

The Foundations of Mystical Knowledge in Arba'een March

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Abstract

The present study aims at exploring the foundations of mystical knowledge in Arba'een march. The research method is descriptive-analytical and it shows that whatever plays a role in Arba'een needs to be recognized, including recognition of the six following items: reason, religious law (*Shar'*), nature, habit, convention, and oneself or self-knowledge. Arba'een march is a religious and rational practice. This great event is in line with reason, religious law (*Shar'*), nature, convention and habit. Arba'een march is confirmed by the Quran, argument and mysticism. It is, for wayfarers, the field of wayfaring, and for the religious people, it is practicing the Sharia law, and is the assistant for people of purification. The people of Sharia, self-purification and truth, each can enjoy their special privileges from this march in proportion to their souls' capacities.

Keywords

mysticism, reason, *Shar'*, nature, habit, convention, dignity, Imam Hussein, Arba'een march.

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Introduction

Before entering the discussion on knowledge and cognition, we must know that Arba'een march is, originally and on its continuation, a political affair; and in our time, it is a symbol of Islam's hegemony and power, especially that of Shi'a. If we study the history of Arba'een precisely, we may observe its political effects. Arba'een can be considered one of the important factors in destabilizing Omawid government and, in particular, it challenged Yazid's legitimacy and caused protests in the society. The lectures addressed by her majesty Zaynab during her captivity and, especially, Imam Sajjad's sermons in Yazid's meeting endangered Yazid's rule and awakened the sleeping consciences. They introduced Ahl al-Bayt to the sleeping society of Syria in those days and revealed Yazid's oppressions to them. Even inside Yazid's court, there were objections to his decision. Her majesty Zaynab and Imam Sajjad's Arba'een became the factor for permanence of Karbala, and Imam Hussein's ideology was explained to the society in those days as well as the whole history through Imam Sajjad's and her majesty Zaynab's speeches. Today, if we have a good recognition of Imam Hussein's Arba'een, we will observe the positive effects of Arba'een march in Muslims' geography and in today's world. One of its important effects is deepening the relationship between people of Iraq and Iran as well as the good interaction between the states of the two countries.

We believe if the world media do their specified tasks and communicate whatever happens in Arba'een march to the world and have a good coverage of the whole movement, the world will be surprised of the affection and political solidarity shown in that movement. Arba'een march means Imam Hussein's loyalty link with his companions and is the manifestation of the tie between the leader and his followers.

With the approach of political sciences, it is advisable and essential

that the soft power produced by Arba'een march be researched. It seems that the political aspects and political effects of Arba'een march can be considered as one of the dimensions in recognizing Imam Hussein's Arba'een. It is, of course, advisable and essential to deal with political aspects and effects of Arba'een march in the political solidarity of Iran, the region and beyond as well as other political reflections of it in some articles. Now, we deal with the subject of this study.

Is recognition possible? It seems that the concept of cognition is not just a theoretical concept. Rather, it is among the axiomatic concepts. We believe that the concept of cognition is not definable, for we know everything through it. Now, if we want to know cognition through cognition, there would be a vicious circle; especially if we consider cognition an existential affair – which is so – and one cannot know cognition with something other than cognition. Consequently, any definition offered for cognition will not be the true definition of it; rather, it will be its nominal description. While cognition is an axiomatic affair, it has its complex discussions mentioned in special books of epistemology (Javadi Amoli, n.d.)

What things are needed to be recognized in Arba'een march? It seems that anything that can play a role in Arba'een is needed to be recognized. Even they may be considered as epistemic foundations of Arba'een movement. We believe that one must recognize the six items mentioned before; then, one must reflect on the consistency or inconsistency of Arba'een movement with those six affairs. If consistent, there must be no doubt in doing that movement. The six affairs are as follows: (1) Recognizing reason; (2) Recognizing Shar'; (3) Recognizing nature; (4) Recognizing habits; (5) Recognizing convention; and (6) Recognizing oneself or 'self-knowledge'. The collection of these cognitions helps us recognize the man's dignity in Arba'een march. On the necessity of cognition and knowledge, it must

be noted that Imam Ali advises Komeyl as follows: “O Komeyl! There is no movement unless you need knowledge in it” (Allameh Majlesi, 1982, vol. 74, p. 412). That is, you must not have any motion without knowledge. However, it is clear that the necessity of knowing the six affairs is not at the same level. For example, the necessity to know reason or *Shar‘* is more than the necessity to know habit or convention. A believer attempts not to do anything opposing reason or *Shar‘*. Thus, one must know reason and *Shar‘* well. It is clear that the six items do not consist a complete list, for the necessity of knowing the society may be more than those six items. To observe brevity, however, we do not deal with other items. And since the volume of this writing is as brief as an article, we avoid dealing with Quranic verses and the traditions of the Prophet and Imam Ali, for it is undoubted that Arba‘een march is confirmed by the Quran and Sunnah. Thus, we confine ourselves to those six items.

1. Recognizing reason

Recognizing reason is an important issue in intellectuality. The reason is in itself a factor for cognition, but the reason itself needs to be recognized so that we can analyze the consistency or inconsistency of Arba‘een march with reason. Is Arba‘een march a rational practice or not? In the first step, we must deal with the nature of the reason, and then deal with the consistency or inconsistency of Arba‘een march with reason. Reason has been defined with Quran, hadith, theological, philosophical and mystical approaches. We confine ourselves to the mystical approach. Al-Mohasebi has considered reason, in meaning and truth, as instinct granted by the Exalted God to most of His creatures. God’s servants are not informed of that truth in disposal of others. They are not aware of reason through seeing or feeling it. The Exalted God makes men aware of reason through reason. Human beings acquire knowledge through divinely- granted reason and attest

to it. They know all benefits and harms through reason (al-Mohasebi, 1991, p. 169).

The good and evil effects of Arba'een march must be known through the reason. We must ask whether the reason considers the movement as advisable or forbids it. Some people are distinguished from others with reason. From one's physical actions, people argue that he has a higher level of reason; or when they see someone that discerns his worldly benefits and harms, they say he is reasonable or unreasonable and stupid (ibid, p. 169).

Reason is the inner messenger and divine proof, which is known as an instinct whom God has granted to the human beings to test them. Every person is taken as responsible in proportion to the reason he has received from God. Now, how is Arba'een march from the perspective of theoretical and practical reasons? Before answering that question, we must be familiar with types of reason, so that we can achieve the answer to that question with the approach of types of reason. Regarding the recognition of reason, Feyz Kashani writes:

“Reason is of two types: The first is ‘natural reason’ whom the man has brought with him from creation, which has a capacity through which he may know whatever he cannot achieve, except through thoughts and policies he uses in learning crafts. And that capacity distinguishes the man from other animals. The second type is ‘acquired reason’, which is obtained through acquisition; and it is the capacity in human being, through which he may distinguish what is beneficial or harmful for him in the hereafter. Thus, he does the actions beneficial for his hereafter even if they are harmful for his worldly life, and gives up the actions harmful for his hereafter even if they are beneficial for his worldly life. And this capacity is achieved near his maturity and is getting increasingly stronger with assistance from right knowledge and right practices he saves

through help from natural reason; and the angels help and guide him from inside. And these two types of reason are different in different people. Some have a more complete form of them, and some have a more deficient form. And their obligations are in proportion to the perfection and defect of their reason” (Feyz Kashani, 1992, p. 156).

Arba‘een march is consistent with both the human’s natural reason and his acquired reason. On the one hand, the human must be held accountable for his divinely given capabilities, and on the other hand, all human’s capabilities belong to God; and God, who is absolutely rich, has specified obligations for human. One of the obligations of the man is helping the oppressed and enmity with the oppressor. He must love the oppressed and be hostile to the oppressor. Giving thanks to the one who bless you is, by both types of reason, necessary. The man’s abilities and possessions are blessings from God, and it is necessary to thank God. Giving thanks to God in ritual, financial, political obligations each is in a form. No doubt, Arba‘een march pleases God and Ahl al-Bayt; and servitude to God necessitates one to perform Arba‘een march with knowledge. Thus, Arba‘een march is consistent with both types of reason.

2. Recognizing *Shar‘*

Since the pious people are committed to *Shar‘* (= divine law) and pay special attention to it, we study Sharia, lexically and terminologically, due to its importance in Muslims’ geography. In jurisprudential discussions, the jurisprudential terms are considered both lexically and terminologically. We also study *Shar‘* from both lexical and terminological perspectives to know that the mystical approach is not negating *Shar‘*; rather, it is among the esoteric and deep layers of *Shar‘*, and both are consistent and in line of one another, with no disparity between Sharia and mysticism. Obedience to the Holy

Legislator makes us pious (*mutasharri'*). In short, *sharī'at* (Sharia), *ṭarīqat* (mystical path) and *ḥaqīqat* (truth) are consistent with one another. Obedience to the Prophet's Sharia is obedience to the Exalted God: "O, Allah's Messenger! May my parents be sacrificed for you. Your superior position before God is so high that He considers obeying you as obeying Him, saying that 'Anyone who obeys Allah's Messenger has verily obeyed Allah'. O, Allah's Messenger. May my parents be sacrificed for you. Your superior position before God is so high that He called you to prophethood after all prophets but mentioned you before all of them, saying that '[Recall] when We took a pledge from the prophets, and from you and from Noah and Abraham and Moses and Jesus son of Mary,...' O, Allah's Messenger! May my parents be sacrificed for you. Your superiority is so high that the people of the hell, while being punished in the layers of the hell, wish that they had obeyed you, saying '**We wish we had obeyed Allah and obeyed the Messenger!**' (Ghazali, 2007, vol. 1, p. 672).

And the Prophet's Ahl al-Bayt, especially Imam Hussein, have a very high position in God's presence, a fact that can be studied in authentic sources. We hope not to be among those who say 'I wish I had...' on the Judgment Day, by acting according to our rational and religious duties; and not to be among those who say, 'We wish we had obeyed Allah and His Messenger'. The movement of those who love Imam Hussein, in Arba'een march, leads to our exoneration before God and His Messenger. It is a legal and legitimate affair.

2-1. *Shar'* in lexical meaning

Lexicographers have dealt with the meaning of the word *Shar'*, offering various meanings for it. In *al-'Ayn*, Khalil has defined it as follows; "the place where water enters somewhere is called *shar'*, and the water is called *mashrū'*. The coast and the place where people take water from the sea are called *sharī'a* and *mashra'a*. Religious

legislation by God is called Sharia, and religious laws are called *Sharāyi*. And through *Shar*, God has ordered his servants to obey Him by resorting to practices such as prayer, fasting, hajj, and the like.” (Farahidi, 1989, vol. 1, p. 253).

In *Ṣiḥāḥ al-Lughā*, the words *shar* and *sharī'a* have been defined as the place where water is taken; and Sharia is defined as God's legislation for His servants in the form of religion; and *Shāri'* means a vast road as well as 'deepened' and 'sunken'. When an animal enters water, it is said that 'the animals entered water'; i.e. the same form is used for singular, plural and female; and *al-shir'a* equals *sharī'a*. In the Quran, we read, “لِكُلِّ جَعَلْنَا مِنْكُمْ شِرْعَةً وَمِنْهَا جَاءَ” meaning “**To each among you have We prescribed a law and an open way**”. The word *shir'a* is also used as meaning 'similar': “هَذَا شِرْعٌ هَذَا” meaning “This one is similar to that one” and both are equal (Jowhari, 1989, vol. 3, p. 1237). The literal meanings of *shar* are 'watering place', 'religious legislation', 'way and method', 'deepening and sinking', and other meanings.

2-2. *Shar* in jurisprudential terminology

If we consider jurisprudence as the science of studying religious law or *shar*, which deals with lawful and unlawful actions, we have not made any mistake, for it explains [religious] 'obligatory actions' (*wājibāt*), 'unlawful things' (*muḥarramāt*), 'recommended actions' (*mustaḥabbāt*), 'abominable things' (*makrūhāt*), and 'permitted actions' (*mubāḥāt*). The Second Martyr (Shahīd Thānī) has defined Sharia in a beautiful way. He regards Sharia as divine law and Imamiyya's way, introducing it as the place for running religious laws as well as the source of distinguishing between lawful and unlawful. He considers the benefit of Sharia to be seeking perfection on the part of *mukallaḥ* (religiously competent) person through knowledge and practice. For him, the philosophy of Sharia is guiding the deviated

persons and preventing them from going astray and making mistakes. And this claim is based on the Quranic verse **“It is He who sent to the unlettered [people] an apostle from among themselves, to recite to them His signs, to purify them, and to teach them the Book and wisdom, and earlier they had indeed been in manifest error.”** (The Quran, Jum'a: 2). He has adduced the following verse to show the wise nature of Sharia: **“and he, who is given wisdom, is certainly given an abundant good...”** (The Quran, Baqara: 269). He writes, “Sharia has been specified for all human beings, including both noble ones and non-noble ones as well as the weak and the strong. Thus, the reason judges it as the easy and clear way and the smooth path, just as the Prophet says, ‘I have been called to prophethood for the easy, tolerant and white religion.’” (Ibn Abi Jomhour, 1982, vol. 1, p. 381).

The Martyr has considered *Sharia* and *Milla* as synonyms, and Islam as an easy, anti-hardship, tolerant religion. He considers Sharia as having some illumination that prevents going astray. Anyone who establishes rigidity and rigor in Sharia has opposed the Prophet's Sunnah, detained Sharia and wasted its laws, squandering its benefits. The Martyr considers the origin for illusion of difficulty of Sharia to be the fact that the person who has illusion has not associated with the right people and has been cynical towards traditions. It may also be due to little association with religious issues and insufficient explanation of the religious scholars (Shahid Thani, 1988, p. 169).

Feyz Kashani pays attention to the inner side of Sharia. He considers Sharia as the divine orders and believes that the philosophy of *Shar'* is to lead to eternal felicity those servants who accept it and act accordingly so that they achieve eternal pleasures. Some laws of Sharia are obligatory and essential. Anyone who does not accept and does not obey them deserves divine punishment, depriving himself/herself from eternal pleasures. And regarding the philosophy of religiously recommended actions, he says that anyone who obeys

them will get rewards and achieve sublime degrees; and anyone who does not obey will get no punishment. Among the obligatory actions, some are considered *rukn* (literally, ‘pillar’) of religion and backbone of Sharia. Anyone who does not obey them goes out of the circle of religion. Some laws have been clearly explained, and there remains no excuse in giving them up. Some laws have been left ambiguous so that the servants are tested. Everyone who observes those laws will be rewarded in the hereafter; and anyone who does not observe them will be deprived of those degrees, and even he may be deprived of doing the obligatory actions due to the evil of not observing the aforementioned laws (Feyz Kashani, 1992, p. 156).

Arba‘een march is neither a religious obligation nor is giving it up an unlawful action. However, there is no doubt in its rationality and legitimacy. People are different in obedience, for they are in various orders from doctrinal aspect. Arba‘een march is among the instances of divine rites and is revival of Imam Hussein’s thoughts. Thus, it is – undoubtedly – a recommended (*mustahab*) action. It is possible that Arba‘een march is more a theological issue than it is a jurisprudential issue. The humans’ lives are formed on the basis of their beliefs and their lifestyle is founded on them. It seems that Arba‘een march, as it is rational and legitimate, is a wayfaring practice from the mystical perspective. The marchers are different from the viewpoint of obedience [to God]. Each takes his/ her provision in that path in proportion to their own existential expansion. Feyz Kashani says:

“People are different in obedience, form the viewpoint of doctrinal strength, affluence of certitude, purity and sincerity, and their orders in yielding to the divine commands pertaining to what to do and what not to do. Some perform them with delight and ease, and some with difficulty and gloom. Some convert and obey with their heart, tongue, body and mind, like true believers, and some deny with their heart but acknowledge

with their tongues, like hypocrites. Some deny with their tongues but believe in their heart, like Jewish-like people who know the truth but deny it due to jealousy and arrogance. And some deny both with their tongues and their heart, like infidels; and some acknowledge both but understand law wrongly, like deviated persons. And still some acknowledge and understand laws rightly, but do not yield to divine commands, like usurpers and evildoers” (ibid, p. 157).

Beliefs are different from the viewpoint of their approach. Someone’s belief is the product of a theological approach. The other’s belief is the product of a jurisprudential approach. Another’s belief is the product of a mystical approach. If someone can reconcile those approaches – i.e. if he can yield to Sharia, be a wayfarer, and achieve truth – then his worship will have the color of Sharia, mystical path and truth. The experiences I have of Arba’een march make me consider it in line with Sharia, mystical path and truth. In Arba’een march, with all its troubles and hardships, there is no one who does not get good mood in proportion to his own existential and epistemic capacity.

2-3. Sharia in mystical terminology

In mysticism, Sharia means acting according to religion’s path and being associated with servitude. It is also said that Sharia is the series of manners, doctrines and actions followed by the followers of any religion (Sa’idi, 2004, pp. 398-399). Nasafi defines Sharia as the prophet’s sayings, *ṭarīqat* as the prophet’s actions, and truth as their view. For the wayfarer, the first essential thing is learning Sharia, then acting according to the teachings of Sharia (which is *ṭarīqat*) and seeing through the prophet’s view, which is the truth (quoted from Sa’idi, 2004, p. 399).

Ibn 'Arabi says, "Sharia is the clear Sunnah brought by the prophets with God's command, and it is a newly emerged Sunnah in the path to approximate God..." In a poem, he deals with the reasons for enacting Sharia in the world and says:

"When God wanted to reform people who had illness in their certitude, He selected from among them a great imam with an eye on the mysteries of exalted spirits. Then He sent him to them as a skilled, trustworthy and informed physician aware of their pains and cures. He brought for them signs to strengthen its truth, and if you are fair-minded, you will see those signs with your eyes. Then, He saved us from the flares of the hot fire, while I swear God we were on the edge of it. And He revealed secrets and the ways to achieve them for those who come later" (Ibn 'Arabi, 1994, vol. 2, p. 562).

Sharia is the prescribed recipe for wayfaring and the axis of Sharia is Muhammad's truth, which has both mission as well as imamate and authority, and Imam cures both the spiritual and moral illnesses. Mystical path and truth without Sharia are not considered Islamic mysticism, and separating mystical path and truth from Sharia is among deviations and is not [true] mysticism. The late Imam Khomeini regards Sharia as the recipe for reforming and improving the illnesses of the soul, and believes that Sharia comes just from God's essence (Imam Khomeini, 2009, p. 200).

Sharia is not just a list of lawful and unlawful things; rather, the five types of religious laws are the recipe of reforming the illnesses of the soul. And Sharia is a divine affair and God is aware of His servants' illnesses and knows the cure to them, sending a recipe, called Sharia, for curing the inner illnesses of the man. By acting according to the Sharia rightly, the wayfarer man steps in mystical path and then in the path of truth. True mystics and those who really know mysticism have never been content with separation of Sharia

from mystical path and truth, challenging and criticizing those who insist on separation of them.

The most important issue that Sayyid Heydar Amoli pursues in all his works is the link between *sharī'at*, *ṭarīqat* and *ḥaqīqat*. In most of his works, he deals with this issue, and even has written a book on this subject entitled *Asrār al-Sharī'a wa Aṭwār a-Ṭarīqa wa Anwār al-Ḥaqīqa*. This title is taken from a saying he quotes from the Prophet: "*al-sharī'a aqwālī, wal-ṭarīqa af'ālī, wal-ḥaqīqa aḥwālī*" ('*sharī'at* is my words, *ṭarīqat* is my actions, and *ḥaqīqat* is my states') (Akbariyan, n.d., p. 47). The link between *sharī'at*, *ṭarīqat* and *ḥaqīqat* is quite evident in Arba'een march for any fair-minded person. No one can consider it opposite to *sharī'at*, *ṭarīqat* or *ḥaqīqat*.

3. Recognizing one's nature

The third cognition is knowing one's nature, which is a type of anthropology or knowing human being, for human's nature is his/ her innate faculty and is also called predilection (or *hawā*). Human's temper in wayfaring and mystical studies is very important. Not any temper is suitable for mysticism. Human's tempers are either in line with mysticism or not. And this and the mysticism, knowing tempers and cures in Iranian medicine are among the issues dealt with in today's researches (Husseini, 2017, pp. 159, 248). But what is temper (or *mizāj*)? Feyz Kashani says:

"It is a faculty in human being with which he considers some things proper or improper for himself, whether they are really proper for him or not, and whether they are beneficial or harmful for him. Then, whatever he considers proper, he will try to make it close to himself; and wanting it is called 'passion'. And whatever he considers improper, he will try to distance himself from it; and not wanting it is called 'anger'. Thus, if committing that action opposes the demands of reason and

religious law (religious law is prior to reason), Satan will come in by deceiving through illusion and fantasy, or resorts to tricks, arrogance and hostility to overcome reason and religious law and make the person leave obedience to them. Although Satan cannot independently order human beings to be considered as one of the rulers, it can show the proper as improper and vice versa through deception and order passion” (Feyz Kashani, 1992, p. 158).

The Arba‘een march seems, with its difficulties, to be inconsistent with human’s nature, but it is consistent with human’s nature with its inner approach and seeking truth. The human beings feel happiness and delight with helping the oppressed and rising against the oppressor. The pleasure one feels from helping the oppressed and revival of divine rites does not feel from ignoring Arba‘een march. Helping the oppressed leads to expansion of one’s spirit and indifference towards it leads to narrowness of one’s spirit. The human feels more pleasure from opening the door of a cage and letting a bird free than from imprisoning that bird. Freedom and letting free is more pleasant, whether it is freeing a bird from the cage or freeing a human being from deviation. In Arba‘een march, many opponents of Ahl al-Bayt become affected and their sense of curiosity is aroused to know who Imam Hussein is and what the story of Sayyid al-Shuhada (Master of Martyrs) is. People come to Arba‘een march even from Europe and America. Thus, while we enjoy our acting according to divine obligations, we also enjoy freeing people from enmity towards Ahl al-Bayt. Therefore, Arba‘een march is in line with human’s nature.

4. Recognizing one’s habits

What is a habit? Any human being has some habits, both good ones and bad ones, habits in line with Sharia and habits opposing it, habits in line with reason and habits opposing it. The origin of habits are also

diverse. Sometimes, habits come from one's beliefs and sometimes they originate from cultures. Habits are formed in various environments. Mysticism and spirituality must not be habits for a wayfarer; rather, they are better to originate from knowledge, and it is advisable for a knowledgeable wayfarer to take steps in the path of [mystical] stations. For Arba'een march to be consistent with human's habits, we must first have a definition of habit. To define the habit, it is said:

“Habit is a faculty that incites human to do what is proper for his reason or his predilection through repetition and association after it has not been proper, or through increase in its properness after its properness has been little, whether it is in line with reason or religious law or not, whether it is acceptable for the wise people or not, whether it is useful or not, his following it makes it strong and giving it up makes it weak or removes it”

(Feyz Kashani, 1992, p. 160).

Arba'een march or any other worship or religiously and rationally desirable affair must not be followed out of habit. Rather, it must be out of performing one's duty and with recognition. The prayer one says out of habit is neither the ascend for the person nor does it lead to proximity to God or prevention of evil-doing. Other acts of worship, such as those considered as financial obligation in religious law, are also in the same condition. Performing religious obligations must be with recognition and love, not out of habit. Otherwise, one cannot achieve their good effects. Worships must be mystical, not habitual or commercial. These forms of worship will not be mystical and will not lead the person to perfection.

The practical mysticism is somehow giving up one's habits. In *Manāzil al-Sā'irīn*, Khaja Abdullah Ansari has explained 100 stations in practical mysticism, starting the first station, i.e. *yaqza* or awakening, with the verse 46 of Surah Saba': “**Say, ‘I give you just a**

single advice: that you rise up for Allah's sake." He has considered rising for Allah as awakening and vigilance, dedicating the whole discussion on that station to three issues: knowing God's blessings, knowing the sins, and knowing the time, stating reinforcing factors for each. Finally, he writes, "and the criterion for all these is giving up the habits" (Ansari, 1996, p. 37); that is, the criterion for all aforementioned points is being free from bad habits and accepting good ones. It seems that Arba'een march is among the instances of rising for God's sake and is one of the beautiful habits originated from Sharia and everlasting knowledge.

5. Recognizing convention

Every nation and any group have their own special conventions. There are general and specific conventions. The conventions and customary practices are considered in jurisprudence. In jurisprudence, some laws, especially in transactions, have been referred to convention, and convention plays an important role in many issues and some of the laws. Is the epical movement of marching in Arba'een line with general and/ or specific conventions? Does convention tolerate it? To clarify this point more, we must first define convention. In defining convention, it is said:

"Convention (*'urf*) is an injunction constituted by the common people among themselves, making it essential to act accordingly and considering opposition to it as wrong and obscene, even though acting according to it may be unwelcome for one's nature and difficult for it. Each one of the people is afraid of others' censure in opposing that injunction. Those injunctions are different in different times and places. Sometimes, they oppose reason, religious law and nature, and sometimes not. Sometimes, they are accepted by wise people and sometimes not. And what is not in line with those three and accepted by

wise people is unwise unless following it is due to *taqiya* (reservation) and fearing harms or the like..." (Feyz Kashani, 1992, p. 161).

If convention is dominant over *shar'* (i.e. religious law), then the outer side of the universe will be opposite to its inner side. But if Sharia is dominant, the outer side of the universe will be in line with its inner side, and the lower parts will be obedient to the upper parts. In Muslim geography, all people are religious and obedient to *shar'*, and they accept *'urf* or convention if it is confirmed by Sharia. They do not shift to conventionality and victimizing religious things for conventional things. Rather, they must always victimize conventional things for religious things. In such an approach, our situation will be better and better over time. In Muslim geography, Sharia must always be dominant.

Arba'een march is among the wishes of Imam Hussein's followers. They believe it is an essential practice, and that Shiite belief is not forbidden from the perspective of Sharia and reason; rather, it is in line with them and with Shiites' convention. It seems that this movement is not opposing to general or specific conventions and is accepted by both. And if some conventions oppose it, they will be out of the circle of Shiite conventions, especially when they have been confirmed by Sharia.

6. Self-recognition

It seems that self-recognition is among the most important cognitions. Who am I who are travelling to Karbala? What must be my belongings? Must they belong to God or Satan? Who am I who are obliged to perform divine obligation? What is my felicity? Is my felicity in performing divine obligations or in giving them up? Must I be an advocate of the oppressors or the oppressed? Must I have divine mottoes or satanic ones? I am obedient to the five types of religious

laws. In Shabestari's words: "Who am I? Inform me of what I am." (Shabestari, n.d., p. 21). Ignorance of oneself is the most dangerous ignorance, and the greatest discovery is discovering oneself. The result of not knowing oneself is not knowing God, because knowing oneself is prerequisite to knowing God. There are many questions regarding self-recognition: psychological, philosophical, mystical, anthropological and the like. Many of them have been answered in inquiries on anthropology. All of them are effective in choosing one's path and one's lifestyle.

All obstacles in the way to performing divine obligations return to self-recognition. Obeying divine orders will be certainly pleasant for the one who knows himself as belonging to God, and he will welcome the obligations with love and eagerness. He will not see obligation as difficult; rather, he will have belief in being honored in the presence of the Exalted God. But if one knows his existential land as belonging to the world and worldly possessions, performing divine obligations will be more difficult than agonies of death for him. If we make our heart the house of God, we will sacrifice all our existence for His consent. But if the heart becomes the house of evils and demons, any satanic temptation hinders performing the divine obligations. If the man has the right Quranic, philosophical and mystical thought that the true owner is God, and human's ownership is virtual and with credit, the path of obedience to divine commands will be paved for him. If he has right image of himself and knows that he is God's vicegerent and that vicegerent must not disobey his master, his way is paved. Anyway, we just deal with self-recognition in relation to the subject matter of the article, and for detailed discussions, one must refer to books on anthropology. Feyz Kashani consider 'self' as the human's thinking soul. He maintains that the human's truth is his thinking soul, which is not on one single state. He says:

"And since it is not on one state and is altering and shifting

between reason and nature, in a way that it becomes one of them as dominated over it, it is called *qalb*. If the reason dominates it, it becomes an angel, in its attributes, with the help from angels, for the reason and the angle are of one truth. But if the nature dominates over it, it becomes like an animal in its attributes if the dominance is from passion and lust, for lust and passion are the nature of animals. And if it is from anger, it becomes a beast in its attributes, for anger is the nature of wildness. And if it is from trickery, lie and deception, it becomes an evil among the human evils, for the truth of evil is united with those features.”

(Feyz Kashani, 1992, p. 164).

The kind of character the man has or the kind of habitual characteristics he has depends on his being dominated by his faculties. He will become the very being as the faculty dominant in his existential land. This is what the moral scholars have dealt with in detail. The late Feyz Kashani dealt with this to show the human's truth:

“And the soul has four orders in regard with being dominated by the five rulers. If he orders himself to do evil deeds and say improper things, it is called *nafs ammāra* (i.e. carnal soul). If he goes one step further and blames himself for committing forbidden things and sins, it is called *nafs lawwāma* (i.e. blaming soul). And if he goes still further and sees his benefits and harms, to the extent that he dedicates himself to doing good deeds and always draws pleasant images on the tablet of his soul, it is called *nafs mulhama* (i.e. inspired soul). And if he goes beyond this stage, being free from wonder and resting with reason, he reaches the state of certitude and his soul is called *nafs muṭma'inna* (i.e. assured soul)” (Feyz Kashani, 1992, p. 164).

In human's existential land, peace is never established and, throughout history, struggle and fighting have always been dominant

there. In that struggle, sometime the reason is victorious and sometimes ignorance. The divine beings always line up before the evil beings. These two armies have never seen peace. There has been always a continual war between them until it comes to one's death. The felicity belongs to the one inside whom the divine army overcomes the evil army. The human's heart is God's house and [it is important] from which army it is affected. Feyz Kashani says:

“Since the heart has been created pure and delicate in terms of its nature, its relation to acceptance of angelic or evil effects is the same. If it resists against the army of evils and shortens the hands of false ideas and illusions, making assimilation to the pure habits and the wise people's ethics as his method, it will become the place of angels. And if it follows passions and anger – which are necessary features of human's nature – and lets in the Satan, it reaches the point that becomes the nest of evils and the playground of Satan's children” (Feyz Kashani, 1992, p. 165).

The purpose of marching in Imam Hussein's Arba'een is supporting Ahl al-Bayt with the intention of attracting God's consent and approaching it. In that case, the human has made the divine army overcome the evil army and has made reason overcome ignorance in his existential land. Accordingly, the control of the existential land will be with the rational faculty. Human beings determine their happiness and misery with their own hands. The world wherein we live is the world of actions. When it comes to our death, the world of examination begins. Giving up performing the divine obligations and ignoring attraction of God's consent will lead to one's doom and misery. And acting according to divine commands will lead to one's felicity and salvation. The late Imam deals with human faculties and writes:

“Know that there are three faculties, after the rational faculty, accompanying the human being from the early stages of his

natural development. The first is the 'imaginative (*wāhima*) faculty', which we call 'devilish (*shayṭanat*) faculty'; and it exists in the little child from the onset of his life, with which he lies, deceives and plays tricks. The second is 'irascible (*ghaḥabiyya*) faculty', which is called beastly (*sabu'ī*) faculty', and is used for repulsing harms and removing obstacles from useful things. The third is 'appetitive (*shahawiyya*) faculty', which is called 'animal (*bahīmī*) soul', and is the origin for lusts and attracting benefits and pleasures in eating, drinking and marriage" (Imam Khomeini, 2008, p. 150).

Imam Khomeini does not regard these three faculties equal in all human beings; rather, they are different in each human being in his lifetime. It is weak in one, medium in another, and strong in the other. It seems that they are graded. Each of them becomes more and more perfect during one's life:

"And these three faculties become different in terms of one's age; and the more one gets older, the more complete they become inside him, with increasing progressions. And it is possible for any human being to have each of these faculties reach the level of perfection, in a way that none of them overcomes the other. And it is possible that one of them overcomes the others, and two of them may overcome the other one. Accordingly, the principles of transformed celestial entities are matured in seven forms. The first is the 'animal form'. If the inner form of one's soul is in the animal form, and if his animal soul is dominant, then the man is resurrected in the celestial invisible form of an animal, like cow and donkey and the like, in the hereafter. And if the human's actuality is beastly – that is the beastly soul is dominant – his celestial invisible form in the hereafter will be in the form of a beast, like panther or wolf or the like. And if the devilish faculty dominates over other faculties and evil actuality becomes the

last actualities, one's celestial inner side in the hereafter will be in the form of a devil. And this is the main principle of celestial transformation or metamorphosis" (Imam Khomeini, 2008, p. 150).

Any of the three faculties may marry another faculty, or the three faculties may marry one another. As a result, human's inner existence will transform into various forms:

"From the marriage of two of these three faculties, three forms are resulted: cow-panther, cow-devil, and panther-devil. And from the marriage of any of the three, a compound married form is resulted, such as cow-devil-panther. And this is what the prophet's hadith says as follows: 'Some people are resurrected in a form compared to which monkeys and pigs are beautiful.'" (Feyz Kashani, 1997, vol. 2, p. 901). And know that just as the extreme side of those faculties corrupt the human's position and take out the human sometimes from the truth of humanity and sometimes from virtue of humanity, the negligent side of them are also among the corruptions of the human's position and are among the vicious habits. And if the negligence and failure is natural and out of one's character without the volition of the person, it will be a deficiency in creation. And one can often change such natural deficiencies through austerities and efforts as well as heartfelt action; and few of the attributes of the soul is natural in the sense of non-alterable, if we do not say none of them is non-alterable." (Imam Khomeini, 2008, p. 151).

The mystical movement and the sincere march towards the shrine of the perfect man, i.e. Imam Hussein, is establishment of justice in human's existential land. In this war, the victory of rational faculty over other faculties is continual. If one is able to establish justice in his existential land, he will also succeed in establishing justice in the outside world and can have a just behavior in society in political and economic arenas. The right self-recognition, in particular the mystical

one, makes different the quality of Arba'een march and, generally, obeying the commands of the Exalted God, including the imperative and recommended obligations. In self-recognition, there is a real 'self' and an imaginary 'self'. In real 'self', there is no problem in obeying the divine commands. All problems are in the imaginary 'self', which lacks truth. Consequently, it gets into trouble in servitude to God and loving Him as well as obeying His commands. Marching in Imam Hussein's Arba'een is breaking oneself, for one's great idol and his great enemy is his [carnal] soul; and the march in Imam Hussein's Arba'een is self-making and breaking one's pride and arrogance. In Arba'een march, it is advisable to break the idols like what the prophet Abraham did, and remove the great idol of our soul in the mystical wayfaring.

Conclusion

In this article, recognition of marching in Imam Hussein's Arba'een is dependent on recognizing some realities. It seems that whatever can play a role in Arba'een march is necessary to be known. This article has dealt with recognizing the six realities as follows: reason, religious law, one's nature, habits, convention, oneself. As a result, this article considers marching in Imam Hussein's Arba'een as a religious and wise action. This article answers questions such as the following ones: Is Arba'een march a rational action? Is it legitimate? Does convention tolerate it? Is it consistent with human's nature? Is it consistent with convention? The result of this article is that the great event of Arba'een march is in line with reason, religious law, human's nature, convention and habit. Thus, the following results can be concluded from this article:

- A) Arba'een march is rational.
- B) Arba'een march is legitimate.
- C) Arba'een march is consistent with human's nature.

- D) Arba'een march is in line with habits.
- E) Arba'een march is consistent with convention.
- F) Arba'een march is a humane action.

The final conclusion is that marching in Imam Hussein's Arba'een is confirmed by the Quran, arguments and mysticism. It is the wayfaring field for wayfarers, and is acting according to Sharia for religious people. It is an assistant for people of mystical path; and in short, the people of Sharia, mystical path and truth each can get their specific profits from marching in Imam Hussein's Arba'een in proportion to their existential expansion.

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