

Anthropological study of the first decade of Muharram mourning ceremonies in Kerman

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ABSTRACT

Objective: Muharram is a deep and profound event with extensive and effective dimensions on mankind and human history. The incident conquers all aspects of human and historic life and creates a new meaning. **Methodology:** Mourning of Muharram in Kerman is not a simple religious phenomenon, but it has such quality which reveals characteristics of an alive and active cultural and social expression. The purpose of this research is to understand the detailed description of the Muharram ceremony in Kerman as a cultural heritage and analyze demographic and social functions at the present time the event in the population. This study seeks to rely on ethnographic method and presents detailed and objective description (without value deduction) of traditions and customs of mourning in the city of Kerman. **Results:** This study tries to review social and cultural functions of this event in the life, based on the theories of Durkheim. The findings classified in two general categories ((Quality mourning ceremony)) and ((signs and symbols in mourning)). **Conclusion:** The general result is that people participating in Ashura and Muharram, will find collective identity and social dignity and their individuality will be in the service of ((collective consciousness)). Signs and symbols used in the funeral derived from the studied population show their attachment to a specific collection.

1. Introduction

Faith and religious behavior are phenomena which seen even in the simplest known societies. Religious society seen even in societies that claim to have no religion. In a society some people are devout and nor collective, but all communities are religious, provided that some effective symbols in meeting the needs for those who are conventional devout created, so it can be said that religion is human's ongoing attempt to find a way through the difficulties and risks toward the mental relaxation. The ways are different and individuals of different societies have their religious belief and customs (in terms of the governing culture in different regions and governing the religious atmosphere). Great deal of Iranian rich religious culture is oral and therefore, recognizing, reporting and keeping its cultural elements is necessary (Alborzi, 2007). We should criticize and write all small and great customs. Religious culture of Iranian people has special stability and greatness and the people have strong beliefs and hold a lot of respect for the beliefs and so that, they do not accept any disrespect. Territory of religious anthropological study is the study of different society's beliefs about the supernatural and formation and transformation of these beliefs (in the history of human life). This is a logical and moral theological study without evaluation and judgment, and the purpose is not to know true or false a religion. In fact, anthropology tries to show the evolution of governing culture (such as religious culture), by observing people of different communities and studying documents and remnants of the past history and the evolution of culture, and does not mention anything about the best and most correct choice (Amabile, 1996).

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The problem that we face in this research study in Kerman is the first decade of Muharram mourning. So the question that comes to mind is that the differences between mourning ceremony in Iran's Kerman with other Muharram mourning impact on people's behavior. Whether mourning can play a decisive role on the thinking of people as well as the impact of deep and superficial; and we will try to study the mourning in Kerman and the variety in this regard, what type of clothes used by the people of Bam? What kind of dirge or a special event to apply? What type of food and feed used in the ceremony? The equipment and supplies used for the event? And all the questions that this study seeks to achieve that (Atash Pour and Noorbakhsh, 2010).

2. Materials and methods

2.1 Theoretical Framework

Functionalism theory is a reaction against the development and spread of nationalism toward paying attention to the past and the history of the development process and the importance of cultural encounters. Functionalism holds that each features of a culture has a special function which maintains social order and determines the structure of a society. Bronysla and Malinowski considered mankind as an individuated biological creature who should accept the social life. According to the above explanation, in this study we seek to know the functions of these rituals, so the theoretical framework of this study is derived from the functionalist school (Chavan, 2009).

Durkheim argued that social phenomena with relationships between people, which others do not-can make real. Determining the cause of a social fact should be sought among the realities of the past, not in the individual consciousness. Durkheim to individual traits, but also features group and structure. He paid particular issues such as consistency or lack of religious groups and not on individual peculiarities.

According to Durkheim, one of the main elements of the integrity of the animal zone is the interaction of group members with each other. The instance of common religious rituals of members leads them to common religious activities. Solidarity reaches its climax when the individual conscience of all members of the society grows in accordance with the collective conscience (Christsen, 2008).

According to Durkheim, it is essential that people come together to experience the same emotions and express it as a social activity. The specific nature of the emotions and actions is something secondary and dependent position. Durkheim's first share in sociology of religion was his analysis of the role of religion in the creation of "collective consciousness" and the moral conscience and social consciousness. In addition to theology and faith issues and their impact on the collective conscience, Durkheim pays attention to the collective rites affected by religious beliefs. According to him, rites create, strengthen and refresh religious feelings and increase individuals' attachment to the external spiritual and moral power. These rites and collective nature, inform about the importance of the group and society (in the form of religious customs). As a result, correlation and integration rites created and remained.

Durkheim's *Elementary Religious Forms* book refers to the religious phenomena which can be divided into two fundamental categories naturally: beliefs and rituals. The first group made of the conscience of the representations; the second group is methods of certain actions. He says there is long distance between these two groups. In fact, a moral criterion (like a rite) helps us to act certainly, but ritual act is a certain issue and in order to define it, we should define rites and rituals (Eslami, 2003).

Durkheim after rejection the earlier definitions that seek to express the essence of religion, says that the belief in the supernatural definition of religion that emerged definition be unable to understand all of Religious Affairs. In this regard, the religious phenomenon in two basic categories of human rituals and practices, especially practices and ethics separate and independently defined to be the subject of rituals go back to see what is its nature? The nature of religion to achieve the specific nature of the subject religious practices he himself believed in the show. floor and two groups that are normally the divine and the secular nature of religion after the Durkheim recognized in all religions, including primary and shared historical aspects of the division of the world into two categories Lahooti or holy or unholy part Lahooti compound a set of beliefs and rituals. Finally a secular belief about practices is required. In a way more or less reasonable beliefs derived from (Freire, 1990).

Durkheim says, with religious discrimination and as a source of moral and social solidarity among the tribes of the social function of religion focused on collective created passionate feelings and can become extreme. This is a symbol of mixed feelings, beliefs and causes the calendar event (Hasani, 2003).

2.2 Research Methodology

In this study, due to the flexibility of study relied on qualitative methodology and common techniques for collecting and analyzing information on the ethnographic method is used. In this method with direct observation, participatory field research and interviews to gather qualitative data analyzed using tools and methods and qualitative data analysis is descriptive. Also in this study due to the demographic issue, the main method of research, depth of field and researcher in the field of study to search for and to collect data and observe the effects of phenomena opted (Hasani, 2006).

3. Discussion and results

3.1 The first decade of Muharram mourning among the people of Kerman

3.1.1 Welcome people of Muharram

People in Kerman special attention to religious rituals and a few days before the start of Muharram, the first black fabric on the walls and places of the city install. The shops and offices start to offer condolences and mourn with black fabric with Imams written mention of Muharram welcome and prepare themselves for mourning Aba Abdullah Hussein (Hesarbani, 2007).

3.1.2 On foot tent or tent of Imam Hussein (AS)

Ropes attached to handles that are installed on the surrounding walls. Sometimes ropes columns, trees or fences and poles attached to the iron window.

The other religious leaders in some of their metal stands and tents on the tight rope to throw and also due to the large tent with two poles or three poles and some of them are. There are holes in old tents called Akhyh (AKHIE) or recent (AKHE) where the cord from inside the tent it is rejected and is fastened to the wall.) And people believed that when rope to reject in Akhyh should consider your need to met. Also when you pick up the tent and sacrifice one or more sheep meat between donors to charity. Or food that is essentially chowder cook and the staff members and the public charity.

3.1.3 Muharram mourning practices

In Kerman, (the third day of Muharram) people held the ceremony in the streets of the city and flag set up and people gathered to mourn to join the group (with thy dirge mourning reading). They form two rows facing each other on the group (men and youths) along the street, so the middle of the two rows includes carts carrying and echoing voice plays eulogy inmate there. Those who are at the forefront of their chains and those who lost their chests are lined with women at the end of the group. The Group moves regularly on the streets of the city and it will continue until the mourning prayer and prayer for all of them go to the mosque. The group also houses the prayer support for Imam Hussein and one of the pledge are invited.

3.1.4 Flag management

Flag management started since 1946 in Kerman and this was due to a number of people who travel to Karbala and seen an individual called Tayeb Haj Rezai (in Tehran). So after returning to Kerman they learned flag management custom. Drawing on the flag management for hi-flag, a flag that has been three blades rotating by a man who said it was up to the delegations to the bow. Picking up flag people under it immediately put on the base. The first flag was three metal blades (blade), but gradually added to the number of blades (today, these flags have six, eight or twelve blades).

3.1.5 Lion and corpse

Another image which is so common in the event is a shrouded man who is painted with Markukerem (a disinfectant red material) and he takes a dagger in hand. He moves the dragger toward his chest. And he wears a lion skin and goes to the corpse of Imam Hussein (AS), sometimes cries and pours soil and dust on his face and shows his sadness and grief. In some staffs, two beds made, one full of straw and another full of soil, then shrouded person goes and pours straw and soil on his face. In the past, these beds were carried by four people but today they have wheels and can be pulled by one or two people.

3.1.6 Cradle of Ali Asghar (AS)

For remembering the six-month martyr of Karbala (Ali Asghar) a cradle covered with green cloth made and a large doll clothes or white shroud is placed inside it. It is moving in front of or behind of the staff. Parents vowed and shrouded their children to remember the martyrdom of Hazrat Ali Asghar.

3.1.7 Mourning in the last two days of first decade in Muharram

Kids who belong to the martyrdom of Hazrat Abolfazl Abbas and his people are gathered in the city center and to the prayer of mourning there. Again afternoon mourning for the martyrdom Abolfazl Abbas continues to evening prayer. At night, all the next day of Ashura, praying in the mosque of Imam Hussein (AS) and his companions mourn starts at 9 am. They believe that the Imam Hussein holy martyrs and for which they should aim, and the aim of the current Holy Imam Hussein (AS) and his companions were martyred for the sake of the stability of Islam and must be alive (for this purpose every year in the month of Muharram and the days of mourning). In the afternoon of Ashura all panels join together in the city center (Hoseini, 2002).

3.1.8 Forty spots

On the ninth day of Muharram is one of the rituals of the evening so that people who vow Kids have each bought forty and forty rely candles, mosque, etc. are visiting and candles, and your wish will of God. Pulpits clay or plaster in the past that there were candles lit on the pulpits, and because its name is too forty spots. After the pulpits of plaster and clay or iron were replaced by wooden pulpits in places where the foot plates (General) say trays or shelves to light candles in the fall. And sometimes inside the tray with clay fill up the candles and did not easily get stuck inside it. In some places, the flowers turn into small balls and place the tray to anyone who wants Candle Light your candle through it can easily be. In the past, people next to each according votive candles that had been pouring some chocolate transport and other offerings were for the consecration of. But today, not onto the tray transportation or chocolate but whoever vows to offer the people. In the past, as well as the remnants of candles were blessed and re-use of these candles were made and to those in need.

3.1.9 Dinner of strangers

The evening of Ashura, the night of the eleventh month of Muharram in memory of Karbala desert prisoners and children of Imam Hussein (AS), hosted an evening dinner will be held strangers should be held in the dark.

How to enter the house of mourning in the evening of strangers

Strangers in the Night staff members are divided into two categories stand a moving dirge in local terms to the individual (fard) say they read and when they were all sitting and the second person outside have entered the Parliament, which are primarily children and the house is dark and waiting staff are standing in different parts.

3.1.10 Pelican and waterskin

Kids and mourners (in the past days) dressed in black with a water bottle butler remember the plain of Karbala. Abolfazl Abbas would present to the public water and poured water in barrels or barks at the passage of people or some people with a pitcher of water to quench the thirst brought people today sometimes instead of water in summer and in winter among people of different syrup chocolate milk, hot milk, tea or coffee distribute in the past using Heroes in

3.1.11 *Rose Spray*

A person who holds a Copper Bowl full of water and the water turns people to people using water sprays or do some water into the hands of the people to the ground. Today, sprinkler and pump to spray water on mourning group.

The mourning groups' tradition of visiting:

One of the customs of the mourning groups for Imam Hussein (AS) is that if other members of his delegation and mourns; the host staff should visit other mourning group on tomorrow night. In this case the mourners will be served with tea and cake. In addition, the person responsible of leadership and coordination of staffs called field staff.

3.1.12 *Flag*

Basically, any member of his staff Cotter to specify the name that is mostly black or green provides. Sometimes black flags to show the mourning ceremony for Imam Hussein (AS) are used. During the month of Muharram on the streets, roads, markets, and shops and on the streets as a sign of mourning black flags and black mourning is installed and walls with plain or patterned fabric on the somber poetry or accepts. Therefore, the use of which has been widened in some places even the banners that were developed in order to attend the funeral of Imam Hussein (AS) used.

3.1.13 *Twelve Imams or long sea*

One of weepers, which is especially common in Kerman twelve or long ocean by admirers Kermani formulate and poems add to review and makes several demands of the twelve Imams. When reading all those present twelve dirge mourning for Imam Hussein to Mecca to with staff members. Another belief that people share this land with water or coins under the podium in the House of mourning for Imam Hussein (AS) is located. should spend the coins and the coins are blessing their lives to healing the sick as well as each sip of bottled water (Jahani, 2002).

3.2 *Food and clothing*

3.2.1 *Clothing*

Clothing used in these days is black shirt. Men and women are clad in black shirt and dark at this time of grief. The young wear green scarf in the name of Imam Hussein and holy Abolfazl Abbas and tie it around the neck (as the sign of green and flourishing way).

3.2.2 *Feed*

The most important and known food of these days is broth. The food is a traditional food which people give-aways. People believe to this Imam Hussain food as they bring their dishes to get broth. Except broth foods such as soup, porridge, beverages such as juice, milk, cocoa and coffee can be used.

4. Conclusion

Every year mourning ceremonies of Imam Hussein (AS) will be held in the city of Kerman with great glory. In the event, all ages, young and old, men and women attend and all are involved in organizing this event. Women also attended the funeral in the preparation of foods as well as significant contributions.

The presence of various social classes in this ceremony represents the heart of their belief in the Prophet Muhammad (PBUH) (all together, side by side and without any haze of hatred or pride in their mourning). And it will grow and strengthen social cohesion.

Cost and funding necessary to establish a mourning ceremony for Imam Hussein (AS) supplied from the donations and offerings. Sometimes a person has a vow(due to lack of financial means), and cannot run it alone why people in such situations should help each other. Thus, despite the passage of more than 1300 years of Karbala event still held the solemn ceremony.

Researchers have shown that people's belief in Imam Hussein (AS) and his family has not changed in the past and all kept the same heartfelt beliefs during Muharram and Ashura mourning. Because of broadcasting these rites in TV and radio, people's physical presence in mosques and customs has decreased, they listen to religious leaders speeches in their home.

Machinery and equipment or new music styles have changed dirge mourning. Now, religious music is more effective and especially the younger generations whisper these songs. In addition, due to the growth and intellectual consciousness of the people some of the exaggerated manners in the society as a norm, not a little of mourning for Imam Hussein gone and replaced by the values, and norms and customs of the people is morally acceptable. Campaign and the like that are the subject of mourning and there's a culture of Ashura and also anomalies and inconsistencies by the ravages of the culture of Ashura and the figures are distracted by it and every day more and more momentum, the need for research the issue more.

And main character of the event and explained Imam Hossein goals, including the following:

1. The rebirth of Islam, reviving the tradition
2. Deep emotional phenomenon among the nations and true patterns
3. Consolidation of religious beliefs and people
4. Acquaintance with religious teachings and life of the Imams (AS)
5. Declaration of their loyalty to the oppressed against the oppressor
6. Maintain Humanity School

Given the reality of religion as it is in the minds and behavior of owner's religion in the new research fellowship religion is a special place. Recognition of religion in modern industrial societies, flag and understanding of religion, sociology of religion created in traditional societies underdeveloped led to the emergence of anthropology of religion. Research topic in both the discipline, religion or religious beliefs, practices, customs, traditions and religious

rituals, and the date the prize in the minds and actions of a given group or community under study: that what conventions and Basic understanding of the beliefs and religious practices becomes not what is called by theologians, theologians and missionaries as the religion of truth and constant revelation is so specific and detailed research on the one hand, and for this to have time and space. To understand and recognize the realities of specific religious and detailed qualitative and quantitative methods common in other areas of the social flags are used. The religious practices at the institutional and the people, the community and society in developed and developing, are arranged in the day, night, week, month and year in practice. Are identified and analyzed. A large part of religious culture of the Iranian people is oral and kept breast to breast. Therefore, be sure to check the field of culture through methods of anthropology, culture elements are identified and recorded. The real work of primitive man can be traced in the new society.

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