

# Evaluation of Capabilities and facilities of Najaf to Karbala Road with Emphasis on Hosseini's Arbaeen

Majid Rasouli 

1 Assistant Professor, Department of Geopolitics, African Studies Center, Tarbiat Modares University, Tehran, Iran.

\* Corresponding author email address: m.rasouli@modares.ac.ir

Received: 2023-08-25

Revised: 2023-10-14

Accepted: 2023-11-01

Published: 2023-12-31

Every year in the days leading up to Arbaeen Hosseini, pilgrims and lovers of Tharullah walk the route from Najaf to Karbala as a good tradition. Along the way, there are processions where pilgrims can rest. On the way of the pilgrims, many processions and tents have been set up for reception, which create very beautiful scenes. The purpose of this research is to investigate the possibilities of the Najaf-Karbala route during the days of Arbaeen. In order to achieve this goal, the descriptive-analytical method and Dimtel technique were used. The findings of the research showed that in this route, health services, medicine, use of security forces, issuance of official visas, feasibility of security measures, creation of a security road map, cleaning of the route, sanitary facilities, bathrooms, drinking water, provision of disposable items, garbage There are intercultural interactions, internet, cultural booths, etc. Based on the analysis of available data, it can be stated that variables such as infrastructure, use of security forces, drinking water, transportation, structure of roads, division of work among people, lighting, erecting pillars... The region shows high interaction and strong systemic connection with other variables. Therefore, in order to improve the existing conditions, first of all, attention should be paid to these capabilities and facilities, and in order to strengthen them and finally improve the welfare of the pilgrims, policies and programs should be developed.

**Keywords:** Arbaeen, Karbala-Najaf route, facilities.

## How to cite this article:

Rasouli, M. (2023). Evaluation of Capabilities and facilities of Najaf to Karbala Road with Emphasis on Hosseini's Arbaeen. *Interdisciplinary Studies in Society, Law, and Politics*, 2(4), 77-91. <https://doi.org/10.61838/kman.isslp.2.4.10>



## 1. Introduction

Religious rituals are a form of human behavior with a certain original belief that often occurs collectively as a description of what is sacred, to strengthen faith, express a shared identity, and ultimately expand solidarity and empathy among the members of a society. Holding various rituals and ceremonies can strengthen social relations. Meanwhile, the understanding of pilgrimage events largely depends on their purpose, especially when the event under study has a religious and spiritual nature. There is a group of rituals in Shia, as there are in other orders and religions arising from religious rules, as well as some events (such as martyrdom and birth, Eid and other occasions in the religious calendar). Meanwhile, Imamate is one of the five pillars of the Shia religion and one of the major divisions between the two branches of Shia and Sunni Islam (Szanto, 2018). It is the Shiite belief that the twelve imams and especially Imam Ali are the rightful successors of the Prophet (PBUH), while Sunni Muslims believe that Abu Bakr was his successor. For Shiites, the son of Ali (pbuh) (and the grandson of Prophet Muhammad (pbuh)) Imam Hussain (pbuh) is of special importance (Abdul-Zahra and Mizban 2019). In fact, another important difference between Sunnis and Shias is that, unlike Sunni Muslims, Shia Muslims commemorate the martyrdom of Imam Hussain and his companions every year in the month of Muharram (the first month of the Muslim calendar), and millions of Shia pilgrims, mainly from Iraq, Iran, Pakistan, India, Azerbaijan, Turkey, Afghanistan, Bahrain, Lebanon, Saudi Arabia, Kuwait, Syria and other countries with significant Shiite populations hold one of the largest annual public gatherings in the world (Sims, 2016). About 20 million pilgrims go to the Iraqi city of Karbala in less than three weeks on the day called Arbaeen. Enthusiasm for Imam Hussain, the third Imam of the Shiites, who was martyred in the battle of Karbala in 680 AD, is keyed in the Arbaeen ceremony (i.e. the 40th day after the martyrdom), when the mourners gather around his shrine. Moufahim, 2019). Historically, this pilgrimage was banned during the regime of Saddam Hussein (1979-2003), but it was revived in 2003 after his overthrow (Husein, 2018). In this context, Arbaeen walking is rooted in spirituality more than any other behavior. Pilgrimage, as the first goal of Arbaeen walking, has always been associated with a religious purpose and orientation. The difficulties and problems of combining these with spiritual desires and intentions is a unique experience that turns walking into a symbolic

and sacred act. It is said that it is held every year at a specific time and specific routes to Karbala, on the 40th day after the martyrdom of the third Shia Imam, and to revive and remember the message of the martyrs. Arbaeen walk is a kind of mourning that portrays the story of the oppression of a holy family by an evil clan. Even if this image has been influenced by cultural differences and spiritual experiences of subcultures across the country, its historical roots have remained unchanged. As a religious path, especially during the Arbaeen days, walking can be a venue for various social and religious activities that require appropriate facilities and capabilities. The main pillar of the aforementioned activities is the presence of pilgrims and walking in different paths that lead to the Holy Shrine of Imam Hossein (AS). Therefore, Mit-Van said that this walking path, as a well-designed space, can be a suitable ground for the occurrence of these religious activities. Several routes have been chosen for this religious walk. But usually the chosen route of the pilgrims is the first route, Najaf-Karbala, which is the shortest, busiest and most famous route from Najaf to Karbala.

The first group of pilgrims on foot in Iraq are the Shiites of Alfaw region, 667 km from Karbala in southern Iraq, who start their journey on 24 Muharram and 26 days before Arbaeen and pass through different cities to reach Karbala. The residents of the cities along the route also join this movement and go to Karbala mainly through the city of Halle. Most of the pilgrims who travel to Iraq from other countries to participate in the Arbaeen pilgrimage, start their journey from the city of Najaf, the burial place of Imam Ali (a.s.), the first Shia imam. The Najaf-Karbala road, known as Al-Hussein road, hosts a huge number of pilgrims. Iraqi Shiite Muslims set up a procession (resting place with special facilities and services) on the side of this road to serve the pilgrims. Most of these processions belong to Iraqi tribes and tribes. Usually, the establishment of processions starts from the second decade of the month of Safar. They provide services such as providing a variety of hot and cold drinks and especially food. Some of them are places to sleep and rest, and others are responsible for implementing cultural programs. The size of some of them makes it possible to hold congregational prayers. Considering the important role that Hosseini's Arbaeen has in the Shia culture and its civilizational scope, it is necessary and necessary to investigate the capabilities and facilities, especially on the route from Najaf to Karbala. Therefore, in this research, we seek to investigate and evaluate the capabilities and facilities of the road from Najaf to Karbala, with an emphasis on Hosseini's Arbaeen. The

main question of the research is raised as follows: what are the capabilities and facilities of the Najaf to Karbala route in Hosseini's Arbaeen?

## 2- Theoretical foundations

### 1-2- Religious tourism

Religions are formed and help to shape human behavior, culture and customs. For example, it is evident that differences in lifestyle and customs, such as eating and drinking, are often based on religion (Jafari and Scott, 2014). Religious beliefs affect behavior in two ways. On the one hand, it can affect behaviors based on taboos and certain obligations. For example, Muslims are not allowed to eat pork or drink alcohol. On the other hand, religions create norms, customs and culture of societies, which definitely affect behavior (Poria, Butler and Airy, 2003). In the ever-changing global political landscape, religion as a social movement, with its complex structures and functions spanning cultures and traditions, has maintained an important place. Despite the fact that there seems to be a lack of consensus when trying to define the complex concept of religion. Religion can be defined as a system of recognizable beliefs and practices that acknowledges the existence of a "superhuman" power that enables people to both deal with and transcend life's problems. Hinels, 1984). Tourism has traditionally been closely linked to religion, which has served as a powerful motivation for travel. Religion is a source

There are various attractions for visitors (Henderson, 2011; Jakowski and Smith, 1992). Religion itself is one of the key elements of culture in Muslim societies. Travel inspired by religion is considered an important topic in tourism literature, many researchers have dedicated their research to explain different aspects of the relationship between religion and tourism (Timothy and Olsen, 2006). According to Bremer (2005), there are three broad approaches to interpreting the relationship between religion and tourism: pilgrims as a spatial approach, religious forms of travel, and tourism as a cultural-historical approach that considers pilgrimage and tourism as a modern practice.

### 2-2- Capabilities affecting tourism

Religious tourism management brings many challenges that are unique both in terms of scope and application. Places of religious significance have existed since biblical times, and pilgrimages in a Judeo-Christian context are mentioned in the Old Testament of the Bible, for example in the story of Elkanah, who makes an annual pilgrimage to Shiloh for worship and sacrifice, and in the New

Testament story of Pentecost, when the Jews They came from all over the world to Jerusalem for the Passover (Acts 2:1-12). Many of these still exist and other sites, although not ancient, have significant heritage value. The management of heritage sites creates certain problems, one of which is related to the cost of maintenance. Most places of worship are owned by religious organizations, and this may present challenges for their management, who must balance the needs of worshipers and visitors to the places. Mosques are located in the center of Islamic tourism and are visited by Muslims and non-Muslims alike. Muslims may visit mosques while traveling as a tourist attraction or as a place of worship. Many mosques have a dual role as a place of worship as well as a social center. The role of community center means that the mosque will be open for activities and celebrations that are not strictly religious in nature and may include non-Muslims. Muslim countries, such as the member countries of the Organization of Islamic Cooperation (OIC), welcome tourism, especially religious tourism, but distinguish between pilgrimage, the most famous of which is the Hajj, and other forms of religious tourism. While non-Muslims are welcomed in places like mosques, they are not welcomed in Hajj ceremonies. Hajj is one of the most important pilgrimages today, millions of Muslims travel to Mecca in Saudi Arabia, and it is undoubtedly the most important pilgrimage for Muslims. Therefore, it is important to distinguish between Muslim travelers to Muslim sites and non-Muslim visitors to these sites. For example, non-Muslims are not allowed to enter the Hijaz region where the cities of Mecca and Medina are located.

## 3- Research method

Due to the fact that evaluating the capabilities and facilities of the Najaf to Karbala road with emphasis on Arbaeen Hosseini is a systemic and integrated concept to determine the cause and effect relationships between the variables, the DIMTEL technique was used. The purpose of DIMTEL technique is to identify the pattern of causal relationships among a set of criteria. This technique examines the intensity of communication in the form of scoring, searches for feedbacks along with their importance, and accepts non-transferable relationships. The basis of Dimtel's method is based on this assumption It is known that a system includes a set of criteria  $C = \{c_1, c_2, \dots, c_n\}$  and the pairwise comparison of the relationships between them can be modeled by mathematical equations. This technique is for building and analyzing structural models related to complex cause and effect relationships between the factors of a

problem. For this purpose, the paired comparison questionnaire was given to 50 researchers in the fields of political geography, political science and geopolitics.

### 1-3- Environmental science

Najaf province is located in southwestern Iraq, about 161 kilometers southwest of the capital Baghdad, and borders Saudi Arabia. This city also shares internal borders with the provinces of Anbar, Karbala, Babol, Qadisiyah and Mushani. Desert plains dominate the landscape of the province. It has an area of about 28,824 square kilometers, which is approximately 7% of the total area of Iraq (Kamal, 2015). This province consists of three districts: the central district of Najaf (the holy city of Najaf, the district of Kufa, and the district of Al-Manathira) (El May, 2015). The city of Najaf is located in the plateau area with a height of about 60 meters. Its slopes are smooth and gradual to the north, northwest, east, southeast, and south, while the natural edge that forms it is very steep to the west and southwest. The studied area consists of successive rock formations of It is of sedimentary origin (Yousif, 2004). Najaf province is located on the edge of the desert. It is located in the extreme southwest of the northern part of the Mesopotamia plain and on the edge of the desert from the west side of the Euphrates River, which is 10 km from it (Jassim, 2006). The general direction of the wind is northwest. The summer temperature in June, July and August increases to 34.70 degrees Celsius, 33.70 degrees Celsius and 36.70 degrees Celsius, respectively. The main reason for this is the angle of the sun, which is semi-vertical, and in the summer it causes a lot of sunlight. The temperature decreases in winter and reaches 12.60, 11.50 and 30 degrees Celsius in December, January and February, respectively. This difference is due to the duration of sunlight, which reaches 11.9 hours per day in July, while it reaches 5.7 hours per day in December. This variation led to a large thermal range between summer and winter months and between night and day. Rainfall in Najaf, like other cities in Iraq, follows the Mediterranean system. It increases in winter and rarely or does not exist in summer. Rainfall is limited to the period from October to May and is unevenly distributed. The total annual rainfall is 101, 112.3, 121 mm/cm2.

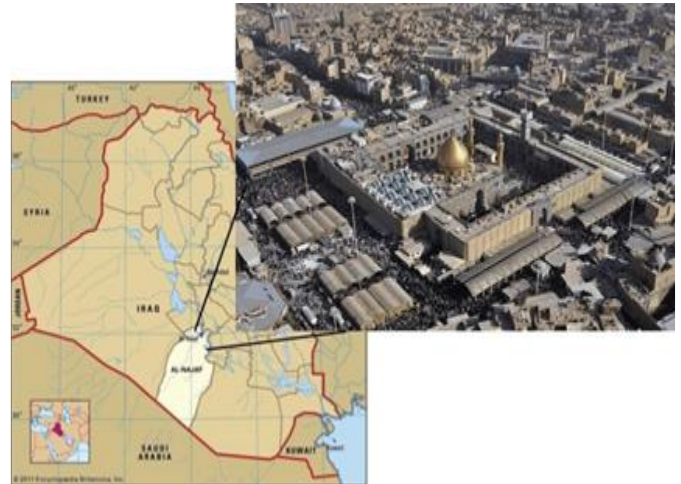


Figure 1: The natural location of Najaf city Source: Jasim, 2021

### Research findings

#### 1-4- Najaf-Karbala route

The Arbaeen pilgrimage performed by Shia Muslims is the largest annual gathering globally (Lami et al., 2021). This ceremony is held on the occasion of the martyrdom of Hussein bin Ali, the grandson of the Prophet of Islam (PBUH) in Iraq. About 20 million people from Iraq and other countries participate in this religious ceremony every year (Al-Ansari et al., 2020; Hamdanieh and Ostad Taghizadeh, 2019; Nikjo et al., 2021), and the number of participants may still be Muslim. It is expected to increase to become the largest religious group in the world (Lipka & Hackett, 2017). In this ceremony, many activities are held outside the house, including a long journey on foot to the shrine of Hussein bin Ali in Karbala. (Al-Ansari et al., 2020; Lamy, Hamid, et al., 2019; Nikjo et al., 2021) Among the pilgrimage routes, the Najaf-Karbala route is the most popular (72 km) (Al-Ansari et al., 2020; Lamy, Hamid, et al., 2019) and the farthest route is the one that starts from Basra, about 500 km southeast of Karbala (Kristia et al., 2016). Millions of people from all over the world join the Arbaeen pilgrimage every year. They participate in a walk from Najaf to Karbala to honor their Imam who was martyred on the day of Ashura. Pilgrims who go to Arbaeen pilgrimage are united in one thing: "Hab al-Hussein". They admire the way that Imam Hussain devoted everything he had to the revival of the right. Arbaeen walk is considered as one of the cultural, political and geopolitical events. Despite the crowd, the atmosphere is full of peace and tranquility. Flags with the name "Hussein" on them are everywhere. In Arbaeen, the people of Iraq do their best to meet the basic needs of the participants in this holy pilgrimage. Pilgrims are treated



with water, tea, food, toilet, prayer hall, souvenirs and sleeping place, because they believe that serving pilgrims while passing by is an honor. The route from Najaf to Karbala starts from the beginning of Amood 1 to 1452, and the distance between each amod is approximately 50 meters. The people of Iraq and other pilgrims have the honor of hosting the martyrs (PBUH), and the distance from the exit of Najaf to the beginning of Karbala is about 80 kilometers.

Most Iraqis visit Karbala from the three routes of south, east and north. The most populated route is the southern route, nearly 10 million people, including many residents of Maysan province (Al-Amara, Al-Kahla, Maimouna), residents of the provinces of Basra (centered in the city of Basra), Dhiqar (centered in the city of Nasiriyah), Al-Muthani (centered in Samawa) They will go until they reach Najaf Ashraf and from there they will be honored to visit Karbala. The eastern route, where millions of people are present, includes parts of Maysan province (part of Al-Amara, Qala al-Saleh, Ali al-Gharbi and Ali al-Sharqi), residents of Wasit provinces (centered in Kot), Qadsiyah (centered in Diwaniyeh) and cities such as Numaniyah and Madain. They travel to reach Najaf Ashraf and from there reach Karbala pilgrimage. The northern route, which welcomes millions of pilgrims, some of whose pilgrims are Sunni brothers - because a part of the route, before reaching Babylon, passes through cities where Shiites and Sunnis live side by side - from Diyali province (to the center) Baqubah) and passes through the provinces of Baghdad (centered in Baghdad) and Babil (centered in Halla) and goes directly to the shrine of the martyrs without visiting Najaf Ashraf. In addition, many foreign pilgrims also go to the Pabusi of Amir Momenan in Najaf before leaving for the holy shrine of Hazrat Seyyed al-Shahda to get the permission to visit the child from Mullah. In this way, the road from Najaf to Karbala will receive about 14 to 15 million pilgrims who will chant "Labik Ya Husayn", "Abd Allah Ya Zahra, Ma Nansi Hasina" We will not forget) and with lamentations such as "Mr Bana Bakrbala" they go to visit their Lord in love to renew their long-standing vow and say: d) Answers of heart and hearing and sight" (Labik-i Divine inviter, if my body did not answer you when you cried, and my tongue did not answer you when you asked for help, now I will answer you with my heart and ears). The route from Najaf to Karbala is about 80 kilometers, which usually takes 2 to 3 days to walk. In this way and in the conditions that there is nothing left for Hosseini's Arbaeen, the general pilgrims leave Najaf and lovingly walk on the path of Azadgan's Qibla. The time difference between Najaf and Karbala is the sunrise time difference

or the actual time difference between Najaf and Karbala is 0 hours 1 minute and 17 seconds. Najaf and Karbala time calculation is based on the UTC time of the specific city. It may differ from country standard time, local time, etc. The middle point between Najaf and Karbala is the middle point or halfway point, the central point between the place of origin and destination. The middle point between Najaf and Karbala is located at latitude 32.317270141294 and longitude 44.172259166292. On the journey to Karbala, you can find wayside hotels, tourist spots, picnic spots, gas stations, and various religious places.



Figure 2: Najaf-Karbala route map Source: Lami, 2019

Capabilities and facilities of Najaf-Karbala route Human resource management includes several mechanisms. Education is one of them. To an outside observer, people who decide to serve as servants may seem like they have received no training and everything is done on a trial and error basis. On the contrary, the interviews showed that most of the servants had experienced the pilgrimage on foot before joining the Arbaeen Square. Participatory observation and acquisition of local culture and even learning to imitate it in order to understand the field and the behavior and culture required to serve as a servant or establish your own procession. One person says: "Seven years ago, this type of walking was not common, then we started walking to Karbala in a group of 15 or 16 people. When we arrived, we said that next year, God willing, we will make a procession." But, after studying the hospitality of our Iraqi friends, we were afraid that we might run into each other again the following year, we went on foot pilgrimage again and we were determined to observe and consider the procession professionally and learn from it (Sh. 45 years old). ).

There is no special institution to guide pilgrims and servants. However, a great deal of learning takes place in the workplace; This type of learning in Iraqi processions provides opportunities for children to develop the skills of serving as servants from the early years of their lives (R. 55 years old). The director of the Iraqi procession is the head of the family and he begins to train his children to be servants (Q. 50 years old). Apart from training, there are regulations that honor the servant morally forever. Practice and spirituality so that their thoughts and actions match each other. In addition, the structure's control over representation and its suppression is limited through separate moral/educational programs, so that the servants personally experience the spiritual state (M, 30 years old). Seyed (35) spent five years fighting ISIS as part of his voluntary service in the Iraqi army. He returned home this year after being hit by multiple bullets in his shoulder and leg. Seyed's grandfather and father fought against Saddam Hussein and his family is one of the famous fighters. Even now I feel ready to fight if necessary, this is how I act now. Give me two hours, I'll be there. Arbaeen has been banned many times, including by Saddam Hussein, who believed the peace walk could be weaponized and pilgrims would rise up against his dictatorship. This country is still in the tense geopolitical background of Iraq and is the target of numerous terrorist attacks. In 2018 alone, Iraqi intelligence foiled more than 300 ISIS-related attacks. Arbaeen presents a positive narrative of resistance, solidarity and faith. Surprisingly, Arbaeen remains almost unknown to the world and there are still widespread criticisms of the silence of the media around it. We regularly read negative news and rarely question it, and yet, when positive stories are published about certain communities, people question their intentions. I think about this every day. People deserve to see shades of gray, not black and white narratives. There are issues in every country around the world, but it seems that some of them only receive negative information.

The physical capabilities of the route from Najaf to Karbala in Hosseini's Arbaeen 1-3-4- Structure of roads Pedestrian orientation includes creating streets or spaces free of vehicle noise (Safari, 2015). Pedestrian orientation is defined as the walking rate of a place (King et al, 2003). Pedestrianism is the degree of desirability of an artificial environment for the presence of people, living, shopping, meeting, spending time and enjoying the mentioned environment. The diversity of people and specifically, the presence of children, elderly and disabled people shows the quality, success and safety of a pedestrian-oriented space. Nosal, 2009). It is in these

spaces that it is possible to watch the sights and activities, feel the vitality and movement of life, and discover the values and attractions of an environment by walking. Pedestrianization of space can bring life and vitality to different parts and encourages citizens to actively participate in it, which improves the economic, social and health status. On the sidewalks, pedestrians have a lot of free will to stop, wait, divert and establish direct communication with others (Abbaszadeh, 2012). Neglecting the organization and planning for walking is one of the flaws in the design that harms the quality of today's spaces. Pedestrian-oriented environments are a combination of different forms, spaces and functions that create a whole unit in the center, places and giving them identity through close communication with each other in providing a wide space for the range of human needs. In addition, paths Sidewalks are one of the ways to restore identity, the life of spaces, they play an effective role in physical and social discovery and recognition (Asadollahi, 2013). 2-3-4- erecting verticals On the route of the marchers from Najaf to Karbala, 1458 pillars (street lamp posts) have been installed, and the Iraqi people, expressing their generosity, set up camps to provide various services such as kebabs, rice, roti, sweets, fruit juice, dates and Dry fruits, drinking water and many other things. In these camps, even massage services, shoe polishing, sewing of torn clothes or shoulder bags, etc., were provided to the pilgrims for free. "Please come to our camp because we want to serve you," said one of the organizers who had set up the Al-Qaim center on the marchers' route. Hundreds of little girls were sitting on the path of the marchers to hand out tissues, and some children were spraying different perfumes to ensure the fragrance. Wi-Fi service was also provided to the marchers, but it was very slow due to the use of millions of marchers. One of the pilgrims says that after leaving the house of an Iraqi family, around 13:30, we started walking from the 14th electricity tower (Amoud). The road was much quieter at night than during the day. Pilgrims used to go in both directions, one of them was in procession and the other way there was no one. We were supposed to pass through all fifty masts, then stop at the fiftieth mast to reach the others and move on again. Whoever comes first has to wait for the next ones to come. So the first few people had a chance to rest. On the way, I saw some processions that covered the roof and walls with sail cloth or nylon. Many pilgrims were stationed there. Others were lying on the ground in the hot weather. I have heard that female pilgrims are given priority for accommodation in order to settle in the best and safest places. The child was not

Iraqi. We continued our way in the silence of midnight and under the glow of lights. The night march had a different mood. The silence and peace of the night on the road leading to the shrine of Imam Hussain (peace be upon him) was the perfect time and place for prayer and contemplation. I saw a man praying on the side of the road. Many processions, which were like kiosks or stations, served pilgrims with charcoal tea, hot milk, dates, hot falafel, and bitter coffee in small cups. The servants always had a smile on their faces and treated us very respectfully. It was very pleasant to drink tea, coffee or hot milk. The health condition has changed and improved a lot compared to the first time I came to Arbaeen in 2013. The use of disposable glasses was a significant change for some Iranians who refused to drink tea in a glass. Iraqis pour tea in a glass. Then they were washed and reused in a container that was not very attractive to the pilgrims. Pilgrims were warmly offered tea and I didn't want to refuse these teas, but some travelers don't even taste it. To be honest, Iraqis try to get closer to Iranian culture every year. They make bitter tea with a lot of sugar. The color and taste of tea do not match our taste. Probably, some of our compatriots had shown reluctance to drink this bitter tea in their behavior. For this reason, many servants standing in the procession asked the pilgrims whether they want to drink tea or not: Iranian or Iraqi tea? When I asked this question, I thought that when the Iraqis try to get closer to us, they use the Iranian equivalent instead of the Iraqi equivalent and take the Iranians' taste into consideration. Therefore, it is better to react like them. I have drunk Iranian style tea and here I have to get as close as possible to their culture. That's why I answered: I want Iraqi tea. Whenever I said it, they were happy and I saw a smile on their faces. It was as if the borders between us were removed and they thought we knew each other as one nation. It was as if Saddam Hussein had not imposed a war on this nation (Iran) and our government a few years ago.

Lighting In Arbaeen, the necessary plans have been made in order to provide electricity and provide assistance to Iranian processions in the cities of Najaf and Karbala, and operational forces and specialist colleagues were sent to these two cities. Basiji colleagues who are experts in Najaf Ashraf city and in cooperation with Atbat headquarters of Tehran Province regarding electricity supply for pilgrims accommodation, food preparation and cooking, establishment of toilets and bathrooms, bakeries, catering processions, clinics, the telecommunication site, teahouses, cultural stands of Imam Sajjad and Salavati stations took action. Another

group was sent to the city of Karbala and in line with the provision of electricity for the pilgrims' processions, they implemented their actions regarding the provision of lighting, the construction of a network, as well as the maintenance and supply of stable electricity for the funeral processions of Salar Shahidan. Also, the creation of a street lighting network in the court of Hazrat Zahra (pbuh), cable laying and the creation of a power supply network for the processions around the court of Hazrat Zahra (pbuh), providing electricity to various documentary groups and broadcasting teams. And dispatching technical teams to supply electricity to Salavati stations along the route of the procession of the Arbaeen survivors in Tehran from Imam Hossein Square (AS) to the shrine of Hazrat Abdul Azim (AS), which takes place from Fadayan Islam Street and Shahid Rajaei Street. can be named 4-3-4- Legibility of routes Readability is a term introduced into literature by Kevin Lynch. If, in simple words, readability means that an environment is not confusing, it can be read easily and in other cases the words will be placed effortlessly. In a legible environment, it is easy to find places that have not been visited before. Legibility is a distinction that enables the viewer to understand and/or categorize the contents of a scene. High levels of readability are equal to better performance (Lynch, 2016). Readability helps people to find themselves in the environment, to feel safe in it and to be able to guide themselves through it. It should be possible for a person to enter the building (at the entrance). . Convenience and in addition to being aware of the destination and route, determine and identify (Moradi, 2016). Several routes have been considered for walking to Karbala, but among all these, there are three main ones that most Iraqi pilgrims travel through and have a suitable capacity to host these pilgrims. These are as follows: Najaf-Haydriya-Karbala, Halla-Hindia-Karbala, Baghdad-Musayyib-Karbala. Kufa-Hindia-Karbala is also one of the walking routes of Arbaeen which is known as Tariq al-Ulama. Sabaya (Esra) and the route of Shat al-Efrat. But the route chosen by Iranian pilgrims is the first route (Najaf-Karbala), which is the shortest, busiest and most famous route from Najaf to Karbala. The number of columns on this route from the beginning of Najaf-Karbala highway to Al-Abbas Holy Shrine is 1452 and the distance between both is 50 meters with their numbers written on them. It is important to note that the pillars in Najaf start from number 1 and reach number 182 at the starting point of Najaf-Karbala highway; Then the numbers on the columns start from number 1. Therefore, according to the number of pillars on the route, which is 1634, the

walk from Najaf to Haram al-Abbas will be 80 kilometers long. It will take 20-25 hours to walk this route. Therefore, according to the time required for rest, prayer and eating, it takes about three days.

Beauty and desirability In Dehkhoda's dictionary, vitality is defined as the state or manner of vitality. There are many equivalents for the concept of vitality among Persian words. Such terms as happiness, vitality, sense of being alive (feeling alive) are the most used equivalents for vitality (Kooshali et al, 2015). In this way, being alive is an interdisciplinary keyword that can have different definitions in different fields (Mohammadkhani, 2015). In the vocabulary of design, vitality is defined as about life and as a provider of quality of life. Today, urban life as a comprehensive paradigm with different contextual spectrums has received special attention in urban and political discussions (Hedaytnejad Kashi et al., 2018). Urban vitality is both the cause and effect of other urban design qualities. The purpose of creating a lively city is to develop the quality of life of citizens (Habibi et al., 2016). Finally, it can be said that the existence of a lively environment is important for having mental peace, health, performance and also success in it (Samadi Toder, 2014). Creating diverse and related uses for each scene on the sidewalk, establishing service uses that follow the continuation of attendance, and also creating recreational uses. The variety of furniture along the path, the coordination of path lighting and the emphasis on the lighting of elements and buildings are few factors for vitality and variety in sidewalks (Pakzad, 2016).

6-3-4- residential density One of the pilgrims said: The hot sun of the desert, the wind and the sand made the journey difficult, but there were so many interesting things happening around me that I did not feel tired. I used to go out and often try to find everything, break away from the group and catch up with the group at the end of the day. The flow of people on the road did not stop neither day nor night. There were private houses of different sizes on both sides of the road. These houses are opened only once a year during pilgrimage so that pilgrims can rest or spend the night there.

4-4- Security and safety features of Najaf to Karbala route in Arbäeen Hosseini 1-4-4- Use of security forces The sense of security is one of the pillars of tourism, and the lack of it leads tourists to change their destination. Feeling safe is more important than safety itself. Because tourists make decisions based on their feelings towards real facts (Droudian, 2017). The active presence of people in the city is one of the factors of increasing safety and security in urban environments, which is very effective on the continuity and survival of the aforementioned environments, and in

their absence, the quality of a space decreases and the meaning of walking fades. Strict control of vehicles on the pedestrian path is also important and should be considered (Sistani, 2017). Since the Arbäeen walking path is located on an intercity road, there is heavy traffic in many places. both by vehicles and pedestrians, which can endanger the safety of pilgrims. Due to the activities and commotion that occurs day and night, the presence of several security forces on the route, as well as the spiritual atmosphere, has been able to guarantee the security of this route.

2-4-4- Feasibility of security measures Last year, about 20,000 Hashd al-Shaabi forces took responsibility for the security of Arbäeen pilgrims, and this year this number will increase. In addition, all routes leading to Karbala, as well as cities that are likely to be The number of pilgrims there is high, it should be cleaned so that the pilgrims can visit Imam Hussain (peace be upon him) without any problems. In the first action for this year's Arbäeen, Hashd al-Shaabi forces were deployed around the Diyali river and are clearing the area from possible mines planted by ISIS. The security forces of the Iraqi government have also announced an increase in the number of entrance gates to Karbala; So that devices are supposed to be placed at the entrance of the city of Karbala to ensure the security of the pilgrims. The officials of the shrine of Imam Hussein and Hazrat Abbas (peace be upon him) are also going to organize processions with Hashd al-Shaabi forces as a security procession on the routes leading to Karbala, starting 10 days before Arbäeen Hussaini, in addition to starting processions to welcome pilgrims. Different people are present. In the first decade of Muharram, the Hashd al-Shaabi forces took over the security of the Hussaini pilgrims and the Iraqi government called this operation a success.

5-4- Weather capabilities of Najaf to Karbala route in Arbäeen Hosseini 1-5-4- Creating facilities related to weather conditions such as hats, medicine, clothes The program of the Hajj and Pilgrimage Center of the Red Crescent Society for the Arbäeen days is to provide medical services in the cities of Najaf Ashraf, Karbala and the route from Najaf to Karbala, because 95% of the pilgrims of Abba Abdullah Al-Hussein (a.s.) pass through this route. 950 medical specialists, paramedics , a nurse, a health expert and a pharmaceutical expert are sent to Iraq from the first to the fourth day. The dispatch forces of this center are stationed in 10 clinics in Karbala city, 10 clinics in Najaf Ashraf and 12 roadside tents on the way from Najaf to Karbala and provide free medical and medical services to pilgrims. 95 tons of special medicines have been sent to His Highness, which is 5 times



compared to the same amount last year, and the specialized forces of the Hajj and Pilgrimage Medical Center have also increased 3 times compared to last year. Two field hospitals have been set up on the route from Najaf to Karbala and two motorlances are deployed on this route to provide better services. Epidemiological tests and syndromic diseases are carried out at border entry points, and health and disease experts are present on the other side of the border with the cooperation of Hilal.

6-4- Health facilities and capabilities of the road from Najaf to Karbala in Arbāeen Hosseini

1-6-4- Track cleaning Upon entering the city of Karbala and before that in Najaf, which lacks the infrastructure to accommodate millions of visitors at once, the need to provide services to pilgrims, especially cleaning services, becomes apparent. In this regard, 7,000 Iranian cleaners (only in Tehran) registered their names to participate in collecting garbage during the Arbāeen pilgrimage in Karbala and Najaf, of which 2,000 people will be selected to be sent to Iraq. The staff of Tehran Municipality collects 8 thousand tons of garbage daily in cooperation with Karbala Municipality. In addition to sending small trucks to collect garbage and transfer garbage to garbage outside the city, a part of the staff of Tehran Municipality will help Najaf Municipality in cleaning roads and public places from garbage. 2000 workers out of 7000 volunteers from all 22 districts of Tehran Municipality. .

Drinking water Sanitary drinking water in Iraq is less available than in our country due to the water supply situation in this country. Accordingly, many Iranian pilgrims who are going to the Arbāeen Hosseini procession are worried about providing clean drinking water for their families. A subject that has occupied a corner of their minds. Iran's Ministry of Energy, which is responsible for the supply of water and electricity in our country, has entered the issue of water supply for pilgrims during the Arbāeen procession with the aim of solving this concern. With the aim of providing the best water supply services, this ministry has long ago launched a headquarters called Arbāeen Headquarters and established a camp with the same name in order to fulfill the task of water supply better and more. The work of providing water to the processions and pilgrims of Hosseini Arbāeen in Iran and Iraq is constantly being done; In such a way that more than 110 water tankers have been deployed in the Arbāeen processions and for all the processions, drinking water and packaged water have been provided in abundance and stored in the border terminals, which will be available to the pilgrims after cooling. Now, stable drinking water has been provided for all four border terminals, and the services

of the Ministry of Energy in the water and sewage supply sector were provided on a full-time basis. The responsibility of providing drinking and sanitary water in Iraq and parts of Iran has been entrusted to the Water and Sewerage Company of Tehran Province. So far, 14 heavy vehicles, including water tankers, waterjets for disposal and washing of road sewage, as well as 11 boilers for heating water, have been deployed in the cities of Najaf (two units), Karbala (six units), Kazmin (one unit) and Samarra (two units). and in addition, efforts have been made to improve the public health of the cities of Najaf, Karbala, Kazemin and Samarra by using sewage network washing equipment. Water for the processions and the Arbāeen camp has been provided, and continuous quantitative and qualitative control tests have been carried out with the establishment of equipped mobile laboratories, fixed and mobile water supply, and the distribution of packaged water along the path of the pilgrims. One million bottles of mineral water have been stored in the processions to be distributed among the pilgrims of Karbala.

3-6-4- Waste production The current world is facing a series of economic, social and especially environmental problems that are becoming more complex every day. Therefore, the issue of environmental protection has become the focus of global attention as one of the most important issues (Environmental Planning Council, 2013). Today, paying attention to environmental issues in planning, activities and development measures in all spaces can be an effective step towards improving the environmental conditions and as a result of improving the quality of those spaces, factors such as hygiene and cleanliness, heat comfort , light, vision, comfort of wind, comfort of sound, improvement of the quality of the environment and scenery, as well as the use of vegetation to reduce pollution and soften the environment of the Arbāeen walking path, hygiene and cleanliness on the path increases the possibility of attending and using its space. give The route has very low hygiene and one of the main problems of pilgrims, if not the main problem, is neglecting cleanliness and hygiene along the route. This issue is one of the most basic concerns of pilgrims (Saeidi, 2015).

Capabilities and facilities of hospitality and accommodation on the route from Najaf to Karbala in Arbāeen Hosseini

1-7-4- Honest service Backstage on the processions, women bake piles of half-meter-wide loaves to feed the millions of visitors. One of the defining elements of Arbāeen is hospitality: everything offered on this route is given free of charge - pilgrims do not pay a single dinar. 2-7-4- unconditional love One of the

pilgrims says: In the afternoon near the 360 procession, the ladies of the group were very tired. He could no longer walk. He begged: Let's go the rest of the way by car. No one accepts that the manager ordered to stop when he saw that he was no longer able to walk. He said to one of the ladies: Go find the road and procession from the other side. He also sent some people to follow the procession or the men's house. A few minutes later, one of the lady's companions came back and said: This is a very big house, it is very comfortable to stay. We moved towards home. When we got there, I looked at it with surprise. It was a big mansion, about 1500 meters long, but mostly with a big yard and a duplex building. I wondered why this big mansion was built in the heart of the desert! The streets around it were not paved and there were no special facilities around, so how was the luxurious house built in this area? A friend of mine had told me before that Iraqi nobles and rich people buy houses on the Najaf-Karbala road to accommodate pilgrims during Arbaeen, but this house was beyond imagination. We passed by the big yard of the mansion where they built a big garden. We entered a room on the right side of the building, it was about seventy meters. The room was empty. Apart from us, some Lebanese women were sitting in front of us. One was young and massaged the legs of the middle-aged woman with oil. One of them had Ayatollah Khamenei's photo on his sun hat. There was a large LCD TV in the room. A little further, there was a gun in the frame of the wall. Very stylish curtains are hung on large and tall windows. At the end of the room, clean and stylish beds were arranged. I chose a place near the window and put my things there. Pilgrims came and the room was full. Among them were twenty-five young girls. One was Iranian but spoke Arabic and the other was from Najaf. They had come together. We were very tired and rested for a few hours. When we woke up, it was almost prayer time. I went to the yard to renew ablution. Many clothes were hanging on the rope. Most of them had black tents. The bathroom was located in front of the door at the end of the yard on the right side. It was very stylish and luxurious and equipped with hot water. All the rooms were crowded. After the prayer, we went out with two of our companions who were relatives. There was a big swing in the yard near the garden and many children, mostly Arabs, were sitting and playing. I sat next to the children for a few moments and took pictures with them to record the moment. The beauty of the photo was the presence of children at different heights who were sitting on the swing and one of them was the most playful. I was ashamed of myself. I was ashamed of Zainab (S) and the

passengers of Karbala that we were so comfortable. I kept asking myself how similar we are to the companions of Imam Hussain. How did they reach Karbala and how are we going?! Dinner was fried chicken and bread. It was the second time I saw the landlord or his relatives. Since we entered the magnificent mansion, no one came to see us and ask us what we were doing. Before that, I went to get a bottle of water. I saw many women and girls gathered in the kitchen, which was very big. I came to Karbala in 2013 and 2014 to see how Iraqis serve pilgrims, but I had never visited their homes. I had heard that at this time they used to save money for a year to spend, and now I saw that it was true. They used to sincerely and sincerely say to Imam Hussain (peace be upon him): I present my father, my mother, myself, my property and my children to you. We rested at night after dinner. All the members of the group were supposed to be out at 1 pm like last night. We woke up at one o'clock. It was dark everywhere. We got ready and went out. This time, like last night, we didn't see the landlord to thank him and say goodbye. We quietly took the things and left the room. He was sleeping in the pilgrim's room upstairs. We came out of that beautiful mansion to walk another way through Hussain (a.s.) and we thought about all this great sacrifice and hospitality and the new way that had been opened in my life. 3-7-4- Division of work among people The processions are not only from the local people but also from other Shiites from all over the world. There are processions from Thailand and Indonesia for Southeast Asian pilgrims. They served fish and rice. Later, during my stay at Mokab Lebanon, they told me incredible stories about how they cooked for 20,000 guests for 10 days straight. The chef is the art director of 26 international films and he asks me not to mention his name. One of the workers, a 23-year-old student at the American University of Beirut, told me that he saved all his savings to come to Karbala to provide such services. He did this for four years and promised to continue doing so. Another small procession boasts how they sacrifice 10 sheep every day for the guests, who are simply called zarins (visitors). I saw young Shiites exchanging numbers and promising to correspond on Facebook, Twitter and Instagram. They are eager to help each other. An Australian man was constantly encouraging another Yemeni Shiite to seek refuge. 4-7-4- Transportation One of the pilgrims says: We stood for prayer in the morning. We moved again, the Iraqis were distributing breakfast among the people. They were served with bread and eggs, tea, hot milk, bread and cheese, butter and jam. We had breakfast and left. Gradually the day began, the crowds grew and the roads

became denser and busier. A strange and indescribable peace was felt. It is as if the drops join together in a beautiful morning to go to the ocean and give another meaning to their lives. It was as if it was the resurrection and the judgment day, but here everyone was going to heaven without any accounting. The shrouds were the same black clothes that were worn during the mourning of Imam Hussain (AS), but here no one felt sadness and tiredness and a strange calm prevailed in the atmosphere. It's as if God wanted to show us a part of Imam Hussain's companions in heaven. The sound of shoes and slippers, wheelchairs and small suitcases filled the space. The sand on the sidewalk was moved by the pilgrims' steps. It was a spectacular scene, some pilgrims were either praying or listening to the lamentation on the phone. Iranian pilgrims listened to the eulogy of Haj Meisham Matiei, who addressed the Takfiris and ISIS. In some places, a car slowly passed through the crowd with a loud speaker. They were accompanied by a group. Owners of processions in They defeated their hospitality. Pilgrims begged for tea and coffee. They came among the crowd and distributed water in small bottles. Some of them shouted loudly in Farsi: "Come, my dear, welcome..." What religion and what day of the year do the people of the world become so kind to each other and serve each other? Everything was like a dream. I always said that I wish these three days of walking did not end in this sweet sleep. I wanted time to stop so I could never get off the road. The way is all sacrifice and kindness, equality and unity. But I knew that from that path we will return to the material world and we must apply everything we have learned in our daily lives and God must help us stay on this path. People were indifferent to status, wealth, language, skin color, and nationality, but they paid attention to the love that separated us from our family, daily life, all important plans, and all our attachments and took us to Karbala. No one asked who we are and where we came from. They gave us their property and house without any hesitation and walked in our hearts. Equality and fraternity was the first and last law and racial discrimination had no meaning. Everything was divided into two parts. Whether a pilgrim or a servant. I was walking and thinking: Who is Hossein that the world loves, what a candle that lives are all his butterflies. Imam Hussain (peace be upon him) sacrificed all his possessions to God and left behind his dearest loved ones. The day of Ashura was the peak of Imam's sacrifice, and on such a day when the famous name of the world and all nationalities are forced to come here spontaneously, it is God's response to Imam's love. Which commander has the power to gather millions

of his troops from all over the world and other soldiers who could not reach this place, regret and grieve and send their hearts to the place of summoning? Who said that Imam Hussain did not come to power? The ruler of hearts rules over their bodies and souls and has the most power. Imam Hossein has the highest power in the world! 5-7-4- Infrastructures In line with the role of corporate social responsibility in the Hosseini Arbaeen ceremony, Iran is responsible for installing and equipping a network of resting places and creating washrooms for Arbaeen pilgrims in the four Iraqi cities of Najaf, Karbala, Samarra and Kazim. The water supply network of rest rooms in Karbala, Najaf, Samarra and Kazmin has been activated by 180 water and sewage workers of Tehran province and 1100 bathroom services including 250 services in Najaf, 300 services in Karbala and the rest in Samarra and Kazmin have been equipped to respond. Pilgrims also need 14 heavy vehicles including water tankers, water jets for sewage disposal and 11 boilers for water heaters in Najaf, Karbala, Kazmin and Samarra. Since Najaf and Karbala do not have the necessary infrastructure and due to the increase in the number of pilgrims, 25 experts along with four water jets are providing services for sewage disposal 24 hours a day in different places, especially the walking path of Najaf to Karbala. . It is worth noting that four mobile laboratories in Iraq and one laboratory at the border are constantly testing the quality and health of water to ensure the safety of pilgrims. The installation of equipment and services of the Water and Sewerage Company of Tehran Province in Iraq has started and will continue until two days after Arbaeen Hosseini.

Educational capabilities and facilities of Najaf to Karbala route in Arbain Hosseini 1-8-4- Intercultural interactions Social interaction and communication can be a physical way, look, contact or communication between people, which requires the definition of appropriate events, activities, and as a result, playing a role in the space of people and their membership in groups and social networks. According to Maslow's hierarchy of human needs, people's needs are divided into two categories: groups; The first category is the material/physical needs, the fulfillment of which suggests another spectrum, the needs related to the spiritual/mental aspect of human life. Accordingly, one of the human nature is the need to create social connections. Therefore, interactions and social communication are both considered an innate need and a means to satisfy other needs; Therefore, man cannot continue to live and create social bonds without it (Rafipour, 2012). 2-8-4- Internet The road from Najaf to Karbala is supposed to be covered with fiber optic

equipment and it will be available to visitors at various stations through high-speed and free Wi-Fi. Najaf optical fiber goes to Karbala. To provide internet along the route and increase antenna coverage by using mobile sites and amplifiers that they place at border points (from Tehran and from different cities where people move); For one of the borders, which is very busy, that is Mehran-Mabalan border, space organization that can provide internet to a large number of subscribers should be launched and free wifi internet will be provided to people. 100 cabins providing Wi-Fi service that are currently being installed in an organized manner at a distance of one kilometer from each other along the Najaf-Karbala pilgrim road, in addition to the cabins that have been installed. In some of the processions that they donated to host, the phone battery charging service has been added as an additional service in the "cabins".

3-8-4- Cultural booths 200 processions from cultural and artistic centers of mosques across the country are active during the huge Arbaeen Hosseini Congress, of which 50 processions are located in Iraq and 150 processions are located inside the country. Also, visual arts booths have been set up between the two temples and along the road from Najaf to Karbala, with the efforts of members of mosque associations, to explain the Ashura culture through the language of art. With the aim of utilizing the capacities of the members of the mosque centers, the "Mother and Child" procession will be held in a space of approximately 600 meters and this procession will take place in a part of the Hazrat Zahra (PBUH) procession space of the Martyr Ali Graili Art Cultural Center. . One of the parts of the mother and child procession is the educational amusement park, which was launched in cooperation with Tebian Art Cultural Center from Qom city, and in which various activities are performed, including a puppet show in cooperation with Tavana Art Cultural Center from Tehran province. The children's creativity booth with the focus on drawing and painting, providing suitable accommodation and facilities for mothers, allocating a part of the parade space for children to play and preparing toys are among other things that are presented in the mother and child parade. Attending the huge Arbaeen Hosseini Congress is a blessing and on the other hand an opportunity to show devotion to Imam Hussein (AS) by serving his pilgrims. Pilgrims who come from long distances have reached this huge community. Our effort is to be able to serve the pilgrims of Aba Abdullah al-Hussein (a.s.) in different fields, and it is with this attitude that we set the slogan of this year's headquarters at the Arbaeen Congress from the Mahal Mosque to the sky of the

Haram. So far, 12 meetings have been held with the formation of the Arbaeen Central Committee of the coordination headquarters of the country's mosques with the theme of providing services in various fields, especially in the field of culture and art; In addition, with the formation of four cultural, artistic, media and service committees, the special programs of each province have been calculated based on their capacities. These processions will operate in three operational axes inside Iran, the borders entering Iraq and the route from Najaf to Karbala. Also, the plan of welcoming and serving the mosque centers to the foreign pilgrims of Arbaeen Hosseini who enter Iran from the eastern border is on the agenda, in addition to welcoming the focal processions by the mosque centers that are on the way to and from these processions. , is one of the other actions that take place during the Arbaeen Hosseini grand congress with the efforts of the children of the mosque. The capabilities and facilities of the Najaf-Karbala route were investigated in Arbain Hosseini based on 20 criteria and indicators according to table (1). 50 experts have been used to check the criteria. The importance of indicators ( $J_i+R_i$ ) and the relationship between criteria ( $J_i-R_i$ ) are determined. If  $J_i-R_i>0$ , the corresponding criterion is effective, and if  $J_i-R_i<0$ , the corresponding criterion is effective. The above table shows  $D_i+R_i$  and  $J_i-R_i$ .

Table 1: Calculation of relationships between factors  
Result R J R+J R-J Infrastructures 5.9648 5.7446 11.7094 0.2202

Use of security forces	5.3774	5.6375	11.0149	-0.2602
Drinking water	5.5765	5.3436	10.9202	0.2329
Transportation	5.4768	5.3444	10.8212	0.1324
The structure of roads	5.6057	4.9509	10.5566	0.6549
Division of work among people	5.6361	4.9009	10.537	0.7352
Brightness	5.4309	5.0462	10.4771	0.3847
Setting up verticals	5.2122	5.2542	10.4664	-0.042
Residential density	4.9739	5.3257	10.2996	-0.3518
Waste production	4.8802	5.4033	10.2835	-0.5231
Feasibility of security measures	4.915	5.2952	10.2102	-0.3803
Creating facilities related to weather conditions	4.8408	5.1897	10.0306	-0.3489
unconditional love	5.3546	4.6706	10.0252	0.684
Honest service	4.9469	5.0693	10.0162	-0.1223
Readability of the paths	5.0177	4.9685	9.9862	0.0491
Beauty and desirability	5.088	4.668	9.7561	0.42
Road cleaning	4.6617	4.984	9.6457	-0.3223
Internet	4.6279	4.5753	9.2032	0.0526
Intercultural interactions	3.8284	4.3255	8.1538	-0.4971



Cultural pavilions 2.8807 3.5988 6.4794 -0.7181

Figure (2) shows the degree of importance and influence between the criteria. The horizontal vector ( $J + R$ ) is the degree of influence of the desired factor in the system. In other words, the higher the  $J + R$  value of an agent, the more interaction that agent has with other system agents. Variables such as infrastructure, use of security forces, drinking water, transportation, structure of roads, division of work among people, lighting, erecting pillars... in the region show high interaction and strong system connection with other variables. On the other hand, as can be seen, the vertical vector ( $J-R$ ) shows the influence of each factor. Infrastructure variables, beauty and desirability, drinking water, transportation, road structure, division of work among people, lighting, etc. are the reasons of this system model. And factors such as "cleaning the path, intercultural interactions, cultural stands, erecting columns, residential density, waste production, feasibility of security measures, etc. are shown as handicaps. In general, if  $J-R$  is positive, the variable is considered a causal variable and if it is negative, it is considered an effect.

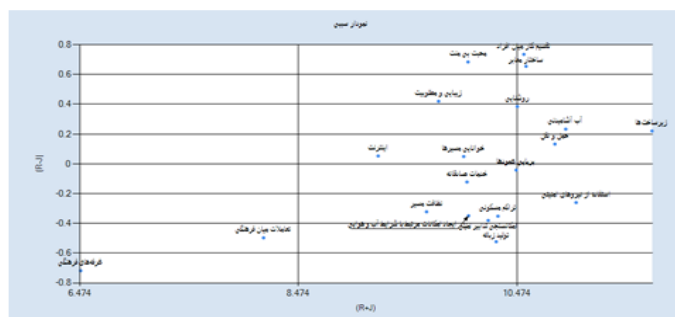


Figure 2: Cause and effect relationships between indicators Conclusion

Every year in the days leading up to Arbæen Hosseini, pilgrims and lovers of Tharullah walk the route from Najaf to Karbala as a good tradition. Along the way, there are processions where pilgrims can rest. On the way of the pilgrims, many processions and tents have been set up for reception, which create very beautiful scenes. Most of the people of various tribes and nomads set up tents and tents on this route and serve the people with all their possessions, even the size of a loaf of bread or by washing the pilgrims' feet, and they consider this service a great honor for themselves. On the way of the pilgrims, many processions and tents have been set up for reception, which create very beautiful scenes. Most of the people of various tribes and nomads set up tents and tents on this route and serve the people with all their possessions, even the size of a loaf of bread or by washing

the pilgrims' feet, and they consider this service a great honor for themselves. Along the route, in addition to processions and small tents, there are large tents and clinics that are more suitable for rest and treatment. This route from the exit of Najaf city to the Holy Shrine of Hazrat Abbas (AS) is marked by light poles from 1 to 1452, the distances of these poles are approximately 50 meters from each other, which is a very good indicator for pilgrims on foot. In the meantime, based on the findings of the research, it can be stated that the factors related to the body have important indicators as follows: the structure of the roads (10.5566), lighting (10.4771), legibility of the paths (9.9862), beauty and desirability (9.7561). In fact, in the physical aspect of the Najaf-Karbala route, roads and infrastructures are of great importance, which directly and indirectly affect other factors as well. Use of security forces (11.0149), feasibility of security measures (10.2102). Therefore, it can be stated that the use of security forces, especially Hashd al-Shaabi, in this route can provide security and, as a result, the welfare of pilgrims and reduce the problems on this route. Taking advantage of factors appropriate to weather conditions (10.0306). It can be stated that considering the hot and dry route and the desert conditions prevailing in the region in order to reach Karbala, using factors such as hats, gloves, etc. Through the Red Crescent and processions related to this section, suitable conditions are provided. drinking water (10.9202), waste generation (10.2835) and road cleaning (9.6457). It can be said that according to the environmental conditions, providing drinking water for pilgrims is very important compared to other factors. Because walking itself requires the provision of physical and environmental conditions by providing maximum facilities including water and cleaning the environment. so that the pilgrims can reach their destination safely. Infrastructure (11.7094), transportation (10.8212) and unconditional love (10.0252) and honest service (10.0162). It can be stated that the factor of infrastructures is very important among all the investigated factors and has been given the most weight. Therefore, paying attention to this factor, which is considered as the cause of all other factors, can also improve other factors by providing favorable conditions and affect the increasing trend of pilgrims and at the same time the physical and mental well-being of pilgrims. . Intercultural interactions (8.1538), cultural stands (6.4794) and Internet (9.2032). It can be stated that due to the fact that Hosseini Arbæen, in addition to being considered as a kind of religious ceremony, it can provide conditions for cultural exchanges between

people and different ethnicities who attend this ceremony. brought From this, it is necessary and necessary to pay great attention to the cultural and educational discussion and to provide its facilities and capabilities, so that the cultural influence can also be improved in this way.

## References

- Sims, Alexandra. (2016). Millions of Muslims Take Part in Mass Pilgrimage of Arbaeen—In Spite of ISIS. The Independent. November 24. Available online: <https://www.independent.co.uk/news/world/middle-east/20-million-muslims-march-against-isis-arbaeen-pilgrimage-iraq-karbala-a7436561.html>
- Husein, UmmeSalma M. (2018). A Phenomenological Study of Arbaeen Foot Pilgrimage in Iraq. *Tourism Management Perspectives* 26: 9–19.
- Abdul-Zahra, Qassim, and Hadi Mizban. (2019). Millions March in Iraq in Annual Arbaeen Shiite Pilgrimage. Associated Press. Available online: <https://apnews.com/78308254f12e42b5a4bf8629015104bc>
- Moufahim, Mona, and Maria Lichrou. (2019). Pilgrimage, Consumption and Rituals: Spiritual Authenticity in a Shia Muslim Pilgrimage. *Tourism Management* 70: 322–32
- Szanto, Edith. (2018). Shia Islam in Practice. In *Handbook of Contemporary Islam and Muslim Lives*. Edited by Mark Woodward and Roland Lukens-Bull. Berlin: Springer, pp. 1–15
- Zahed Ghaffari Hashjin, Ayub Nikunahad (2020). Future Scenarios of Arbaeen Hosseini Walking Based on Causal Layers Analysis, *2020, Volume 2, Issue 58, Pages 19-44*
- Zahra Moaven (2020). A sacred suffering in search of spirituality and well-being: A study of tourists at the Arbaeen walk, *CAUTHE 2020: 20: 20 Vision: New Perspectives on the Diversity of Hospitality*,
- Mahdieh Bod, Zohreh Korani (2023). Arbaeen Event as an Alternative to Existing Bottlenecks, <https://doi.org/10.1111/jssr.12832>
- Walid Abd Jabur Al-Khafaji (2019). The Intellectual And Ideological Dimensions Of The Arbaeen Pilgrimage, *2019, Volume 1, Issue 9*, Pages 53-72
- Nikjoo, Adel, Mohammad Sharifi-Tehrani, Mehdi Karoubi, and Abolfazl Siyamiyan. (2020). "From Attachment to a Sacred Figure to Loyalty to a Sacred Route: The Walking Pilgrimage of Arbaeen" *Religions* 11, no. 3: 145. <https://doi.org/10.3390/rel11030145>
- Abdollah, A. (2022). Life experience of pilgrims on the walk of Arbaeen in 1398 (Case study of Allameh Tabatabai academics). *Political Sociology of Iran*, 4(4), 1-34. doi: 10.30510/psi.2022.236416.1173
- Jafari, J., & Scott, N. (2014). Muslim world and its tourisms. *Annals of Tourism Research*, 44, 1–19. doi:10.1016/j.annals.2013.08.011
- Poria, Y., Butler, R., & Airey, D. (2003). Tourism, religion and religiosity: A holy mess. *Current Issues in Tourism*, 6(4), 340–363. doi:10.1080/13683500308667960
- Hinnells, J. H. (Ed.). (1984). *The Penguin dictionary of religions*. London: Penguin Books.
- Santana-Gallego, M., Rosselló-Nadal, J., & Fourie, J. (2016). The effects of terrorism, crime and corruption on tourism. *Economic Research Southern Africa (ERSA)*, 595, 1-28.
- Upadhayaya, P. K., Müller-Böker, U., & Sharma, S. R. (2011). Tourism amidst armed conflict: Consequences, copings, and creativity for peace-building through tourism in Nepal. *The Journal of Tourism and Peace Research*, 1(2), 22-40
- Henderson, J. C. (2011). Religious tourism and its management: The hajj in Saudi Arabia. *International Journal of Tourism Research*, 13(6), 541–552. doi:10.1002/jtr.825
- Timothy, D. & Olsen, D. (Eds.). (2006). *Tourism, religion and spiritual journeys* (Vol. 4). London: Routledge.
- Jackowski, A., & Smith, V. L. (1992). Polish pilgrim-tourists. *Annals of Tourism Research*, 19(1), 92–106. doi:10.1016/0160-7383(92)90109-3
- Lipka, M., & Hackett, C. (2017). Why Muslims are the world's fastest—Growing religious group. Pew Research Center. Retrieved from <https://www.pewresearch.org/fact-tank/2017/04/06/why-muslims-are-the-worlds-fastest-growing-religious-group> References
- Lami, F., Asi, W., Khistawi, A., & Jawad, I. (2019). Syndromic surveillance of communicable diseases in Mobile clinics during the Arbaeenia mass gathering in Wassit governorate, Iraq, in 2014: Cross-sectional study. *JMIR Public Health and Surveillance*, 5(4), e10920. <https://doi.org/10.2196/10920>
- Lami, F., Hameed, I., & Arbaji, A. (2019). Assessment of temporary community-based health care facilities during Arbaeenia mass gathering at Karbala, Iraq: Cross-sectional survey study. *JMIR Public Health and Surveillance*, 5(4), e10905. <https://doi.org/10.2196/10905>

- Nikjoo, A., Razavizadeh, N., & Di Giovine, M. A. (2021). What draws Shia Muslims to an insecure pilgrimage? The Iranian journey to Arbaeen, Iraq during the presence of ISIS. *Journal of Tourism and Cultural Change*, 19(5), 606–627. <https://doi.org/10.1080/14766825.2020.1797062>
- Al-Ansari, F., Al Ansari, M., Hill-Cawthorne, G. A., Abdulzahra, M. S., Al-Ansari, M. B., Al-Ansari, B., et al. (2020). Arbaeen public health concerns: A pilot cross-sectional survey. *Travel Medicine and Infectious Disease*, 35, 101546. <https://doi.org/10.1016/j.tmaid.2019.10154>
- King, Wendy.C.; Brach, Jennifer.S.; Belle, Steven; Killingsworth, Richard; Fenton, Mark; Kriska, Andrea. (2003).
- Nosal, B. (2009). Halton Region Health Department, Creating Walkable and Transit- Supportive Communities in Halton Oakville, Ontario.