PBUH).

It seems that the term "threat" has not been defined for Imam Hussein (PBUH)'s pilgrims because they are following the lead of a lord who sacrificed his life and properties and rose up against the tyrannical power. Threat and danger might be possibly a part of the fascinations of such a Hosseini trip experience. It cannot be stated that insecurity cannot be perceived by anyone but it is comprehended differently in a space of such purports as martyrdom and sacrifice.

Sympathy about the Path Difficulties

The perception of the difficulties of Arba'ain spiritual experience is not solely touching and tolerating rather it has a sort of sympathy therein. The internal moods and senses of the pilgrims are engaged with these hardship and difficulties. Such an involvement produces meaning for them and these meanings are aligned along a single direction. The difficulties Imam Hussein (PBUH) tolerated for Islam's revival are resembled to the difficulties pilgrims tolerate on the path to his holy shrine. The pilgrims find themselves in the unseen battlefield of Karbala caravan as put by one of the interviewees:

"This is a spiritual trip. This is showcasing of love and hardship and discomfort do not matter when there is love at work!"

In response to a question about not wearing shoes, an interviewee has the following statement: "no suffering can be compared with the pains they tolerated!"

The observations are indicative of the idea that the hardship and difficulties on the walking path not only have not caused the people to be driven away from the path but also there are many individuals who try putting a spiritual ointment on their hearts by sympathizing with Karbala captives and exhibiting their limitless love for the sire of all martyrs (PBUH). It is sweet to perceive the difficulty of the trip because it has been connected to a historical trip reminding of the great many of the memories of Imam Hussein and his assistants.

Competitive Hospitality

The welfare facilities should be provided and the pilgrims' needs should be met on and in the end of the Arba'ain mourning parade path. The roadside booths, as the best places for responding to the pilgrims' needs, serve such an important issue and, in fact, the interaction between the servants and the pilgrims causes the creation of a beautiful concept named love system in the human relations and it is a system wherein the walking guests are welcomed by Imam Hussein and whatever the thing that is flowing in their hearts of love and affectionate feelings for Imam Hussein (PBUH) is manifested in this honest hospitality. For example, an old woman who was not seemed to be financially strong was begging on Hosseini pilgrims' path to be honored as a host in her house. She spoke the following words: "I have not yet found a pilgrim. I can find pilgrims on some of the days and sometimes I find none. Pilgrims! Come to my house and rest for the sake of Imam Hussein (PBUH)".

As soon as finding pilgrims, they provide them with all the facilities they have and do their best to serve them. It is interesting that the hospitality has taken a visage of competition and the servants are in a close competition for finding a pilgrim and showing their honesty. Here, poorness is not a determinant and effective element in hospitality and the servants, drawing on their capitals of love for Imam Hussein (PBUH), use their familial and neighborhood relations and buying on installment to provide the pilgrims with all their needs. This means the host's hospitality sense towards the guest that is seen in various sorts of tourism in different spiritual and material forms.

Hospitality during these days is the thing that is observed not only in the roadside booths but also amongst the pilgrims, as well. The pilgrims help one another in a common sense in respect to Imam Hussein (PBUH). They all feel they are responsible for the environment, the events and about every moment of the trip and they attend to one another's needs without being related to one another. This is the sense of guest's hospitality of another guest that is missing from various types of tourism.

Voluntary Love for Imam Hussein (PBUH)

Every year, many individuals prove presence in this huge gathering from all around the globe. These individuals each have their own specific intentions and reasons for attending the meeting.

A young Iranian person states on the path that "I was thinking what could have dragged them there. Some may say they are given prizes No, nothing! ... I think no power can pull an individual (old, young, Arab and others) here to walk this long path for three days ... except Imam Hussein (PBUH)".

Another young man from Varamin says that "if I walk a hundred meters in Varamin, I would become tired ... It is the Imam Hussein (PBUH) and his love that attracts us. I really do not like to stand ... I just want to go". The young Syrian pilgrim asserts that "the zeal for reaching Imam Hussein (PBUH) makes us forget everything. Any sort of explosion and other concerns is not important for me. As soon as you reaching the vicinity of Karbala, you will observe a light and spirituality ... and you would feel that something has attracted you and you want to move towards it. Then, you would not feel anything else, neither the foot-ache nor backache...".

The young Australian pilgrim states that "Imam Hussein (PBUH) is the reason we are now on this path ... I myself could have been having fun in Sydney instead of being here ... Imam Hussein (PBUH) is like a magnet and we are like pieces of iron attracted to him and we cannot even resist it". He goes on saying that "it is as if there is a force dragging you towards him and you cannot stand it ... It cannot be described in real terms".

The sure thing is the voluntary nature of mourning parade and the gathering of different individuals with similar intentions has caused the creation of a special spiritual space. Such a voluntary love towards Imam and the high semantic attractions of Imam Hussein's teachings have brought about a change in the general spiritual state of the walking path and this might not be conceived on any other path.

The Bilateral Love of the Host and the Guest for Imam Hussein (PBUH)

The documents are indicative of the idea that Sayyed Al-Shohada's Arba'ain mourning parade is welcomed more according to the accidents occurred in 2015's hajj pilgrimage as well as the problems cause by Saudi rulers to the pilgrims of the Holy House of God. As it is witnessed, multiplied population attends the huge gathering performing hajj in Karbala.

But these temporary conditions are solely an excuse for creating an experience in tourists who are guided towards Karbala; these tourists are pilgrims who find it opportunistic to compare and match their experiences with those of the past. For instance, a 40-year-old English pilgrim states: "I have participated 13 times in Arba'ain and I have visited nearly all holy shrines but I have a special feeling in here that I do not sense it in Mecca ... Karbala is better than Mecca ...".

The element causing the formation of such a distinct feeling and mood is the existence of a feeling of a bilateral amour and worship between the guests and the hosts towards Imam Hussein (PBUH). Practically, both parties perform actions deemed as a sort of worship and pilgrimage by their societies. The guest pays a visit to the holy shrine and the host attends to the needs of Imam Hussein lovers and a sort of spiritual interaction is in a constant process of occurring between them. Both groups serve a single person who is the intermediary of love and amour between these two groups of servants. The pilgrim demands unification with his or her beloved on this path and the path dwellers seek serving the companions of Imam Hussein (PBUH) in a period of time different from Imam Hussein's. In fact, both of the parties try keeping one another satisfied and pleased.

Experiencing a Different Trip by Everyone

Some of the pilgrims have no spiritual intentions and exclusively step in this arena for experiencing this huge mourning parade. Therefore, their curiosity is the factor stimulating the experiencing of the trip and getting in contact with an inhomogeneous group that has a common goal.

The following part presents the words of a person who is taking part in this gathering for the first time:

"This is the first time I have come here. I was attracted to come and experience by the memories my friends told me about this walking and the hospitality of the people".

The difference is the attraction absorbing the witnessing audience and causing them a different experience. The individuals who have never had any recognition of the meanings of such terms as martyrdom and sacrificing oneself and family on the path of the God can well touch them on this occasion. An interview states: "When the followers of an individual are this much special and devoted, what can he be? I did not know Imam Hussein (PBUH) until before this trip but it was here that I found out that he is a peculiar and different being. My experiences on this trip are totally different from those I have had on the others".

Discussion and Evaluation

Classification and pooling of the concepts obtained for the description of the meaning in Arba'ain mourning parade led to the construction of this concept. Table 1 presents this concept. The spiritual landscape aspect of Arba'ain mourning parade is of the type characterized by sympathy, perceived and heartfelt security, non-for-profit hospitality, cordial and voluntary relationship, experience of a different trip for every one and, finally, the bilateral love of the host and the guest for Imam Hussein (PBUH); it is an objective, objective-subjective and subjective manifestation of such values as liberality, tolerance and devotion for the sake of the others.

Table 1: The spiritual mood of Hosseini Arba'ain's pilgrims. Source: Author.

Concept	Aspects	Type	Explanations
Spiritual landscape aspect of Arba'ain	Feeling safe in utmost insecurity	Subjective	Taking a trip for a sublime experience causes the creation of new meanings when accompanied by such a concept as martyrdom. Security is the thing originating from inside the hearts of the pilgrims and not on the path of a mourning parade.
	Sympathy for the hardship of the path	Subjective-objective	Imam Hussein and Her Highness Zainab's caravan are born several times with the mourning parade on this long path and the pilgrims find themselves accompanying this story that is full of hardship and danger.
	Competitive hospitality	Subjective-objective	Hospitality of two types, namely host to the guest and guest to the guest, can be witnessed in all mourning parade activities and its competitiveness does not stem from any sort of profit-seeking.
	Voluntary love for Imam Hussein (PBUH)	Subjective-objective	These individuals gather around by no external coercion. And, this mourning parade is formed completely voluntarily and spontaneously.
	The bilateral love of the guest and the host for Imam Hussein (PBUH)	Subjective-objective	The two groups of the host and the guest share the love for Imam Hussein and this common point can be touched and felt at any instant of the trip.
	Experiencing a different trip by everyone	Subjective	Experiencing an environment vaster than that of the daily life; an opportunity for revitalization of every individual and finding the lost spirituality on this path.

Conclusion

Arba'ain's spiritual landscape aspect is a complex subject composed of objective and objective-subjective matters giving its experience a multilayered nature. The feeling of love and reviving the love science in a hard and risky activity have provided the pilgrims with distinct experiences at every moment of the mourning parade. Sympathizing with and feeling sad about loneliness of Imam Hussein (PBUH) and his assist or sin the course of Karbala incidents have dispatched the pilgrims sharing a common grief and sorrow for tolerating the hardship.

The voluntariness of attending the program and the feeling of safety that is rooted in sensing the presence of Imam Hussein (PBUH) at any moment have caused the manifestation of unexampled hospitalities stemming from the bilateral love of the host and the guest for Imam Hussein (PBUH). Survivors caravan's passing and Imam's family wandering after Karbala incident make Arba'ain protestors feel a sort of innocence and being oppressed. These pilgrims make friendship appointments with the trip's hardship and the hardship and problems enliven the feeling and sense of a sort of

therapy as well as being on Imam Hussein assistors' side. Imam Hussein (PBUH) continues absorbing the iron particles of the lovers' hearts like a strong magnet and these lovers become associated and affiliated with no resistance against this endless pulling. Many individuals justify their participation in the mourning parade on experiencing such a sense and mood but the walking and movement path space cannot be recounted by words and resembled to anything. The amicable behavior of those who hosting the pilgrims is a compensation for their ancestors' lack of hospitality for Imam Hussein (PBUH) and his progeny and such a pleasant mood has kept them away from any sort of economic and profit-seeking calculations.

Being entangled here is given a good meaning. It is being ensnared with the fascination of love towards a person who has sacrificed himself and his family for the revitalization of the religion and the spiritual feeling of the pilgrims can be compared with the entanglement with no tendency for exiting it. It is an entanglement with an endless love reminded by a generation to another.

Arba'ein mourning parade is a view of being in love with all its hardship and it is in a form as if the real lover has tolerated the hardship alone and voicelessly many years ago and the beloved has heard the voice of the lover after many years. The beloved has just perceived the feelings of the lover and he or she, in lamenting for him,

has become a companion of the preliminary survivors, his family. Spirituality on this trip means suffering by a beloved in grieving for the lover who is seen everywhere eyes turn. The beloved ones, wandering and amazed on the path, commiserate with one another for this common pain and present the beloved ones with whatever the love they feel towards the lover. The amorous space of Arba'ein mourning parade features a sense of life enlivened from inside the martyrdom of Imam Hussein (PBUH) and his assistors and this life is strengthened in the calves and steps of the pilgrims. While featuring exploratory and survey characteristics, doing research about the spiritual space of Arba'ein mourning parade is a sort of being spiritually discovered and recognized. Arba'ein mourning parade is a sound transferred in generations by fathers and mothers to the children and its whispering can be heard from anywhere in the world. It seems that more purposive field studies aiming at the separation and identification of the different social groups with their own different destinations is required for the better recognition of these whispers. Although the flute sound of this mourning parade is harmonic and pleasant and it is played by Imam Hussein's breathes, the role of this flute is played by the broken Hosseini hearts from every corner of the world. Approaching Arba'ein phenomenon from these angles can provide for a more recognition of the spirituality circulating in this incident.

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