Women and Intercultural Communication in Hosseini's Arbaʿīn Ceremony

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Abstract

The prominent presence of women in Hosseini's Arbaʿīn has caused the role of women in intercultural communication in this ceremony to be discussed in this article. By focusing on this role and increasing the quality of intercultural communication, strengthening the commonalities of Muslim nations and not highlighting their differences, as well as cultural and economic strategies, including learning the language to establish verbal communication with tone, non-verbal communication, giving gifts, attending reception processions to provide services, hospitality and economic sacrifice, and in a word, the manifestation of moral virtues, which was the goal of the Prophet of Islam, peace and blessings be upon him have been emphasized.

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1. Introduction

The Islamic world is geographically vast. This expansion has caused cultural, linguistic, social and ethnic differences. On the one hand, this dispersion is an opportunity for the Islamic world, and it can be said that if attention is not paid to this issue, it can be considered a threat. The existence of ethnic, racial and geographical diversity can be a unique opportunity in the development of the Islamic world, but if these differences are fueled, it can cause division in the Islamic world.

The presence of collective rites and rituals such as Hajj and Arbaʿīn can cause unity and solidarity in the Islamic world. The discussion of intercultural communication in the Hosseini Arbaʿīn ceremony comes from the fact that every year millions of Muslims from around the world gather together in Karbala and in the Holy Shrine of Imam Hossein (peace be upon him) and establish communication with each other and communication between pilgrims. Based on their culture, which is of different ethnicities, races and languages, this issue highlights the role of intercultural communication. Although the pilgrims present in Arbaʿīn are from different cultures, these differences should be put aside in the light of this spiritual ceremony and become a united social movement. Pilgrims should seek to converge to a common religious identity in this huge and diverse community of millions in intercultural communication. But what is the way to achieve this goal? And what is the role of women in this? The personality of the people of a society is formed in the loving lap of the mother, and women play a vital role in the physical, mental, ideological, educational and behavioral health of the society. The great men and women of history have grown in the shadow of wise and capable mothers. Therefore, the growth and prosperity of a society depends on the existence of women who have vision and awareness.

A Muslim woman has a role model like Hazrat Fatemeh Zahra, peace be upon her. In her existence, purity, cultural and political activity are manifested. He was raised in the bosom of a mother with patience, perseverance and bravery who spends all her wealth on Islam. The bosom of such a mother raises a daughter with a passionate, epic and social presence in the event of Karbala. If a woman is placed in her main

position, which is in accordance with her existence, nature and rationality, she can have a strong presence in all the pillars of Islamic society. From the point of view of the verses of the Holy Quran, the status of men and women is equal, as in verse 35 of Surah Al-Ahzab, God mentions men and women next to each other and considers the same reward for both. In verse 97 of Al-Nahl Surah, it is stated that there is no difference in gender, and the criterion is righteous action. God Almighty says in verse 13 of Surah Al-Hujrat: People, we first created you all from one male and female, and then We made many different branches so that you would know each other, so the most noble and proud of you in the sight of God is the most pious of you. Indeed, God is all-knowing and aware. In this verse, women and men have been placed in the same category, and God Almighty has not made a difference between people in terms of materiality and appearance and has given preference to piety. A woman also can acquire knowledge and reach moral perfection. A woman has unique characteristics, including the multiplication of the human race. As mentioned in verse 223 of Surah Al-Baqarah. Woman is the creator of the human, and woman is the first teacher of the human. A woman is the source of peace in life, and the creation of a woman is one of the signs of God Almighty. The woman is the centre of the family, and in the shadow of the presence of the woman, the family grows and becomes perfect. A woman is a mother, and one of the characteristics of a mother is selflessness. Arbaʿīn procession is very effective in promoting women and their accompanying children. During the Arbaʿīn procession, children learn social behaviour, more interaction with people, selflessness, and forgiveness. In this way, the Arbaʿīn ceremony promotes children's social and religious development with their mothers. By attending this ceremony, women also learn the Islamic lifestyle, simplicity, patience, contentment, sacrifice, and forgiveness. Therefore, the presence of women in the epic rituals of Arbaʿīn is necessary. Now, with the requirement and need for the presence of women, it is necessary to examine their intercultural communication in Arbaʿīn, which has been researched in this paper.

2. Problem Statement

The review of the background of the research shows that intercultural communication has been investigated in various fields, which are discussed briefly below. However, no research has been done specifically in the field of women and intercultural communication in the Hosseini Arbaʿīn ceremony, so this research is a contribution to this field.

Razi [2] first examines the formation of studies related to intercultural communication and how it is done and then examines the characteristics and differences of each. In an article, Shalchian [3], while explaining the side effects and results of the tourism industry on the development process, has examined the positive effects of cultural interaction and ways of familiarizing and introducing religious identity in the tourism scene between the most popular divine religions, namely Islam and Christianity.

Emami [4] has presented an analysis of the impact of Muslim science and knowledge on Europe as an intercultural connection (before the beginning of decadence and the 10th century of Hijri) in four areas of wisdom and philosophy, basic sciences, natural sciences and literature. Yousefi and Varshoi [5] showed in research that traveling for pilgrimage strengthens the intercultural communication of Shia communities. Salimi [6] has analyzed the content of the Quran and the interpretations of this holy book by using the theories of intercultural communication in order to investigate the possibility of a theory attributable to the Quran.

Mohsenian [7] first examines the evolution of intercultural communication in the world before modern information and communication technologies and then puts forward the view that although the formation of the term cultural imperialism is a product of the unipolar system centered on America and the emergence of the term cultural invasion is the result of the developments of the era of the global village. Roshandel Arbatani and Saber [8] defined the concepts of culture and information technology and examined the relationship between culture and information technology with regard to new communication technologies, the most important of which is the

Internet. After examining the conceptual position and scientific origin of intercultural relations and theories, Hajiani and Akhlaghi [9] have examined the most important methods of measuring intercultural relations.

In a research, Vadi and Akhlagh Nasab [10] determined the indicators of intercultural communication from the perspective of religion. Among the indicators, three indicators: dialogue expansion, tension reduction, and mutual respect were significant at the 99% confidence level. Yazdkhasti et al [11] study the impact of virtual social networks on the dialogue between cultures in the virtual public domain. Moradi et al. [12] conducted descriptive-analytical research that deals with the role of sports in the development of intercultural and social communication. Yusefzadeh and Fayaz [13], using descriptive and interpretive methods, look for the answer to the question that to what extent intercultural philosophy is compatible with Islamic thought and what mechanisms does the Islamic view (the Holy Quran) have to overcome the current deadlocks.

Bashir et al [14] investigated the impact of culture on the international negotiation process and addressed the issue of foreign and international relations with a cultural approach. Yousefi and Varshoi [15] examine the impact of language unfamiliarity and intercultural communication in Shia communities and for this purpose they use the theoretical foundations of intercultural communication and a random sample of 598 foreign pilgrims whose research results show that shows that pilgrimage (length and number of trips) has a significant and positive effect on intercultural communication, and language unfamiliarity has a negative and significant effect on intercultural communication. Using a descriptive-analytical approach, Arzani and Ehtemam [16] have studied and analyzed the verses of the Holy Quran that are related to Christians and describe the process of interaction with them. Yousufzadeh Arbat [17], using the documentary method and conducted research, examines cultural characteristics, including language and its role in intercultural communication, and then points to the Islamic point of view in this regard.

Yusufzadeh et al. [18] have investigated whether intercultural communication can be reduced to communication between Muslims

and non-Muslims and in other words interreligious communication? By analyzing the culture and using the method of qualitative content analysis in Islamic texts, a positive answer is given in this research. Hosseini Jabali [19] investigates the common intercultural principles of Indonesia and Iran to create more friendship and cooperation. Meshkat and Mosleh [20] examine the possibility of finding a model for intercultural philosophy from Herder's philosophy of culture. Fayaz and Nadi [21] examine the role of intercultural communication in reducing the challenge of Islamophobia in the world by emphasizing the understanding of cognitive phenomena.

Mojavar Sheikhan et al. [22] have studied the role of national media in the development of intercultural communication in Iran and use the Delphi technique in their study. Zandieh and Khaniki [23] have designed a model of the various functions of virtual social networks in ethnic intercultural communication. In a qualitative research, Bashir and Keshani [24] conducted interviews with 20 Afghan immigrants living in Bomhen with the theoretical framework of Gudykunst and Orb and analyzed the behaviors of these immigrants based on the theory of co-culture. The results of their research show that the third generation of Afghan immigrants, unlike the previous generations, who traditionally chose the compromise approach, choose the adaptive method and sometimes the separation method in a more limited way. Ahmadi [25], focusing on intercultural communication, seeks to explain important and effective policies in increasing intercultural convergence between nations in the Arbaʿīn procession. Khaniki et al. [26] are trying to design and evaluate the model of various functions of virtual social networks, in inter-cultural and ethnic communication (case of study: students of Tehran universities). Bazarafshan [27] investigated the cultural-communication issues between Shiites and Sunnis of Iran by using documentary and library methods and with a descriptive-analytical approach, and after analyzing based on Levinas's thought, he has extracted axes to improve intercultural communication in Iran.

Elviri et al. [28] are trying to discover effective cases in the type of intercultural communication based on the Qur'anic model of cultural empathy to reach a common meaning of Islam and Muslims in the eyes of the natives in order to provide a suitable and effective propaganda

ground on the axis of monotheism and human nature. Bashir and Bazarafshan [29] tried to study effective communication according to the following cases: searching in the sources of Shia narrative books and using the method of analyzing the content of speech and behavior and the recommendations of the innocents, peace be upon them, in interaction with Sunnis in the framework of the theory of anxiety/uncertainty management. Yusufzadeh [30] raises the issue of cultural intelligence in Islamic teachings.

Ghamami and Islami Tanha [31] examine the Quranic model of intercultural communication by posing the questions of why, who, where, what and how and with the method of Quran to Quran and during a comparative approach of inference. Yusufzadeh [32] has investigated the thoughts of Ayatollah Ayatollah Khamenei Madzaleh al-Ali with the aim of achieving the problem of intercultural communication and with a descriptive and analytical method. Sanai and Dehghani [33], have seeked to find a way to realize the intercultural philosophy of understanding. Mojaver Shaikhan [34], has examined the role of the national media (television) in the development of intercultural communication in the country and what strategies television It can provide the reasons for the development of intercultural communication in the country.

As it can be seen in the review of the background of the research, the research specifically on women and intercultural communication in the Hosseini Arbaʿīn ceremony has not been studied so far, and therefore in this research, this issue has been addressed and the innovation of this research paper is in the field of Women and their role in intercultural communication.

3. Theoretical foundations and investigation of cultural and economic potentials in women's intercultural communication

The purpose of this research is to study the role of women in the relationship between cultures in the Hosseini Arbaʿīn ceremony. Islam emphasizes on social solidarity and the creation of social phenomena that cause solidarity between cultures. Religious rituals can be an

important factor in creating this solidarity. The Arbaʿīn walk in which Muslims and even followers of other religions participate is one of these symbols of solidarity that has become a global phenomenon.

Arbaʿīn is the 40th day of the martyrdom of the third Imam of the Shiites, Imam Hossein (peace be upon him) and his honorable companions. Jaber ibn Abdullah Ansari, one of the Companions of Holy Prophet, peace be upon him, entered Karbala as the first pilgrim on this day and performed the Arbaʿīn pilgrimage [35] [36]. After that, with all the hardships, harassments and threats, this pilgrimage has continued until today and has become a movement of millions in which not only Muslims but also non-Muslims participate. Arbaʿīn pilgrimage has only been mentioned about Imam Hossein, peace be upon him, and there is no history of observing Arbaʿīn and its related actions before the Ashura incident [37]. Shiites have been performing the Arbaʿīn pilgrimage since the very beginning, the date of which is not known. There are many narrations about commemorating Arbaʿīn, among them Imam Hasan Asgari (peace be upon him) said that one of the clear signs of a believer is visiting Arbaʿīn [38].

Imam Sadegh (peace be upon him) says about the reward of visiting Imam Hossein (peace be upon him) on foot: Whoever walks to the grave of Imam Hossein (peace be upon him), God writes a thousand good deeds for every step he takes and removes a thousand bad deeds from him. The Almighty raises his rank a thousand degrees. This good Sunnah while showing devotion to Ahl al-Bayt brings closer hearts and shows the aliveness of jurisprudence and creates solidarity among the Muslims of the world. In this pilgrimage, the text of which was given by Sheikh Tusi, quoting from Imam Sadiq, peace be upon him, it is stated that Imam Hossein, peace be upon him, sacrificed his life to save the people from ignorance and misguidance. The goal of the uprising of Imam Hossein, peace be upon him, is the same goal of Holy Prophet, may God bless him and grant him peace, had [36]. The full text of Ashura Pilgrimage is found in Allameh Majlesi's Bihar al-Anwar Chapter 25.

Differences in the way of life and national values in different ethnic groups cause big and widespread differences, but different ethnic groups from Muslim and non-Muslim countries with different cultural

professions, languages, behaviors and rituals participate in the Arbaʿīn procession. Pilgrims forget these differences and ethnic boundaries. Everyone forgets his individuality and contributes to the welfare of the others participating in the congregation. Pilgrims form a phenomenon that baffles all the principles of schools of thought. A large group of people, regardless of position, nationality, language, age, gender, time and place, set out to visit Imam Hossein (peace be upon him).

These rites and social solidarity are emphasized by the Holy Quran, as God says in the Holy Quran in verse 103 of Surah Al-Imran: And all of you hold on to the rope of God and do not scatter, and remember God's favor upon you, how you were enemies to each other and He created friendship between you and you became brothers by the blessing of him. It is also stated in verse 13 of Surah Al-Hujrat: People, we have created you from a single male and female and divided you into clans and tribes so that you may know each other. Indeed, the most honorable of you in the sight of God is the most pious of you. Surely, God is All-Knowing and aware. Undoubtedly, the Arbaʿīn walk was inspired by this verse. Language, ethnicity, race, country and any component that causes differences are all left aside in front of the life-giving and unifying truths of Islam. Man-made borders will disappear and Holy Prophet, may God bless him and grant him peace, will become the teacher of the whole world, as God the Almighty says in verse 28 of Surah Saba: And we did not send you except as a bearer of good news and a warning to all people. It is also stated in verse 158 of Surah Al-A'raf, I am God's Messenger to all of you. According to these divine teachings to Holy Prophet, may God bless him and his family and peace be upon him, Bilal Abyssinian, Salman Farsi, Sohaib Rumi, Abuzar Ghafari, and Miqdad Kandi were among the companions of Holy Prophet, may God bless him and his family, who were brothers in faith. These brothers were closer to each other than blood brothers.

Islam is a religion of moral virtues, as Holy Prophet, may God bless him and grant him peace, says: Verily, I have been sent to perfect moral virtues. Moral virtue begins with cultivation. Cultivation means self-improvement and change in behavior inspired by divine teachings. Performing prayers, giving alms and paying zakat and the like are among the things that purify a person and ultimately lead to moral

virtues. In verse 199 of Surah Al-A'raf, it is mentioned, practice forgiveness and moderation (accept people's excuses and make it easy for them), and enjoin good and rational actions, and refrain from the ignorant. In the interpretation of this verse, it is said to forgive the one who wronged you, give to the one who deprived you, and establish a relationship with the one who cut ties with you. Therefore, according to this verse, it can be said that forgiveness is one of the most important examples of moral virtues.

Imam Hossein (peace be upon him) is a free human being with all human dignity, who grew up according to the teachings of Holy Prophet (peace be upon him) and in the loving arms of Hazrat Fatemeh Zahra (peace be upon him) and in the school of Hazrat Ali (peace be upon him). He has fascinated every human being and this movement is due to the love and affection that people have for Imam Hossein (peace be upon him). He showed the world that the Alawite School is not a belligerent school, but it does not accept humiliation either. The Alawi School is the school of chivalry and kindness, just as Holy Prophet, may God bless him and grant him peace, and is the prophet of mercy and kindness (verse 107 of Surah Al-Anbiyah). Arba'in walk is a movement that gives the message of peace, love, freedom, chivalry and unity to the world. He sees all people in all corners of the world as a single nation regardless of border, language, race, tribe and gender. As Almighty God says in verse 92 of Surah Al-Anbiyah, all Muslims are one nation. That Islam is a religion of mercy and brotherhood and invites people to kindness and goodness. God says in verse 159 of Surah Al-Imran: By the blessing of God's mercy, you became soft and (kind) towards them (people), and if you were harsh and hard-hearted, they would disperse from around you.

Man is a being who makes mistakes in life, and as he likes to be forgiven by others, he should also be forgiving towards others. As mentioned in verse 149 of Surah Al-Nisa. Of course, there is no doubt that the pardon is in personal matters, not in the rights of people and Bait Al-Mal. Although it is stated in verse 194 of Surah Al-Baqarah that if someone else does something bad to you, you have the right to do the same. But a person who has moral virtues does not respond immorally to immoral actions. Because if he behaves like this, then what is the

difference between a person with faith and moral virtues and a person who behaves unethically. But in social issues, the punishment of wrongdoers has been emphasized to prevent disorder in the society and the spread of oppression. As Imam Hossein (peace be upon him), inspired by these teachings, stood against oppression to revive true Islam.

The human is a social being and the material and spiritual needs of a person are met in the society. The human's need for others is basically defined in the existence and nature of human existence. Natural factors in human existence cause the formation of a small community called family, and then with the help of this small community it moves towards society. The community includes colleagues, neighbors and all humans with whom he communicates in some way. When a person understands that he needs others to meet his needs in society and that his needs are met in social life, his emotions and love for people are aroused and this strengthens social relationships.

Religious rituals prepare people for social life due to the need for self-restraint and refinement. People of different ages participate in these rituals, and in this way, these values are passed on to the next generations, and because the people who participate in this ceremony have self-cultivation, the good behavior of these people creates vitality and excitement in others. One of the religious ceremonies that play an essential role in creating social solidarity is the mourning ceremony of the months of Muharram and Safar and especially Arbaʿīn. This ceremony is usually accompanied by recitation of the Holy Qur'an and pilgrimage to Ashura, speech and mention of the calamity, which is held in homes, takiyas, mosques, and Hosseiniyehs, and culminates with a walk on the day of Arbaʿīn from Najaf Ashraf to Karbala Ma'ali.

Almost, the history of rituals in Islam goes back to the beginning of Islam. These rituals are divided into two aspects of personal and social effects. Prayer is one of the religious rituals that has both individual and social effects. The fact that God says in verse 45 of Surah Ankabut: Indeed, prayer prevents (man) from ugliness and evil, and God knows what you do. But in order to be able to create a collective life, Islam has expressed some rituals, among them, we can mention the rituals of Hajj, congregational prayer, and Friday prayer. Although all

these cases are matters of worship, but God Almighty recommends these rituals because of the following reasons: awareness of the problems and needs of Muslims, creating social cooperation, eliminating class differences, and establishing a sense of equality, creating discipline, punctuality, the closeness of hearts and the formation of a community of faith brothers. Collective rituals show the power of Muslims that they are a single nation and there is no place for division among them. In religious rituals, all Muslims stand in a line and worldly privileges such as race, language, position, position, wealth are put aside and believers feel strength, empathy and unity when they meet each other. These cases are among the social, political, moral, educational effects and the link between generations in religious rituals.

God Almighty says in verse 43 of Surah Al-Baqarah: And establish the prayer, and pay the zakat, and bow with those who are bowing. In verse 97 of Surah Al-Imran, it is stated: In that house, the signs (Lordship) are evident, the position of Hazrat Ibrahim Khalil is there, and whoever enters that house will be safe, and Hajj and pilgrimage to that house is obligatory by the command of God for those who are able to reach it, and whoever disbelieves (has harmed himself and) God is not in need of the worlds. Also, God Almighty says in verse 9 of Surah Al-Juma: Those of you who have believed, when the call was given for Friday prayer, hasten to the remembrance of God, and give up trading. If you know this is better for you.

As it is clear in these verses, religious gatherings are highly emphasized by Almighty God. Because the religion of Islam is in accordance with human nature and for all people at any time and place. The mourning ceremony of Imam Hossein (peace be upon him) is on the one hand a communal religious ceremony, and on the other hand, it is very different from other religious ceremonies due to its role in the preservation of the Islamic religion. In fact, the Arbaʿīn walk is a demonstration of people's preparation for the appearance of Hazrat Mahdi (peace be upon him) and the purpose is not only to visit the grave of Imam Hossein (peace be upon him). As in mourning, the goal is not only to shed tears. The ultimate goal is to revive religion.

Millions of people walk the 80-kilometer route from Najaf Ashraf to Karbala in about three days in the days close to Arbaʿīn, and along

the way they are entertained and rested in processions and participate in a peaceful march. Islam has spread in a wide geographical and cultural area. In different cultures, lifestyles, customs, language, values and behaviors are different. Intercultural communication examines the problems of communication between different cultures and tries to solve this problem. In intercultural communication, cultures should be analyzed, and sociologists believe that as much as possible, ethnocentrism, which means judging other cultures in comparison to one's own culture, should be avoided. In the communication between cultures, the prejudice on specific cultures should be left aside so that the ways of life of different ethnic groups can actually be examined, that is, how people with different ethnic, racial, educational, religious, social and family backgrounds communicate with each other. The fact that a message has different interpretations in different cultures. In intercultural communication, the thought patterns and customs of different groups should be understood. Cultures change with the passage of time and social changes, so cultural communication skills should also change in parallel.

For intercultural communication, it is necessary to understand and give importance to cultural differences. Cultural contact between different ethnic groups causes cultural influence or in other words cultural diffusion. Intercultural communication is usually communication that occurs between members of cultures in contact with each other. Intercultural communication is distinct from intracultural communication and intercultural communication, intracultural communication occurs between people who share a common culture, and intercultural communication refers to exchanges between people from different cultures. In this communication, attitudes, beliefs, ways of intercultural exchange, language, mass communication media, non-verbal signs, thinking patterns and values should be used.

In the religion of Islam, there are religious orders to establish peace between Muslims or intercultural communication. Intercultural communication can be studied in three areas of cultural, political and economic policies. Focusing on cultural commonalities that include beliefs, values and attitudes can be very effective in strengthening these

connections. Monotheism, prophethood, resurrection and faith in the Holy Quran are common principles of all Muslims in the world, by focusing on them, a single Islamic Ummah can be created in the world. But differences in attitudes, values and beliefs among Muslims must be managed in such a way as to prevent division. Cultural tolerance is one of the effective options in controlling these differences. The cultural and communication sensitivities of nations should be known through cultural contact. In order to create cultural tolerance in the Arbaʿīn ceremony in an effective way, setting up Arbaʿīn processions with the presence of women can create a feeling of empathy and closeness between pilgrims of different cultures. Setting up joint processions with different ethnic groups can help bring these ethnic groups closer together. Because women are the foundation of the family and play an essential role in transferring culture to the family. Women establish a bond between generations, and with a strong presence in processions, they can institutionalize this empathy in the family. Giving gifts in processions is another means of strengthening cultural communication. Giving gifts is the tradition of Holy Prophet, may God bless him and grant him peace. A gift instills a sense of respect for another and establishes a heart connection. Giving gifts can increase the sense of empathy and solidarity between cultures.

The event of Ashura took place in a few days and in one place, but this historical event was not limited to that time and place, and its effects can be seen all over the world and at all times. Media, mass communication tools, social networks, weblogs and religious and cultural websites are one of the cultural tools that can play an effective role in communication between cultures that focus on cultural commonalities and avoid highlighting cultural differences. By using these cultural tools and relying on the positive points of the cultures of other nations, it is possible to strengthen the closeness between them. Educational policies in the discussion of cultural recognition of Muslim nations and how to establish good communication from the very beginning can cause the growth of intercultural communication.

Verbal communication is one of the most important means of intercultural communication. Arabic, Turkish and Farsi are the three main dialect languages among Muslims, despite the fact that non-verbal

communication is also very effective in establishing intercultural communication, but learning the language of different cultures and establishing verbal communication can be very helpful, as well as learning English for communicating with the followers of other religions present in the Arbaʿīn ceremony and showing the greatness of this ceremony to the world and clarifying the facts of this saga seems very necessary. Women can have the greatest impact in intercultural communication by learning the language and using verbal tools and tone. Because the tone actually reflects the feelings of the speaker and thus increases its impact. The speaking of nations in each other's language increases their interest and empathy and strengthens the cultural connection between them.

Economic sacrifice is one of the policies that can strengthen intercultural communication. In Arbaʿīn, public institutions play a central role in economic sacrifice, providing welfare, social and catering services at Salavati stations is one of the effective factors in cultural communication. The presence of women in receiving processions can make this economic sacrifice much more colorful. Just as the Holy Qur'an sets a model for women's housekeeping and emphasizes how they receive guests, as mentioned in Surah Al-Hud verses 69-71 and Al-Dhariyat verses 24-26. In this way, pilgrims experience a pilgrimage in a loving and spiritual atmosphere by using offerings and free services.

4. Conclusion

The religion of Islam emphasizes the creation of social phenomena that cause solidarity between cultures. Religious rituals can be an important factor in creating this solidarity. The Arbaʿīn ceremony and walk in which Muslims and even followers of other religions participate is one of these symbols of unity that has become a global phenomenon. In this ceremony, the cultural contact between Muslim and non-Muslim pilgrims from different countries has highlighted the issue of intercultural communication. In the intellectual system of Islamic religion, women have a high position and great responsibilities.

Arbaʿīn commemorates the enlightenment and captivity of women and children in the shrine of Aba Abdullah al-Hossein, peace be upon him, and women participate in the ceremony on this day in memory of Hazrat Zainab, peace be upon her, and other prisoners of Karbala. The Arbaʿīn ceremony and procession is a big and international cultural event that symbolizes the solidarity, unity and power of the Muslims of the world. People from a wide geographical area with different cultures, languages, races and ethnicities participate in this spiritual ceremony, and about half of them are women. Therefore, in this large community, the role of women's intercultural communication is very prominent. The prominent presence of women in Hosseini's Arbaʿīn ceremony has caused the role of women in intercultural communication in Hosseini's Arbaʿīn ceremony to be discussed in this article. Focusing on this role and increasing the quality of intercultural communication, in this article the following points are emphasized: strengthening the commonalities of Muslim nations and not highlighting their differences, as well as cultural and economic strategies including learning the language to communicate verbally with tone. , non-verbal communication, giving gifts, attending reception processions to provide services, hospitality and economic sacrifice, and in a word, the manifestation of moral virtues which was the purpose of the Prophet of Islam, peace and blessings be upon him.

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