

The Ethnographic Description and Analysis for Culture of Hajj-Ceremonies Performance and Its Impact on Public Social Relations in Shooshtar City (Iran)

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Abstract

Ten thousand thousands of people move from their own homeland and city toward Hejaz every year in order to perform hajj minor (Omareh Mofradah) and major (Hajj Tamatto) pilgrimages as one of the most splendid religious prayers of Muslims. The Hajj culture is one of the precious, dynamic, and live sources of which the spirit of life, morality, and philosophy of life is induced and inspired. It familiarizes public emotion and insight within framework of rites and ceremonial activities by the aid of its latent values, norms, mysteries, and secrets. It is hereby followed by a pleasant pattern for life and dramatic effect in social ties. The present article is intended to conduct an ethnographic description and analysis on Hajj culture and its impact on public social relations among people of Shooshtar city (Iran, Khuzestan province) through employing ethnographical technique and for the sake of data collection some tools have been utilized including oral history, observation, and in-depth interview. The resultant findings have signified this point that hajj culture might noticeably effect on social ties and relations where this significant effect is surely visible in ethnic customs and ceremonies of the people. The people hold this ceremony with a lot of enthusiasm and eager similar to the past that is deemed as a type of thanksgiving and prayer for God as creator. Despite of public eager and enthusiasm for participation and holding these ceremonies and rites, the lavish luxuriousness phenomenon has been accustomed in their performance as well that caused their social relations not to be proportionally performed to cultural values of hajj and in other words a type of haughtiness, masquerading, and envy has been observed in performing these ceremonies and rites.

Keywords: Hajj, culture, rites and customs of hajj performance, ceremonies, social ties, Shooshtar

1. Introduction

The human spirit has always special attention to travel as much as ever trip was one of the elements of human life. See, hear, move, communicate, explore, earn income, and serious experiences and foster the spirit and spiritualities, all are the advantages of trip that these achievements are clearly transformed the man. Now if this trip is a pilgrimage trip their load of spiritual and humanitarian teachings is more.

Hajj is one of the foundations of the Islamic world and the cognitive, social and cultural phenomena that can be searched it like other phenomena and such trips that have cultural elements that these elements not only has social functions, but also a special place for special cultural behaviors and cultural exchange. It should be also considered a strategic for the people living for passing the path. When pilgrims return from the hajj at least in the first few months of their behavior and deed is a different way and in fact has changed. For example, may not be committed of some errors or that some are not already participated in communal prayer in the past. Therefore away from evils and tend to the good and communications become more emotional, and social relations behave based on the learned culture in the hajj culture. The important thing in the hajj is relaxation in person. These are part of the Hajj potential from cultural aspect (Rahmani, 2011).

The purpose of social relations is positive participation and presence in all social relations as well as interaction in individual and collective, religion and worship affairs and reach to kind of collaboration and consultation and thinking, resulting in the cohesion and unity and solidarity of the community, which comes the side of these

relations in the community and this is the consequence of the culture derived from the Hajj. However, today this purpose has become something other than it that pilgrims instead of considering are known as leverage to show their superiority in terms of authority, wealth and honor. (Exorbitant feast that are spent a lot of costs and lack of understanding Hajj culture in repeating Hajj trip, etc.)

1.1 Problem Statement

Hajj is interconnected set of beliefs, values, customs and traditions of the Almighty that with the spread of modernist and alien subcultures faded its impacts on society in recent decades and “Hajj and Haji” that when were considered the love and sanctity faces has been become to normal apparently phenomena (Nejad, 2010). Culture has different combinations of components that include the set of customs, traditions, religious beliefs, symbols and values and norms. Hajj is considered as valuable phenomenon that provided a model for group culture. The pattern that connects the spirit of unity and solidarity of Muslims to each other and reproduces their true beliefs with the approval of the religious leaders. Hajj should be run in a way that to be full of lesson up its postgraduates to realize should be attempt to promote what a great culture because the spirit of Hajj perfection of man and cultivation of the soul to virtuous morality and discipline to of Islamic good manners. Hajj performance Ceremonies in addition to religious rites in Islamic lands has some non-religious rites and had been varied subsequently. This rite in different cultures includes different behaviors.

Hajj pilgrimage trip is always accompanied by two elements: separation and integration, which is actually separation of origin and link in destination and what is with these two elements, “pain of separation” and “happiness of link”. These two factors have been caused Haji and his relatives to consider rites and ceremony from long ago for trip. Many of the rites and ceremony along with beliefs and symbols that has been originated of this culture are holding in different parts of Iran (Hashemi, 2008). Asking forgiveness is fading. Sometimes your neighbor’s wall to wall has gone to Hajj and you do not aware sometimes you are edgy of someone and he has gone to Hajj and has not even said goodbye on the phone. Sometimes a Muslim wants to go Hajj and prefers to quietly go and come. The problems have been led to gradually reduce from number and importance of the solemn ceremony of Hajj. Therefore researcher intends ceremonies and customs of hajj performance in the city of Shoos tar is analyzed from the perspective of ethnography, to clear that Hajj performance ceremonies have had what changes in recent years is the and what impact have had on the social relations.

1.2 Importance and Necessity of Performing Research

Difficulty and complexity of social life has caused the human be caught in between the living system and forget own self. Hajj is a flip that man is out of this psycho-social transformation and away from the routine and boredom repeated once again returns to embrace it and to rebuild own self and his life.

From the perspective of psychology hajj trip is a training camp for introspection and self-improvement that help to improve mental health of people and from sociological perspective is also a model or pattern to solidarity analyze and discipline and social understanding that can be used as a scientific issue.

Each year this social system displays values that for the transformation of individual and social life of every wise human being and also is essential to make healthy social system in each geographic position. So prosperous is who finds the spiritual and social dimensions of hajj (Bafkar, 2012).

Can be said that house of God’s passenger, when the songs trip from home to when he come back to homeland, his relationship is with the group and the people that this represent inseparability of collective Soul from the fabric of Hajj. It has always consciously or unconsciously, some people have tried to consider the hajj of individual obligation and prevented from paying attention to the social dimension of hajj and Crystallization of its social implications.

1.3 Theoretical Foundations

Hajj as a religious rite, in fact, because of a lot power that has in culture has reliance to it as a tool. Eric Sharp about people who insist on the importance of relationship with religion has such a conception: “Nothing or at least nothing substantial cannot be separated from the cultural forms that religion through them expresses their own expressing. Each of detail, every idea, every ceremony, every experienced requirement, every discussion and every structure has been raised from needs and concerns of a particular culture” (McLaughlin, 2004, pp. 70-71).

Religious ceremonies are cultural and social aspects of religion and realize to the transcendental ideas. These ceremonies display principal of relatively obscure beliefs through regular physical movements and often by using the special places and objects. These communications among the groups facilitate persons and their ultimate facts. So ceremony fills the gap between the global, social and individual experiences (McLaughlin,

2004).

Despite the general characteristics and qualities of religious rites (and non-religious), there is a lot of diversity and variety in them. Rites have diversity both in structure and in their functions. As Anthony Wallace suggests that we to consider religion as the composition and structure of separate units or a composed dense nature of instruments units of certain religious and not necessarily distinct.

He believes that rites have been composed of something more than basic elements thirteen different activities are seen in a variety of rites that include worship, music and dancing and singing, physical exercises (mortification of self, medication, food prohibitions and sleep sensory deprivation and...), exhortations and admonitions (messages or commands to other people which include orders, threats or promises based on welfare and encourage them), mythology, imitation and pretend (including spell, magic and the special rites), mana or power taboo or restrictions, fasting, sacrifice and gatherings, inspiration and revelation, symbolism and symbolic objects (Eller, 2007).

1.4 Review on Research Background

In the field of Hajj that is the most important social phenomenon in the Islamic world and also the most important event in the life of every Muslim have been done lot of studies among these studies can be cited several examples:

- Sadie (2001) in a study entitled “Anthropological analysis of Hajj Rites based on passage rites” that methodology of this research is descriptive - analytical believes in Hajj rites, pilgrim During a special ritual called escorting separates from the family and community and the passage stage by actions that is done by pilgrim a ground is provided for change in the manner and method and in his act and speech and behavior and in the third stage means (joining) he has investigated once again returns to your community but with new dignity and responsibility.

- Abrar Manesh (2010) in a study entitled “Evaluation of Educational ethical dimensions of Hajj rites”, with research methodology that in this study is qualitative based on library research showed that Hajj is as miniaturized religion set has impact on the cognitive, emotional and behavioral of the human and by doing practices and rituals of Hajj and in the light of the remembrance of Allah is increased mental relaxation of pilgrim and deals to strengthen the will and self-purification. In addition to being the pure supreme example of obedience and devotion, an effective factor for unity of Muslims, fight with racial prejudice and means of becoming aware of the political issues and exchange ideas.

- Hor (2013) in a study entitled “The role of Hajj in the Islamic awakening from the perspective of Quran and Nahjolbalaghe” that was done in library method based on primary sources, indicated that the Islamic awakening is one of the hajj’s works many reflections and results including: raising the flag of Islam, Muslim opposition to old and modern ignorance has brought a great opportunity to score the Islamic movement and noble movement, hajj coupled with the provinces and revulsion and bounce disavowal of pagans and infidels.

- Hassan Ziqheh (2001) in a study entitled “Hajj’s phenomenon in perspective of sociological” has come to this deep understanding that the hajj phenomenon has created with the goal of wide horizons, large aperture has created in Muslim intellectual Thakira and gives mode to the innovative nature of Islamic that move forward, up in the heat of confrontation with the whole notion of foul that Contemporary paganism has released it amidst of the Islamic body about the belief, thought and personality, maintain our personality and support of its power.

- Majede Momen (2002) in a study entitled “Hajj in the way of civilizations” has studied the Hajj in the other civilizations and showed hajj have had a special place in the divine religions, although in the life of society through ancient histories and cultures, has been changed and sometimes has been mixed with superstition and distortions and has converted to deviate from its original path.

2. Methodology

Purpose of this study ethnographic describe and analyze of hajj performance culture and its impact on social relations of pilgrims in the city of Shooshtar. In order to deep study and understand and accurate identification of rituals and traditional customs of desired area, present study for a qualitative study from ethnographic type by using oral history has been performed in-depth view and interviews with 18 residents of the city of Shooshtar and then the information collected by the researcher that has been obtained through study and observation, as well as findings from interviews in separate recorded files and then are studied and analyzed.

3. Hajj Performance Ceremony in Shooshtar

Shooshtar is one of the cities in Khuzestan province that from the east side to the Masjed Soleiman and from the

west to Dezful and Shoosh and from the south side to Ahvaz is connected. Hajj trip in the city of Shooshtar has long been associated with the rituals and ceremonies that some of them remained in its force, and some of it has also been colored of forgetfulness.

3.1 Seeking Forgiveness

According to townspeople of Shooshtar, performing this instruction can be followed the benefits and blessings of lots one of these blessings, dispelling darkness and cloudiness of the hearts of humans. Because of the human Sociability, social and personal life are plagued by in contradictions and problems the result to follow resentment and dissatisfaction of others, wife, children, brothers and sisters, neighbors, co-workers, ordinary people. If have suffered injustice to one of them, backbite, devastate of their rights, having non-intimate relationship with them, profanity and insults to them.

Seeking forgiveness among people headed to the house of God in the city of Shooshtar is very important that to his beliefs is from compulsory acts and pre-requisite for the departure to the Hajj trip. That the starting person not only by God be granted forgiveness that takes place through repentance and forgiveness, but also be granted forgiveness by relatives and acquaintances.

3.2 Escorted Ceremony

Quran as the word of God and it is a symbol; Haji is maintained under God and is protected. And his safety is established by the word of God on a trip. Water also is as an element of purity and cleanliness to Haji constitutes being always fluency on the move and being clean. Salt also due to view and evil eye and to protect against that person were considered in terms of others.



Figure 1. Pilgrims gathering and entourage to escorted in the Imam Abdullah of Shooshtar (image of the researcher)

3.3 Pilgrims Preparing for Initiation (Photo by Researcher)

Day of pilgrims motion in Shooshtar beginning of era called (Do Do Hajioun) (time of pilgrims) call that is started with the start moving of pilgrims from cities, especially Shooshtar. The day that Imam Abdullah to be clamor of applause and fanfare in the Shooshtar. At this time the cries of takbir and blessings be louder and Herald readers by taking the green flag in the Imam Abdullah gathered and read appropriate poem.

Participants welcomed slow and orderly motion and sound ear catching of herald, residents of narrow alleys of cities are influenced, and even those who did not have a pilgrim to escort also were participating in this long-standing tradition and thus the number of participants escorted was increasing and accumulated a lot of people believer city God's house with enthusiasm and willingness of pilgrims were gathering place for escort. For years, the Imam Abdullah in the Shooshtar is ceremonies site and accompaniment of pilgrims.

3.4 Cooking Rice-Milk

Such as ceremony that on Dhu al-Hijjah in the city of Shooshtar is held for the Hajj that has been overlooking to Mecca, one (cooking rice-milk), means that cooking rice-milk and its division is as follows:

Hajji family in the first night of Dhu al-Hijjah are busy cooking rice milk sugar, and whoever wishes and desires and have relatives attended the event, and cook and stir it's further cooperation. After cooking, pour it into a large tray to cool and then the next day that among the people be known as the New Day is means first day of

Dhu al-Hijjah rice-milk into the small parts of tray and are divided between the neighbors and acquaintances (Moridi, 2007).



Figure 2. Preparing sugar rice milk of Haji family (Image of Haji pilgrims Album)

Interviewee of No. 1 says on drawing cooking the rice milk:

“Way of cooking rice-milk in the Shooshtar’s family is that has prepared all materials of rice-milk that, include milk, sugar, rice, cardamom and rose water and Women of family with the name of Inmate (AS)”.

The interviewee number 1 says about custom of cooking rice-milk:

“Custom of cooking rice-milk in the families of Shooshtari is so that they provide all the rice-milk ingredients including milk, sugar, rice and rosewater and cardamom, and women of the family light the flame and stove with by saying the name of inmate (AS) with peace and blessing, and swirl this rice-milk for hours until it to be cooked”.

They also revel during cooking it, and know this whiteness of rice-milk as the symbol of whiteness, brightness and purity that its white color symbolizes purity and integrity of Hajj rituals and rites of Haji, and after cooking it, they pour it in the special dishes as a message and a gift, and after cooling, they divide it among friends and family, acquaintances and neighbors.



Figure 3. Division of the sugary rice-milk (Photo from Haji pilgrims Album)

Today, rice-milk is poured in disposable containers and be divided. Haji family means wife and daughters and sisters and all female relatives take large platter of rice-milk and a sugarloaf and a green small flag decorated with strip and colored scales to visit the Imamzadeh Abdullah which is the holy places of Shooshtar and they do dance and revel by masticatory and eulogies and tambourine (drumming) and do thanksgiving; and offer the rice-milk and sweets that are along with them to the Imamzadeh devotees.

3.5 Flag Installation

One of the ceremonies that are common in Shooshtar after saying goodbye and pilgrims movement is the

ceremony of (installing women). They provide several green flag decorated with a gold ribbon and colorful scales, and colored and woodturning woods. The number of flags depends on the number of family members of Haji, if Haji has brought his wife to Mecca or someone who has gone to Mecca, is a woman, white flag is provided for her, and as mentioned, ninth night of Zelhejjah by inviting acquaintances and relatives and neighbors in home of Haji and kill, they do masticatory, and kill a chicken or lamb, and install the flags on top of the home door.



Figure 4. Preparing the flags for hoisting at the night of flag installation in Shooshtar
(Photo by researcher)

Interviewee number 18 in this regard says: “At the time of flag installation, some of the great men of family and Haji’s sons took the flags that already had been made to the longest roof of the home. And a professional builder, who had been invited, pits some hole in the number of flags, and then he installed them. At this time the tambourine drummer performs drumming, and women were applauding and cheering. This ceremony ended within excitement and happiness, and after installing the flags, sweets and coffee (which is made by brewed saffron and sugar, and rose water and cardamom were pour in it and became sweet) were given to all attendees that they brew a kind of drink like as tea, and gave it to the attendees, this ceremony is usually called Pa-Beiragh.”



Figure 5. Flags installation at the night of flag installation in Shooshtar
(Photo from pilgrims’ Album)

Flag installation ceremony was so that if a non-Shooshtar came to the city in the tenth day of Zelhejjah, faced with an interesting sight, because you saw the flags with colored wood and green fabrics moving with light wind

in the most roofs and on the steps of the house of Hajis. Also anyone could understand that which home has Haji and how many male offspring does Haji have, because other than the Haji flag which was the biggest one, flags were installed in the number of his sons. This ceremony was such that flags were put up on the house roof very long time until their color was faded. Of course there are some hajis who make their flags new and fresh again each year during the night of flag installation.



Figure 6. Singing masticatory when installing flags
(Photo by researcher)

Flag installation ceremony causes undoubtedly the proximity of heart and body of family members. On the other hand flag installation ceremony in the city of Shooshtar means that local residents and acquaintances noticed this important that a person or some persons from this house has departure to Haj, and this notification causes the poor and needy become aware to receive aid from family of Haji, and also the other people who had been unaware of this matter, become aware of this affair.

3.6 Praying for Pilgrim

Some people in the city of Shooshtar that a member of their family has been traveling for Hajj, the family of Haji brought a small flag symbolically (Haji on a trip) along with themselves in Ghorban Eid to holy place of Imamzadeh Abdullah in Shooshtar and they entertain people by distributing sweets and syrup with happiness. In this holy place, Haji family members pray to God for his health and the acceptability of his worship and praying.

Interviewee of Code number 18 about praying for someone departing to the Hajj in Imamzadeh Abdullah said:

“Haji family goes daily to a place from the chosen places of the city (Imamzadeh Abdullah) and prays for the health of Haji that this trip become easier for Haji and Haji family, and acceptance and fear of separation is less appeared effect for them when Haji performs his rituals and rites in certain days.”



Figure 7. Praying of Hajis' families in Imamzadeh Abdullah in Shooshtar
(Photo by researcher)

So of other customs and traditions of people in Shooshtar city on the Hajj is that after a person goes to the Haj trip, some families go to Imamzadeh Abdullah and praying for him and wish health for him. It is worth noting

that praying for Haji person is in a religious place that Imamzadeh Abdullah is the most important place for the people in Shooshtar.

3.7 Welcomed

Welcoming Ceremony in the Shooshtar is of the desirable traditions rooted in hospitality and the history of this city, especially if be the welcoming of pilgrim of God house.

This traditional ceremony in the past in Shooshtar was so that the families of the pilgrims gathered in the position of Prophet Khidr (SA) which is of the respected places in Shooshtar, and when Haji came to Shooshtar from the Ahvaz path, they got out of the car in that place, and went towards home along with the welcoming people, and masticatory singer accompanied him in this route and the people said him the pilgrimage acceptance during the route.

Today, families in Shooshtar go to Khuzestan province Flight Station of Ahvaz airport when Hajis return, and waiting for their pilgrim that they gather there for welcome usually an hour before the return by airline officials coordination, and they are specified by their cars that are decorated with flower and green flags that attached to these cars' antenna. At the airport, all are with shaved heads; and a skullcap that is the symbol of Haji has returned from a trip gives an interesting picture to the minds, Haji is accepted in their community with a new role.

3.8 Giving Feast

After Haji returning from the Hajj trip, he holds feast celebration for the acquaintances, friends, family and relatives. In fact, family, relatives and friends go to airports, and perform warm welcome from Haji, and Haji gives them feast at the earliest opportunity, and at this time friends come to visit him and say pilgrimage to him in group or individually, and if Haji considers a souvenir for them, he would offer them. This visiting with Haji usually prolongs one to two weeks, and those who are remote from him, and it is not possible for them, would say Haji pilgrimage acceptance by phone.

Interviewee of Code Number 17 about the feast ceremony explains such as:

“Feasts prolonged several days in the old days and Haji and his family were busy on feast for a few days, but not as now that are only luxury, the feasts were took place very simply in the past, and were usually three days, the first day belonged to the Sayyeds and Mullahs were in Shooshtar who were invited, and the second day, there were neighbors and residents of the Shooshtar, and third day belonged to relatives and close family.”

It should be noted that one of the Hajj trip rituals and in other words Mustahabat is feast and entertaining table cloth that Haji person holds this act for a brief or detailed based on his financial and income and living ability. This act of feast differs from the entertaining by sweets to the syrup of arrival day. Giving feast is one of our religious Mustahabat that Haji usually invites a group of friends, relatives and acquaintances and neighbors in a particular place or at home or in the salon or at holy places such as shrines, Hosseinieh, Fatemiyeh, and provides a dinner. After dinner people thank again from Haji with saying pilgrimage acceptance, and some of them in answer also offer some gifts to the family of that pilgrim.

3.9 Gifts and Souvenir

Gift-giving and gift-getting has high-ranking status and worth. In Iranian culture, any contents could be seen in the ancient literature of this land about gift and its variants. This subject has its own special place in journey and travel. In tourism or pilgrimage trips, a passenger according to their financial power buys a gift or brings a souvenir. In the pilgrimage trips, as described, a passenger receive gifts from his relatives to begin the journey, so at least as much as the value of the received gift, it is required to bring Souvenir. Hence in the trips, including pilgrimage trips, gifts on a type of binding has become conventional, and perhaps the absence of souvenirs causes the travel considering incomplete. (Hashemi, 2008)

Interviewee of Number (6) code about Gifts & Souvenir of Hajj said:

“Souvenir was the obligatory of Hajis' rucksacks, they also brought already color TV for good families before or generally electrical devices that TV was their symbol and Hajis were called colorful Haji, since there were many TV and electrical things in the loads, I even remember that they brought white umbrellas from Arabia as souvenir that they were very interesting and white.”

In Shooshtar one of the behaviors that Hajis observe it is that they consider hajj souvenir, and try to present it according to the number of people, and that somehow in most interviews this tradition causes that becomes one of the intellectual pastime of Hajis in Hajj trip, and even families call him a lot in trip to coordinate and to remember Haji about gift and souvenir. However, it should be consider that, Hajj trip due to its spirituality, if

everything even be one thing is dear and trophy for him.

3.10 The Impact of Culture of Performing Hajj in Social Relations of People and Pilgrims of Shooshtar

Islam religion has many individual and social aspects. Hajj also as one of the basic issues and basis of Islam religion constitute important dimensions of a person's life. At first glance, Hajj is a set of religious rituals, which at first glance seems to be an individual, but with a little thinking, we find that it has also other aspects.

As the fasting and prayer and jihad affect the community, certainly Hajj has also an important impact on social relations and communications of Haji person and his family and his relatives. But these impacts are depends on how much the Haji is remained stable and bound in being Haji, and to observe those principles and institutionalized them in the family or in the workplace and generally in the society in which he lives. If Muslims protect and maintain Hajj trip in spite of the troubles that it had, and transmit it to the community, it would have many benefits otherwise it was as a season that came and went and has finished.

Interviewee of number 13 code on this subject said "After pilgrims return, they visit each other sometimes due to the relation that have been made with each other in Hajj, and they have family gathering, and participate in religious ceremonies in the city with the family, and also because of family connections and the cognition that they have found on each other, and even the closer relation and family relations become more due to marriage; and this is of the blessings of Hajj trip for community that leads the society to the cohesion and good morals."

Souvenirs, has been a tradition confirmed, but it has become main concern of pilgrims in recent years, so that from the beginning of the trip the most attention and efforts of many pilgrims is purchase of souvenirs, even effect on pilgrimages and their devotional acts. it has been more seen that in the best of times of pilgrimages or prayer, the pilgrim rather than presence in pilgrimage sites, busy with the tour and buy souvenirs in the market; this has become a culture among Iranians.

Interviewee of code number 10 said:

"gift giving the Hajj to doing today has become more difficult whatever you want to give souvenir you think may be someone has been upset and heart festering of you Remember those days Haji gave the souvenir with Zamzam water to his welcoming."

This luxury has led to a way that customs once has been the source of ecstasy and joy and love partly the focus of showing family revenges that love and piety considered original of these customs replace with opacity and hostility.

4. Conclusion

Existence of ceremonies that help the family of hajji at all stages of Hajj performance for companionship with his, lead to the generalized culture of Hajj performance as indirectly to family. In these ceremonies the spirit of solidarity and strength of family ties, love, bears, happiness, security, patience, humility and obedience, cooperation and collaboration from the light of these traditions is clearly evident. By these ceremonies relationship of pilgrim do not cut with the family and relatives, at the time of Hajj. But eager hearts, Inquired after pilgrim and wish this trip to yourself. After trip also family and relatives come to see him and by hearing pilgrim memories increase their desire to trip. Ceremony holding of feast displays this integrity and dignity of the Haji to show has symbols from spirituality of Hajj for the people as well as his affection with a valuable gift that depicts sign of the memory of the great glory of devotion and pure servant in the presence of placeless greatness and for family specifically and for people in general brings the most valuable kind of behavior that time of grandeur and glory of Islam. So the family and relatives of the pilgrim before, during and after the Hajj, getting to know with these great devotions indirectly for them is provided an opportunity to benefit from the hajj spirituality and strengthen your relationship with God. After advertising effectiveness Hajj on the pilgrim is direct and on the families and relatives is indirect. In social terms also the forgiveness is one of the cultural capacities of Hajj, are changes in behavior and personality of pilgrim. Doubt the family of pilgrim that has very much relationship with him and are seen his behavior every day, are exposed to spiritual messages of Hajj; In other words, pilgrim has evolved, with his correct behavior expands education of hajj. However, due to the important and effective ways of training model, the cultural role of pilgrim will be more for children. Therefore by pilgrim's behavior, get executed one of the important cultural capacities of pilgrim to his relatives and family. Participation of pilgrim in social relations is a model for community in order to create unity and solidarity. Community also has this relationship in tangible. Behaviors that can be seen in social relationships of pilgrim with his interacting community. Participation in social relations that pilgrim somehow a social creature returns from culture baggage of Hajj to society.

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