

# The Religious Sacred in the Novels of Khudair Falih Al-Zaidi

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## Abstracts

The religious sanctity constitutes a spiritual and moral value in the life of the religious person from ancient times until our present era, regardless of religions and backgrounds. For the individual, it is considered a powerful energy that is distinguished by its presence from other ordinary things, as it constitutes the religious identity of that society. Khudair Falih Al-Zaidi is one of the writers whose literary and fictional productions were not devoid of mention, criticism, and treatment of it, and who extended his sensory and emotional perceptions from it and emanated from the core of the environment or, let us say, the society to which he belongs. Since every society has sacred things of a religious nature that are appreciated and respected, especially whether in themselves, such as (God Almighty, the holiness of the heavenly books, the prophets, and the family of the Prophet) or those whose holiness is believed. In a society as diverse in culture and religions as the writer's Iraqi environment, and thus its diverse sanctities of beliefs, rites, and rituals.

**Keywords:** The sacred and profane - the sacred religious - the novel – Khudair Falih Al-Zaidi.

## Introduction

The concept of the sacred:

A language:

It says in Lisan al-Arab: ((Quds: sanctification: Tnzih Allah Almighty. In refinement: Jerusalem is the purification of Allah Almighty, who is the Holy Holy and Holy Holy ))( ), meaning that the Almighty is the sacred, and stated the essence that it indicates purity, and from it was said to the Committee: The fold of Jerusalem ( ), the Almighty said: ((We praise your praise and sanctify you)) ( ) Al-Azhari says, "We purify ourselves for you, and we also do to those who obey you, we sanctify them, that is, we purify them, and from this it was said to the holy bucket because it is sanctified from it: that is, it is purified, and... Bayt al-Maqdis, that is, the cleansed house in which he is cleansed from sins . It is clear from these previous connotations in the concept of the sacred

language: it denotes purity, purity, transcendence and elevation, which are qualities related to the Almighty Almighty. In the meaning of blessing, that is, the purification of the human soul from sins and profane.

#### B - idiomatically

The issue of the sacred is linked in the human mentality and beliefs since ancient times, where he performs practices and rituals for that sacred that is forbidden to touch and infringe on it, because it is related to the religious aspect, and in the past the mysterious metaphysical forces that run this universe, which the individual could not understand, and then the feeling of fear and anxiety is what prompted the individual to take him as a mediator who added the character of holiness to secure its evil, and this is rooted in the collective awareness of the environment that incubates that individual, as the individual cannot live outside the framework of the group, and what It was sacred to one group, it was profane to another.

See " E. The role of Kaheim "in his determination of the sacred: that he is pure and pure and identical with the divine, and the latter is the innovation of the collective consciousness, it is distinguished by the transcendence of this community that believes in it, and therefore the sacred is determined in its opposition to everything that is worldly profane ( ), that is, the sacred is a self-belief.

Paul Tillich asserts that the origin of the sacred: "Everything that is far from the ordinary world of things and experiences. It is separate from the world of finite relationships. This is why all religious worship separated sacred places and events from all other places and events. Entering the sanctuary meant confronting the sacred. The sociologist and anthropologist Roger Caiwa talks about the manifestation of holiness in things, saying: ((The sacred is not a special fixed in things, but it is a secret gift that takes off what rests on it with magic and majesty that evokes passion. And awe, at the same time, there is nothing that is not fit to acquire the character of the sacred, nor is there anything impossible to strip of it. For example, the stone that man believes in is in fact a stone, but he has acquired this characteristic, that is, the quality of holiness by the power of belief ( ).

The religious sanctuary in the narrations of Khudair Falih al-Zaidi:

The "sacred" religious employment in literary works in general and contemporary Arabic novels in particular, opened the way for them to abound in their techniques and mechanisms with richness and diversity for that "religious" employment, which is a valuable part of the culture of the people of Arab society, so that the novelist finds in this inspiration the construction of a pure Arab novel, and a strategic act that expresses the reality of society from an ideological, social, and ideological point of view... Whether by employing Quranic texts, or hadiths of the Prophet, and evoking Islamic religious figures, or contemporary symbolic religious figures, which are often associated with the folklore of the novelist's mother community, and accordingly the artistic texts (religion) were presented in a manner consistent with the spirit of the age and its data ( ). Among those religious employments that the study monitored in the texts of the novels of Khudair Falih Al-Zaidi are as follows.

## 1- Characters

The novelist character is the main element and the central focus in the formulation of the narrative work, it represents ((the backbone of the story, or is the denouncer on which all the details of the other elements are attached, so it was said: ((The story is the art of the character)) ( ), and it was said that it is the subject of the narrative and its basic issue ( ), through which events appear and ideas are formed, including the importance and considerations of time and place, and through them all these components come out of their general meaning to a new meaning to weave a novelistic world that distinguishes the novel from others One of the other works of narration ( ), the character is ((an effective moving structure)) ( ). Therefore, one of the characters employed by the writer, which embodied the religious character with a sacred vision stemming from the core of religious belief and its popular effectiveness for that society and its members, is the character (Mr. Al-Gharib), that popular religious view that he painted with features that carry the connotations of the sacred with its actions and words in the other / ordinary person, as the narrator says: The strange master, as the people of the raksha used to call him, is the pillar of the sparrow and its core... , treats all their problems and solves them solution that satisfies both parties, so that the man was holding his night sessions for advice, wisdom and advice, whenever the conflict between the two halves increased, in his long host he was sitting in his chest and to his left the people of the rickshaw any of which they came, and the other half was sitting to his right, right, left and center neutral, and the session begins with more initiation and reading the verses of the Qur'an, until the burning looks cool and each party retreats and turns a blind eye to the other party and the barrel of guns descend to Below, then each party goes to its part with a truce between the two halves concluded by Mr. Al-Gharib))( ), he is ((a good man, and even in his death, the thief does not falsely swear by the head of Mr. Al-Gharib))( ). The religious culture that a society participates in is the result of several factors, including the upbringing that the individual has been forced to, as it is a major reason and a natural factor for the formation of that culture, i.e. religious, which has a clear role reflected in his behaviors and person, those that settle in his depths. It is transformed over generations into religious (i) social values and heritage . Among her images in the Iraqi writer's society is the sanctification of the "righteous guardian" and visiting their tombs. Referring to the personality of Mr. Al-Gharib, as quoted by the quotes, we find that he has acquired in the consciousness of the members of his village a status of a sacred religious character, in his high presence among them, and his religious discourses that solve their problems, and eliminate their grudges and grudges with advice and wisdom in a rural village facing a turbulent political reality under successive occupations. As well as social problems that flare up between conflicting parties. To be employment thus ((a kind of consolation of the troubled soul, which lived and live under the weight of political tyranny, which forced the dispossessed man to go towards the dignity of religious shrines, which have an aura of holiness for the Iraqi man in general))( ), as well as other social problems, including the saying of the narrative text in the personality of the master ((When Mr. Al-Gharib died, it became a shrine for mothers and the elderly to come to him to ask for what is needed and throw dirhams on his grave, to warm the heart of the barren with the birth of the blessings of Mr. Al-Gharib or to heal from mutism or leprosy. Putting him a host in the middle of the river carrot to solve the problems of my always feuding sparrow blocks. His solutions and fatwa tended to wisdom and good opinion and create an atmosphere of harmony and love between the warring brothers..))

Hence, the novelist (Khudair Fleih) wanted to shed light on the strength of the effectiveness of the popular cultural and religious aspect and the consolidation of the strength of belief in their lives towards that phenomenon believed in the phenomenon of sanctification of the righteous guardian, with all its values and meanings, a transcendent presence force that does not stray from it, and a source for them in light of crises of all kinds. In this regard, we can say that ((the environment here is like a dynamo that feeds the spread, permanence and process of such ideas)). The place of Mr. Stranger ((The clans circumambulate him every Friday night and fulfill their needs as they think)) This phenomenon of visiting the saints is one of the religious practices that have taken wide resonance in the religious world, and which can be counted within the sacred spaces of the sanctities of that society in which it is believed, that is, that visit with a different specificity translates into a movement and a movement with a material and moral aspect from an ordinary worldly place to a holy place in the place of the guardian with which they have a ritualistic and doctrinal relationship, which the popular imagination promises by visiting it to get closer to Allah first, and to bring good things second, as he is the man. The righteous who fulfilled the commands of Allah and approached him in worship, so he became an example to be followed.

## 2 – Places

The narrative place is a major element in the texts of the narrative work, as it is the most important part and the main complement to the rest of the other elements of the narrative, as it does not live in isolation from it ((but enters into multiple relationships with other narrative components of the narrative such as characters, events and narrative visions... The lack of consideration of it within these relationships and the connections it establishes makes it difficult to understand the textual role played by the narrative space within the narrative . It is the link to which these other elements are drawn, and the space on which the characters are created, as it forms a close link over time, as it is the twinning that does not leave it, as well as its connection with the latest in the sense that the place does not become a sign of importance except for the event in which it takes place ( ). In reference to the psychological dimension of the place for the character, ((places depicted by the novel, although they are realistic places, but they are artistic places, because the novelist offers us images in which the physical aspects are mixed with the psychological, it is governed by the feelings of his direction, the place is associated with the characters in multiple relationships such as disharmony, belonging or neutrality)) ( ). The holy religious places occupied a large area and a large space in the positive psychological, material and moral impact on the lives of individuals in general and Iraqi in particular. High semantics and enormous cultural dominance made it top the list of taboos, i.e. the filth of man and his dirty deeds.

Whereas the religious places monitored by our study with the novelist were represented by shrines and popular religious shrines, which were considered ((as a sacred symbol that takes its importance through the personality of the person buried in it, which is often an important religious figure... Individuals resort to them in times of turmoil and crises to bless them . and other spiritual, moral, material aspects.

A text from the novel (My Aunt Zahawi) carried a reference and mention of a sacred religious place, says the narrator "Ghanawi" ((When I decided to travel on that mission, she did not grieve

or hesitate like mothers to exaggerate the concern for the children, but recommended me to visit privately and pray for her with Imam Musa Al-Kazim)). The place referred to by the narrator is the tomb of Imam Musa Al-Kadhim, peace be upon him, the place where the signs of sanctity and their connotations were acquired and manifested from the sanctity of the pure body of Imam Al-Kadhim, who was buried. In it, and those places such as the shrine of the Imam are among the religious and Shiite cultural beliefs in particular. And that the certain interaction and the impact that such places leave on the emotional state of man, including the dispossessed and oppressed man in particular, make him isolated from the misery and distress he faces as a result of what is happening, and the mother, who is the mother of "Ghanawi", lost sight of the dangerous conditions that the Iraq is going through, which caused her alienation abroad, as she did not prevent her son from traveling to Baghdad, the hot spot, but did his travel to the land where the remains of the pure imams, peace be upon them, were annexed, that spiritual relationship. The moral that took place in the shrine of Imam Musa Al-Kazim, peace be upon him, confirmed it and insisted on visiting its holy spot for blessing and supplication under its dome, which is part of the rituals and practices that are held in their shrines, so the practice of the ritual of supplications in it (( psychologically spreads a kind of reassurance to fate and spreads calm in the presence of the human crisis, through the conviction that there is someone who will solve the crisis and rid him of it. Then it absorbs, if it is prolonged, part of the anxiety and psychological tension)) ( ) Among other things, this direct quote emphasizes the sincerity of the pure intention when going to this holy place so that blessings and good deeds may be achieved.

We find Al-Zaidi in his novel (Question Hotel) remembering and present the shrine of the previously mentioned character Mr. Al-Gharib in a novel whose time differs from the time of this novel (advanced), and this is an indication of that nature that the majority of members of society, if not all of them, have mounted, to convey those religious belief ideas from time to time with their meanings and aura, meaning ((The strength of the pattern increases through its historical continuation)) ( ) That is, with regard to the pattern of the Holy Places. The narrative text says in the words of the narrator "Nasser": ((Al-Reem stopped permanently and the dome of Mr. Al-Gharib appeared. The soldiers descended one by one, putting their hands on their heads, throwing blessings by visiting Mr. Al-Gharib to protect them from the treachery of shells, shrapnel and reports of the security of the unit, Assaf and his group. Everything awaits us there. My work awaits me in wrapping the dead, preparing the bodies and then sending them wrapped in flags to their families. Here in this remote region that brings us to the depth of raw history, praying and crying can work under the dome of this Mr. Stranger faster than cities bustling with people. Rabab came down with me and opened her palms. She worked like they did without saying a word but tears coming down from her eyes.

The novelist adaptation formed an image replete with positive and negative material and moral meaning of two worlds that form an opposing duality represented by the holy/profane place. Between the mention of the "religious sanctuary" shrine, in which the narrator and the characters accompanying him found, a safe place and an incubator haven, he worked to activate the processes of influence that were translated through feelings in the space of the sanctity of this place of belief, as ((popular groups are more associated with the sacred, and the shrines of the saints are a space where various rituals are practiced because they see in them saviors who feel their tragedies)) ( ), and between the filth of the other world represented by the city and the

negative morale towards it. To be the place, i.e. the holy one, where issues are presented for several problems that please solve.

When continuing to monitor these places with the writer, we found that the latter was not only exposed to the belief that constitutes the sanctity of the connotations of the place for the Islamic religion, but also derived from the beliefs of the popular Jewish religion through the sanctity represented by the grave of the Jewish character (Mr. Blaybel) for them, and this text was transmitted through the dialogue that took place between the narrator and the cemetery guard: ((No one comes and no one leaves, except some barren women come to be blessed with the blessings of the late Jew "Mr. Bleibel"..

Who is this Mr. Blaybel? I asked him.

A man who proved concretely to barren women his blessings that overflowed on them, that barren women jump on seven graves of dead Jews from this cemetery, so that their vow would be fulfilled at sunset except sunset on a Saturday night of the week. Frankly, Mr. Blaybel is a blessed man in his life and death. see these henna smudges on his grave and those gifts that come to him to bless you and take them to my family)) The Optional Protocol to the Convention on the Elimination

The place represented by the tomb is marked in the text with signs of holiness derived from the personality of the master who is religiously believed in him in the religious culture of the Jews, that is, he is blessed, a righteous guardian and a companion of the dignities that the narrator came to confirm by checking with the women to seek sustenance with offspring, i.e. pregnancy and other blessings, and thus confirming the manifestation of the belief in the holiness that the place acquired from his holy person in popular circles. We also see that this place requires a certain ritual and practice performed by the "barren" visiting woman, which is to jump on seven graves of Jews from the same cemetery.

As well as the ritual of "henna" that is placed on the grave of the master and that is one of the signs of the achievement of the desire, and therefore the sanctity of the religious place for the other, as henna, especially in Iraqi society, has been associated with religious and social rituals and practices as well, and the rituals of joy are the ones that take a large place, including marriage rituals, for example, while the religious aspect (as mentioned in the previous quote) is the expression of gratitude and thanks for the fulfillment of the vow and the achievement of the desired ( )This falls within the feelings of joy and good news as well, and many of them may be seen on the walls of shrines and shrines in Iraq, ((Holy places are symbols and signs that work to transmit semiotic signals, they are the land or the base of a system in which rituals and rituals, because of the social, political, economic and psychological functions achieved by these places ))(). Thus, Khudair Falih's holy religious place formed the richest material of his narrative texts, although it was employed by a few, as we have previously observed, but the strength of its positive emotional charges and the relationship of influence and influence Between her and the other/believing man is the one who has made her way towards a prolific text with ample meaning.

### 3 - Rituals and practices of belief

Religious rituals and practices play an active role in the lives of individuals, as they constitute the basis by which human faith and religious belief are translated towards a subject. Rituals are defined as ((rules of conduct that describe what should be human behavior towards these sacred subjects, and when some sacred things between which there are relations of dependence and dependence lead to the formation of an integrated system, this indicates that this whole resulting from the merger of these beliefs is a certain religion)) ( ). That is, it is a format with semiotic signs expressing the sacred. It is also defined as ((repeated actions that take the form of customs that are associated with the religious system... , no matter how simple or complex, collective or individual, is considered a translation and performance of belief ))( ), from here sees "tourists" since belief is a mental image of a set of ideas that have a close link to the world of the sacred, the weather here is an actual behavioral image whose task is to translate that internal religious belief, i.e. open channels of permanent communication with the sacred, because the lack of communication makes that idea vulnerable to ossification and demise, that is, not to give it strength and cohesion ( ). (My aunt Zahawi) and in the city of Baghdad in particular, knowing that the personalities who witnessed these sacred rituals were coming from London to Baghdad.

The Syrian "narrator" Lamis says, "I can't imagine myself one day in Baghdad. what Hida! Many restaurants, pots, cooking in the middle of the street, a popular festival Haida and not what?

The guide intervened and knew by his name "Muwafaq" in a dialect almost similar to the dialect of the pilgrim, perhaps indicating Baghdadi, he said: "Baghdad these days is sad, dressed in black and full of colorful banners everywhere, and where do you hear the sound of drums and the distribution of food to people for free. As for the issue of blocking the main streets to hold symbolic mourning processions, it is normal , these are the famous days of Ashura. Millions of Shiites go out on this occasion and state departments are unofficially disrupted, and most roads and streets are blocked...

Hassan interrupted him with a question:

And what are those giant pots on the streets? What is the story of the caravan of camels and the historical clothes they wear? Are these festivals or rituals? What's the story of horses walking through the middle of the streets gracefully, acting in a movie, for example?

Dear, are you Iraqi?

Yes. But I've never been to Iraq before.

They used to do free banquets every year in this way. These camels march in a procession towards Karbala, of course with a lot of recollection of the past. It is an attempt to recall the anniversary of the murder of their Imam Hussein bin Ali. Every year, events expand and the past tragedy is exaggerated...

(O wind of the flames, Yak and Denny. I visit an absence from my eyes. Their travel is long and I am in this situation... I visit loved ones from my eyes).

Al-Haj said after removing the headphone from his ear.

This voice is beautiful, Muaffaq. Who is this?...

This is in the name of Karbala'ei, ... He is a famous "Radud" and his voice is beautiful, my friend Hajj)) ( ).

The various symbolic images of a religious nature that make up the language and connotations of the text refer to sacred rituals in the lives of members of Iraqi society, including the Shiite community in particular. These rituals define and frame their identity and religious culture. The structure of the ritual of the month of Muharram is a cultural discourse in which various visual symbols, sounds, anecdotes, performances, smells and foods are integrated into each compound. In this ritual, participants encounter a symbolic world that reinforces and shapes their beliefs rooted in their insides. Since the contemporary Iraqi narrative has lifted the restrictions that shackled it and tightened the noose on it during the time of the former regime, it has now come and been inspired by several techniques, which express and transmit an important aspect of Iraqi religious life "Shiite Husseinite rites and rituals", which in the aforementioned profane time were suppressed and marginalized due to the usurpation of freedoms that express belief.

The movement that is teeming with the previous text of placing flags fluttering everywhere and at all times, and the sounds and echoes of the processions that seep in the streets and alleys with their various forms and expressive connotations, as well as the rituals of cooking and banquets that are colloquially called (Zad Abu Ali), and other rituals and rituals are all semiotic signs that translate that act into a strong relationship between man and the world (sacred) through those rituals and rituals, which declare condolences and condolences to Hussein and his family, peace be upon them, as well as the revival of their order and innocence from Their enemies and other principles and values for which Imam Hussein fought and was a message to the whole world, ((By flying to the field beyond the history of Karbala, where the battle of Imam Hussein took place for some fourteen centuries, or through their imagined representation of the facts of that event, the participants reaffirm their loyalty to the family of the Holy Prophet. On this path, they reaffirm the solidarity of their community, achieve what they consider to be pardon for their shortcomings and misdeeds, and feel moral purity)) ( ) The other moral and psychological aspects of these rituals are seeking blessing and reward in this world and the hereafter. The Shiite reverence for rituals is a result of the sanctity of the personality for which the rituals and rites are practiced, as Hussein, peace be upon him, manifests divine and sacred qualities above his human attributes, meaning that Imam Hussein is a sacred religious symbol of society and the establishment of rituals as an expression of that religious symbol. For the individual, religious rituals constitute the source that nourishes his soul, his faith, and the deep sense of his religious self whenever he needs to communicate with the sanctities he believes in. Salima Handal, who belongs to the Mandaean sect, as stated in the narration in the novel (Valium Ten), is a model for that. The novel says ((At home, she used to return to her religion and her Mandaean rituals, despite her distance from the running river required by the secret of her religion, she practiced her rituals on the feast of creation and flowers as if they were on The Tigris River and the feasts of "Benja and Karras", so as not to feel the duality of religion and the distance of the two rivers running from it.

Salima Handal was marginalized and attacked in her Iraq country by the authoritarian identity, but her displacement was to an Islamic country ((The funny / tearful irony is that she got a job



as an Islamic education teacher in a private school for Qatar Muslims. That paradox made her hide being from the Mandaean sect..))However , she continued to practice the ritual of her mother belief when she separated from the other / outside in her home, for spiritual contact in which she expresses her faith and self that has been fragmented, she goes with the mentality of her consciousness to that sacred river with her religion ((in me is another human being belonging to her first roots close to the water of the river..))( ) As the rituals are symbolic shipments emotional and emotional, have a great impact on that connection, the river of the sanctities of the Mandaean religion in which their rituals are practiced is ((carries self-value and transcendent value, and continuous and continuous birth, water is a sacred element of physical and spiritual cleansing as well, because of its ability to remove the stinkiness of the body and remove the dirt of the soul, has been concentrated theory of the purification dimension of water in most religions and beliefs))( )Based on that, the river is the cornerstone in which rituals are practiced in relation to their faith, so diving in it with what is known to them as the ritual of "dyeing" for men, women and children is a source of purification and purification of the body, soul and soul from sins and sins. Which are accompanied by hymns and supplications, and their feasts take space to practice these rituals, including what was mentioned in the text by the "narrator" (its rituals were practiced on the feast of creation and flowers as if it were on the Tigris River and in the feasts of "Benja and Karras"), as the feast of creation is one of the most important annual major holidays in which Mandaean practices several rituals, as the essence and connotations of this holiday stipulates in their faith that the creation of the heavens and the earth Allah in five continuous days, as The name "Benja" means number five in the ancient Sabian Aramaic language, and therefore in it the gates of light are opened, angels and pure spirits descend, and their light pervades the earth to become part of the world of light, and one of the rituals practiced on this feast is also to hold hymns and prayers, make people happy and give alms to the poor and needy, as well as distribute food ( )...

A text from the novel (Castro's Map) says: "Have you seen some dervishes click on the tambourine to increase the state of divine unity, and ask forgiveness from the Lord, these are some of the religious rhythms that human beings cannot stay away from or neglect throughout the entire history of mankind... The dancer goes through the stage of getting rid of everything that is stuck inside him through weighted and time-calculated vibrations, the dance process without rhythms is entirely a shower without the use of water and modern detergents that rotate its rings in the open air.

As that mystical ritual represents a spiritual and emotional state in which the soul transcends contact with the sacred for the believer, so ((its practice stimulates the impact of the sacred in man and helps him in the process of psychological transformation from one state to another and embark on a new way in life))( ), and this mystical ritual accompanying rhythmic movements with remembrances and religious hymns have a great impact and impact on the soul to rid it of worldly sins and sins, p (( The palm of the right hand raised upwards means going to heaven and asking for mercy and extension. The left one goes downwards indicating the earth and the sins in it, as he receives mercy from the Allah Almighty and tries to direct it to the people on earth in the hope of overcoming his sins. We often hear the names of Allah recall that ritual. In a sociological study conducted by one of the researchers regarding that ritual with researchers who practice it, as one of them says that it is a spiritual state that a person transcends when he hears

the dhikr as mentioning the name of the Allah Almighty and the Messenger (peace and blessings of Allaah be upon him) while beating the daff, i.e. His spirituality seizes his physicality with joy, so that the judgment becomes the rule of the soul and not the rule of the body, and another asserts that the harmony that the tambourine generates in the bodies is not through the tambourine itself, but because of the quality of the speech that accompanies it from praise from the Prophet (peace and blessings be upon him ). Thus, it is a sacred ritual means of reaching sacred goals and objectives.

The end

Khudair Falih previously mentioned novels embodied the religious sanctuary, which was considered an integral part of the belief of a group. It believes in the sacred as a belief that comes from deep religious faith. The sacred has been represented by personalities who have taken place in the popular consciousness system, including what is known as the "righteous guardian", which represents for them in relation to their belief the means to Allah to seek blessing and achieve the desired and needs, as they are any righteous saints close to Allah with their good deeds in this life and in the hereafter as well.

The intellectual belief that individuals hold must be an actual ritual to live that mental image of belief, and then physical, spiritual and moral contact with that sacred. Hence, the rituals varied with the multiplicity of beliefs of religious groups in which they express their beliefs and values.

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