

Manifestations of Peaceful Coexistence in the Arba'een Pilgrimage: An Analytical Study in Light of the Principles of the Ideal City Theory

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Abstract

The Arba'een Pilgrimage constitutes a religious phenomenon with extensive social and ethical ramifications, producing a rare collective state grounded in harmony, behavioral discipline, and positive human interaction among millions of pilgrims from diverse backgrounds. This event acquires its intellectual significance when approached through the concept of the Ideal City, as a philosophical conception of a society whose relationships are organized on the basis of supreme values and shared ends. The research focuses on analyzing the most prominent manifestations of peaceful coexistence in the Arba'een Pilgrimage and linking them to the principles of the Ideal City, to reveal how spiritual values are transformed into living social practices. Adopting the descriptive-analytical method, the findings show that the Arba'een Pilgrimage produces an integrated model of peaceful coexistence based on an ethical system that intersects with the principles of the Ideal City; mutual respect is embodied in disciplined behavior governed by the sanctity of the event, and fraternal unity is crystallized in the dissolution of ethnic and social differences within a unifying spiritual bond. Altruism and solidarity manifest in unprecedented forms of giving and selflessness, and cooperation appears as an act grounded in value rather than interest. This is accompanied by intellectual purity, collective awareness enabling self-organization, and spiritual interconnectedness that reshapes relationships on the basis of shared meaning and purpose. The research affirms that the Arba'een experience approximates the image of the virtuous society where ethics and values take precedence over individual interests.

Keywords: Peaceful Coexistence, Ideal City Theory, Collective Behavior, Arba'een Pilgrimage.

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1. Introduction

The idea of the Ideal City represents one of the fundamental pillars in Aristotle's moral and political philosophy, as he held that the ultimate purpose of human association is to attain the good life through building a society based on virtue, moderation, and cooperation among its members. For him, the city is not merely a population center, but rather a moral space in which people voluntarily and harmoniously work to achieve human perfection through serving one another. From this perspective, the Arba'een Pilgrimage can be viewed as a vast human spectacle in which numerous values intersect with Aristotle's vision of the Ideal City; for in this pilgrimage, collective practices such as altruism, service to others, cross-border solidarity, and the dissolution of social disparities emerge in pursuit of a shared end. These manifestations constitute a practical model of a society whose behavior and interaction approximate the moral principles that shape Aristotle's concept of the Ideal City.

This research aims to analyze the manifestations of peaceful coexistence in the Arba'een Pilgrimage by linking them to the fundamental principles of the Ideal City theory, in order to uncover the mechanisms and values that make this human event a realistic model of coexistence and fraternity among different peoples. In the Arba'een, the observer witnesses a social interaction that transcends sectarian, ethnic, and geographical differences, reflecting the capacity of religious and human values to build a shared space that intersects with the philosophers' vision of a city governed by peace and cooperation. Since the main objective of the research is to understand and interpret these manifestations in light of philosophical theory, I have adopted the descriptive-analytical method as the most suitable for such a study; for it enables the description of the phenomenon as it is in reality, then its analysis and connection to theoretical frameworks, reaching conclusions that deepen the understanding of the relationship between peaceful coexistence and the manifestations of the Ideal City in the Arba'een Pilgrimage.

Through this research, we attempt to answer the following questions:

What are the most important manifestations of peaceful coexistence in the Arba'een Pilgrimage, in light of the moral principles underlying the Ideal City?

How does collective consciousness emerge in the management and organization of the pilgrims' movement as an embodiment of shared responsibility in the Ideal City?

How do the practices of pilgrims and servants in the Arba'een Pilgrimage highlight the value of altruism as a manifestation of the virtue of giving in the Ideal City?

1.1. Literature Review

The researchers Ali Montazemi and others published an article entitled "The Idea of Utopia in the Poem 'On the Carpet of Wind' by Fawzi Ma'louf," which appeared in the *Journal of Arabic Language and Literature* (2010). The study examined the representation of the Ideal City in the poem "On the Carpet of Wind" through its symbolic structure and poetic imagery. The findings showed that Ma'louf constructs an ideal world of a spiritual nature based on transcendence and purification, and that the escape from reality turns into a means of formulating an ideal space that reflects human longing for serenity and inner peace, thereby lending the text a clear philosophical and spiritual depth.

The researchers Hamed Sedghi and Hossein Jokar presented a substantial study entitled "Features of the Ideal City in Jamil Sidqi al-Zahawi," published in the *Journal of Horizons of Islamic Civilization* (2013). The study focused on exploring the features of the Ideal City in al-Zahawi's works, revealing his reformist vision based on science, openness, women's freedom, and societal revival. The findings indicated that his ideal city carries a rational-social character and seeks to break free from stagnation while consolidating the values of renaissance, making his intellectual project an extension of modernization and intellectual liberation.

A study by Yahya Ma'rouf and Farooq Ne'mati entitled "Symbols of the Ideal City in Contemporary Persian and Arabic Poetry," published in the *Journal of the Iranian Society for Arabic Language and Literature* (2013), examined the poetic symbols through which Arab and Persian poets embody the idea of the Ideal City, with a precise comparison between the two literary traditions. The findings demonstrated that symbols such as light, freedom, nature, and the Perfect Man constitute the core of expressing the ideal world in both literatures, and that this symbolism is employed to construct an alternative space that transcends political and social realities, revealing a notable convergence between the two schools in utilizing symbol to produce shared human and spiritual visions.

Abdolrasoul Hasani Far published his research entitled "The Relationship between Philosophy and Poetry in the Ideal City of Iqbal and Plato" in the *Journal of Contemporary Wisdom* (2018). The study focused on comparing the intellectual foundations of the Ideal City in Plato and Muhammad Iqbal, while analyzing the relationship of each to poetry and philosophy in constructing the ideal world. The findings revealed that Plato presents a rigid rational model based on a class structure, whereas Iqbal builds an Ideal City grounded in ethics, religion, and human reform. The research also showed that for Iqbal, poetry possesses a philosophical function, in contrast to the Platonic conception which separates

poetry from the philosophical system, thereby demonstrating a fundamental difference between the two visions.

A study by Sardar Aslani entitled "What Are the Features of Gibran's Ideal City in His Literary Works" appeared in the *Journal of Researches in Arabic Language and Literature* (2006). The study focused on the characteristics of the Ideal City in the works of Kahlil Gibran, illustrating how Gibran fashions a spiritual city based on love, freedom, and beauty. The findings indicated that silence and contemplation form a central element in the construction of his ideal world, and that his vision distances itself from political models toward the reform of the individual first, rendering Gibran's city inherently human-spiritual in essence, centered on human dignity and cultivation.

To date, no study has directly linked the manifestations of peaceful coexistence in the Arba'een Pilgrimage to the principles of the Ideal City theory, despite the abundance of studies that have examined the pilgrimage from its historical and ritualistic aspects. This research comes to open this uncharted path by analyzing patterns of collective behavior during the pilgrimage, and exploring the values it carries of fraternity, solidarity, and respect for diversity, as practical manifestations of the concepts of the Ideal City in a contemporary social setting.

2. The Ideal City and Its Origins among Philosophers

Deep within Greek thought, with its philosophical and political ramifications, lies a richness and diversity that have rendered it a beacon inspiring all those who have engaged with the idea of the Ideal City throughout the ages. Even Plato himself, in whom many later writers found their pursuit, has bequeathed to us an intellectual legacy manifest in his various works that present different dimensions of utopia (Berneri, 1997: 25). The Platonic Idea of the Ideal City derives its roots from his famous work "The Republic." In this work, Plato reveals through engaging dialogues the foundations that the state and individuals ought to follow in order to attain a state of justice and equality among all human beings. The meaning of the Ideal City is "a community or society in which reason, knowledge, virtue, and justice prevail. In Plato's city, the leader is a person who is unparalleled intellectually and perceives eternal and unchanging existence. In general, the cornerstone of Plato's Ideal City is built upon rational knowledge connected to the world of Forms" (Hasani, 1389: 119). Since Plato considered all the existing social systems of his time to be unsatisfactory, lacking perfection, and far from truth, he resorted to formulating a conception of an ideal city. Plato holds that the establishment and flourishing of human society depend upon the most distinguished philosophers assuming the reins of governance and managing the affairs of people based on their knowledge and sound judgment (More, 1371: 96). Plato believes that man is a social being by nature, drawn to living

within a group, and this is not limited to satisfying his material needs, but rather constitutes a distinct psychological necessity for him. In a related context, Plato, through the voice of Socrates, puts forward the idea that states arise primarily to meet natural and economic needs (Copleston, 1362: 309). Cities emerge essentially as a result of man's mutual need for one another. "In my opinion, the cause of the emergence of the city is that man is not self-sufficient, but rather needs many things. One need drives man to bring others in with him, then another need drives him to associate with another person, and thus relationships multiply until a large number of people gather in one center, coexisting and cooperating with one another, and this gathering we call a city. Need is the foundation upon which the city is established" (Plato, 1383: 115). Sages have long sought to conceive of the virtuous society in which the individual harmonizes with the group in complete harmony.

Plato holds that the desired perfection is achieved on the individual level in justice, and on the social level in the rule of philosophers. However, the establishment of such a society closely resembles its ideal form, as it carries a more imaginary character than an actualizable reality. He himself acknowledges that his ideal society is closer to a dream than to actual existence, and it is not of importance to him whether this society is realized externally or remains within the bounds of an idea (Plato, 1980: 545). The Platonic conception thus remains an exemplar guiding the intellect, even if it lies beyond the reach of application in the actual world. Thinkers of the East were influenced by the ideas of "The Republic" just as Western philosophers were, and this is clearly evident in the work of Al-Farabi, known as the Second Teacher, in his renowned book "The Ideal City." Al-Farabi believed that the establishment of a society characterized by perfection and harmony could only be achieved through the application of Islamic rulings among people. Through this book, he sought to present a conception of an ideal society or "utopia," similar to those models discussed by some Greek philosophers before him. He also endeavored, like them, to imagine a city founded upon the principal foundations of his philosophy, including his views on happiness and ethics, the nature of the universe and its Creator, and matters pertaining to metaphysics (Al-Wafi, n.d: 21). Here we would like to point out some aspects of agreement and disagreement between the views of Plato and Al-Farabi, as follows:

Both Plato and Al-Farabi believe that the realization of human ideals such as justice, equality, and good morals among human beings leads to the formation of the Ideal City, and they both consider it the city in which reason prevails. The two philosophers also agree that the consolidation of rational and ethical values is the foundation for building an ideal society in which man strives for perfec-

tion and true happiness. Nevertheless, there is a notable difference between them; for their conceptions of the nature of this city, the means of attaining it, the manner of organizing its affairs, and the role of the philosopher or ruler in leading it differ from one another (Sedghi and Jokar, 1392: 54). Thus, it becomes evident that the idea of the Ideal City, whether in its Platonic or Farabian form, was not merely a political project, but rather a philosophical attempt to uncover the optimal potentials of human nature when guided by reason and illuminated by virtue. Both cities, despite their differing premises and methods of construction, converge in the belief that man is capable of transcending his deficiency and attaining higher ranks of consciousness and social organization. Hence, these conceptions, through the questions they raise and the horizons they open, remain evidence of an ancient human yearning for a more just and harmonious world, and a sign of the perpetual striving of human thought to formulate a vision that transcends reality while simultaneously inspiring it.

3. Analytical Section

3.1. Mutual Respect

The Arba'een Pilgrimage embodies one of the most prominent social models in which spiritual values interact with human behavior that produces harmony and mutual respect. This unique human journey witnesses the convergence of millions of individuals from different linguistic, cultural, and ethnic backgrounds within a single space, without the density of the crowds turning into an environment of tension or discord; rather, it becomes an occasion for displaying the highest levels of civility and ethical commitment. This transformation does not occur in a vacuum, but is closely linked to the awareness that the pilgrim carries while invoking the purpose and spiritual meaning of the pilgrimage, especially when recalling what is stated in the noble hadith: "Whoever visits Hussein (peace be upon him) while recognizing his right, God will write for him the reward of a thousand accepted pilgrimages and a thousand accepted Umrahs, and will forgive his past and future sins" (Al-Majlisi, 1440: 257). This recognition referred to in the hadith is not limited to acknowledging the merit of the pilgrimage, but rather encompasses the pilgrim's awareness of his responsibility toward others; for true knowledge necessitates behavior befitting the sanctity of the rite, making respect for others, consideration for their feelings, and service to them an integral part of the pilgrimage's very identity. Here, field practice intersects with the principles of the Ideal City theory, as this theory affirms that the ideal society is one in which values are translated into daily behavior rather than mere slogans, and that virtue is measured by the extent to which an individual is able to elevate himself within the group—which is clearly realized within the Arba'een environment.

This image deepens further when we contemplate the identity-related and value-based dimension of the pilgrimage. The well-known hadith on the signs of the believer—"The signs of the believer are five: the fifty prayers, the Arba'een Pilgrimage, wearing the ring on the right hand, placing the forehead on the ground (in prostration), and pronouncing 'In the name of God, the Most Gracious, the Most Merciful' aloud" (Amili, 1412: 373) endows the pilgrimage with a dimension that transcends ritual practice, making it a constitutive element in the formation of the believing character. Being one of the signs of the believer means that the behavior accompanying it must reflect virtues, foremost among which are mutual respect and purifying one's relationship with others from selfish tendencies. This dimension becomes further entrenched when recalling the hadith that describes the merit of the pilgrimage in the most elevated terms of spiritual longing: "If people knew what merit lies in visiting the grave of Hussein (peace be upon him), they would die of longing" (Ibn Babawayh, 1402: 319). When a person reaches the point where he perceives the greatness of the merit to the extent of dying of longing, this awareness drives him to refine himself, soften his disposition, and act in a manner befitting the station of the pilgrimage. Thus, the Arba'een Pilgrimage becomes a living field in which man tests the possibility of living according to the principles advocated by the Ideal City, where virtue takes precedence over self-interest, and respect for others transforms into a daily practice stemming from spiritual awareness rather than external obligation, and a society is formed that practices values not through theorizing but through action and presence.

3.2. Fraternal Unity

The Arba'een Pilgrimage constitutes a distinctive human space in which the depths of fraternal unity are tested in a manner rarely witnessed, as multitudes coming from various countries, cultures, and dialects melt into a single spirit united by the love of Hussein (peace be upon him). This unity is not based on utilitarian ties or narrow affiliations, but rather on a value-based and spiritual bond that creates a kind of inner harmony which alleviates the intensity of social disparities, rendering all participants partners in one goal, one conduct, and one orientation. This meaning becomes evident when reflecting on the noble hadith: "Command our followers to visit the grave of Hussein (peace be upon him), for visiting it increases sustenance, prolongs life, and repels misfortunes, and visiting it is incumbent upon every believer who acknowledges Hussein's imamate from God" (Ibn Qulawayh, 1429: 284). The obligatory nature of the visit and its connection to those who acknowledge the imamate highlight that the pilgrimage is not merely a movement toward a place, but rather a movement toward a community united on the basis of allegiance to the truth. The fact that

believers gather in one practice incumbent upon them signifies that fraternal unity here is not a byproduct, but rather a natural outcome of a shared identity that is renewed annually, which approximates the Ideal City's conception of a society whose will is unified around supreme values, so that cooperation and mutual care prevail therein.

This unity deepens further when we realize that the love for Hussein (peace be upon him) itself constitutes an essential factor in creating this spiritual interconnectedness, as it has been narrated in the hadith: "Whomever God desires good for, He casts into his heart the love of Hussein (peace be upon him) and the love of visiting him" (Al-Majlisi, 1398: 76). This divine casting of love into the human heart moves him toward others not as strangers, but as partners in that very love. This shared affection produces a new language of brotherhood that does not require verbal mediation, as people cooperate, support one another, and share food, shelter, and service without prior acquaintance, as if the multitudes transform into one large family bound by a single emotion. This spiritual dimension deepens even further when the hadith informs us: "There is no angel in the heavens except that they ask God, the Exalted and Almighty, to permit them to visit the grave of Hussein (peace be upon him); a group descends and a group ascends" (Al-Fatlawi, 2012: 15). When the pilgrimage becomes a destination longed for by the angels, who take turns descending and ascending to it, this bestows upon the pilgrim a sense that he is moving within a cosmic motion that transcends his individual particularity, thereby generating a feeling of integration with others who share the same purpose. Thus, the Arba'een Pilgrimage transforms into an experience in which fraternal unity is activated in its highest forms, and in its content approximates the model described by the Ideal City, wherein spirituality merges with solidarity, differences dissolve before the values of giving and affection, and a society is formed whose fabric is built on shared consciousness rather than shifting interests.

3.3. Altruism and Solidarity

The axis of altruism and solidarity emerges in the Arba'een Pilgrimage as one of the pillars of the value-based structure upon which the idea of the virtuous society rests, as the relationship between individuals transforms from mere peaceful coexistence into a state of devotion and selflessness for the sake of others. In this temporal and spatial space, we find practices of giving that exceed the limits of duty to reach the level of absolute altruism, where everyone vies to offer all they possess in service to the stranger and the close alike, without expecting anything in return. This complete integration into the spirit of the community reproduces the concept of social protection and care in a deeper spiritual sense, which explains the educational and protective impact this rite leaves on the self,

as evident in his saying (peace be upon him): "Whoever spends the night of Arafah in Karbala and remains there until he returns and leaves, God will protect him from the evil of the coming year" (Al-Ataridi, 1376: 21). This sojourn and emotional attachment to the place, along with the accompanying integration into the system of collective giving, grants the individual moral and spiritual immunity, and makes him part of a solidly knit structure in which all support one another, thereby realizing the essence of the Ideal City—whose philosophers hold that the happiness of society lies in the cooperation of its members in righteousness and virtue, and in transcending individual tendencies for the sake of the harmonious collective entity.

The metaphysical dimension of this solidarity manifests when the pilgrim and the host realize that they are in a geographical location that represents an extension of heaven to earth, where Karbala is regarded not merely as a material space, but as a center for the radiation of transcendent values. This meaning is affirmed by the noble hadith that describes the sanctity of this place: "The grave of Hussein ibn Ali (peace be upon him), twenty cubits by twenty cubits, broken, is a garden from the gardens of Paradise, and in it is the ascension of the angels to heaven, and there is no angel near to God nor any prophet sent except that he asks God to visit it; a group descends and a group ascends" (Ibn Qulawayh, 1356: 112). If the earth is a garden from the gardens of Paradise, then human behavior upon it must rise to become heavenly conduct, which explains the unparalleled altruism we witness along the pilgrimage routes; for a person in the expanse of Paradise knows neither miserliness nor selfishness, but rather his generosity and solidarity overflow onto those around him. This elevation in conduct is further reinforced by the place's belonging to a higher rank, as narrated: "The land of Karbala will shine on the Day of Resurrection like a brilliant star, and will proclaim: 'I am the sacred, good, and blessed land of God, which contained the master of martyrs and the master of the youth of Paradise'" (Shubbar, 1409: 236). This description of the earth as shining like a star necessarily extends to the hearts that walk upon it, where altruism blossoms in their consciousness and solidarity illuminates their relationships, making the Arba'een community a living embodiment of the Ideal City, in which the sanctity of place unites with the purity of human behavior to produce a unique social system grounded in sacrifice, compassion, and comprehensive spiritual elevation.

3.4. Fruitful Cooperation

The principle of fruitful cooperation appears in the Arba'een Pilgrimage as one of the most prominent social phenomena that transcend the conventional concept of collective work, as the roads leading to Karbala transform into open human workshops in which everyone works in rare harmony. People do not coop-

erate on the basis of a specific task or an interim goal; rather, they engage in a vast network of deeds driven by the awareness of the sanctity of the event and the inviolability of the place. This meaning is clearly reflected when reflecting on the noble hadith: "Indeed, God took Karbala as a sacred, secure, and blessed sanctuary before He took Mecca as a sanctuary" (Ibn Qulawayh, 1356: 267). The description of Karbala as a sacred, secure, and blessed sanctuary indicates that everyone who heads there is automatically transformed into an active element in the making of this security and blessing. The spiritual atmosphere bestowed by the place does not leave individuals in the position of recipients; rather, it drives them to participate in maintaining order, supporting one another, and distributing roles spontaneously without commands or official arrangements, thereby realizing an image of cooperation described by philosophers as "cooperation based on value rather than interest"—which is the very essence upon which the Ideal City is founded, for it can only be sustained through the interaction of its members in building the common good.

This cooperation deepens further when we realize that the movement toward Karbala is not an isolated individual movement, but rather a journey that reshapes relationships among pilgrims on the basis of mutual support. The hadith: "Visit Karbala and do not abandon it, for the best of the children of the prophets is buried within it..." (Ibn Qulawayh, 1356: 26⁹). reflects the continuity of the relationship between the pilgrimage and human behavior; for not abandoning the pilgrimage means not severing the connection to the moral system it generates, foremost among which are cooperation and integration. The fact that "the best of the children of the prophets" is buried in this place naturally inclines the pilgrim toward service and assistance, because the presence of the supreme exemplar releases within man an energy of giving that makes him part of a single collective movement. This meaning becomes further entrenched in another hadith: "Whoever wishes his dwelling and abode to be Paradise, let him not abandon visiting the oppressed one" (Nuri, 1366: 253). The desire for Paradise is not merely an otherworldly aspiration, but rather a motivator for rectifying behavior in this world, where cooperation with others becomes a pathway to achieving this spiritual goal. Thus, in the Arba'een Pilgrimage, the image of a society moving toward a shared end is manifested, wherein individual barriers dissolve in favor of integrative work, approximating in its features the Ideal City that is founded on conscious participation and unified effort for the sake of establishing virtue in the reality of life.

3.5. Intellectual Purity

Intellectual purity represents one of the greatest fruits that man reaps from his pilgrimage to Hussein (peace be upon him), as his consciousness is renewed and

he is liberated from the sediments accumulated over time, emerging from the pilgrimage with a clearer mind and keener insight. The connection to the Imam is not merely an act of worship, but rather a profound process of purification for the mind before the heart. Hence, it is narrated in the hadith: "Visit the grave of Hussein (peace be upon him) and do not abandon it, for he is the master of the youth of Paradise among all creation, and the master of the young martyrs" (Nuri, 1366: 256). The call not to abandon it carries an intellectual dimension as much as an emotional one; it urges the preservation of an uninterrupted spiritual and intellectual connection, because severance weakens perception and opens the doors of confusion, whereas perseverance in the pilgrimage reorders the mental compass and anchors the standards of truth in one's mind, making his thought more capable of distinguishing right from falsehood. Thus, intellectual purity becomes a natural outcome of the presence of Hussein's model in the mind—the model of steadfastness upon principle and of not being deceived by the deceptive images that fill life. This impact broadens when we realize that the pilgrimage does not benefit the heart alone, but rather works to reshape one's way of thinking anew, so that the person is no longer as he was before it, but emerges with a more balanced mind oriented toward meaning. For this reason, it is narrated in the hadith: "Visiting the grave of Hussein ibn Ali (peace be upon him) is among the best of deeds" (Nuri, 1366: ٣١١).

The phrase "among the best of deeds" is not to be understood solely in its devotional dimension, but rather encompasses the liberation of man from the intellectual noise that confuses him in his life, as the pilgrimage grants him the opportunity for temporary detachment from disturbance and the restoration of mental calm that allows him to reread reality with a pure gaze. This meaning is reinforced by another noble hadith: "Do not abandon the visitation of Hussein ibn Ali (peace be upon him), and command your companions to do likewise; God will extend your life, increase your provision, grant you a happy life, and you shall not die except as one happy, and He will record you among the happy" (Ibn Qulawayh, 1356: 286). The extension of life and increase in provision here are not merely material, but also carry the meaning of expanded insight and breadth of understanding, because the happiness promised by the hadith is the fruit of a mind that has straightened itself upon clarity and rid itself of the contamination of confusing thoughts, thus becoming more capable of building a balanced vision of life. In this way, the pilgrimage to Hussein (peace be upon him) transforms into a passage connecting man to a realm of mental purity, bringing him close to the spirit of the Ideal City, which is founded upon clarity of thought before clarity of conduct.

3.6. Collective Consciousness

Collective consciousness in the pilgrimage to Hussein (peace be upon him) constitutes a unique phenomenon that transcends individual experience to reach the level of shared perception in which people harmonize despite their different classes and cultures. When the pilgrim heads toward Karbala, he finds himself within a space where emotions, visions, and values are unified, so that all become as if they were one mind moving toward a single end. This shared consciousness grows from a spiritual source connected to the sanctity of the Imam, as clarified by the noble narration: "Do not take anything from my soil to seek blessings therein, for every soil of ours is forbidden except the soil of my grandfather Hussein ibn Ali (peace be upon them), for God, Mighty and Majestic, has made it a healing for our followers and our devotees" (Al-Burujerdi, 1373: 533). The designation of this particular soil for healing expresses a symbolic focal point upon which the pilgrim community relies, serving as an axis around which hearts melt and a cohesive collective vision is formed. Thus, collective consciousness becomes not merely a social interaction, but rather a shared spiritual energy that unites directions and reconstructs the collective mind on the basis of purity and a shared sense of truth—which indicates the features of the virtuous society that is not sustained except through a unified consciousness of principles and values. The impact of this consciousness extends to form a cognitive system inherited across generations, so that the connection to Hussein does not remain merely a ritual act, but rather transforms into a civilizational consciousness entrenched in the collective memory, as the narration states: "In the clay of the grave of Hussein lies healing from every ailment, and it is the greatest remedy" (Ibn Qulawayh, 1356: 462).

This indicates that the relationship with the place is not a superficial one, but rather a relationship akin to intellectual therapy that purifies the mind from disturbance and redirects the intellect toward the supreme meaning. This dimension is reinforced by the prophetic guidance: "Put the soil of Hussein (peace be upon him) in the mouths of your children, for it is a protection" (Sheikh Tusi, 1418: 74) which reveals a process of transmitting consciousness from childhood onward, thereby preserving spiritual identity across time. The upbringing of generations on this sacred connection creates a society possessing a pure memory and an awakened conscience, and thus collective consciousness is formed on firm foundations that prevent disintegration and nourish the spirit of shared responsibility. When this inherited consciousness converges with practical behavior in the pilgrimage, an image of the Ideal City is embodied—one founded upon unity of thought and coherence of collective conscience, wherein

righteousness emerges from within to create a social fabric harmonious in its values, objectives, and general moral orientation.

3.7. Spiritual Interconnectedness

Spiritual interconnectedness in the pilgrimage to Hussein (peace be upon him) manifests as a bond that transcends the limits of material relationships, gathering hearts around a profound faith-based meaning. When the pilgrim heads to Karbala, he does not walk out of an isolated individual motive, but rather moves within a spiritual current that draws him toward the rest of the pilgrims in a single inner feeling grounded in love for Hussein and connection to his message. In this spiritual encounter, the barriers that usually divide people dissolve, giving rise among them to a shared sense of nearness to God and belonging to one school of values and stances. The narration clearly expresses this meaning when it states: "Good tidings, O Hamran! Whoever visits the graves of the martyrs of the house of Muhammad (peace be upon him and his family) seeking God thereby and connection to His Prophet, emerges from his sins as on the day his mother bore him" (Tusi, 1414: 28). This promise of complete purification opens before man a spiritual horizon that makes him feel that his relationship with Hussein is a direct extension of his connection to the Messenger of God, and from this a network of spiritual ties is formed that unites believers around one axis. When this spiritual encounter is repeated among people during the seasons of pilgrimage, bonds are formed between them based on purity and faith—bonds that resemble in their essence the spiritual foundation upon which the Ideal City is established, where society is unified in a shared moral conscience emanating from deep faith. This interconnectedness deepens further when the pilgrim feels that his connection to Hussein opens for him the doors of nearness to the luminous realms, transforming the pilgrimage into an experience that elevates man from the boundaries of daily life to a higher space of meaning. For it has been narrated in the noble hadith: "Whoever delights in being at the tables of light on the Day of Resurrection, let him be among the visitors of Hussein ibn Ali (peace be upon him)" (Amili, 1412: 330).

This expression indicates that this connection does not end at the boundaries of this world but rather extends to the hereafter, so that the pilgrim feels that he is part of a community moving toward a single luminous end. This dimension is also affirmed in another hadith: "Whoever desires to be in the proximity of his Prophet and in the proximity of Ali and Fatimah, let him not abandon the visitation of Hussein (peace be upon them)" (Amili, 1412: 331). where nearness to the Ahl al-Bayt becomes a shared goal that gathers believers in one spiritual path. This sense of belonging to one path generates a kind of profound spiritual solidarity among the members of society, as their hearts converge upon a lofty

purpose that transcends narrow interests. When this interconnectedness becomes rooted in people's consciousness, it contributes to the building of a cohesive society governed by spiritual values and unified by the supreme end, and thus its image approximates the features of the Ideal City, whose foundation rests upon unity of spirit before any other bond.

3.8. Human Brotherhood

The features of human brotherhood are reflected in the pilgrimage to Hussein (peace be upon him) through a spiritual state that brings together strangers before relatives, and unites hearts before bodies. In this journey, when a person makes his way toward Karbala, he feels that those around him share with him the same intention, purpose, and motive, so that each individual becomes a support for the other without explicitly asking for it. This sense of community is not based on interests, but rather built upon the realization that the pilgrimage is a mutual right and a shared responsibility, as indicated by the noble narration: "If one of you performed the Hajj his entire life and then did not visit Hussein ibn Ali (peace be upon him), he would have abandoned a right from the rights of the Messenger of God (peace be upon him and his family), for the right of Hussein (peace be upon him) is an ordinance from God, incumbent upon every Muslim" (Amili, 1412: 33^۳). When the right of Hussein becomes an incumbent duty, the people on the pilgrimage path become like one family sharing the performance of a single obligation, and from this shared atmosphere emerges a fraternal structure that mirrors what philosophers envisioned of the virtuous society—founded upon unity of purpose and purity of intention, whose members serve one another out of value-driven motives rather than need. This fraternal structure becomes more firmly established when the pilgrimage transforms into a criterion of sincerity and belonging, giving rise to a society in which brotherhood is known not through words but through action and persistence in drawing near to the principles of the Ahl al-Bayt. For the Imam said: "Whoever does not come to the grave of Hussein (peace be upon him) while claiming to be our follower until he dies, then he is not our follower; and even if he is among the people of Paradise, he is among the guests of the people of Paradise" (Ibn Qulawayh, 1356: 193).

This text makes the bonds between believers bonds based on practical commitment, not on social structures or verbal affiliations. Another hadith comes to bestow upon the pilgrimage a higher dimension: "Whoever visits the grave of Hussein (peace be upon him) on the banks of the Euphrates is as if he visited God" (Nuri, 1366: 250). Thus, man elevates the meaning of brotherhood from a limited human relationship to a relationship whose strength derives from divine proximity. When people gather upon an act that brings them closer to God, a

network of sincere affection and human purity is generated among them, revealing the features of a sublime society governed by mercy and justice—the living form of what the Ideal City could be when it rests upon spirit before structure, upon value before law, and upon love before all else.

4. Conclusion

The Arba'een Pilgrimage embodies an integrated model of peaceful coexistence based on an ethical system closely akin in its essence to the principles of the Ideal City, wherein the manifestations of this coexistence are evident in mutual respect that governs the pilgrims' behavior, fraternal unity that dissolves ethnic and social differences into a single spiritual bond, altruism and solidarity that transcend the bounds of duty into selflessness, and fruitful cooperation that stems from awareness of the sanctity of the event rather than personal interest. Intellectual purity also emerges as a fruit of connection to the Imam, producing a clearer and more balanced consciousness, while collective consciousness is reinforced, enabling millions to move in harmony and self-organization reflecting a profound sense of shared responsibility. This structure is completed by spiritual interconnectedness that gathers hearts around a single faith-based meaning, and human brotherhood that makes strangers appear as one family performing a shared obligation. Through these eight manifestations, the Arba'een Pilgrimage presents a living image of a society in which the value dimension takes precedence over self-interest, and whose features approximate the Ideal City founded upon unity of spirit, moral elevation, and peaceful coexistence grounded in virtue.

Collective consciousness in the Arba'een Pilgrimage is embodied in the ability of millions to move with high organization and harmony without a central authority directing them directly—a behavior that reflects a profound sense of shared responsibility. People perceive the sanctity of the pilgrimage and share values that spontaneously govern their conduct, giving rise among them to a unified understanding of the nature of the path, the etiquette of the journey, and the necessity of respecting others. This consciousness, rooted in the sanctity of the Imam and the symbolism of the place, creates a collective mentality that functions as a single network: everyone makes way, helps, organizes, and participates in creating a safe environment. The soil of Hussein becomes a symbolic focal point forming an emotional unity that makes individuals as if they were one mind, resembling the moral model of the Ideal City founded upon a unified consciousness of principles and values, and social interaction stemming from the collective conscience rather than from coercion or law alone.

The practices of pilgrims and servants in the Arba'een Pilgrimage reveal a rare level of altruism that transcends the bounds of duty into sacrifice and self-

lessness, making it a practical embodiment of the virtue of giving in the Ideal City. The servants offer food, drink, shelter, and medical care without charge, and with a spirit of joy and pride in serving the pilgrims. The pilgrims themselves cooperate among themselves, assist one another, carry the elderly, and tend to the weary, so that each person turns away from his own needs to serve others. This behavior derives its strength from the sanctity of the place and the spirituality of the pilgrimage, as man feels that he is in a heavenly space that knows no miserliness, and that giving is a path to divine proximity. Thus, solidarity transforms into a conscious daily practice that manifests the highest degrees of altruism, embodying the model of the Ideal City grounded in spiritual elevation, mercy, and sacrifice.

The objective treatment of the Arba'een phenomenon shows that this experience possesses a unique capacity to reshape individual behavior within a collective framework characterized by harmony and commitment to supreme values. The diverse multitudes participating in the pilgrimage produce a social structure based on behavioral refinement and the generation of multiple forms of positive interaction, making the spiritual domain within it an active factor in guiding behavior and strengthening moral readiness. From this standpoint, the pilgrimage transforms into a space in which the spiritual dimension merges with human consciousness to generate a practical model of coexistence grounded in virtuous conduct.

Through tracing the dynamics of human interaction within this experience, it becomes evident that the collective spirit constitutes the foundation for building an ethical system that transcends the individual to become a broad social practice. The sanctity surrounding the event bestows upon the relationships among participants a dimension that surpasses ordinary standards of cooperation, giving rise to a temporary yet harmonious society that relies on pathways of self-organization, integration, and effective communication. In this sense, the Arba'een offers a clear example of the possibility of realizing a value-based society in which individuals experience a state of shared human elevation, approximating the conceptions of the virtuous society founded upon unity of purpose and integration of conduct.

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