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## **Editorial Statement**

Acknowledging the paramount importance of culture and its inherent position within Islam and other religious frameworks, it is discernible that an intrinsic and enduring correlation exists between the realms of religion and culture. Essentially, while religion shoulders the responsibility within the spheres of human civilization and culture, culture, in turn, plays a crucial role in fostering appropriate conduct and demeanor within both material and spiritual contexts, thereby exerting a significant influence on human development and advancement. Moreover, the linguistic facets of ethnicity and nationality are among the most pivotal and foundational elements of culture. Individuals at every level, desiring to engage with other nations and religions, must first and foremost possess a precise understanding of their language and culture. This imperative has been duly recognized and underscored within Islam, emphasizing the imperative of elucidating Islamic truths and precepts to each nation in its own language. As articulated in the Holy Quran: "And We did not send any messenger but with the language of his people, so that he might explain to them clearly."

In light of this exigency, the Language, Literature, and Cultural Studies Higher Education Complex, affiliated with Al-Mustafa International University, endeavors to address the significance of cultural research through an international lens. This endeavor encompasses the study of customs, traditions, language, literature, and culture of various nations, while also identifying influential cultural currents in diverse countries. To this end, the complex has initiated the publication of a multilingual scholarly journal titled "Language and Culture of Nations," aiming to disseminate research papers authored by scholars and experts in this field. Its aspiration is to offer a comprehensive portrayal of the cultural, linguistic, and interactive dynamics among nations and cultures.

In conclusion, the executives in charge of this journal extends a cordial invitation to esteemed scholars from both domestic and international academic and cultural spheres to submit their scholarly papers to the journal via <http://lcn.journals.miu.ac.ir> This platform serves as an avenue for scholars to submit their academic research, scholarly opinions, and theories to the audience of this journal. Suggestions and critiques from esteemed scholars are highly welcomed and valued.





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## **The Inter-religious cultural dialogues and interactions**

**Mohammad Ali Savadi <sup>1</sup>**

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### **Abstract**

The objective of life should be more and more spiritual perfection and development for all. There are conditions for a successful and fruitful dialogue, which can lead to a foundational change in the international scene. A successful dialogue should lead to a favourable environment for the growth of moral virtues, based on faith and piety; abolition of all forms of undesirable discrimination and provision of equitable opportunities for all; securing the multifarious rights of all citizens and providing legal protection for all, as well as the equity of all before the law; expansion and strengthening of brotherhood and public cooperation among all the people; elimination of all attempts to monopolize power and complete elimination of imperialism. Participants in such dialogue should believe in the following principles or prerequisites and observe them as much as possible, in an equal way and without any discrimination or use of any double standard. There should be maximum possible freedom for maximum social participation as prerequisites of maximum spiritual and material development. In addition, individuals and societies should take notice of mutual respect; peaceful coexistence; security for all; proximity of thoughts for removing all types of misunderstanding and finding common areas; man's dignity; respecting spirituality and moral values; and all types of justice (individual, social and international); spiritual and material development and all levels of economic justice. However, all human beings should follow up good governance for all nations; all types of independence of all nations; maximum cooperation among all nations and states; equity and nation's interests.

**Keywords:** Cultural Interactions, inter-faith dialogue, equity, man's dignity, justice.

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## Introduction

Man should regard international community's expediency; real negation of all types of extremism, violence and terrorism; stopping all types of threat in all international relations; condemning all kinds of interventionism and really administration of human rights throughout the world. We all should mind not to use sanction; not degrade; negate oppression; not misuse religion and nice slogans as tools for deceiving people; refuse domination of wealth and power; recognize and respect maximum tolerance; and negate all types of imposition or compulsion etc.

## Some desirable components of a successful dialogue

### 1. Peace

The objective of Qur'anic diplomacy is presenting a nice and better pattern of the universal religion of Islam and calling all to that pattern. Accepting just relations, denying hegemony, and non-alignment to the hegemonic powers, defending the rights of all human beings, especially the Muslim and preserving the country's comprehensive independence and integrity.

- "If thou judgest, judge between them with equity. Lo! Allah loveth the equitable." (Holy Quran, 5:42),

- "O ye who believe! Be steadfast witnesses for Allah in equity, and let not hatred of any people seduce you that ye deal not justly. Deal justly, that is nearer to your duty. Observe your duty to Allah. Lo!" (Holy Quran, 5:8)

- "If they hold aloof from you, wage not war against you, and offer you peace, Allah alloweth you no way against them." (Holy Quran, 4:90),

- "Moreover, if they incline to peace, then incline to it and trust in Allah; surely, He is the Hearing, the Knowing." (Holy Quran, 8:61)

- Peace is better. (Holy Quran, 4:120),

### Esteemed peace observance

the only guarantee of peaceful solution of the international quarrels is administration of justice; making truly just peace and avoiding any kind of aggression; observing requirements of human beings' inherent disposition – the acceptable, objective and permanent covenant among countries- and accepting the arbitration that is

based on right and justice.

- "So set thy purpose (O Muhammad) for religion as a man by nature upright - the nature (framed) of Allah, in which He hath created man. There is no altering (the laws of) Allah's creation. That is the right religion, but most men know not." (Holy Quran, 30:30) (Javadi, 1388 solar year/2009, p140, 33, 49, 176)

Intermediation always must be based on justice-oriented and calmative peace and leads to taking the right of the oppressed from the oppressor, not merely encouraging the oppressed to ignore their rights and submit an imposed and tragic compromise. (Javadi, 2008b, p282-283)

## 2. Mutual respect

Mutual respect is necessary base for peaceful relations among all nations and all states. The states can benefit from economic-political relations with different states if they really believe in mutual respect and just relations; and to solve discrepancies they can make use of their whole potential and actual capacities and the initiatives that are free from threat, degradation and discrimination.

«Allah does not forbid you respecting those who have not made war against you on account of (your) religion, and have not driven you forth from your homes, that you show them kindness and deal with them justly; surely Allah loves the doers of justice». (Holy Quran, 60:8)

Therefore, the Muslim must justly deal with the non-Muslim who have not oppressed them and observe mutual respect. (Javadi, 2009, p. 38)

## 3. Good governance

A religion-based state as a system based on religious beliefs and values represents the fulfillment of the political ideal of a people, and takes an organized form in order to initiate the process of intellectual and cultural development towards God. That is, in religion the authority primarily belongs to God and then to the people with whom God is pleased. The aim of government is to foster the growth of nation in such a way that it progresses towards the establishment of a Divine order. This goal cannot be attained without the active and broad participation of all segments of international community in the process of international

development.

With due attention to this goal, religion provides the basis for such participation by all members of the international community at all stages of the political decision-making process on which the destiny of the countries depends.

#### **4. Peaceful coexistence and collaboration**

Peaceful coexistence and universal Cooperation are necessary conditions for improvement of goodly life.

“Help ye one another unto righteousness and pious duty. Help not one another unto sin and transgression.” (Holy Quran, 5:2),

In addition, the only state of acceptable peace – the most valuable and fundamental man’s need – is readiness of both sides for peaceful and honourable coexistence and observance of rights and respect of each other, not acceptance of surrendering or lowliness by oppressed before the war seekers who demolish human honour. The only way of encountering such aggressive states is war.

#### **5. Justice realisation**

Both individual freedom and justice are prominent, but which one should be before knowledge and the infrastructure of knowledge?

##### **- Justice importance**

The Supreme Leader of Islamic Republic of Iran says: while all arrogant systems of government invade other countries either directly or indirectly and encroach on people's lives and even on the properties of their own nation. The arrogant powers show their true nature by their bullying and interference in all affairs. They with their evil intentions and reliance on their money, political relations, and power of media coverage -manage hide their blood-thirsty nature and build a base inside each country and employ some miserable and deluded people to work against their own country’s interests. But fortunately, nations are briefly familiar with their real nature that is hidden behind their attractive appearance and are against international oppression, expansionism and greedy accumulation of wealth. The arrogant powers know that the movement of the religious nations is rooted in the religious principles, and the religious political system is against oppression,

arrogance, expansionism, invasion, and greedy accumulation of wealth.

If production and distribution of wealth is not on the basis of justice, those who are cleverer than others in society acquire considerable wealth overnight. In wealthy and developed industrial countries justice has not been administered, moral principles have also been disregarded and the standards of morality have been lowered and are in decline. The capitalist systems are not concerned about the difference in people's income and even if a large number of people do not live in comfort; while administering justice requires fairly and reasonably distribution of the country's resources among all.

According to a capitalist systems, asking people to accumulate wealth and then distributing it among deprived and needy people is meaningless, because from their viewpoint, this will not lead to economic growth. Seeking to produce wealth without taking justice into account will result in what is happening in the capitalist countries at the moment; in the wealthiest country of the world-the US-there are people who die of hunger and cold (from the speech of the Supreme Leader of Islamic Republic of Iran, 04/03/2009).

Now what can be the solution for the aforementioned problems, difficulties and crises and establishing international peace and security in the contemporary world order?

If a righteous society is a divine-rational society, the criterion for evaluation and exploration of the applicability of justice is realized by the Divine law and intellect. The Almighty God has bestowed on man's nature criteria to discern right from wrong. The criterion for distinguishing rational right from non-rational right in the realm of socio-political justice is the conscience and intuition, which every man is aware of.

#### - **Justice administration**

Religious believers in the revealed religions must deal justly with other believers who have not oppressed them. They always must observe social (or international) justice in their relations with all, even the belligerent arrogant states or groups (that are fighting believers or are looking for an opportunity).

Surely Allah enjoins the doing of justice and the doing of good (to others). (Holy Quran, 16: 90)

Act equitably, that is nearer to piety. (Holy Quran, 5: 8)

After this introductory discussion, the issues like necessity and urgency of dialogue, its requirements and its way of fulfilment should be discussed.

### **Active and unifying dialogue**

Proximity, solidarity, convergence, cohesion and unity are both necessary and urgent. According to the statement of the supreme leader, unity should be the Diplomacy approach of the Islamic republic of Iran. This diplomacy neither can be stopped nor can be delayed; Because the enemy does not stop for a moment, nor is there any delay in his work. The officers of the dialogue front should be continuously learning the manners and techniques of dialogue, researching and intellect-practicing about its content and various areas, and at the same time practicing internally and externally with the hypothetical or real party or parties. Engaging in education should not prevent us from paying enough attention to research, and paying attention to these two should not make us neglect the higher and more subtle level, that is, thinking and the think room of dialogue. Also, this preoccupation and diligence should not make us forget about the continuous training in the front whose field is all over the earth, because the enemy has been abusing religion with all its resources for centuries in order to confront Islamic movements, revolution and system. The Taliban, Al-Qaeda, ISIS and their dependent groups and their future examples are only a very small part of the policies of our enemies, which because they are violent and obvious, their reflections attract the attention of some of us, even more superficially. The news capture attracts, while the depth of the disaster is not perceived. If that depth is properly understood, it will become clear how much we are inactive and backward in relation to the movement that deserves a proper dialogue, and how we have been immersed in theoretical discussions and have left the field of action to the enemy. Unfortunately, our research is not really problem-oriented, nor audience-oriented. The objective problem is identified in the field of active and purposeful dialogue, not in the author's mentality or in a department of a research institute. After identifying the real problem, our mission is to find an efficient and up-to-date solution for it, by writing proposals and implementing intellect-practicing





projects, not conventional researches, which we produce a lot of, and which do not bring significant change. Why don't we get feedback from our activities to see what is the ratio between the cost we spend and its internal and external feedback? If we claim that the religion of Islam is universal and the prophetic mission of inviting humanity to Islam in the most beautiful and attractive way possible is our responsibility, where should we see the fulfillment of this responsibility? What is the ratio between the production of works in Farsi and other languages?

The dialogue can be done with a specific stage strategy and goals in order to reach agreements in order to achieve practical goals such as the production of a magazine, book, website or continuous exchange of opinions between professors, study opportunities, participation in the short courses, unity as much as possible in all possible areas or other types of useful goals.

### **Prerequisites and requirements of dialogue**

The participants in the dialogue must be complete in terms of spoken language, in terms of the theoretical thought of the dialogue party and the perspective of Islam, as well as the literature of the dialogue, especially the axes of the dialogue, as well as the current culture of the dialogue party's country. They must have sufficient knowledge and information, and have specific ideas on how to reach an agreement and practical cooperation. These abilities can be determined through the existing works and past activities of the individual and submitted abstracts or articles and presentation of suggested proposals.

Among the consequences of and results of any successful dialogue, apart from the establishment of inter-subjective communication and understanding, one is continuous theoretical and practical communication between the elites of both sides, which must be well managed and supported, the other is knowing the strengths and weaknesses of oneself and the other party and also important or important axes for education, research and thinking in related educational centers, research institutes and think tanks.

Now an example of a controversial issue, like armaments, in a dialogue. Some under influence of the mass media are confused, while their countries have killed millions innocent people

throughout the world, accuse the independence-seeking countries as war seekers, and claim that should not have the necessary defensive equipment. Now, the status of the Holy Quran, concerning preventive defence:

The Holy Quran not only is not different regarding transgressing some land or nation, but it has adjudicate human law of defensive war and has bounded Islamic state to develop its preventive power – with the most progressive defensive achievements – and to show it. Islamic state must openly renounce the conspirator arrogant and defend the spiritual and human rights of all human beings, the deprived and the weakened people.

In addition, Islamic state is responsible to secure comprehensive independence, freedom, justice, social development and security for peaceful call (da'wah). Moreover, it paves ground for man's happiness, remove the obstacles to conveying the revelatory sciences to the societies, which are thirsty of monotheism and justice, and uproot domination of conspirators who are not committed to the international treaties, and punish the aggressors.

“Those of them with whom thou madest a treaty, and then at every opportunity they break their treaty, and they keep not duty (to Allah); If thou comest on them in the war, deal with them so as to strike fear in those who are behind them, that haply they may remember. In addition, if thou fearest treachery from any folk, then throw back to them (their treaty) fairly. Lo! Allah loveth not the treacherous. Moreover, let not those who disbelieve suppose that they can outstrip (Allah's Purpose). Lo! They cannot escape. Make ready for them all thou canst of (armed) force and of horses tethered, that thereby ye may dismay the enemy of Allah and your enemy, and others beside them whom ye know not. Allah knoweth them. Whatsoever ye spend in the way of Allah it will be repaid to you in full, and ye will not be wronged.” (8:56-60), “if Allah had not repelled some men by others the earth would have been corrupted. But Allah is a Lord of Kindness to (His) creatures.” (2:251), “And fight them until persecution is no more, and religion is for Allah.” (2:193), “Fight in the way of Allah against those who fight against you, but begin not hostilities. Lo! Allah loveth not aggressors.” (2:190), “There is a goodly pattern for you in Abraham and those with him, when they told their folk: Lo! We are

guiltless of you and all that ye worship beside Allah. We have done with you. And there hath arisen between us and you hostility and hate forever until ye believe in Allah only - save that which Abraham promised his father (when he said): I will ask forgiveness for thee, though I own nothing for thee from Allah - Our Lord! In Thee we put our trust, and unto Thee we turn repentant, and unto Thee is the journeying." (60:4), "Be thou upright as thou art commanded, and follow not their lusts, but say: I believe in whatever scripture Allah hath sent down, and I am commanded to be just among you." (42:15), "Wage war on all of the idolaters as they are waging war on all of you." (9:36), "O Prophet! Strive against the disbelievers and the hypocrites! Be harsh with them. Their ultimate abode is hell, a hapless journey's end." (9:73), "What aileth you that ye are become two parties regarding the hypocrites, when Allah cast them back (to disbelief) because of what they earned? Seek ye to guide him whom Allah hath sent astray? He whom Allah sendeth astray, for him thou (O Muhammad) canst not find a road. They long that ye should disbelieve even as they disbelieve, that ye may be upon a level (with them). So choose not friends from them until they forsake their homes in the way of Allah. If they turn back (to enmity) then take them and kill them wherever ye find them and choose no friend nor helper from among them." (4:88-89) (Javādī, 1387/2008a, p24, 17, 27, 29 and 1388/2009a, p138, 140, 33, 49, 171-175, 166 and 1387/2008d, p580-582 and 1387/2008f, p579; At-Ṭabataba'ī, 1394 AH/1974, vol. 4, p162)

Because justice-oriented confrontation with the aggressive political units which do not speak with any language other than language of threat, intimidation, violence and terror, is the only alternative.

"And if they break their pledges after their treaty (hath been made with you) and assail your religion, then fight the heads of disbelief - Lo! They have no binding oaths - in order that they may desist." (9:12)

Because otherwise the arrogant get opportunity to destroy religious bases, stop their propagation and mislead societies toward falsehood and corruption. (al-bostani mahmūd, 1423 AH/2003; vol. 3, p193-194, 58; Javādī, 1387/2008c, p386)



## Conclusion

There are conditions for a successful and fruitful dialogue, which can lead to a foundational change in the international scene. A successful dialogue should lead to a favourable environment for the growth of moral virtues, based on faith and piety; abolition of all forms of undesirable discrimination and provision of equitable opportunities for all; securing the multifarious rights of all citizens and providing legal protection for all, as well as the equity of all before the law; expansion and strengthening of brotherhood and public cooperation among all the people; elimination of all attempts to monopolize power and complete elimination of imperialism. Meaning the objective of life should be more and more spiritual perfection and development for all.

Participants in such dialogue should believe in the following principles or prerequisites and observe them as much as possible, in an equal way and without any discrimination or use of any double standard. There should be maximum possible freedom for maximum social participation as prerequisites of maximum spiritual and material development. In addition, individuals and societies should take notice of mutual respect; peaceful coexistence; security for all; proximity of thoughts for removing all types of misunderstanding and finding common areas; man's dignity; respecting spirituality and moral values; and all types of justice (individual, social and international) and all levels of economic justice. However all human beings should follow up good governance for all nations; all types of independence of all nations; maximum cooperation among all nations and states; equity and nation's interests. Man should regards international community's expediency; real negation of all types of extremism, violence and terrorism; stopping all types of threat in all international relations; condemning all kinds of interventionism; really administration of human rights throughout the world. We all should mind not to use sanction; not degrade; negate oppression; not misuse religion and nice slogans as tools for deceiving people; refuse domination of wealth and power; recognize and respect maximum tolerance; and negate all types of imposition or compulsion; etc.



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## **Cultural and Language Policy as an Instrument of Accommodating Diversity in India**

**Hasan Noorbakhsh<sup>1</sup>**

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### **Abstract**

India is the largest federal country in the world and with its racial, cultural, language and religious diversity, it has given an important perspective of tolerance and peaceful coexistence. In the Constitution of India, eighteen languages are listed as the official languages of the entire country. In addition to this language diversity in India, we see script diversity in this land. The main question is, how has India solved the issue of language, cultural and religious diversity in terms of national unity? And how is the issue of accommodation and coexistence in the multicultural society preserved in the society? How have the language and cultural policies, as well as the ethnic, religious and language rights in Indian society, dealt with these issues? This article draws a model of unity and plurality for the Indian society by examining the policies and legal aspects of the Indian multicultural society. In this article, we discuss the model of cultural, language, ethnic, and religious diversity in the multicultural society of India.

**Keywords:** Diversity, accommodation, democracy, culture, Language, India.

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## 1. Introduction

One of the most important features in India is its unity and diversity. India is a country of sub continental proportions. From north to south, east to west, people in India from diverse backgrounds have mixed and their cultures have been intermixed over the centuries. However, there has always been an underlying continuity in identity for a long time. Despite, the diversity of religion, language, race and customs of this country, the fundamental unity is remarkable. The idea of unity can be traced back by scholars and social scientists to ancient times. The abiding nature of unity has always been fascinating. Indian unity is the product of certain historical factors that are present in various fields of Indian social life. In the process of its evolution, Indian society has acquired this culture characterized by its stable patterns of pluralism (Bakhshi, 2006).

The significance of republic of India as a nation lies in its Unity. Unity is India's strength as well as unity in diversity is an important characteristic of India. In India, national assimilation alone may be the basic foundation of a very strong, united and highly prosperous India, particularly in the era of extremism and terrorism. Mahatma Gandhi sacrificed his entire life for communal unity. Though, there are Bengalis, Oriya people, Punjabis, Maharastrians, Tamilians, etc. in our country. The fact remains that regardless of divisions and distinctions, caste or creed, we have been living in India together for thousands of years. Hence, India, as a whole nation is united, there is very little possibility of any country to attack us, which proves that union is strength. In every walk of our life we find that it is our unity that gives us strength. A united country is also respected in the eyes of others (Mahajan, 2007).

Unluckily in contemporary India, instead of unity there seems to persist some kind of disunity which hampers our national harmony and unity. For instance, most of the time the disputes and conflicts are between Hindus and Muslims, but sometimes a few other communities have also clashed with each other due to their ideologically difference. Moreover, social and economic inequalities are also responsible for the disunity and conflicts prevailing in the country. On the other hand, the absence of a truly





and widely acceptable common national language has made national unity difficult since independence. Therefore, it is important to accept that there is a need for unity in India and of promising commitment not to a party, not to a particular religion but to the nation as a whole. We have to form strong and durable links to create national unity to avoid disastrous consequences. However, there is no society in the contemporary world with such overwhelming cultural diversity as India. Therefore, the most important responsibility with the constitution making bodies had to be accommodated if India was to become a nation. It is because of the partition of India on religious lines in 1947, specially the bloody aftermath of deteriorating Hindu-Muslim relations, made secularism a necessity. However there were a very large and significant minority of Muslims in India who had to be accommodated within the nation (Mahajan, 2007).

## **2. Diversity and Minority Rights in India**

The Indian Constitution does not pronounce India to be multicultural and plural society. However, there are fundamental provisions in the Constitution that has made Republic of India as a multicultural society possible in India. Like other countries, India recognize itself with the majority Hindu Culture, thereby communities that differ from Hindu communities are designated as minorities (S. Raj, 1996). The problem here does not lie with the definition of majorities and minorities but with the idea that “irreconcilable difference exist between majority and minority culture.” In general, minorities and majorities are seen to increasingly clash over issues such as language rights, regional autonomy, political representation, education curriculum, land claims, national anthem or public holidays. Even though Indian society incorporates a “bewildering” numbers of minorities identified by factors like religion, caste, class or region, the “quintessential” minority in most people’s perception was the religious minority. (Aggarwal, R., Jindal, V., & Seth, R. 2019) The presence of such diverse population has necessitated the adoption of policies aimed at safeguarding minority concern. The Indian Constitution is a liberal document that makes the protection of the minority interests as one of its principal objectives. The issue of fair and equal treatment of minorities is an important concern from

the multiculturalist point of view. This is a principal concern of multiculturalism. Significantly, Indian state not only recognizes difference, but guarantees equal citizenship and equal rights as well. Constitutional recognition and protection is offered to religious, cultural and language minorities. What is more, state policies towards minorities are guided by equal respect, fairness and non-discrimination (S. Raj, 1996).

### 3. Indian Constitution

The Indian Constitution makers have made elaborate arrangements for the protection of minority rights. Being a liberal Constitution, It ensures “justice, social, economic and political” to all citizens. It has adopted measures for the protection of the rights of the various minorities which are as follows (S. Raj and M. Andrew, 2009).

#### 3.1. Cultural Rights

Article 29(1) of the Constitution of India is a kind of guarantee for the protection and preservation of the cultural rights of minority communities: “Any section of the citizens residing in the territory of India or any part thereof having a distinct language, script or culture of its own shall have the right to conserve the same.” It is also a safeguard against discrimination based on cultural difference by the state and other cultural groups. Also, minority or any section of the citizens may mean a language or cultural minority.

Another provision under Article 29(2) seeks to protect the educational rights of minority communities. "No citizen shall be denied admission into any educational institution maintained by the state or receiving aid out of state funds on grounds only of religion, race, caste, language, or any of them". This is a particular safeguard against discrimination that may arise out of the ethnic orientation of Indian states. Any Indian student of any religion, race, caste, or language group can seek and get admission to any government-owned or government aided educational institution in any part of India (S. Raj and M. Andrew, 2009). Therefore, India legislature has articulated a secular and inclusive nationalism in which there would be equal respect, equal opportunities, and equal rights for all Indians regardless of their religious affiliation. Hence, various political parties of India have always defended the pluralist society, promising recognition and protection to religious communities and



non-discriminatory state policies. This vision of a secular state was the strongest guarantee of minority religious against their encroachment by the state and or the majority community.

### 3.2. Religious Rights

On the basis of the Article 25 to Article 28 of Indian constitution every Indian citizen has been provided religious freedom and rights. Therefore, anybody can follow any religion, follow any beliefs and practices of worship of any God and Goddess. Considering the diversities of India as well as being India as home to all religion, our freedom fighters and Constitution makers discussed 3 different kinds of minority rights in the Constituent Assembly, firstly, Political Representation, secondly Freedom of Religion and third, the Cultural Autonomy. Finally, these all rights were included into the Constitution of India. Article 25 of Constitution of India guarantees Freedom of Religion to every citizen. (S. Raj and M. Andrew, 2009) This article ensures that the members of the religious minority community have the full freedom right to follow their own religion. However, the state regulates the practice of a religion only when and to the extent it disturbs public peace and social harmony. The minority not only has the right to follow their own religion, they also have the right to propagate it. But the state certainly does and should regulate conversion through force or temptation. Because of forcible conversion is forbidden as it transgresses the individual's freedom of conscience. The controversy regarding conversion still exists in India despite of Indian being secular based on fundamental tenets under Constitution. The State shall not have any religion, the people shall have the Freedom of Worship (or not to worship), and the State shall not discriminate between individuals on the ground of religion. Technically, in India, an individual's religion is neither a qualification nor a disqualification (S. Raj and M. Andrew, 2009).

### 3.3. Language Rights

The Indian Constitution recognizes the concept of language minorities, but silent on the term 'minority'. Articles 29 and 30 comprise the Right of Minority Communities to be taught in their mother tongue, but they do not indicate any definition of what is a "mother tongue" and under which conditions this right can be

claimed. Hence the judiciary had to define it for the purpose applying Article 30 of the Constitution. A language minority for the purposes of Article 30 (1) is one which must at least have a separate spoken language. It is not necessary that the language should also have distinct script for those who speak it to be a language minority. There are still some languages which have no script of their own, but nonetheless those sections of the people who speak that language will be a language minority entitled to the protection of Article 30 (1) (S. Raj and M. Andrew, 2009).

The Indian Constitution protects the minorities (Article No. 29 to 65) to preserve and prosper their own language, script and culture. Therefore, the religious minorities and language minorities can establish their cultural and educational institutions and spread their culture. They can reserve 50% seats in educational institutions and even appoint the teachers from their own community. On the other hand, every state has to choose what languages to use for official business, how to draw internal political boundaries, and what powers to assign to sub-units. Such choices have important implications for specific identities and cultures within the state. Cultural resurgence assumes a new dimension with the language reorganization of Indian states. The Indian Parliament, through the power vested in it by Article 3 of the Constitution, passed the States Reorganization Act in 1956 to redraw the boundaries of states on the basis of language (S. Raj and M. Andrew, 2009).

The policy of creating language states may be understood as reasonably successful as, on the one hand, secessionism has not phenomenally increased and, on the other, there are still demands for more language states by language minorities. There is no doubt that the creation of language states led to unprecedented cultural resurgence in independent India. But in a country that had suffered a partition on communal lines not long ago, language states provided people with a new cultural identity on the basis of a new point of reference; language. The creation of language states was not only a reorganization granted to the various major language groups in India, but an acceptance of their language and cultural rights (S. Raj and M. Andrew, 2009).



### 3.4. Fundamental Rights

The Constitution of India affirms the basic principle that every individual is entitled to enjoy certain basic rights and part III of the Constitution deals with those rights which are known as Fundamental Rights. Originally there were 7 categories of rights, but now they are 6 in number. They are (i) Right to Equality, (ii) Right to Freedom, (iii) Right against Exploitation, (iv) Right to Freedom of Religion, (v) Cultural and Educational Rights and (vi) Right to Constitutional Remedies. Right to Property (Article-31) originally a Fundamental Right has been omitted by the 44th Amendment Act. 1978. It is now a legal right. These Fundamental Rights are justifiable and the individual can move the higher judiciary that is the Supreme Court or the High Courts, if there is an encroachment on any of these rights. The right to move to the Supreme Court straight for the enforcement of Fundamental Rights has been guaranteed under Article 32 (Right to Constitutional Remedies). However, Fundamental Rights in India are not absolute. Reasonable restrictions can be imposed keeping in view the security requirements of the state (Bakshi, 2006).

## 4. Diversity policy in India

Based on Indian constitution, policies of religion, language and ethnic groups have been formulated. So that in a multicultural society the fundamental rights of every language, religion and social caste are preserved, in this section we discuss some religious, caste, tribal and language policies of India.

### 4.1. Religion Policy

The management of religious diversity in India has indeed been among the more successful experiments of social engineering in the history of modern India. The politicization of religious identity in India, as well as the role of the state in its manipulation, suppression or fomentation, cannot be understood without taking a few steps back in to history. In the late 19<sup>th</sup> century, the Aligarh movement, under the leadership of Sir Syed Ahmad Khan, aimed at empowering the Muslim community through religious and educational reform, especially modern western education. Syed Ahmad Khan was, however, a nationalist who believed that the destiny of Indian Muslims was Indian, but that the community

would stand to gain from being loyal to the British rulers. The Government of India Act of 1909 provided for separate electorates for the Muslims, a decision that was to have been far reaching, profound and enduring consequences.

Recognizing that equal treatment would be insufficient to improve historic discrimination suffered by the lowest social groups, the constitution provided legislative reservations for the scheduled castes and scheduled tribes. Similar consideration, however, was not extended to Muslims or women. In granting rights to various groups a basic distinction was thus being made between the rights of groups, which were socially discriminated through untouchability or physical isolation, and the rights of religious minorities, which were viewed as part of the larger concepts of pluralism and the need to accommodate diversity. The minorities were given the freedom to observe and preserve their language, culture and religious practices, establish, and administer educational institutions of their choice and, separate personal laws were retained for different communities (N.G. Jayal, 2006).

On the other hand, an enormous amount of cases and controversy has taken birth due to the provisions under Article 30 especially with regard to quantum of reservation of places for members of the minority that has established in the educational institution. Even though, it was finally settled and allowed to follow their separate personal laws in matters relating to marriage, divorce, inheritance etc. and so on. Therefore, the long term demand of a Uniform Civil Code for members of all religious communities which was mentioned in Directive Principles of State Policy under Article 44 of constitution which is the non-justifiable in nature (Managing Diversity: *Institutions Policies and Politics*, P.47-49).

#### 4.2. Caste Policy

Caste in Indian society refers to a social group where membership is largely decided by birth. Hence, our colonial rulers treated caste as 'the institutional keystone of Indian society. Beginning with the first decadal period of India census of 1871, the census became the main instrument in the hand of government with the purpose of gathering information and collecting data. These data and information helped government make laws and policies in order to



organize the armies and regiments and strategies. The measurement of castes and sub-castes according to size and number in the census contributed to the 'fixing' of caste identities as whole. With their identities so fixed, caste groups began to form caste associations, some of which would periodically petition the Colonial Government to reconsider their ranking in the hierarchy (Wong, S. L. 2001).

**In independent India, our leader had decided that India will be Democratic, Socialist and Secular Country. According to this policy perspective there is a separation between religion and state as per constitutional provision. Practicing any kind of untouchability or discriminating a person based on his or her caste is legally forbidden and punishable. Along with this law the Government allows positive discrimination of the depressed classes of India (Sukumar, N. 2022).**

The Constitution provisions of newly independent India have sought to enact a Universal Citizenship. This is defined particularly in the chapter on the Fundamental Right. In this Fundamental Right, citizen has two articles that specifically talks caste. Article 15 which prohibit the state from discriminating between citizens on grounds of religion, race, caste, sex or place of birth. It means that recognition of the practice of Untouchability is banned in India. On the other hand, Clause 2 of Article 15 goes further to list a number of sites in which such discrimination may be practiced and is therefore forbidden. These include access to shop, public restaurants, hotels and place of public entertainment, as well as, tanks, roads, bathing ghats and place of public resort which are either wholly or partially funded by the state (Bakshi, 2006).

### 4.3. Tribal Policy

The former policy declaration on tribal policy was perhaps Nehru's accent of the Panchashila doctrine, in which he argued that people should be permitted to develop along the lines of their own brain without any imposition from the outside, they may organize their management of affairs and developmental activities and finally their land and forest rights must be respected in accordance with the law of the land. Despite such different Nehru's approach, even though, syntheses of both policies have been followed towards the tribal communities. On the one hand, the policy focuses on

protective measures for tribal culture and welfare, but on the other hand, tribal areas became question of government official development, sometimes in the name of the national interest, and at other times in the name of tribal development itself (Bakshi, 2006).

Post independent India, discrimination and irregularities on ground of caste line was common phenomena. It is in this context the discrimination on account of caste was officially declared illegal. Therefore, our policy measures for the scheduled tribes and scheduled caste try to sort out the issued caused by the problems due to caste line (Jayal, 2006).

First, this policy is called 'protective' measures as they seek to address the problem of the material development of these groups. Till 1970s, the state government approach towards the protection of tribal interests took the form of welfare measures in the field of the economy, education, health and communication. Second, this is related to provisions for compensatory discrimination or reservation policy in accordance with the Constitution of India and appropriate state legislation time to time. Thirdly, this type of policy targets to assess the specificity and causes of spread of the tribal situation in particular region. The fourth policy strategy could be described as remedial, as it seeks to provide opportunity by which aggrieved members of these groups may approach state institutions. The National Commission for Scheduled Caste and National Commission for Scheduled Tribe were established for this purpose (Priyadarshini, P., & Abhilash, P. C., 2019).

#### 4.4. Language Policy

The language question in post independent India has created a no of controversies such as English language as a medium of instruction is mandatory, and the second to the relationship between the Indian languages, most notably Hindi and Urdu. At the time of colonial period Lord Curzon the then Viceroy of India has allowed the mother-tongue to be the language of instruction for primary school children. However, English was also to be included at the middle level of school. On the other hand, at higher level, medium of instruction will be English (Bakshi, 2006).

Language diversity in independent India has been politically under two type of situation. First, when it was proposed that Hindi (spoken by 40% of the population) be designated as the official or





'national' language for the country as a whole; and second, in the reorganization of the states of the federation on the basis of language (Laitin, 1989).

While framing Constitution, Indian leaders formulated language policy focussed on both aspects such as development of language as well as survival of language. The language policy of Independent India rounded around Part III of Indian Constitution under which language rights are assumed as fundamental rights which also gives reference language as rights to education. Therefore, it says that "All minorities, whether based on religion or language, shall have the right to establish and administer educational institutions of their choice. This policy and consequent government circulars have brought an unique type of school system which promotes three form of language in education system namely education with mother tongue, Hindi and English. However, Constitution highlights the importance of mother tongues but practically it has proven impracticable to protect and preserve the 22 Scheduled Languages of India mentioned in Indian Constitution (Groff, 2007).



## Conclusion

By examining the language and ethnic policies as well as the basic cultural and religious rights in the Indian Constitution, the article draws the model of pluralism in the Indian society. Thus, the most important feature in the politics of pluralism is maintaining unity in the midst of plurality. In this model, the organization of the country's political and social body is applied in such a way that every social and ethnic group has the possibility to protect their own values and achieve their rights. In a pluralistic society, many accepted social and cultural groups are realized by maintaining their characteristics through participation and coexistence in the political and social system. Therefore, by taking advantage of this model, while maintaining its national cohesion, India strives to strengthen and maintain its national cohesion, to strengthen and preserve individual identities, and to strengthen cultural, social and political ties between them. However, due to ethnic and religious discrimination, especially towards the Muslim community, and the historical conflicts of India, there is a distance from the complete and desirable realization of the model of politics and religious and cultural rights in practice.



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## **An introduction to protection of and respecting sacred places of religions and their impact on peace and stability in West Asian Countries**

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### **Abstract**

It is not exaggeration to say that West Asia is a cradle and hub of religions and denominations in the world. Because a variety of religions and believers and even numerous and diverse religious holy places can be found in this part of the world. Yet, there are many conflicts once in a while in this region, the new ones are much more serious than the previous. Each religion has its own fundamentals such as the Holy Books, the saints and beliefs. The sacred places where these fundamentals are learned, praised and respected have the key role but are unforgettable feature to make peace in this region. At the same time, this diversity is a proof of division and tension when it comes to be misused by satanic bullying powers or even self-righteousness with having no tolerance and having sense of superiority over others, which are manifestation of quarrel on ideas, attacking people each other and destroying the holy places there. In this essay we intend to investigate the sacred places in religions, in west Asia, the importance and origin of their holiness, and the role they have in making peace and tranquility and the way they can build it. To do so, first we have to find the major religions and denominations based on the demographic factors each has and then we will address the above-mentioned dimensions so that a step can be taken to create peace and stability. Descriptive analytic and library research method are utilized in this study.

**Key words:** West Asia, religions, peace, sacred places, holiness.

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## Introduction

Man is a social being who has always organized his behavior and way of life in society and interacting with other people in society. Looking at the customs of the countries and even in the farthest regions of the world, it can be concluded that without social interactions, people will reach their goals later or never attain them. On the other hand, we should not forget the role of religions in bringing people together. A role whose goal is the comfort and peace of human life. It is natural that when religion calls for a gathering, it also considers a place for it to pursue and implement its goals. Among the different regions of the world, West Asia has a special religious and cultural feature.

This region is the cradle of great religions and the origin of ancient cultures. Naturally, the believers in each of these beliefs, religions and denominations in this part of the world have holy places and temples where they perform or follow up their religious affairs. It is in these places that, individually, the characters of religious people are formed and their behavioral manifestations are shaped. In the social aspect, these places show the spirit of social solidarity and religiosity and sometimes bring resistance and unity. Therefore, the sanctity of these places is very important for their followers because these are sacred places for the transmission of sacred things, a result of which is the training pious people and the spirituality expansion in the society.

Now it is important that a part of the world, that is West Asia, which quantitatively has a large amount of these places and the respect of these places is essential for their believers everywhere in the world, how can it spread peace in the social and individual spheres to the four corners of the world.

A problem that appears in our world today, and is inflaming the war and enmity in this part occasionally, people start fighting with each other with belief and hope of reward, and from where their beliefs were formed, they arise and fight and even destroy and desecrate the holy sites of other religions, which inflames the fire of war and makes the conflicts more intense and deeper. Because they consider themselves mentally and spiritually dependent and indebted to that place, and they consider themselves obligated to



support that desecrated place, and willingly or unwillingly, they move towards that area to defend. Admittedly, the enmity of Islam and humanity, on the other hand, deteriorates the situation by media they possess.

The thing that should be investigated is, firstly, what is the origin of the sanctity of these places? And secondly, what role can these places play in making peace

and stability, which we will discuss further? Mostly in East Asia which is not just a region with limited countries. Rather, is the origin of civilization and the great religions of Islam, Christianity and Judaism.

Among the population of about eight billion people in the world, these three major religions have about four billion followers, almost one half (<https://www.tasnimnews.com/fa/news/1395/12/14/1343427>) and looking at the history of these three major religions, it can be seen that West Asia, this specific area, is the starting point of not only these three religions, but many other religions as well.

It is natural that when it comes to religion, its practices and rituals are considered inevitable parts of it. Because religion is, basically, a kind of preparation to guide behavioral and ideological styles as well as organizing and making some religious and practical rituals. Certainly, in order to perform this last part, which is the facade of each religion, in addition to the necessity of the believers' presence in that religion, we also need a place to perform those practices.

According to what was mentioned before, the origin of many of these religions is West Asia, so naturally, the meaning of these holy places is the places that are located in this region of the world. In the following, we will discuss the historical dimensions and sanctity of some of these places.



## The holy sites in Islam

*Ka bah*

It can be said that the holy House of Kaaba, which is located inside the Masjid al-Haram today, is the holiest place for Muslims. Even according to verse 96 of Surah al-Imran, the main building of this holy place dates back before the Prophet Ibrahim, and he raised and restored that building, and for this reason, Masjid al-Haram can be called the first mosque, that is a place of worship, in its general sens. Because before Islam, the areas around the *Ka bah* were called Masjid al-Haram. (Azraqi, 1416 AH, vol 1, p34). In one narration, it is even called the oldest mosque in the history. (ʿbn ya , Tarikh Makkah, 1416, vol 1 , p3, / wikishia, Masjid Al aram).

Mosque means a place of prostration. Sajdah is one of the parts of Muslim prayer, which is the highest symbol of worship and humility before God, and a person puts his forehead on the ground in front of God.

In the history of Islam, the first mosque that was built by the Prophet of Islam is called the Quba Mosque, which is located at a distance of six kilometers from the city of Medina. ( Wikishia, Quba mosque). So due to this history, mosques are of great importance in Islam, wherever they could be located.

**Church**

Christianity, as the largest population of Abrahamic religion, performs the religious practices and worships in a place called “ Church”. It’s said the word church is driven from a Greek word that is *ekkl sia* which means “ the holy Assembly”. (<https://www.britannica.com/topic/church-Christianity>). Nowadays this place is holy for Christians around the world, whether they are Catholic, protestant or orthodox. Needless to say that when it is said church here, it means the physical structure and building of this holy place. Probably in some other situations it refers to the Christian communities, yet we do not mean it exclusively. Due to having worships and some practices performed in this holy place, so the main construction of a church can be regarded as a significant location. Surely the community, which sometimes the word refers to, is of great importance.

Iranians made new Churches and even some Creeds for





themselves. William McElwee Miller believes that In Parthia, which was the name of the ancient Iran and Mesopotamia was a part of it, Christianity spread due to presence of some of them in Pentecost. After listening the apostles preach, they returned their home and preached the Gospels to their people. (McElwee Miller, 1931,268). There were many Christian believers in different parts of Iran and they were preached in Pahlavi language. (McElwee Miller, 1931,285).

Of course, there are many other places more than what mentioned. Like Masjid Al

Aqsa in Palestine, the holy sites of Imams of Shi'i Muslims, all the mosques and so on and so forth in Christianity.

### **The origin of holiness of sacred places in West Asia**

It seems the places are getting their holiness from the practices and worships which are performed there. As for Islam, Mosque is where people get purified, that is, training and growing a knowledgeable and spiritual Muslim that can have chain effect in a society begins in the holy place of Mosque. The holy Quran points this purpose in the ninth Surah that : "Therein are men who love to keep pure, and Allah loves those who keep pure." (Surah Al Tawbah, verse 9). When a place is training people in both, spiritual and worldly dimensions, and he has potential of being affected by this high teachings and influence others, then there are individual and social effect of men of God who got the lessons in the mosques and are ready to preach and call people for good deeds and prohibit them from evil deeds which is one of the great goals of Islam in its social aspect. There it could be called the place spirituality and guidance based on what was said in another verse of the holy Quran : "In houses Allah has allowed to be raised and wherein His Name is celebrated; He is glorified therein, morning and evening," (Surah Al Nour, verse 24). Here, al-Zamakhshari (1074 - 1143) points out that the house means " mosque". ( al-Zamakhshari, Vol 3, p 242).

Apparently, the things are done in the holy mosques play a key role to make it sacred and respected.



## The role of holy sites to make peace and tranquility in West Asia

What comes to mind about the importance of the holy places is the role they can play in both, individual and social life of people. Even the precepts and teaching which a believer learns, are manifested in society. If these places instruct people to strengthen the unity, peace and tranquility, helping others, benevolence, selflessness and all the good deeds among themselves, there is no opportunity for violence and aggression in the world, especially in west Asia, which is of populated with different religions.

For instance, a holy place could be a place to cause harm the others. In this case it couldn't be called holy however. There is where to establish unrest. It is in the holy Quran about those who intended making a Mosque to harm others : “ As for those who took to a mosque for sabotage and for defiance, and to cause division among the faithful” (Surah Al Tawbah, verse 107). It's an example that may happen in the world to demonstrate that a holy place that the plots are planned to harm the believers is a dangerous place not only for the security, but even for the soul of the believers. And the truth is the pivotal role of these places to be played like what Christians do in Iran and Iraq to show their solidarity with Shi'i people in the first ten days of Muharram which is a mourning duration of martyrdom anniversary of the holy Imam Hussain(A.S) in years which the New Year coincides with this event. For example, in the month of Muharram 1431 AH, when Christmas coincided with the days of mourning for Imam Hussain (peace be upon him), Christian groups decided not to celebrate Christmas and the beginning of the Christian New Year in respect of Imam Hussain in order to show their respect to Islam in Iraq. ([www.sibtayn.com](http://www.sibtayn.com))

In the other side, some Iranian officials offer their respect to the Christian Martyrs, who participated in eight years defense against Iraqi Ba 1 regime, in December of 2021. (<https://humanrights.eadl.ir/news>)



### The importance of holy sites protection

First point here is that this issue either could be considered as an interreligious or, in the other side, as intra- religious one.

As for the first type, naturally, there are many disagreements or misunderstandings in one religion among its denominations and sects. As long as there is no physical harm on the believers, there is no such a big deal. But the problem begins when these disagreements or even misunderstandings move to the quarrel and then lead to disrespecting the holy places and finally to the fights. One example in Islam is destroying the holy cemetery of Shi'i Imams and the some great companions of the holy prophet in Medina in Saudi Arabia, which is named *Baqī*. This place got demolished twice. "first the *Wahabis* destroyed some parts of it in 1221 AH. And then in Month of Rama an in ۱۳۴۴ AH." (Qa' Askar, Al', p118). By the way, Shi'i people condemn this act and show their anger on this act on 8<sup>th</sup> of Shawwal each year. Continuation of this type of action (while there is no tolerance from both sides of this conflict) will certainly lead to great massacre.

The second type is regarded when the followers of religions not only don't they tolerate each other's beliefs and don't respect peaceful co-existence, but they take steps toward hurting others who believe in another religion or faith. And it's just the starting point. It means they, sometimes, exaggerate and they go to destroy the places which their opponents do worships inside them or respect. The point is that, as someone might not believe another one's faith, but it couldn't be a reason to fight with. True or not, people are not the same in theory, but if someone take some risky aggressive steps, like destroying the holy places, against the one who is not in the same faith, then it comes to the fight, unrest, war and the worst thing that is genocide. Like what happened in Rohingya, Myanmar. This happened in two rounds. First, In October 2016 and ended in January 2017. Second, in August 2017 and is ongoing. (www.tasnimnews.com چشم‌هایی که در میانمار نسل‌کشی (مسلمانان را نمی‌بینند).

Based on reports, the extremist groups of Buddhists destroy about 16 mosques out of 17 mosques which were built there.(

<http://www.shabestan.ir/detail/News>). And in another extremist act in New Zealand in march 2019, an armed man entered two mosques and opened fire on people who were performing prayer and killed as many as 51 Muslims.( <https://parsi.euronews.com>) .

These two types of disrespecting are disgusting, whether inter or intra-religious fanatic act mixed with aggression and violence surely lead to a chain measures done by sides of religions companions. Needless to say that these issues are not only due to inter or intra-religious issues, but rather political sometimes like the influence of the media and the intelligence services of bullying powers in the world.

It may come to mind that what the role of protection of such places, which the practices are performed and many worships are done there, could be. The first point is that these areas are holy and when you call a place in this way, many people who support them are sensitive to even a minor happening in these places.

And the second is that, in any way we look at it whether it's inter or intra-religious act, it breaks the rule of humanitarian duties among people. It is the first point we don't know where the end is.

### **The cause of holy places destruction**

One of the major causes of the holy sites destruction is **Desacralization**, and the origin could be satanic politics, and they misuse unawareness, prejudice and lack of tolerance. In these two cases, the followers of one religion or denomination just judge a book just by its cover.

That is, they interpret the beliefs of others superficially and they don't ponder on them. There are many reports on violent acts which happened and the doers got regretted from it and they admitted of having misunderstanding of the opposite faith. In what has occurred in west Asia these recent years, the ISIS, the extremist groups- in fact, these are political groups not religious ones and their leaders do not believe in any religion. Their leaders are slaves and puppets of the hegemonic powers- which they started a brutal and aggressive manner in which they made mass destruction of the holy places, regardless they are of Muslims or Christians or any other sect in religions beside the killing innocent people in immoral ways. Words are inadequate to express the quantity and the way of killing people and destruction they made. Their inhumane deeds are



more than such things, they destroyed all factories, they plundered oil as well.

As for the prejudice, when a person's mind is filled with just do's and don'ts and he doesn't make a place for analyzing the situation and softening the act he is doing it contributes to a violent that has no result except regretfulness.

Tolerance is the vital behavior of a believer, especially when you are living in a place like west Asia where is origins of many religions. When people find another one of these two types that is mentioned by Imam Ali in Nahj al Balaghah that : “

Remember that the citizens of the state are of two categories. They are either your brethren in religion or your brethren in kind.” (Imam Ali, Nahj Al Balaghah, letter53). When people look at others this way, many problem will be solved within a society and the blessing of God may be sent down. Likewise, there is such a thing in the Bible about living with others and having tolerance and mutual understanding to have a calm and peaceful life. It says : “do unto others as you like it would be done unto you” (Matthew,7:12- Luke, 6:31). In this way, as people are praying in a Mosque or a Church, they can live in peace if these above mentioned elements are followed, provided that they do it in practice and theory, both.



## Conclusion

The human being is of different interests. Surprisingly, when it comes to religions reaching to his goals is made holy. If the interests, which are, intrinsically, an inner and essential part of each human, aren't guided and controlled in a peaceful way, it may go wrong, it may disrespect the holy things of others and transgress others' rights. In this case, which is the role of protection of holy places in stability of the west Asia, respecting the holy areas and sites is of great significance in way if it's not observed it may lead to many destructive conflicts and wars. This is not only for the west Asia, in any place of the world, if people do not respect the others holy things, it may cause to a conflict. Undoubtedly, there is an opportunity of talking, dialogue and intellectual discussion but it doesn't mean disrespectfulness. As it is mentioned in the holy Quran: " Revile not ye those whom they call upon besides Allah, lest they out of spite revile Allah in their ignorance" ( surah al An'am, verse 108). Surely, there are many disagreements among people on faith, but the best solution for that is respecting each other.



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## **Exploring the Yamani Claimant Movement and Its Influence on Mahdism Culture in Iraq**

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### **Abstract**

Although Iraqi society seems to be a monolithic society, *prima facie*, in terms of behavior and morality, it includes different currents of thought and culture that conflict each other in many principles and sub-principles: Shia movements, Sunni movements, ethnic Kurdish factions and religious minorities that are recognized as such in Iraqi constitution and united under the general title of Iraq. Each of these main currents itself consists of subcultures and sub-currents that have their own sociological, religious, political, economic and cultural elements by which they distinguish from one another; a major obstacle to the development of Iraq. One of these sub-currents which operates under the existing main Shia movement in Iraq and has caused a great deal of controversy is the Yemeni (Yamani) claimant movement, which has changed one of the strongest common Shia cultures, namely Mahdism, and created a new subculture. The present article, using virtual and library resources and through a descriptive-analytical study, explores this issue and deals with the cultural and non-cultural contexts within which this current has been formed and its consequences in Iraq. It finally concludes that such sub-currents and specially Yamani clamant movement, exploiting beliefs and ignorance of ordinary people, have influenced the public culture and social norms of Shia community in Iraq, caused divisions and disputes among the people, and hindered the progress of Iraq.

**Keywords:** culture, thought, Ahmad al-Hasan Yamani Claimant, Iraqi community, Mahdism.

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## 1. Introduction

Iraq has long been associated with the name of Shiism; A land that can be introduced as a place for the development of the early growth of the Shia. The presence of companions such as Ammar ibn Yasir, Hudhayfah ibn Yaman, Uthman ibn Hunaif, Malik Ashtar Nakha'i, etc. have been the basis for the establishment of the Alavi government.

Iraq has not only been considered historically by the Shias, but now, with the presence of the shrines of the Imams (Al-Salam be upon them), it has been a place for the spread of Islamic culture, old seminaries and the presence of centuries-old scholars prove the truth of this claim.

According to hadiths, Iraq will be the seat of the rule of divine justice on the planet. In addition, places such as the Sahlah Mosque and the city of Kufa play a significant role in the end of history, and Samarra as the birthplace of the last promised savior and at the same time a place from where the occultation age of him started.

Although Iraq today seems to be a geopolitically united society, it still contains different ideas with different cultures that are in conflict with each other in many principles and sub-principles: Shia movements, Sunni movements, Kurdish ethnic groups and religious minorities recognized in the constitution united under the general title of Iraq.

Each of these currents includes subcultures and sub-currents that have their own sociological, religious, political, economic and cultural components and are different from other currents and sub-currents; This is a big obstacle to the progress of Iraq. One of these sub-currents, which operates under the existing Shia movements in Iraq and has caused a great deal of controversy and has sought to change one of the strongest common Shia components, namely the culture of Mahdism, and has led to differences and the creation of new subcultures, is the Yamani claimant movement.

In this article, the authors use the available library resources from this group, field studies and reported events, as well as the works they have shared in cyberspace, to seek out the challenges

that this process will face in the future. In other word, it aims at preventing the creation of a new ISIS in the region.

This movement and especially its leader Ahmad Ismael have many works to express and explain their works in Arabic and Persian and on various topics such as beliefs and rulings which is the main source of this article. In addition, many works have been presented in the introduction and rejection of this movement in the form of articles, books and dissertations, which were also somewhat helpful in our writing.

Our main question in this article is what is the culture of Mahdism in Iraq and what are the challenges facing the Yemeni claimant for this culture in particular and in Iraq as a whole? Therefore, first we examine some theoretical concepts and in the next section we will examine the culture of Mahdism in Iraq and the mentioned challenges.

## 2. Concepts:

### A. Movement:

Hereby *movement* means a certain organization, population or social group that, in addition to intellectual foundations, has a special social behavior. (Khosropanah, 1388 S.H.: 9) Introducing themselves as *Ansar al-Mahdi* or *the Yamani Movement*, Yamani Claimant Movement carries this index; it is an organization, has population and has taken special ideas and intellectual foundations, as well as a particular social manner.

### B. Culture

There are around 500 definitions presented by sociology scholars and others (article.tebyan.net/211670/فرهنگ-چیست), reviewing all of which let us cross the scope of this article.

Edward Burnett Tylor, the famous British anthropologist) employs the term *culture* for the first time in 1871 in his book: *Primitive Culture*. He defined culture as: "a complex whole which includes knowledge, belief, art, morals, law, custom and any other capabilities and habits acquired by man as a member of society for which he shoulders duties and responsibilities."

(معنا-و-مفهوم-فرهنگ-چیست؟/1276907/fa/news/jamejamonline.ir; <http://sumananthromaterials.blogspot.com/2018/07/culture-few-definitions-and-theories.html>)

Allamah Jafari defines *culture* as follows: "it is the quality or approach necessary or appropriate for those activities of the material and spiritual living which based on sound reasoning and their sublimated feelings are evolutionary in a rational life. " (معنا-و-مفهوم-فرهنگ-چیست؟/1276907/fa/news/jamejamonline.ir)

Therefore, in summary, *culture* can be defined as a set of insights, beliefs, tendencies, and material and spiritual behaviors of individuals in a society that is passed from generation to generation.

*Sub-culture* also can be defined as "ethnic, tribal, regional, lingual groups or religious minorities, as well as special and subsidiary cultures of occupational groups, classes, and strata in a single country, each of which, while having their own characteristics, has common grounds and principles with the mother society." (daneshnameh.rosd.ir/mavara/mavara-index.php?page=خرده+فرهنگ&SSOReturnPage=Check&Rand=0)

### C. Mahdism culture

Therefore, Mahdawiyyah/ Mahdism culture is a complex set which includes knowledge, beliefs, arts, morals, law and custom in a society.

### 3. Ahmad al-Hasan Movement

Ahmad Ismael al-Basri, known as Ahmad al-Hasan, is an Iraqi citizen who claimed to be the Yamani whose coming is promised and predicted in hadiths. He started his movement in 1999 in Najaf, and gradually spread his call and claims. A Number of Muslims in Iraq and other countries were deceived and started to follow him. At the beginning, he claimed to be the promised Yamani whose departure before advent of Imam al-Mahdi (May Allah hasten his coming) is a certain sign according to hadiths. But he further claimed to be the son of Imam of the time (May Allah hasten his coming), the first of the twelve Mahdis, a successor to the Imam,

his will-executor, and his messenger who has been sent to people by the Imam.

There are a number of groups who have tried so far to support and strengthen his claim through various ways; which helps to consider them as Yamani claimant movement. The mainstream group then is known as *Anasar al-Mahdi*. Though being a small group, there happened an internal disagreement among them and caused division of this movement into four sub-movements: the mainstream group who consider themselves followers of their current school in Najaf and call themselves *Ansar-Maktab*<sup>1</sup>; the second group is *Black Banners*<sup>2</sup> operating in non-Islamic countries under leadership of a documentary filmmaker called Abdullah al-Hashemi who claims to be Ahmad al-Hasan's successor and the second Mahdi; and *Ahlas*<sup>3</sup> and *Jaish al-Ghazab*<sup>4</sup> as two remaining branches. (Hoshar, 1397: 34)

#### 4. Mahdist culture in Iraq

The birth of Imam of the time (May Allah hasten his reappearance) in Samarra, Iraq gives a prominent place to Iraq in Mahdism. (Kolaini, 1407 AH: 514) And this is Imam Hassan al-Askari (Al-Salam be upon him) who The life of Imam Hassan al-Askari (Al-Salam be upon him) can be considered as the last stage of preparing human societies and especially the Iraqi society for the occultation age of the infallible Imam. An imam who, according to all the divine teachings in all the heavenly books and according to the news and good tidings given by the prophets and apostles one after another, is the divine reserve to establish the government of the truth and to conform justice and societies and to apply divine justice for humanity and saving them from oppression.

Having a complete cognition of the situation in Iraq, Imam al-Askari (al-Salam be upon him) paved the ground for this, because he knew clearly that humankind make their perceptions from their

1. The School Aides

2. Al-Rayyat al-Sood

3. Home-stayers

4. The Army of Wrath



senses and subject to time and place. And occultation which leads to severe concealment from the limits of the senses and out of customary habits of life, though having natural interpretations, his lifetime is subject to a special Divine will in order to maintain the high interest of Islam. Therefore, such an occultation, which is unlikely in nature, urgently needs to be repeated, understood and to make redoubled efforts.

As Sayyid Muhammad al-Sadr said, Imam al-Askari (Al-Salam be upon him) implemented this in Iraqi society and in fact for all times and places through three stages: 1. Explaining Mahdavi characteristics after his emergence and his rising based on the government of the truth; 2. Pointing out the shortcomings of then society , criticizing politics and changing them due to his emergence; 3. General advice, by which advising different groups in this regard and to elucidate every individual's duty during the occultation age. Selecting concepts such as patience, waiting, leadership of the society by ulema, expanding proxy network then, and not appearing in public but for his special companions are among the efforts made by Imam (Al-Salam be upon him) in this regard. (Al-Sadr, 1433 AH: 133 – 144)

And this is Imam Mahdi (Al-Salam be upon him) that manages the world affairs during the minor occultation through his four ambassadors in Iraq. (Ibid, 248) These four also track their affairs in all parts of the world through their ambassadors. (Ibid, 251).

#### **4.1. Iraq, a multicultural society**

Despite its thousands-of-years history, before 20<sup>th</sup> century, Iraq has never been in the form of a country with a common identity and aspiration, and within the current geographical territory. The collapse of Ottoman Empire in early twentieth century and its segmentation into small countries constituted the initiating agent of the establishment of Iraq. (Panahi, 1387: 87; Moqaddamfar, 1397: 148)

However, the diverse social context of Iraq which consists of different ethnicities and religions including Kurds, Shia and Sunni Arabs, along with minorities such as Jews, Christians, Yazidis,

Saebis, Zoroastrians, etc. has multiple sectarian ethnic gaps and divisions that have caused existence of potential social and political grounds escalating conflicts and insecurity in Iraq.

The Iraqi constitution recognizes Islam as the official religion and the main source of laws. It tries to close all the security loopholes in particular sectarian conflicts by principle 14 which states that all Iraqis regardless of their gender, ethnicity, race, religion, sect, beliefs, thought or economic and social positions are equal before the law. Nevertheless, by claiming Mahdism which is a shared idea among all sects, and connection to Imam of the time (May Allah hasten his reappearance), Ahmad al-Hasan announces any enmity against him and Mahdis including himself cause of kufr, disbelief, and nijasah (impurity). (احكام نورانی اسلام، ج ۱، ص ۹۱) He instructs necessity of jihad against his opponents (شرایع ج ۲، ص ۷۹) and meanwhile preaches ISIS-like opinions such as enslaving Yazidis and their girls, implements that and encourages its fans to do it against anyone who opposes them. He considers any disagreement with him as disobeying Imam of the time (al-Salam be upon him).

However, not only these ideas are slammed in Islam, but also Iraqi constitution explicitly opposes slavery and servitude under article 35.

#### 4.2. The authority of scholars at occultation age

Referring to religious sources and hadiths narrated in different chapters show that Imams of Ahlulbayt (Al-Salam be upon them) have placed ulema as authorities. This hadith from Imam al-Hadi and Imam al-Askari (Al-Salam be upon them) is among those hadiths which gives ulema authority in their presence:

*Ahmad ibn Ishaq from Abi-al-Hassan (al-Salam be upon him) narrated that he asked him and told him with whom I should interact or from whom should I receive and whose say I should accept. He told him – Al-Amri is my trusted one, whatever he delivered from me, from me he is delivering and whatever he narrated you from me it from me he is saying. Then hear him and obey, because he is entrusted and trustworthy. And Abu Ali reported me he asked Imam Abu-Muhammad (Al-Salam be upon*

him) the same question. He answered – Al-Amri and his son are our entrusted ones, then whatever they delivered you from me, from me they are delivering and whatever they said, from me they are saying, so hear them and obey them, because they are the two entrusted trustworthy ones, then this is the saying of the two Imams signed for you.<sup>1</sup>

Furthermore, there are a number of hadiths that gives authority to ulema in an absolute way including both occultation and presence eras. Among them is: "but those things that occur timely, in them refer to narrators of our hadiths; they are my authorities in you and I am authority on them",<sup>2</sup>

And also those hadiths that describes the ulema who have authority and recognizes them:

*But that of fuqaha (jurists) who keeps himself, safeguards his religion, opposes his desires, follows his master's commands, then it is on the common people to follow him.*<sup>3</sup>

It is why it is a part of Iraqi culture to follow the maraje'a and scholars as obedience to Imams' commands.

#### 4.3. Training the four ambassadors and establishing hawzas (seminaries)

History testifies that seminaries in Iraq, as a center to connect and use Imams' of Ahlulbayt's thoughts and teachings, existed from the time of Imams (Al-Salam be upon them). Imam baqir and Imam Sadiq's (Al-Salam be upon them) disciples with *people of consensus* as their center can be introduced as the first seminary in Kufa. (Tusi, No. 430, 705 & 1050)

The amazing effects of the presence of Imam al-Sadiq (Al-Salam be upon him) and his residence in *Hashemiyyah district in*

١. «وَقَدْ أَخْبَرَنِي أَبُو عَلِيٍّ أَحْمَدُ بْنُ إِسْحَاقَ عَنْ أَبِي الْحَسَنِ عَلَيْهِ السَّلَامُ قَالَ سَأَلْتُهُ وَ قُلْتُ مَنْ أَعْمَلُ أَوْ عَمَّنْ أَخَذُ وَ قَوْلَ مَنْ أَقْبَلُ فَقَالَ لَهُ - الْعُمَرِيُّ يَقْتِي فَمَا أَدَى إِلَيْكَ عَنِّي فَعَنِّي يُؤَدِّي وَ مَا قَالَ لَكَ عَنِّي يَقُولُ فَاسْمَعْ لَهُ وَ أَطِيع فَإِنَّهُ الثَّقَةُ الْمَأْمُونُ وَ أَخْبَرَنِي أَبُو عَلِيٍّ أَنَّهُ سَأَلَ أَبَا مُحَمَّدٍ عَلَيْهِ السَّلَامُ عَنْ مِثْلِ ذَلِكَ فَقَالَ لَهُ - الْعُمَرِيُّ وَ ابْنُهُ يُقْتَانِ فَمَا أَذْيَا إِلَيْكَ عَنِّي فَعَنِّي يُؤَدِّيَانِ وَ مَا قَالَ لَكَ فَعَنِّي يَقُولَانِ فَاسْمَعْ لَهُمَا وَ أَطِعهُمَا فَإِنَّهُمَا الثَّقَتَانِ الْمَأْمُونَتَانِ فَهَذَا قَوْلُ إِمَامَيْنِ قَدْ مَضَيَا فِيكَ.»

٢. «وَأَمَّا الْوَأَقَعَةُ فَارْجِعُوا فِيهَا إِلَى رَوَاةِ أَحَادِيثِنَا؛ فَإِنَّهُمْ حَجَّتِي عَلَيْكُمْ وَ أَنَا حُجَّةُ اللَّهِ عَلَيْهِمْ

٣. فَأَمَّا مَنْ كَانَ مِنَ الْفُقَهَاءِ صَانِعًا لِنَفْسِهِ، حَافِظًا لِدِينِهِ، مُخَالِفًا لِهَوَاهُ، مُطِيعًا لِأَمْرِ مَوْلَاهُ فَلْيَعْلَمَنَّ أَنَّ يُقْلَدُوه.





*Kufa*, and 900 hadith scholars and narrators using him during that four-year period is great proof for our claim. (Najashi, *Rijal*, p.25) In addition to Kufa, the seminary of Baghdad has also had such a position as the main reference in scientific affairs and resolving religious issues and problems. Uthman ibn Saeed and Mohammad ibn Uthman Al-Amri are the great trainees of high concepts of seminaries and what was borrowed from Infallible Imams in their presence. (Hosseinzadeh-Shanechi, 1386: 220 - 270)

Religious scholars were always present in social and cultural affairs of Iraq from the very beginning. In addition to be people's authority in religion, they stand firmly against any deviation in religion. Besides, they were kind of unifying agent there as history testifies that. Sayyid Yazdi's stand for national products and his campaign against foreign fabrics, Ayatollah Sistani's fatwa of defense against ISIS terrorists are among the most notable influence of ulema in Iraqi social affairs. (Abulhasani-Munzer, 1389: 252)

#### **4.4. manifestations of Mahdism culture in Iraq**

Imam Mahdi's (Al-Salam be upon him) birth in the Iraqi city of Samarra, his inherited house there, the starting of his occultation from the cellar of Samarra, the four ambassadors in the minor occultation age, seminaries in Iraq, and the signs of reappearance of Imam of the time, Kufa mosque as his capital, and Sahleh mosque as his residence are among the most imperative manifestations of Mahdavi culture in Iraq. According to hadiths, Kufa mosque is the base and headquarters of Imam of the time's government and the Sahleh mosque will be his residence.

The livelihood crisis and fears in Iraq before the reappearance of Imam caused by non-Arabs, (Majlesi, 1403AH, v.51: 92), murder of the pure soul there (Ibid, v.52: 219), Euphrates flooding into the city of Kufa (Ibid.: 217), non-Arabs rising against Arabs and conquering Basra (Yazdi-Haeri, 1422AH, v.2: 191), Abusufyan's descendants ruling over Iraq (Ibid, 160), Shaisbani's rising in Iraq before Sufyani's revolt; (Majlesi, 1403AH, v.51: 250) Awf Salma's rising in Iraq; (Ibid., v.52: 213) ground sinking in

Basra and its sink before reappearance of the Imam; massacring men and women and creating fear in Iraq (Yazdi-Haeri, 1422AH: 180); Boratha mosque destruction and banning Hajj for three years (Ibid, v.2: 126) are among the signs related to the end of the time which happen in Iraq.

#### 4.5. Iraqis and Mahdism

History testified that Iraqis have been so respectful to Imams. The following are well-understandable examples in this regard:

##### **Respect for Imams of Ahlulbayt (Al-Salam be upon them)**

##### **Respect for holy shrines and relics**

Iraq has been hosting the holy prophets and Imams (Al-Salam be upon them) and was a refuge for them and their great companions and then the greatest hadith and fiqh scholars and jurists during the history. They always have been respectful toward Imams buried in their lands, to the extend that Alawi, Hosseini, Kadhemi and Askari rituals are nowadays considered as inseparable parts and customs of their lives and even it has been adopted in their official laws (A.41 constitution). Among these, the issue of pilgrimage and recourse to the Imams and in special Sayyid al-Shuhada (Al-Salam be upon him) has a place. This along with other Shia teachings such as intercession, Ashura invocation and etc. are highly recommended in a way that according to hadiths holding mourning sessions and tawassul are considered as daily routines of Imam of the time (May Allah hasten his reappearance). (Majlesi, 1403AH, v.98: 320) Besides there are many other manners and things that shows the place of Ahlulbayt (Al-Salam be upon them) for Iraqis.

In spite of all undeniable facts, Yamani movement and its leader reject many spiritual authorities of Imams of Ahlulbayt (Al-Salam be upon them). They claim that Ahmad al-Hasan is a Mahdi himself and write: "it is possible that Allah's caliph, like any other human, forget things and makes unintentional mistakes". (*The Book of Beliefs*) Meanwhile, he claims that whoever considers divine hujjahs, prophets and Imams equal to others, it means that he has applied Allah's face and Great Names to others; because they are



face of Allah by which Allah look at others. (1394: p.89 - 90) they even consider some Imams as mushrik in some of its levels.

Not only have they confused their addressees in explaining the status of the martyrs and pure Imams, but also their works lack any idea on holy shrines and have missed to address cultural and theological issues such as encouraging pilgrimage, philosophy of ziyarah, customs of ziyarah and etc.

Furthermore, findings of present study show that this movement is completely silent when any disrespect happens in regard to one of Ahlulbayt (Al-Salam be upon them). This movement made many efforts to diminish the examples of appealing to the purified essence of the infallibles (Al-Salam be upon him) through presenting untrue and mystical interpretations about them. (روشنگری از دعوت فرستادگان، ج ۳، ۱۰۳)

### **Respect for sayyids**

Because of the place of the Imams of Ahlulbayt (Al-Salam be upon him) for Iraqis, their children and offspring have a respected position for them; specially when that person is a scholar. Field studies in different cities in Iraq specially Najaf and Karbala show this reality.

### **Respect for scholars**

Presence of ulema in Iraq shows their place in Iraqi society; but as we mentioned before it is not because of being scholars, but because of their attribution to Imams (Al-Salam be upon them).

### **Collective pilgrimage in Mid-Shaaban**

Mid-Shaaban, on one hand, is the anniversary of the birth of the Imam of the time, and on the other hand, is the special day and night of the pilgrimage of Imam al-Hussain (Al-Salam be upon them). This indicates the deep connection between Imam al-Hussain (Al-Salam be upon them) and Imam of the time (May Allah hasten his reappearance). Visiting Karbala at the night and in the day of mid-Shaaban and also staying beside Imam al-Hussain (Al-Salam be upon him) during night is highly recommended in

hadiths. (Majlesi, 1403AH: pp. 342-344; Kaf'ami, 1407AH: 284) That's why it is a traditional culture in Iraq to march toward Karbala on feet every year at this time to pay respect to Imam al-Hussain and the Imam of the time. (Imam Hussain Atabah))

### **Pilgrimage of Wednesday-night to the Sahlah mosque**

In general, Kufa has a wonderful historical background. According to the narrations, it is not only a place for descending of the angels, but also a home for the holy prophets such as Idris and Ibrahim and a base for great people like Khidr. Sahleh is introduced in hadiths as the home for Imam of the time after his reappearance. (Majlesi, 1403AH, v.100: 436; v.53: 11; Kolaini, 1407AH, v.3: 495)

### **Collective pilgrimage of Arbaeen**

Arbaeen is the most glorious and most populous human gathering on the planet, which is a symbol of freedom and freedom-seeking; It is a symbol of the movement of human beings and humanity towards the guardian of God, and today the living guardian and caliph of God on earth is the promised savior, Imam al-Mahdi (peace and blessings of Allah be upon him).

On the other hand, after this glorious procession and at the end, on the day of Arbaeen at sunrise, the special pilgrimage text of Arbaeen which is narrated from Imam al-Sadiq (Al-Salam be upon him) is recited (Tusi, 1407 AH, v.6: 113), a text which indicates the place of Imam of the time and his role. It reads in some parts: "I testify that the Imams are from among your offspring, they are the word of piety and the signs of guidance and the strong rope and authority on all who are in the world".<sup>1</sup> This shows the guiding role of Imams from offspring of Imam al-Hussain (Al-Salam be upon him) the nine of whom is Imam of the time. It also indicates his place in leading the society. Millions of people rally this long way on feet to refresh their covenant with Imam of the time and this is the place of Imamate and Mahdism in Iraqi society.

In short, the connection between Imam al-Hussain and Imam of



١. «و أشهد أن الأئمة من ولدك كلمة التقوى و أعلام الهدى، و العروة الوثقى و الحجة على أهل الدنيا»

the time has been embodied in the form of Imam Hussain's blood revenge by Imam of the time, different religions' prediction about both, being heir of the prophets and being heir of Ashura, struggling against oppression and reviving religion, revising, being named in the Ziyarah Ashura, supplication of Nudbah, the night of Qadr, third of Shaaban, Mid-Shaaban and etc. (Rezaee-Adriani: 75) The best manifestation of such linkage can be found in Arbreen parade.

## **7. Tremendous Challenges made by Yamani Movement for the culture of Mahdism in Iraq**

The history of occultation age clearly shows that not following the four ambassadors of Imam in the time of the Minor Occultation and the true Islamic scholars in the time of the Major Occultation has dealt a terrible blow to the body of Islamic societies, especially in Iraq. Murders, looting, captivity of women and children during the Minor Occultation have drawn horrible pages in Iraq's history during the years 311 to 315 AH. (Ibn Athir 1965, v.6: 112)

### **7.1. Transforming the culture from waiting to accompanying and from occultation to presence**

After destroying the position of the prophets, contrary to the Quranic and doctrinal principles of the Muslims, in order to weaken the value of waiting for Imam, they gathered the signs before, at the same time and after the reappearance in one person and believed that all happened at once before the reappearance; that he is Yamani, the son of Imam of the time and his messenger, one of the 313 companions of the Imam, the next Imam and his guardian, and the first of the Twelve Mahdis. (Ahmad Al-Hasan, 1394A: 39) In other words, they have tried to attribute every sign and personality that the Shia are waiting for to appear to one person in order to reduce the expectations for the reappearance which means to challenge waiting for the Imam of the time which is one of the main elements of the Shia faith.



## 7.2. Stimulating intra-religious and extra-religious disagreements and unrest

This movement has made its endeavor to instigate differences between different ideologies. They excommunicate a lot of civil groups only because of not admitting them.

## 7.3. Defaming the leaders and Maraji'

As mentioned earlier, religious scholars are the very first stronghold that they should conquer in order to get their goal which is presenting an untrue face of the religion. They introduce Shia scholars as Taghout (arrogant power). In respect to internal Taghout of Islamic societies, they recognized the ulema that consider themselves as the parable and example of Islam as these Taghouts and he explains that the worse Taghout and the cruellest ones are those ones (ulema) who rule over the Muslim countries. (گوساله ص ۱۷ تا ۲۶) According to them, Eblis (the great Satan) lacks any value and all of their works are invalid and their end will be hellfire. They said if these scholars don't resign, they will be loots at the mid-way of Allah's path. He also considers the result of those scholars who are great worshiper the Hell, because they stand against Allah's command.

## 7.4. Multiple Mahdis

It's clear that the inevitable outcome of such idea will be paving the ground for the others to claim being that promised Mahdi. Those Mahdis who have come on one hand, and the other Mahdis that will come on the other will be justified in this way. In practice we see that one of Ahmad al-Hasan's followers claimed to be the second Mahdi after him. Abdullah al-Hashemi, the leader of black banner movement, a branch of Yamani Claimant movement is the one.

## 7.5. Unprecedented practical rulings

Although they have nothing to say in this regard and even their leader has only copied the late Muhaqqiq Hilli's book *Sharaye'a*, he knows himself as an Imam and infallible and therefore the one who has right to bring new practical rulings or revive the abrogated

ones. For instance, although Islam insists highly on the respect and sanctity of property, life and dignity of all Muslims, Yamani movement, like ISIS terrorists, believe in slavery and orders his followers to enslave women and girls of those who don't believe in him. (احمدالحسن، ١٣٩٢، ج ٢: ٨٤) Ahmad Ismael orders his followers to wage enmity against those who don't believe in him. He says bluntly that their property is not respected and it is permissible for you to take it. (احمدالحسن، ١٣٩٤ الف. ج ٤: ١١٥، پ. ٣٤٦)

### 7.6. Takfir (excommunication)

As the Babis and Bahais have special ideas on God, Yamani Movement is the same. Ahmad al-Hasan himself presents an ambiguous opinion on the place of Imams of Ahlulbayt (Al-Salam be upon them) and somehow give them godly attributes. To the contrary he excommunicates all of his dissidents and because of that negates any respect for others properties, life and dignity. (احمدالحسن، ١٣٩٤ الف. ج ٤: ١١٥، پ. ٣٤٦) The futurology of this view can be seen nowadays in ISIS, Babism and Bahaism.

### 7.7. Encouraging the destruction of Iraq's public properties, financial and administrative systems

On public properties which employees in Iraq have brought them in their houses, Ahmad Ismael says that they can have it for themselves. (پاسخ ها، ج ٧، ص ١٤١) He also encourages bribing the officials and fraud if it is in your favor. (ج ٧، ص ١٧٧ و ١٨٧)

There are many other challenges that continuance of this movement can initiate or highlight, among which there are some really destructive ones that not only they can defame Mahdism culture in Iraq, but also destroy the whole Islam.



## Conclusion

Iraq as a country has a special Mahdist approach. Imam al-Mahdi (Al-Salam be upon him) makes a special part of Iraq's culture. Yamani Claimant Movement as a new mahdist group in Iraq (started his move about 20 years ago) step by step is changing this culture, a vital issue that can and has led to unsolvable challenges such as takfir, extremism, internal wars, administrative disorder in Iraq, defaming religious scholars and etc. Unless this movement is controlled, the world should await a new ISIS or at least a new Bahatism.

In the end, the following are other related subjects worth to be studied more: Ahmad al-Hasan's extremist ideas, Yamani Movement's difference with Islam and Shiism, Yamani Claimant's extremist interpretations of religious elements.





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## Contemporary Islamic Thoughts in China

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### Abstract

Similar to other Muslim nations, contemporary Islamic thoughts in China are diverse and at the same time greatly influential on individual and particularly social aspects of life. This paper, examines various Islamic thoughts present in the contemporary China, the processes of their formation and evolution over the course of time, and their founders or important thinkers. The interesting point about Islamic thoughts and currents in China is the effect of Chinese culture and norms on them to the extent that there is a Contemporary Islamic thought in China, named Xidaotang, which has no parallel in Islamic world and is exclusive to China.

**Keywords:** contemporary Islamic thoughts, Islam in China, Chinese Muslim thinkers.

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## Introduction

Due to its undeniable impacts on cultural as well as social and political aspects of society, “contemporary thoughts” is an important topic that has attracted attentions of many scholars and researchers. Though “contemporary Islamic thoughts in China” is a very broad topic which books can be written about, in this very paper, I have tried to briefly introduce and study the major contemporary Islamic thoughts and thinkers in China.

Due to my research, I could not find any paper or book with the same topic implying that despite its great importance, this topic has not been exclusively examined by researchers. However, various books and papers are written about Muslims and Islam in China in general but mostly from an anthropological perspective. So examining Islamic thoughts in China in general and contemporary Islamic thoughts in particular has not been a matter of discussion up to now, making it difficult and at the same time necessary. However, there may be books or papers in Chinese or other languages that I have not been able to read.

In this paper I have tried to cover all Islamic currents and thoughts present in China, some of which are not necessarily originated in the contemporary era but they are still present in the Chinese Muslim communities and have followers. In order to better classify these thoughts and currents, I have first written about the streams which have come into existence in early centuries and then the newer and contemporary ones.

## Entrance of Islam in China

The Arabs started to have mercantile relationships with the Chinese approximately two centuries before the advent of Islam<sup>1</sup>. Thus the Arabs of Hijaz had a good mercantile relationship with the Chinese on the eve of the advent of Islam and this provided a suitable ground for entrance of Islam in China. It is said that Islam was first introduced to the east Asian and Chinese people through the Silk road<sup>2</sup> and by Muslim merchants and diplomats<sup>3</sup>. There are

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1. Marshall Broomhall, *Islam in China a neglected problem*, Pg. 5.

2. John L. Esposito, *The Oxford History of Islam*, Pg. 441-442.

3. Oded Abt, *Muslim Ancestry and Chinese Identity in Southeast China*, Pg. 17



disagreements as to who the first Muslim to enter and introduce Islam in China was and when it happened<sup>1</sup>. But according to “The Oxford History of Islam”, Islam entered this country by the end of the seventh century which equals to the first Islamic century but later on gradually spread in this area in a larger scale.

### Islam in China

Islam entered China in its early years through Arab merchants and diplomatic delegations<sup>2</sup>. It is said that after the defeat of the last Sāsānid king, Yazdgerd, his son Fīrūz sought the Chinese emperor’s help to fight the Muslim warriors. China refused to provide any help to him under the pretext of far distance. But in order to gain information about the situation of the region and the new faith, the emperor sent an ambassador to Hijaz. The Muslim Caliph sent an envoy to accompany the Chinese ambassador on his return in 651.<sup>3</sup> Moreover, during the Tang dynasty, its capital was a truly transnational city, which was home to five thousand foreigners and peoples described as Arabs, Armenians, Indians, Iranians, Japanese, Koreans, Malays, Mongolians, Sogdians, and Turks.<sup>4</sup> These relationships through the Muslim merchants and also diplomats and preachers continued and gradually led to the growth of Muslim population in China.

There are disagreements about the real number of Muslims in China in the contemporary era. The numbers vary from 10 to 90 million.<sup>5</sup> Muslims can be categorized by their ethnicity, language, sect, and thought.

Based on their ethnicity the Chinese Muslims are divided into

1. It is famous that the first one, who entered China and preached Islam there, was Sa’d Ibn Abi Waqas, one of the renowned companions of the Holy Prophet (S) but there are so many different accounts about this issue. You can see the book “How Islam entered and spread in China” written by Reza Moradzadeh in Persian.

2. Oded Abt, Muslim Ancestry and Chinese Identity in Southeast China, Pg. 17; Arnold T. Walker, The Preaching of Islam\_A History of the Propagation of the Muslim Faith, Pg. 294-295.

3. Arnold T. Walker, The Preaching of Islam\_A History of the Propagation of the Muslim Faith, Pg. 295

4. John L. Esposito, The Oxford History of Islam, Pg. 442.

5. John L. Esposito, The Oxford History of Islam, Pg. 443; John G. Hazam, Islam and the Muslims in the Far East, Far Eastern Survey, Vol. 12, No. 15 (Jul. 28, 1943), Pg. 151; Reza Moradzadeh, چگونگی نفوذ و گسترش اسلام در چین, Pg. 291-292.



10 minority groups. In order of size, these groups are, the Hui, Uighur, Kazak, Dongxiang, Kirgiz, Salar, Tajik, Uzbek, Baoan, and Tatar.<sup>1</sup>

The Hui and the Uighurs compose the bulk of Muslim community in China. The Hui with the largest population are dispersed in all country so that they have communities in 97 percent of China's counties. However, their concentration is in the northwest, the northeast and the north China plain<sup>2</sup>. Because of their long history, their large number and their dispersion throughout China, the term Hui Hui or Hui jiao, was used until the modern time to refer to all Muslim groups in China regardless of their ethnicity and language<sup>3</sup>. The Hui are closer to the Han Chinese than other Muslim minorities in terms of cultural accommodation. Indeed, during the course of time they have adapted to the Han lifestyle. And of course this issue has become the subject of much criticism by Muslim reformists.<sup>4</sup>

The second largest group of Chinese Muslims are Uighurs, a Turkic-speaking people whose number is estimated nearly 10 million. Most of the Uighurs live in northwestern China, in the Uighur Autonomous Region of Xinjiang<sup>5</sup>. Due to conflicts between Uighurs and Chinese government, Uighurs are suffering from exceptional restrictions and problems. It is said that Chinese government has detained at least one million Uighurs in internment camps.<sup>6</sup>

### Islamic Thoughts and Streams

First of all it is necessary to mention that most of the Chinese follow the Hanafi School of law, one of the four major Sunni schools of Islam<sup>7</sup> and most of them don't know anything or only know very little about Shia Islam<sup>8</sup>.

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1. Henry G. Schwarz, *The minorities of northern China*, Pg. v.

2. John L. Esposito, *The Oxford History of Islam*, Pg. 443.

3. Dru C. Gladney, *Muslim Chinese Ethnic Nationalism in the People's Republic*, Pg. 18.

4. John L. Esposito, *The Oxford History of Islam*, Pg. 443-444.

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6. Lipes, Joshua (November 24, 2019), Radio Free Asia; PBS new website: <https://www.pbs.org/newshour/features/uighurs/>

7. Reza Moradzadeh, چگونگی نفوذ و گسترش اسلام در چین, Pg. 450.

8. John L. Esposito, *The Oxford History of Islam*, Pg. 443.



Some thinkers including Joseph Fletcher and Dru Gladney suggest that the Muslim community in China has undergone different Islamic reform movements and all the important Islamic thoughts present in the contemporary China are the result of these conflicting ideas and reform movements among Muslims which in turn are rooted in the way of their interaction with the Muslim world outside China. These researchers name these movements as “tides” or “modes”.<sup>1</sup> I use the word ‘current’ to talk about these different Islamic movements in China. I briefly discuss these currents and modes in the following:

### **The 1<sup>st</sup> Stream: Gedimu or Orthodox (Traditional) Islam**

This is the oldest Muslim current in China, however, as mentioned earlier, this doesn’t mean that it no longer exists in China. Rather, many of the Chinese Muslims and scholars are followers of the same current in today’s China. The first Muslim individuals who entered China, built the first Islamic community in this country. The book, “the Oxford history of Islam” describes them as:

*“The earliest Muslim communities in China were descended from the Arab, Persian, Central Asian, and Mongolian Muslim merchants, militia, and officials who settled along China’s southeast coast and in the northwest in large and small numbers from the seventh to the fourteenth centuries.”*

Later on, when the Islamic reformists criticized them as being old and outdated, they were named “Gedimu” which is taken from the Arabic word ‘Qadim’ meaning ‘Old’.<sup>2</sup> This mode which belonged to the traditional Hanafi school of law was called old in comparison with the ‘new’ Sufi reform movements. However, the Sufi orders do not accept to be new and they claim to be the orthodox Islam and accuse the Traditional Chinese Islam to be manipulated and affected by Chinese traditions and culture.<sup>3</sup> This Muslim current was mosque-centered and every mosque had an Imam and/or “ahong” (taken from the Persian word akhund).<sup>4</sup> For

1. John L. Esposito, The Oxford History of Islam, Pg. 445-446.

2. Ibid, Pg. 447.

3. John L. Esposito, The Oxford History of Islam, Pg. 449-451; Michael Dillion, China’s Muslim Hui Community\_Migration, Settlement and Sects, Pg. 105.

4. Dru C. Gladney, “Muslim tombs and Ethnic Folklore”, the journal of Asian studies, Pg. 502.



the Gedimu, Shari'a plays a very important role and is an integral part of it.<sup>1</sup>

### **The 2<sup>nd</sup> Stream: Sufi Orders**

Though Sufism has been present in the Chinese Muslim societies from early years but it did not play a crucial role and did not affect the Chinese significantly until the late seventeenth century.<sup>2</sup> Sufi orders and institutions in China which are especially strong in Gansu, Ningxia, and Qinghai are known as '*menhuan*' a Chinese word equivalent to Arabic word '*Silsilah*' meaning 'chain of Sufi Sheikhs and saints'. But in Xingjian, these orders are called '*yichan*', taken from Persian word '*ishan*' meaning 'they'. Menhuan and yichan are the same in terms of doctrine and rituals, however, their different lies in their followers; menhuan is used for Chinese speaking Hui people while yichans are used for the Turkic speaking people specially the Uighurs<sup>3</sup>. These menhuans or yichans were the sociopolitical organizations with their own impact on the society.<sup>4</sup>

The Chinese Muslims were introduced to the new Sufi ideas through the Muslims and scholars who traveled between the west and the east and through those who fled for a refuge to a more remote place like east Asia. When Sufism entered China it started criticizing the traditional Islamic current of China for going away from pure Islam and becoming too Chinese like using Chinese words and texts and Chinese culture in their worships and religious rituals. Sufi scholars also called for a return to the pure, intact, and ascetic lifestyle of the Holy Prophet and three first generations of his followers.<sup>5</sup>

The Sufi orders in China are of multitude of varieties the most four important of which are known as the Qadiriyya, the Khufiyya, the Jahriyya, and the Kubrawiyya.

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1. Michael Dillion, China's Muslim Hui Community\_Migration, Settlement and Sects, Pg. 100.

2. Dru C. Gladney, "Muslim tombs and Ethnic Folklore", the journal of Asian studies, Pg. 502.

3. Michael Dillion, China's Muslim Hui Community\_Migration, Settlement and Sects, Pg. 105.

4. John L. Esposito, The Oxford History of Islam, Pg. 449.

5 Ibid.





As previously mentioned members of each Sufi order consider themselves to be the orthodox Sunni Islam compared to the other currents, sects and orders. Therefore, each of the four major Sufi orders trace their origin back to the first four Caliphs after the Prophet; the Khufiyya to Abu Bakr, the Kubrawiyya to Omar, the Jahriyya to Uthman, the Qadiriyya to Ali ibn Abitaleb.<sup>1</sup>

In contrast with the Gedimu, what concerns the Sufis the most is “tariqah” which is the Arabic word for ‘path’ or ‘order’.<sup>2</sup>

### **A: Khufiyya Order**

The Khufiyya made its way to China through a central Asian and Yemeni Sufism order<sup>3</sup> and its most prominent figure, sheikh Ma Laichi (1673-1753), who was influenced by Sufism in the Arab world during his hajj pilgrimage and his travel to Yemen, created the Huasi menhuan or Multicolored Mosque order. He preached the khufiyya order for some 32 years among the Hui and Salar. He is based in Linxia, the then Hezhou.<sup>4</sup>

The Khuffiyya order emphasizes on three things, namely, veneration of saints, meditation and seeking inspiration at their tombs, and most important of all on the silent (Khafiyya) dhikr.<sup>5</sup> The Khufiyya emphasized on the personal internal reform vs. political change and suggested accommodation with the society’s culture and norms.<sup>6</sup>

Khufiyya order has twenty one sub-branch or menhuan including Beizhuang, Humen, Mufuti, etc. some of which have survived till the present day.<sup>7</sup>

1. Michael Dillion, China's Muslim Hui Community\_Migration, Settlement and Sects, Pg. 105.

2. Ibid, Pg. 100

3. Dru C. Gladney, “Muslim tombs and Ethnic Folklore”, the journal of Asian studies, Pg. 503.

4. Michael Dillion, China's Muslim Hui Community\_Migration, Settlement and Sects, Pg. 115-120; John L. Esposito, The Oxford History of Islam, Pg. 454.

5. Dru C. Gladney, “Muslim tombs and Ethnic Folklore”, the journal of Asian studies, Pg. 503.

6. John L. Esposito, The Oxford History of Islam, Pg. 453.

7 Michael Dillion, China's Muslim Hui Community\_Migration, Settlement and Sects, Pg. 116.



## B: Jahriyya Order

Both Khufiyya and Jahriyya orders are subdivisions of Naqshbandi Sufi Order. The Jahriyya is the most populous and the most widely scattered Chinese menhuan. In contrast to the Khufiyya, this Sufi order encourages its followers to read prayer and recite the dhikr loudly. In his way of worship and meditation, dhikr is uttered along with moving head and body as well as special breathing techniques.<sup>1</sup>

The founder of Jahriyya order in China is Ma Mingxin (1719-1781) that is known to his followers as Daozu Taiye.<sup>2</sup> He based his order in the same place as the Khufiyya, i.e. in Hezhou. He led a very ascetic way of life and encouraged his followers to do the same. He also had some radical views regarding the leaders of the order; he rejected the idea of hereditary leadership as it is the case in other Sufi orders including the khufiyya, and asked his followers to avoid paying the mosque clerics for the services they provide their community with.<sup>3</sup>

Jahriyya also made attempts to change the society according to its norms and this led to conflicts between them and the Chinese society and governments. Yang Huaizhong a Hui scholar who was raised in Jahriyya writes in this regard, “The branch [Jahriyya] has always advocated the militant spirit of the Muslims, organizing uprisings to resist the oppression of the Qing and KMT [Nationalist, or Kuomintang] governments against the ethnic Hui minority and their religious belief.”<sup>4</sup>

## C: Qadiriyya Order

Despite the fact that there is a disagreement and dispute between the Sufis as to which order has been the earliest to enter China, there is a general agreement that Qadiriyya is one of the first Sufi orders that has found its way into China.

The tradition has it that the founder of Qadiriyya order in China was Qi Jingyi, Hilal al-Din (1656-1719). He's been a

1. Ibid, Pg. 116-122.

2. John L. Esposito, *The Oxford History of Islam*, Pg. 454; Michael Dillion, *China's Muslim Hui Community\_Migration, Settlement and Sects*, Pg. 122.

3. Michael Dillion, *China's Muslim Hui Community\_Migration, Settlement and Sects*, Pg. 122.

4. John L. Esposito, *The Oxford History of Islam*, Pg. 453.



disciple to both Khaja Afaq and Khaja Abdullah who according to Qadiriyya was twenty ninth-generation successor of Islam's Prophet. That is why Qi Jingyi and his tomb is still greatly revered by almost all Sufis. He was buried in what is known as the "Great Tomb" shrine in the city of Linxia, making it the center of Qadiriyya order in China. Qadiriyya Sufis continue to go to Gedimu mosques for congregational worships and attend the tombs only for holidays and individual worship. Another important point about the Qadiriyya movement is the fact that it forbids the worldly political involvement and thus has not been a greatly influential order in China.<sup>1</sup>

### **D: Kubrawiyya Order**

Contrary to what was mentioned before and unlike what is famous about this order in other parts of the world, some Chinese Kubrawiyya members believe that their line of authority traces back to Fatimah Zahra, the daughter of the Prophet of Islam.<sup>2</sup>

There are disagreements about when the Kubrawiyya order first entered China ranging from thirteenth to eighteenth centuries.<sup>3</sup> This order is of minor influence and has the least followers in China.<sup>4</sup>

It is said that Kubrawiyya was introduced to Chinese Muslims through a descendent of the Prophet Muhammad (PBUH), named Muhyiddin who died in his third visit to China and was buried in Dawantou a village in Gansu province.<sup>5</sup>

### **The 3<sup>rd</sup> Stream: Modern Islamic Thoughts**

In late 19<sup>th</sup> and early 20<sup>th</sup> centuries, Chinese Muslims' relationships and interactions with other Muslims grew significantly; particularly a large number of them visited Mecca for Hajj pilgrimage and this

1. John L. Esposito, *The Oxford History of Islam*, Pg. 451-452.

2. Michael Dillion, *China's Muslim Hui Community\_Migration, Settlement and Sects*, Pg. 105.

3. Michael Dillion, *China's Muslim Hui Community\_Migration, Settlement and Sects*, Pg. 127.

4. Dru C. Gladney, "Muslim tombs and Ethnic Folklore", *the journal of Asian studies*, Pg. 502.

5. Dru C. Gladney, "Muslim tombs and Ethnic Folklore", *the journal of Asian studies*, Pg. 504; Michael Dillion, *China's Muslim Hui Community\_Migration, Settlement and Sects*, Pg. 127.



led to new reform movements and establishment of various Islamic organizations and associations. They learnt about other Muslims' thoughts and were influenced by them and they tried to introduce those new ideas to the Chinese Muslim communities and to make reforms in their traditional Islamic thoughts, beliefs and lifestyle on their return. They started to question their identity and examine the relationship between the Islamic ideals and Chinese culture. They even started to discuss these important issues in periodicals they tried to publish.<sup>1</sup>

### **A: Yihewani (Chinese Ikhwan)**

New Hui reformers were too much influenced by the Salafi and Wahhabi thought propagated in the Arabian Peninsula to the extent that on their return to China introduced this thought to the Chinese Muslim community.

Ma Wanfu (1849-1934) began his religious journey in a Khufiyya sub-branch i.e. the Beizhuang menhuan and studied in several Beizhuang mosques and eventually was appointed as an ahong. Then along with his mentor, he traveled to Mecca for performing Hajj pilgrimage in 1888. There, he attended the Wahhabi academy and was greatly influenced by their thoughts. After completing his studies he returned to China and officially and publicly denounced the Sufi beliefs for not being in harmony with pure Islam. Then along with a number of Muslims from Sufi menhuans and Gedimu tradition and others, most of whom had the same experience of traveling to Mecca, he started to introduce his Yihewani (Chinese version of Ikhwan al-Mulimeen) doctrines to Chinese Muslims. The respect to the text of the Holy Quran and efforts for studying its text was central to Yihewanis and this was the reason for their dramatic growth.

In his fight against Sufism in China, he encouraged his followers to demolish the gongbei (the Saints' tombs) and to reject the teachings of the Sufi saints calling them as false sheikhs and saints. These events cause disputes, scuffles and even fights and bloodshed between the Muslim communities.<sup>2</sup>

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1. John L. Esposito, *The Oxford History of Islam*, Pg. 457-458.

2. Michael Dillion, *China's Muslim Hui Community\_Migration, Settlement and Sects*, Pg. 102-103.



Ma Wanfu who started propagating his Yihewani – Muslim brotherhood – sect in 1892, accused of other Chinese Muslim groups as being unorthodox and demanded for returning to the orthodox practice of Islam and refining Islam from Chinese practices and culture. Thus he was against Chinese architecture in building mosques and decorating mosques with Arabic and particularly Chinese texts. He also suggested the ban of using Chinese in all their educations and the exclusive use of Arabic and Persian languages instead. He refused wearing white dress (*dai xiao*) in mourning ceremonies.<sup>1</sup>

Since his school of thought was not organization-based like that of the Sufi menhuans and also because his ideas regarding the saints weakened the Sufi orders and menhuans which were well-organized and united institutions and also a threat to the governors and rulers, Republic of China's officials, and then the Communists and even now the People's Republic of China support Yihewanis against the Sufi orders and this has cause the Yihewani to flourish.<sup>2</sup>

Their relationship with the governments, their opposition to other Muslim groups, and the upcoming individual and national events such as war with Japan has caused great changes in Yihewanis. Dru C. Gladney writes, "The Yihewanis differ from Gedimu primarily in ritual matters and their stress on reform through Chinese education and modernism. Unlike the Gedimu, they do not collectively chant the scriptures, visit tombs, celebrate the death days of their ancestors, or gather for Islamic festivals in remembrance of saints. Because of their emphasis on nationalist concerns, education, modernization, and decentralized leadership, the movement has attracted more urban intellectual Muslims."<sup>3</sup>

Another influential Yihewani figure that can be named as the major cause of tremendous changes in the Yihewani school of thought is Wanfu's second-generation disciple, Hu Songshan. He first was a Khufiyya along who continued his father's work, but at the age of 18, he surpassed his father's level and studied under Wang Naibi and soon became his favorite disciple. There he started reading the Ikhwan's book brought by Wanfu and was deeply

1. John L. Esposito, The Oxford History of Islam, Pg. 458-459

2. Ibid, Pg. 460.

3. John L. Esposito, The Oxford History of Islam, Pg. 461-462.



affected by them and at the age of 21 became a Yihewani Imam. He was a staunch advocate of Yihewani to the point that destroyed his own father's *gongbei*.<sup>1</sup> After being a member and an Imam of Yihewani and advocating Wahhabi thought for some years, he went to Hajj pilgrimage in 1920. There he was treated with discrimination because of being Chinese. This caused him to stop supporting Salafi movement and on the contrary to emphasize the Chinese identity. He thought that the only way for the Chinese Muslim is to become modern and strong. So on his return he encouraged the young Muslims to study Chinese language and modern sciences.<sup>2</sup> He also encouraged them in his school to practice sports.<sup>3</sup>

This is necessary to mention that contrary to Ikhwan Muslim Brotherhood in other Muslim countries (esp. middle east), the Yihewani is not antimodernist or criminal group. In fact, it now has changed a lot that it cannot even be called as Ikhwan in China.<sup>4</sup>

### **B: Salafiyya**

One of the contemporary thoughts in China that branched off from Yihewani, was Salafiyya that this menhuan too was founded as the result of Chinese Muslims' interaction with the Wahhabis of Saudi Arabia. This movement started in 1930s and spread in all China's northwest in 1950s. The founders of this current were Ma Debao (1867-1977) and Ma Zhengqing both of whom were Yihewani prominent ahongs and were deeply affected by the Wahhabi doctrines in their travel to Mecca for Hajj pilgrimage in 1936. At first, Salafiyya were also referred to as:

- "the white sect" because Ma Debao was originally from Baizhuang (White Manor) village.
- or "the three risers" because in their prayers, they raised their hands three times

In 1950, Ma Debao and his supporters invited all Yihewani imams and asked them to accept the Wahhabi doctrines and issue a

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1. Jonathan N. Lipman, *Familiar Strangers\_A History of Muslims in Northwest China*, Pg. 209.

2. Gail Hershatter and others, *Remapping China: Fissures in Historical Terrain*, Pg. 107.

3. Jonathan N. Lipman, *Familiar Strangers\_A History of Muslims in Northwest China*, Pg. 211.

4. John L. Esposito, *The Oxford History of Islam*, Pg. 458.



joint proclamation. However, only a tiny minority supported their Wahhabi ideas and the majority not only did they reject their ideas but also termed them as heresy.<sup>1</sup>

### **C: Xidaotang (Chinese Modern Islam)**

Unlike the other menhuans and Islamic thoughts and currents which had their origin in Islamic countries and entered China as a result of interacting with other Muslim nations of the middle east and central Asia, this Islamic thought is purely Chinese i.e. it does not have any equal in any other Muslim country.<sup>2</sup>

Ma Qixi the founder of the Xidaotang, was born in 1857. At the age of eleven because of his exceptional talent was sent to a special school in the New City where the curriculum was based on the main Chinese Confucian books. Then he studied the Confucian philosophy as well as the writings of the well-known scholar Liu Zhi who used to explain the Islamic Doctrines using the Chinese language and Confucian's terminology. In 1909, he officially introduced his teachings as Xidaotang. In regards with religious practices, he advocated the simplest rituals and emphasized on moral character, speaking in good faith, and not accepting hadiye (the money given to Imams). Also, he believed that both boys and girls should go to school and that boys should not be forced to read aloud.<sup>3</sup>

Ma Mingren (1896-1946) was Ma Qixi's successor who became the Xidaotang's leading Imam at 22. In his view education and trading were of great importance and as a result under his leadership the Xidaotang became millionaires. Therefore, he appointed accountants and managers under the Imam who managed both religious and economic activities.<sup>4</sup>

1. Michael Dillion, China's Muslim Hui Community\_Migration, Settlement and Sects, Pg. 103-104.

2. Ibid, Pg. 131.

3. Ibid, Pg. 138-143.

4. Ibid, Pg. 147.f



## Conclusion

Contemporary Islamic thoughts in China are diverse, some of which have parallels in other Muslim communities and some don't. By examining the contemporary Islamic thoughts in China and their processes of formation and evolution, one important point can be concluded, and that's the important role that Chinese culture plays. Except the Xidaotang, the other Islamic thoughts in China, though they have Islamic origin, they have undergone great changes and are localized according to the Chinese culture and norms. And more interestingly, the Xidaotang is an Islamic thought with no parallel in Islamic world which is specific to China whose teachings are a combination of both Islamic and Confucian doctrines and teachings. However, interestingly, these Chinese Islamic thoughts have not influenced other Muslim nations and communities. More profound researches can be carried out about these Islamic thoughts in China and of course the reason why they could not affect the thinkers in other Muslim communities.





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## **Interaction between religion, language and culture**

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### **Abstract**

In this article, an attempt has been made to analyze the mutual relationship between the concepts of " religion ", " language " and " culture ", which is one of the most important issues in human social life. The purpose of this research is to find the converging relationship between these concepts and interaction in order to strengthen the dimension or dimensions of the other two sides of this triangle and the quality of this relationship.

An attempt has been made to answer the following questions: How is the relationship between the three concepts of religion (Islam), language and culture? What is the degree of influence and effectiveness between them? Is religion a part of a whole called culture or is culture in the realm of religion? Does the language determine the culture or vice versa the culture determines the language? What is the relationship between religion and language? Is language just a tool in the service of religion and religious ideology and is their relationship one-way or do they have a mutual relationship? In this article, the author took advantage of the method of library collection and review of written sources and explained the relationship between these three in a descriptive analysis. And he also tried to show the cooperative and convergent relationship of these issues in the society and defend their interaction in order to expand each other's existential fields and serve the expansion of human civilization and culture.

**Keywords:** religion, culture, language, relationship, mutual relationship, interaction.

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## Introduction

In this article, an attempt was made to analyze the relationship or mutual interaction between the three concepts “religion,” “language,” and “culture,” which are important issues in human life, and to explain the impact of each of them on the others in terms of the interactions and specific areas of each of them. The purpose of this study is to find their cooperative relationship and exchange or interaction between these subjects in order to strengthen and cooperate with each other. For example, the two-way interaction of culture and language in the direction of the growth and development of each will be considered. The questions raised here are: what is the positive relationship between religion, language and culture? What is the extent of their influence and effectiveness on each other? Is religion a part of a whole called culture or is culture in the realm of religion? Does the language determine the culture or on the contrary the culture determines the language? What is the relationship between religion and language? Is language just a tool in the service of religion and religious ideology, and is their relationship one-way, or do they have a trade-and-reciprocal relationship?

This article aims to explain the relationship between these topics by using the method of library collection and descriptive analysis of the topic. And to show the cooperative and converging relationship of these issues in order to expand each other's existence fields and to serve the expansion of human civilization and culture.

## Background of research

The relationship between the concept of "culture" and "language" has been researched separately and with different approaches, and in this research, the quality of the relationship between these two issues, the originality of one and the subsidiary nature of the other, and how they affect each other... studied. Regarding the concept of "religion" and "culture", researches have been conducted and the interaction of these two topics with different approaches and branches of interdisciplinary sciences has been investigated, but the research or inquiry that is related to the relationship or interaction is rare to discuss these concepts in the form of triple relationships,



and at least the author has not achieved it. The only case that can be specifically mentioned as the background of this research is an article by the Algerian writer Shatih Bin Youssef, who examined the threefold relationship between "religion", "culture" and "language". and discussed their relationship with the concept of "identity" in Algeria and studied the role of these concepts in the formation and strength of national identity in this country. There are other researches that have investigated the dual relationship between language and culture or the dual relationship between religion and culture, which can be mentioned as the background of the subject in general. Another article that is somewhat in line with the goals of this research and has been used is by Bohloul Alaei under the title " The relationship between language and culture; Some social, psychological and linguistic considerations" which investigated the influence of culture on language learning. The author has benefited from these articles in reviewing and explaining the concepts of the research, and wherever he has used them, it is given in the references or footnotes. Other books and articles in which culture, language or religion have been discussed have also been seen and they have been used in general, which are given in the sources and references section.

## **Definition of concepts:**

### **1. Mutual relationship**

"Mutual relationship" which is used to express "connection" and "link" between two things can have two meanings in English. a) "interaction" which means the action and effect of two things on each other in such a way that the new situation is created from this relationship<sup>1</sup> and is mostly used in biological sciences. b) "interrelationship" which means having a two-way relationship between two or more things.<sup>2</sup> Having a relationship means that one thing is connected to another thing, while this "relationship" is just a "link" and connection, which can also be one-sided like a rope that is thrown on a branch of a tree, this connection and relation was created by the person who tied it to the tree branch, and there was no tension and effort from the opposite side of this

1. <https://wikidiff.com>

2. previous reference.



relationship, which is a tree, while "relationship reciprocity" is a two-way communication and relationship, the influence and effectiveness of both sides of the "relationship" is assumed on each other, and if this is not mutual, it is incomplete. Like the swing set in the children's playground, if someone wants to continue the "swing game", there must be a balanced relationship between the two heads of the swing in order for such a game to continue, otherwise, if a child sits on one side of the swing, this game will not be formed at all. And here it is opposite to the relationship between the rope and the tree, and the meaning of the relationship at all becomes meaningful in this "ambivalence". The relationship between the concepts of "religion", "culture" and "language" is of this kind and of course two-way relation.

Another thing about the relationship between these concepts is that connection and linkage can have different forms in terms of logic, which is discussed below:

A) Conflict and antagonism: Here, the relationship between two subjects is negative and incompatible with each other, and each rejects the other, and a negative relationship is formed between them. Many such examples can be found both in nature and biological sciences and in international relations and other fields. (Russia's relationship with Ukraine) for example.

B) Interactive and collaborative: in this type of communication, both objects or subjects have a positive and effective relationship, which can be evidenced in different fields. (EU-US relations for example)

C) Unilateral: In this type of relationship, one party benefits and the other only participates in this relationship. (parasitic life of microbes - with other organisms or the relationship of colonial governments with their colonies) for example.

Now we want to examine the relationship between the concepts of religion, culture and language in order to clarify what kind of relationship between them will be.



## 2. Religion

Various definitions from various perspectives and academic disciplines have been provided for "religion". These definitions are sometimes so wide that they include some schools and ideologies such as secular humanism and communism. (Peterson. Michael and colleagues,1383,21) And sometimes the scope of its definitions is so narrow that it covers only a certain religion and cannot be applied to other religions. Although it is necessary to present a definition of religion in order to be clear about what we are talking about here, in this article we are not trying to count the definitions that have been presented from different angles within and outside of religion in this field. Rather, we are more interested in what is current as religion in the society and affects the daily life of religious people and believers.

### 2-1. The nature of religion

For those who believe in it, religion is a system of thought that explains the beginning and end of the universe and the current position of man, and provides appropriate answers to questions such as: who am I? Where did I come from? Where am I going? Why do I live and what do I live for? Why will I die one day and become mortal? What will happen to me after death? It provides and eases one's mind with the world view it creates for himself. Religion provides an explanation for these matters, and this is what is believed in as religion in human societies. Of course, it should be noted that this religion consists of beliefs, values, symbols, and instructions and guidance provided by the guardians of religion. As mentioned, religious thinkers and scholars with different intellectual backgrounds have presented several definitions of religion, some of them have an intra-religious approach and have defined religion from this point of view, and others have an extra-religious approach, and like sociologists, anthropologists And... they look at the matter from the outside. Here are some definitions of the two approaches.

### 2-2. The definition of religion, intra-religious approach

A)Allamah Muhammad Hossein Tabatabai, a philosopher and Islamic scholar, writes in the definition of religion: "Religion is a way of social life from the logic of the Quran. This method should

include laws and regulations that ensure human happiness and worldly happiness through their application and implementation, and also include a series of morals, beliefs and acts of worship to guarantee happiness in the hereafter, and considering that human life is A life that is linked, these two aspects "worldly" and "hereafter" are never separated from each other. (Tabatabaie, no date, 9)

B) Ayatollah Abdullah Javadi Amoli defines religion with the same approach as follows: "Religion is a set of morals, beliefs and jurisprudential and legal laws that have been determined by God for the guidance and salvation of mankind; Therefore, religion is an artifact of God. (Javadi Amoli, 1390, 20)

C) Martyr Motahari interprets religion as a school and considers it a comprehensive and coherent plan whose basic goal is the perfection and happiness of man: {what is meant by the school} is a general theory, a comprehensive, coordinated and coherent plan whose main goal of that is the perfection of man and the provision of happiness for all, and in the school, the main lines and methods, dos and don'ts, goals and means, needs and pains and treatments, responsibilities and tasks should be defined and that plan has been a source of inspiration for duties and responsibilities for all people. (Motahari, 1381, 55)

As it is evident, these definitions are a descriptive definition of "religion" in terms of the intra-religious approach. Although non-Islamic thinkers and theologians have also defined this approach, but in order to avoid the length of the article, we refrain from giving more definitions with this approach.

### **2-3. The definition of religion, meta-religious approach**

Sociologists, anthropologists, philosophers of religion, etc., are usually those thinkers who view "religion" as an object from the outside, and the definitions they get from the subject they study do not have any sense of belief in it. It does not provoke them, and for this reason the religion considered for them only in terms of its function. For a sociologist, the border between "religion" and "magic" is so narrow that it may not be considered a Difference (Giddens, 1381, 497) For the philosopher of religion, what is important is the "rationality of religious teachings" and to the extent that this aspect is present in it, it is worth analyzing and





investigating, and therefore it has nothing to do with the "correctness" of these beliefs. (Peterson et al., 1383, 28) And as much as possible in these academic disciplines, they try to provide a definition that is as inclusive as possible to what is called "religion" according to the definition, and they avoid applying it to a specific religion. Below are some examples of the definition of religion with this approach.

A) Clifford Geertz, the famous American anthropologist, defines "religion" as follows: "a system of symbols that works to create powerful, persuasive and long-lasting moods and motivations in humans and by formulating concepts of general order Being and covering these concepts with such an aura of reality that the moods and motivations seem uniquely realistic." (Geertz, 1973, 90) As it is clear, Geertz gave a definition of religion from the perspective of an anthropologist of a cultural subject, and such an approach to religion was presented without regard to its teachings and on the part of an observer of religious rituals and in the form of a description of the subject under study. The aforementioned definition has tried to be as comprehensive as possible of the components of that subject.

B) Giddens, after denying some characteristics of religion under the heading "what is religion" and thus trying to achieve something common to all religions, defines religion as follows: "characteristics which appear to be common to all religions. Religions include a set of symbols, which require A sense of reverence and awe, and associated with rituals or ceremonies (such as church services) performed by a community of believers. (Giddens, 1381, 496)

C) Peterson and colleagues have also provided a definition for "religion" from the perspective of the philosophy of religion, which, in their own words, they have tried to be as inclusive as possible and apply to many cases and examples of religions. According to them, religion is "a set of beliefs, actions and feelings (individual and collective) organized around the concept of ultimate truth". (Peterson et al., 1383. 20)

D)



### 3. Language

Language is the most useful human tool in order to communicate with others, expand, preserve and transmit human culture and is the most important means of human communication, which provides the basis for distinguishing it from other natural beings and makes it a cultural being. And this aspect of human existence is the most important part that separates it from other creatures, and therefore it is due to this "ability" that human beings are called "talking" creatures. Language is learned and makes it possible for a person to enter a social group and it is with language that they can participate in the society around them and gain a social identity. (Chastain, 1988, quoted by Alaei 1391, 542) And this is what prepares the ground for the formation of human civilization and provides man with the power to express, think and talk about the present, past and future and gives him existence and historical extension. Exactly what language is like is discussed below.

#### 3-1. The nature of language

What exactly is "language"? And how to define it, is not an easy task, because people often use this word in various concepts: "the language of flowers", "the language of music", "the language of the body", etc. (Atchison, 1371, 15) If we consider language as a means by which humans communicate with each other, this definition will still not work; Because human beings can communicate by using other methods such as pointing, winking, smiling, and frowning. Some people believe that the best way to understand language is the way animals communicate and compare it with the way humans communicate, so that the nature of human language can be found through finding differences and similarities. (Atchison, Ibid,16) It is in this comparison that we realize that human language has characteristics that separate it not only from many other communication devices that do not use the phonetic system; Rather, it even separates it from animal communication devices that also use the phonetic system. Here I have to point out the characteristics of human language in comparison to other communication devices and leave this discussion to its specialists and the field of linguistics.



### 3-2. Characteristics of human language

A) *Use of phonetic signs*: Humans, like some animals, use sound signs to communicate. Although many other animals also share this with humans, the next characteristics of human language reveal its difference.

B) *Arbitrariness*: In the communication that animals want to convey, there is usually a strong connection between the message and the sign, while there is no connection between the sign and the message in human language. For example, the sign "elephant" with its meaning is not such a thing.

C) *Need to learn*: Human language must be learned, while animals instinctively do this. For example, there is little difference between the dance of bees in the world, while language learning in humans is a long process and takes place through culture.

D) *Dual production or duality of manufacturing*: This feature means that animals who's use vocal signals have a very limited number of sounds that they produce, but human language has its strength in combining vocal signs or phonemes, which is referred to as constructive dimorphism.

E) *Scratching*: This feature means that, unlike animals, humans can talk not only about the present environment but also about absent themes. (See: Previous, from pp. 16 to 21)

Leaving aside all these differences, it is important to remember that human language is not only limited to the rational analysis and distinguishing it from the sounds of other animals, but beyond that, it reaches human feelings and thoughts, as Nanda Hansen writes: "Although language is one of the ways of establishing our relationship with others, it not only expresses thought but also indicates emotion and feeling, so that the only rational analysis of language is more than the chemical explanation of roses for Describing it.( Noam Chomsky, 1379, 1) The Swiss thinker Ferdinand Dossausor, who is known as the father of linguistics, in his book "General Linguistics" enumerates the characteristics of language as follows: a) Language exists through a type of contract that is concluded between members of society. b) Language is different from speech and is a subject that can be investigated and researched separately. c) Language is a system of signs in which the link between meaning and sound image plays a fundamental role. d) Linguistic signs are not just an abstract thing, but they are

attainable facts. According to Saussure, language regains its essence from the relationship between signs, and it is the placement of language signs that gives them identity. (See: *Course in General Linguistics*, translated by Korosh Safavi, page 14 onwards)

#### 4. Culture

Due to the complexity of the concept of culture, it may not be possible to provide a comprehensive definition of it. For this reason, different scientists from different fields of knowledge and studies have mentioned definitions for this concept. Here, we will first give some lexical definitions mentioned in the dictionaries for this concept, and then in the next title, under the title of "the nature of culture", we will discuss the definitions of several researchers from different fields and clarify the concept of culture as much as possible. In the Persian dictionary, Amid mentioned several meanings for it: "Pahlavi name: Farhang or Farhanj: 1. Science; Knowledge. 2. politeness; Knowledge. 3. Education and training. 4. Scientific and literary works of a people or nation. 5. A book that includes the words of a language and their explanation. (Omid, 1348) In other dictionaries of the Persian language, more or less similar meanings have been mentioned for "culture", and in some of these meanings, the meaning is close between this word in the Persian language and some European languages such as French, German and English can be seen.

#### The nature of culture

Culture is one of the most important concepts in social sciences, because through it, we can talk about the unity of mankind despite its racial and biological diversity, and it can be called as a cultural entity, which gradually changes from a natural biological entity to a biological entity throughout history. It has become social and cultural. In Western literature, the word "culture" meant religious rituals in the Middle Ages, but in the 17th century, it meant farming the land. And the word culture found its intellectual meaning in Europe in the second half of the 19th century, when it took another approach that expressed the intellectual formation in general and the intellectual development of the individual in particular, as well as the necessary requirements for this practice. and explains the resulting applications. (Fayad, 2017,3)



"Culture" is one of those concepts that every scientist has self-defined with his own approach and the field of knowledge he is interested in, and therefore various definitions have been presented for it. Some have mentioned more than two hundred and fifty definitions for it. (See: Ashuri, 2013, pp. 47-51)

With a sociological approach to culture and compared to society, Giddens has defined it as follows: "Culture consists of the values that members of a certain group have, the norms that they follow, and the material goods that they produce." (Giddens, 1984, 55) According to Giddens, culture and society are so interweaved that it is only conceptually possible to distinguish between the two, and from the perspective of sociology, culture includes all aspects of life. In his opinion, culture includes how to dress, marriage and family customs, work patterns, religious ceremonies, entertainment and leisure time, and the production of goods that are important to him. From a simplistic and common point of view, culture was referred to things that include sublime things - music, art, science and knowledge, etc., and its owner was called "cultured" And in general, they deprived some people, groups and races of having it, and it was in this kind of perception of culture that the European colonizers in African societies hunted people who had different skin color from them and Basically, they were not considered as human being, But with the advancement of sciences such as anthropology and the decline of the self-centered and colonialist view (which saw the world as a double insider and outsider and naturally deprived everything of value from the outsider), the concept of "culture" found a new meaning. And in this new dress, there is no society without culture, just as there is no culture without society. (See: Giddens, Ibid., 56) And that's why they say "culture is knowledge that is learned in society". (Hudson, 2007, 74) Therefore, culture is something that everyone has, not what is in cinema halls and cultural circles.

### **The interaction between religion and culture**

Religion and culture are both part of the broad concepts that cover the dimensions and angles of human life. Of course, it should be noted that with the advent of secularism, the scope of the concept of "religion" gradually faded in Western societies and, as a result, in other societies, and social institutions such as politics, economy,

and education, which were previously in the realm of religion, were handed over to culture, but still in societies that are still strongly religious, the conceptual scope of religion is equal to culture and includes all aspects and dimensions of human life. Regarding the relationship between "religion" and "culture", in general, four forms can be imagined, and each of these forms is a theory that has believer.

A) The first way is to consider religion as the basis of culture. The claim here is that from a religious point of view, it can be claimed that human culture begins with "religion" on earth, because from the point of view of religion and especially monotheistic religions, the first person who walked on earth was Adam (pbuh). He was the divine prophet himself. Therefore, what was done on earth was according to the teachings of his Lord and the culture that was formed was a culture inspired by religion and God. From this point of view, the relationship between religion and culture is the relationship between the whole and the part, and it tells about the inclusion of the circle of religion over culture and the authenticity of religion and the subordination of culture. In general, it precedes culture and is the generator of culture, at least this is the religion of Islam, and it has elements and components that have caused the formation of a culture called Islamic culture. (Motahari, 1364, 405)

B) The second form: It is the reverse of the previous form, and it can be depicted that culture has a wider circle than religion and precedes it, and it is religion that has developed in the scope of human culture and civilization and has evolved from the most primitive and simple religions to advanced and evolved religions. it is arrived. Those who believe in this point of view also argue that when we study human societies, we see cases where there are human societies and communities that do not believe in any religion, but they are not devoid of cultural elements, and in principle, society cannot be It was imagined without culture. According to them, culture is more inclusive and includes both religious and non-religious societies. Although religion is determined by culture, religion also affects culture. Therefore, the fate of religion and culture are intertwined. (Bayer, 2017, 2)

C) The third form: which is the view of religion and culture as two different groups that agree in some details without each of one surrounding including the other. (Yaqoubian, 1394, 15) This means



that culture represents an independent whole and religion represents another independent whole, and between them there are similar and different parts without religion being part of culture or culture being part of religion if it is compatible in terms of existence. (Ibn Yusuf 2011, p. 508)

D) The fourth form: the relationship between religion and culture is an equal relationship. Those who believe in it argue that culture is more comprehensive than religion, even though it is in its vast fields in terms of its plurality and diversity and includes all aspects of material, spiritual and behavioral life; But religion has a higher position in the society in terms of influencing its followers and cultural patterns, and therefore, even though culture is more general than religion in terms of comprehensiveness and multiplicity of fields, but religion is more important and more influential than culture in some cultural patterns that dominate the society. (Ibid., pp. 508 and 509)

In my opinion, in the topic of the relationship between "religion" and "culture", the concept of culture is more general and inclusive than the concept of "religion" and religion is a part of human culture, although this does not mean that when religion is included under the title of culture We decided to deny the deep influence of religion on different dimensions and angles of culture. Religion, as a very important and influential element, has always been active and had a profound influence on other elements of culture. Religion has absorbed many cultural elements and sometimes gives them a new meaning according to the necessity it feels, but it can use it in its own context, but even so, it has not established a completely new building from the ground up and without a reference from culture, and it has benefited from the contributions of human culture. However, it should be noted that this acquisition and adaptation is entirely bidirectional and that culture has benefited greatly from the teachings of religion. Basically, it can be said that religion, contrary to the Western secular belief, encompasses a wide area and covers the fields of politics, education, economics, etc., but again, this is not outside the realm of human culture, rather, religion can add to human achievement. And I believe scholars like Shahid Motahari who believe that Islam is not one of those religions that is limited only to the relationship between God and man - in the special sense of

what is done in the church - but Islam itself has many achievements that can be referred to as Islamic culture. And it also means emphasizing the fact that religion has brought him many achievements outside the realm of science and human reason, and it does not mean that religion is beyond the realm of culture and more general than the concept.

As a result of this discussion, it should be said that by reflecting on the relationship between "religion" and "culture", we come to the conclusion that the relationship between these two concepts is harmony and compatibility and not conflict and conflict; But how much is the interaction between them? Which one has benefited the most from the existence of the other is a matter of dispute. But it should be pointed out that if we pay special attention to the holy religion of Islam, we will see that in the face of cultural affairs, it is neither a blanket acceptance, without criticism and limitations, nor a complete rejection, but whatever cultural elements are compatible with its purpose and compatible with human nature takes it and uses its bricks in the building of Islamic culture and civilization, but in cases where an element or elements of culture are incompatible with its goals and the perfection of human society, it either leaves it aside or presents a new definition of it, and it is used in another sense.

### **Interaction between language and culture**

Regarding the relationship between culture and language, it should be mention that language is something that cannot exist in a vacuum and in an autonomous and independent manner. Language is the most important means of human communication, which is used in relation to other matters and in the direction of communication with fellow humans, and is the clearest manifestation of the culture of a society and is dependent and influential on it, and is the most important window to the world of human mind and thought. Some have interpreted the language as a mirror that reflects the culture of the society, and in other words, they consider language to be the most important thing through which accurate information can be obtained about the culture of a language society. (Safavi, 1378, 17) Language and culture are two concepts connected and related in such a way that linguists such as Edward Sapir and Whorf Man believe that each person interprets





and understands the world and the phenomena around him from the perspective of the content of the concepts and categories in his language. For example, if there are precise classifications of colors in a language, its speakers will show sensitivity, understanding and accurate interpretation of the colors that exist in nature and around them. (Dabir Moqadam, 1378, 17 and 18)

In general, keeping in mind the definition of culture that was presented, it can be said that the relationship between language and culture is so tight and intertwined that even the teaching and learning of language can be done through the path of culture, and on the other hand, it is language that is the basis for development and provides the transmission of culture from one generation to another. One claim about the relationship between language and culture is that the structure of each language determines the attitude of the speakers of that language towards the world. (Ala'i, Ibid, 544) Although this claim may seem very radical, it can indicate a deep two-way relationship between "language" and "culture". There is another claim that rejects the extreme aspect of the previous claim, but at the same time, it is still an indication of the deep relationship between these two concepts. The claim is that people's culture is reflected in the language they use because they use their language in a way that reflects what they value. From this point of view, culture does not determine the structure of language, but it affects the way language is used. The hypothesis of the effect of language structure on the attitude of its speakers is mostly attributed to Edward Sapir and his student Benjamin Lee Whorf, but it basically goes back to Humboldt's opinions in the 19th century. (Ala'i, Ibid, 544)

In general, in the relationship between culture and language, it can be said that language is the most powerful means of communication, a means of expressing cultural values and aspirations, and a means of preserving culture. Therefore, language is an important tool for acquiring and maintaining the identity of a particular group or society. Among the various cultural symbols—religion, race, language, traditions and customs, etc.—that distinguish one nation from another, language is the strongest cultural marker that provides group identity.



## Interaction between religion and language

The relationship between religion and language indicates the mutual relationship between two important elements of culture. The role of language in society and culture is not hidden; The role of language in culture is such that without language, writing and any other means for understanding, communicating and transmitting human thoughts and ideas would not be possible so easily. Language is like a bridge that gives a beyond time and space role to human experiences and provides access to the depth of history for future generations.

The relationship between religion and language, which are both part of the totality of human culture, is a mutual and interactive relationship, and religion takes help from language to present its desired image of the universe and to present religious ideology, and to propagate, explain and spread its teachings and announce to posterity has benefited. In addition, understanding this image of the world and discovering religious messages, signs and symbols is highly dependent on understanding linguistic nuances. For example, if we consider the relationship between the Islamic religion and the Arabic language, the Holy Quran and the hadiths of the innocents (pbuh), which are the most important contributions of the Islamic religion to human societies, are in the Arabic language, and the role of learning the Arabic language in its broad sense, which includes literature Arabic can be used in the fields of vocabulary, syntax, meanings, originality, expression, etc., in order to understand and receive correctly the Quranic and Hadith teachings, or to propagate and explain them, it is undeniable. Therefore, it is not possible to achieve a correct understanding of the Qur'an and Hadith and to infer and extract Islamic rules and teachings by simply translating the Arabic words literally. Therefore, after the establishment of Islam, sciences and techniques were formed in the Islamic world that were not known before. Patterson and his colleagues write in this context: "In Islam, Muslims have paid great attention to the study and analysis of the Arabic language, because they have developed language studies for the purpose of reciting the Qur'an and thus understand the external structure of the Islamic Ummah and It protects." (Balraj and Singh, 2020, 1219)

About the mutual relationship between "language" and religion



and what language can benefit from this relationship, perhaps, except for what was mentioned about culture, it cannot be said that the difference between languages is the attitude and understanding of the speakers of each language towards The world around them is connected. Now, if we take this for granted, we can say that religion serves language through its interpretation of the universe and the environment surrounding human beings, and that is why language in non-religious societies differs from a society that has Religious literature. It is charged and full of religious concepts and words, which are different, and in this way religion influences human understanding and perception, and humans implement this perceptual difference in their language. But in general, it can be said that the one-sidedness is evident in the relationship between "religion" and "language".



What can be said in this research about the relationship between the three concepts of "religion", "culture" and "language" is that according to the definitions of these concepts and using the books and articles that have been studied and They have been referred. In general, it can be said that in the relationship between the two concepts of "religion" and "culture", the relationship between these two concepts is harmony and compatibility, and not conflict and conflict; But what is the amount of trade between them? Which one has benefited the most from the existence of the other, and it must be said that if we pay special attention to the holy religion of Islam, we will see that in the face of cultural affairs, it is neither a blanket acceptance without criticism and limitation, nor a complete rejection, but everything from It takes cultural elements that are compatible with its purpose and human nature and uses its clay in the building of Islamic culture and civilization, and if it is against religious teachings, it changes it and replaces it with another element.

Regarding the relationship between "language" and "culture", it can be said that language is the most powerful means of communication, a means of expressing cultural values and aspirations, and a means of preserving culture. Therefore, language is an important tool for acquiring and maintaining the identity of a particular group or society. Among the different cultural symbols, language, like religion, is one of the strongest cultural indicators that provides the group's identity. Regarding the relationship between religion and language, both of which are part of the totality of human culture, it should be said that there is a mutual and interactive relationship, and religion takes help from language to present its desired image of the universe and to present religious ideology, and to propagate and explain. And the spreading of one's own teachings is beneficial to the future generations, and the language has always added to its richness with the teachings and teachings of religion and has been influential in the lexical and speech domain of the language and not in the principle of its structure. However, it seems that regarding the relationship between "religion" and "language", it can be said that the one-sided aspect of their relationship is more evident and the edge in favor of religion is heavier.



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## **Religio-cultural capacities of the region in the new world order from the perspective of Ayatollah Khamenei**

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### **Abstract**

West Asia (the Middle East) has been the birthplace of great divine religions, including Judaism, Christianity, and Islam. Civilization has developed and come into being through the spirit of religion. In the last century, the Islamic world has begun to move towards the recovery of civilization by reviving the roots of Islam in its truest form. It is the only religious civilization in the world that has continuously opposed the West. The Iranian Islamic Revolution, in particular, has challenged the current world order and American hegemony in the Middle Eastern region. The religio-cultural capacities of the region, which are based on the thought of Ayatollah Khamenei, have the theoretical and practical ability to play an important role in the new world order and move towards a new Islamic civilization. The main question of this research is, "What are the religio-cultural capacities of the region in the new world order from the perspective of the Supreme Leader?" For this purpose, the method of qualitative content analysis has been used based on his books and speeches. If we examine the Supreme Leader's cultural thought, we realize that, in his opinion, the issue of "culture" is fundamental and has influenced the country's economic and political state. According to the Supreme Leader's thought, we can divide the cultural and religious capacities of the West Asian region into several parts as follows.

**Keywords:** Culture, Capacities, West Asia, Ayatollah Khamenei.

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## Introduction

The West Asian region, also known as the Middle East, is a region of immense cultural and religious significance. It is home to three major monotheistic religions, namely Judaism, Christianity, and Islam, and has a rich history of religious and cultural centers, both past and present. The Middle East's religious and cultural diversity has played a vital role in shaping its identity and influencing its interactions with the wider world.

Ayatollah Khamenei is the Supreme Leader of Iran and a prominent figure in the region's political and religious landscape. He has written extensively on various topics such as Islamic philosophy, political theory, and international relations. From his perspective, the religio-cultural capacities of the Middle East are fundamental to the region's identity and its ability to influence the world order.

Throughout his career, Ayatollah Khamenei has actively promoted Islamic values and principles and emphasized the importance of cultural and religious capacities in shaping the new world order. This article explores Ayatollah Khamenei's perspective on the religio-cultural capacities of the region and their potential impact on the new world order.

Achieving the ideal world order is one of the main concerns of reformist world leaders. This concern became stronger after the Islamic revolution in Iran and the revival of political Islam. According to Ayatollah Khamenei, the religio-cultural capacities of the Middle East are a crucial factor in shaping the new world order. He has stressed that the cultural and religious values of the region provide a unique perspective and approach to global issues. In his view, the region's rich history and culture can be utilized to promote peace, justice, and equity in the world by establishing a new Islamic world order that leads to a new Islamic civilization.

## Background

When we look at the Islamic history, we acknowledge that the religio-cultural capacities have very significant role in the establishment of the early Islamic civilizations. In order to understand the Islamic civilization, it is necessary to have a glance on the three main experiences of the Islamic civilization.





## 1) Prophetic era, the origin of Islamic Civilization

The Prophet of Islam is rightfully considered the founder of the great Islamic civilization. In the early days of Islam, the Holy Prophet (PBUH) and his Companions, along with their honorable successors, established a magnificent historical civilization by placing their trust in God.<sup>1</sup> The Holy Prophet was a worthy instrument that God had prepared for such a great movement in human history. He started a trend that propelled history forward despite all the obstacles and problems, and this trend has continued to shape the world to this day.

The Holy Prophet not only planted the seed of this movement, but he also nurtured it and provided the means for its growth and development. The civilization that resulted from this movement reached the pinnacle of human achievement during its appropriate era.<sup>2</sup>

Ayatollah Khamenei has emphasized two crucial elements of divine destiny: the appointment of the Prophet of Islam and the revelation to him. He has re-examined the cultural experience of early Islam to shed light on these elements.

## 2) The brilliance of the civilization of the third and fourth centuries of Hijri

The third and fourth centuries of Hijri were a golden period in Islamic civilization, marked by significant achievements in science and politics. This era witnessed the authorship of numerous books and the pursuit of groundbreaking research, culminating in a political and scientific power that was unparalleled at the time. The teachings of Islam were the driving force behind this remarkable progress, which surpassed the accomplishments of all other civilizations of the era.<sup>3</sup>

A careful and analytical study of this period of Islamic history is crucial to the field of civilizational studies, going beyond mere historical analysis. The holy Prophet's message of Ba'ath, along

1. Leader speech in a meeting with reciters from 40 countries on the anniversary of the Prophet's (PBUH) mission. (22-2-1990)

2. Leader Statements in the meeting of officials of the system on the day of Eid Mu'ba'at. (25-9-2011).

3. Leader Statements of the Supreme Leader in the meeting with the commanders of pasdaran. (20-9-1994).



with the efforts of Muslims over the course of three or four centuries, led to the creation of a civilization that has left an indelible mark on the world. It is an experience that other modern human civilizations have been influenced by and owe a debt to.<sup>1</sup>

Therefore, it is fair to say that Islamic civilization in the third and fourth centuries of Hijri was a major influence on the world and continues to inspire admiration and study today.

### **3) The experience of the Islamic Republic of Iran for the Islamic civilization**

The Islamic Republic of Iran has provided the groundwork and opportunity for the revival and flourishing of Islamic civilization. From this perspective, the creation and revival of Islamic civilization is a matter of sovereignty. However, as previously mentioned, it is important and necessary to consider the relationship between this leadership and the Islamic nation. The ideal of the Islamic Republic can be summed up in the phrase, "Creation of Islamic Civilization."<sup>2</sup>

Examining some of the characteristics of the Islamic Republic of Iran's experience provides evidence of its civilizational capacities. Careful examination of Ayatollah Khamenei's views reveals strong arguments for the civilization of this experience.

### **Ayatollah Khamenei views on cultural aspect of Islamic civilization**

One of Ayatollah Khamenei's initial discussions on civilization focuses on examining the historical background in this area. He emphasizes three civilizational experiences, including the prophetic era, the West's civilizational experience with criticism and differentiation, and the experience of the Islamic Republic of Iran.

The historical analysis of his civilizational thought has distinct features. Firstly, he begins with the civilization of Islam from the prophetic era, connecting it to the civilizational experience of the Islamic Republic of Iran. Secondly, he highlights the Holy Prophet

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1. Statements in the meeting of officials of the system on the day of Eid Mu'ba'at. (25-9-2011)

2. Statements in the meeting of the President and members of the Council of Leadership experts (5-9-2013)



of Islam's role in establishing Islamic Civilization during the early Islamic experience, the brilliance of Islamic civilization during the third and fourth centuries of Hijri, and the words and actions of the infallible imams.

Thirdly, in addition to revisiting the civilizational experience of early Islam, he offers a scholarly and impartial criticism of the western civilization's experience. He examines the problems of Western civilization while also recognizing its features that can be used as a human experience.

Fourthly, he analyzes the Islamic Republic's experience in continuing Islamic civilization, emphasizing the requirements of its civilizational movement.

## Research Method

In this article, we mainly utilize the qualitative research method of content analysis to examine the statements and speeches of Ayatollah Khamenei. Our focus is on discussing the cultural capacities necessary to establish a new world order that leads towards the new Islamic civilization.

## Main Concepts of the Research

### 1- Culture

In this article, we examine Ayatollah Khamenei's perspective on culture and its definition. According to him:

1. Culture is defined based on its components, which consist of a set of values, desirable traits, obligations, and praiseworthy acts, as well as anti-values, reprehensible traits, forbidden things, and don'ts.<sup>1</sup>

2. Culture is a two-layer reality, with an "inner" and "invisible" layer that includes subjective beliefs and moral traits, and a "visible" layer that includes handwriting, language, clothing, architecture, and other tangible aspects.<sup>2</sup>

3. Culture is composed of three elements: beliefs, attitudes, and behavior. The base and root of culture are beliefs and attitudes

1. Meeting of the large gathering of the people of Mashhad (23-3-1995)

2. Meeting with the president and members of the Supreme Council of the Cultural Revolution (28-12-2004)

because behaviors are formed through them.<sup>1</sup>

4. Culture is like the breathing air of society and can determine the eternal success or misery of the society, giving direction to the government and its institutions. He emphasizes that culture encompasses the general mentality towards all aspects of life, from literature and art to lifestyle, ethics, and social behavior.<sup>2</sup>

## 2- Capacity

1- The capacity is a foundation or ability of individuals and organizations to perform functions in an effective, efficient and sustainable way.

It seems that there are two meanings of capacity in his thought system.

2- The first meaning refers to, Capacity means natural, human facilities and material, scientific and social capitals that can lead the way in the development and progress of the country. We call these capacities development capacities.

## 3- Religio-cultural capacities

Religio-cultural capacities are describing as the cultural talents and abilities whose origin is religion.

## Religio-cultural capacities in new world order from Ayatollah Khamenei's view

Ayatollah Khamenei is the current Supreme Leader of Iran and a prominent Islamic scholar. He has been actively engaged in promoting Islamic values and principles throughout his career, and has emphasized the importance of cultural and religious capacities of the region in shaping the new world order. In this article, we will explore the perspective of Ayatollah Khamenei on the religio-cultural capacities of the region and their potential impact on the new world order.

He has emphasized that the cultural and religious values of the region provide a unique perspective and approach to global issues. In his view, the region has a rich history and culture, which can be used to promote peace, justice, and equity in the world. He believes

1. Meeting with the members of the Supreme Council of the Cultural Revolution (9-12-2000)

2. Meeting with the members of the Supreme Council of the Cultural Revolution.



that the religio-cultural capacities of the region can have a significant impact on the new world order. He has argued that the dominance of Western values and culture has led to a narrow and one-sided approach to global issues, and has ignored the unique perspectives and experiences of other nations and civilizations. According to him, the religio-cultural capacities of the region can provide a more comprehensive and holistic approach to global issues, and can help to address the root causes of conflict and instability in the world.

He has argued that the dominance of Western values and culture has led to a marginalization of other cultures and religions, and has created a sense of alienation and frustration among many people in the region. In addition, he has also highlighted the impact of colonialism and imperialism on the region's culture and identity, and has argued that it has left a deep scar on the region's psyche.

## **Religio- cultural capacities:**

### **1- Place-oriented:**

#### **1-1. Masjid-un Nabi:**

Ayatollah Khamenei considered the establishment of the mosque in the era of the Holy Prophet (PBUH) as one of the most beautiful and enlightening initiatives of Islam at the beginning of the formation of the Islamic society and considers it the axis and center of the gathering of Muslims.

He states in this regard:

...At the beginning of Islam, at the time of the Prophet of Islam (peace be upon him) and Also, during the reign of the blessed Amir al-Mu'minin (peace be upon him), the mosque was the center of all important decisions and big things. In general, mosque as a base of religion, worship, knowledge can the origin and beginning of great movements and lasting blessings for communities.<sup>1</sup>

In the Prophet's way of life, the mosque is the first and most important pillar in the solidarity between the Ummah and the leader. It is the center of all decisions and actions that the government requires the presence and role of people to implement. Actions such as: training of military forces, informing and

1. Leader's statements in the meeting with the people of Qom 8-1-1997.



mobilizing the public to fight the hypocrites' conspiracies, education and training, solving the economic and livelihood problems of believers, etc. In addition to this, the Prophet as an Islamic ruler performed all his duties and sovereign affairs with centered on the mosque and performed in the mosque; They held court in the mosque, sat with the elders, divided the wealth in the mosque, and held their political and diplomatic meetings in the mosque.

Ayatollah Khamenei not only emphasizes the centrality of mosques in the Islamic revolution of Iran, but also sees the beginning of the revolution and religious movements in Islamic countries with the centrality of mosques. In his opinion, one of the reasons for victory or failure in Islamic revolutions is the centrality of mosques.

### 1-1-2. The Holy Ka'aba

#### Holy Ka'aba Belonging to all Muslims

The Holy Ka'aba holds immense significance as it is a divine gift bestowed upon the Muslim Ummah. While all divine obligations such as prayer and fasting are also considered gifts from God, the Hajj of the Holy Ka'aba carries a distinct Islamic identity that is recognized globally. It can undoubtedly be regarded as one of the miracles of Islam, as it unites the Ummah under a single center and fosters a sense of unity and brotherhood. As the Holy Quran states, "Indeed, the first House [of worship] established for mankind was that at Makkah - blessed and a guidance for the worlds."

وَالْمَسْجِدِ الْحَرَامِ الَّذِي جَعَلْنَاهُ لِلنَّاسِ سَوَاءً الْعَاكِفُ فِيهِ وَالْبَادِ

The Masjid Al-Haram holds a special place as it is a house of worship that has been made for all people. Regardless of whether one is a native or a visitor, everyone is considered equal within its walls. Whether a person resides in Mecca or hails from the farthest reaches of the Islamic world, Makkah belongs to all of them. This is why every year, with great enthusiasm, people flock to this sacred space and do not leave it alone. This is because the Masjid Al-Haram belongs not only to Muslims, but also to God and all people.



إِنَّ أَوَّلَ بَيْتٍ وُضِعَ لِلنَّاسِ لَلَّذِي بِبَكَّةَ مُبَارَكًا وَهُدًى لِلْعَالَمِينَ<sup>1</sup>

As stated in the Holy Quran, "Indeed, the first house to be set up for mankind is the one at Makkah, blessed and a guidance for all nations." This is why people from all over the Islamic world travel to this sacred place with great enthusiasm. It provides Muslims with the opportunity to connect with one another, exchange ideas, and share their struggles. This is a unique blessing that should be cherished and appreciated.<sup>2</sup>

Moreover, the Holy Ka'ba holds a significant role in bringing the Muslim Ummah together to achieve its universal goal of establishing a new Islamic civilization. It serves as a central point where Muslims can unite and work towards creating a new world order. This is why the Holy Ka'ba is not just a physical structure, but a symbol of unity and strength for the entire Ummah.

### 1-1-3. Holy Shrines of the Ahl al-Bayt

These spiritual assets hold great importance for societies, particularly in West Asia (the Middle East), as they attract people's hearts towards Ahl al-Bayt and spread the rays of spirituality throughout the region. These spiritual centers and bases serve as a source of grace, spiritual purity, hope, and peace for the Muslim Ummah. The most revered of these centers are the blessed resting places of the infallible Imams, peace be upon them, located in various cities such as Medina, Mecca, Karbala, Najaf, Kadhamain, Samara, Mashhad, and Qom. They serve as the center for remembrance, Taw heed, and focus on the spirituality of Ahl al-Bayt, may peace be upon them.

These holy places are the source of spiritual support for society as it strives towards a divine and Islamic civilization. Through the remembrance of God and paying attention to the lights of Ahl al-Bayt, these spiritual assets provide the necessary spiritual nourishment to individuals and communities on their journey towards achieving this goal.

1. Sura Aal-i-Imran, verse 96.

2. Leader speech in the meeting with the cultural and executive officials of Hajj 14-11-2007.



## 2- Time-Oriented capacities

### 2-1. Hajj

Revival of the Hajj obligation draws the attention of the world and especially Muslims to the fact that this is not a mere people act, but performing this obligation at the same time is a religious act which holds a message that should be paid attention too.

Hajj encompasses both political and spiritual elements, and the religion of Islam is a majestic combination of both. Unfortunately, in recent history, the enemies of Muslim nations have made significant efforts to weaken the life-giving elixirs of unity and spirituality among our communities. The Islamic community, exemplified in the symbolic ceremony of Hajj, must unite to resist these efforts with all their might. This involves remembering God, working for God, meditating on God's word, and strengthening trust in God's promises while overcoming motives of division and difference.<sup>1</sup>

Hajj, with its observances, rites, and rituals, should revive the spirit of unity, harmony, community, and greatness among Muslims of all walks of life. It should bring together different peoples and tribes to form a united ummah and guide them to the safe valley of absolute worship of God. The formation of a single ummah, united in servitude to the door of Lordship, is the great dream of Islam. It is through this unity that all individual and collective perfections of Muslims can be achieved.<sup>2</sup>

### 2-2. Arbaeen Walk

The Arbaeen walk in Iraq has evolved into a cultural and civilizational phenomenon of immense scale in the Islamic world and beyond. It is not just a journey towards Karbala, but rather a significant human moral and cultural gathering, the hidden truths of which go far beyond its apparent manifestations. The moral and ethical scenes witnessed during the Arbaeen walk on the roads leading to Karbala in Iraq are truly remarkable. As such, it is essential to understand the interpretation of this macro-cultural and civilizational phenomenon. The human interactions observed during the Arbaeen walk are not based on worldly standards such



1. Leader speech 5-7-2022.

2. Leader speech for hajj pilgrimage



as nationality, politics, class or tribal affiliations, but rather revolve around a higher spiritual and emotional connection, manifesting in the form of the pilgrim-servant system.

### **Civilizing indicators and capacities of Arbaeen walking**

Culture is the foundation of civilization and is considered the driving force behind it. It gives identity to civilizations and sets them apart from each other, shaping people's perception of them. The Arbaeen Hosseini walk is a unique cultural phenomenon that possesses the potential to create a new world order or a new Islamic civilization.

The Arbaeen walk represents a powerful model of civilization by showcasing the unity of people. It embodies religious rituals and holds numerous civilizational capacities, enabling the realization of an Islamic civilization and a united Ummah (nation).

### **The most important components of the Arbaeen walk for Reshaping New World as follows:**

#### **1- Demonstrating the concept of Ummah with a single purpose and leadership.**

One of the remarkable capacities of the Arbaeen walk is the temporary formation of a nation consisting of millions of people. Despite being a temporary gathering, for a brief period, individuals from all corners of the world come together as one, with a clear leadership and a shared goal. This movement is a self-starting one that has the potential to play a crucial role in global convergence, demonstrating the greatness of the Ummah.

The Arbaeen walk is a collective phenomenon that transcends nationalities, ethnicities, and even religions, with people from diverse backgrounds participating. Ayatollah Khamenei highlights the impact of the Arbaeen walk on the unity of the Islamic world, noting the obstructionist tactics employed by the enemies of Islam and Ahl al-Bayt. Despite these obstacles, the love for Imam Hussain unites free-thinking people around him, making him the ultimate role model.<sup>1</sup> as emphasized in the Hadith of the Holy Prophet (PBUH).

1. Statements in the meeting of officials and guests of the 28th International Conference of Islamic Unity, 9-1-2015.



إِنَّ لِقَتْلِ الْحُسَيْنِ حَرَارَةً فِي قُلُوبِ الْمُؤْمِنِينَ لَا تَبْرُدُ أَبَدًا.<sup>1</sup>

Ayatollah Khamenei says about the Arbäeen:

Arbäeen is considered a significant event for the Shia community, reminding them of the ultimate goal of the Shia and Muslim communities: the formation of an Islamic system, even if it means sacrificing their lives for this cause. The gathering of millions during Arbäeen serves as a meeting place for Shias, emphasizing the importance of this goal and the sacrifices made towards it.

This message has been passed down through generations, with the arrival of Imam Sajjad and Zainab Kubra to Karbala during Arbäeen serving as a reminder of this purpose. It is a message that should not be forgotten by Muslims, and its memory will remain alive forever.<sup>2</sup>

## 2-2. Islamic awakening and strengthening the spirit of fighting arrogance

Arbäeen Hosseini's walk can be seen as a model and center of the political and religious movement of the Islamic world, representing a fight against arrogance in today's world. Millions of determined people have participated in the Arbäeen walk, turning their backs on the culture of global arrogance. The concepts of jihad, martyrdom, and resistance have become models for the formation of independence movements and Islamic awakening in the region.

Arbäeen has become a cultural movement that transcends time and space, serving as a comprehensive model for fighting oppression, corruption, tyranny, and arrogance. In a region filled with insecurity and turmoil, Arbäeen portrays freedom, humanity, and Islamic awakening in front of extremist groups and their leaders.

The Supreme Leader has commented on the significance of Arbäeen, noting the cowardly and heinous revenge taken by criminal and vicious takfiri groups, who were blinded by the huge Arbäeen procession and the unparalleled security of the Hosseini

1. Mustadrak al-wasail – mirza al-nuri – part10- page 318

2. Leader speech, 16-10-1987.



pilgrims. This highlights the importance of Arbæen as a symbol of resistance against extremist groups and their evil intentions.<sup>1</sup>

### **3-Teaching- Oriented Capacities**

#### **3-1. Islamic Brotherhood**

Today, it is crucial for the Islamic world to prioritize unity and come together to face the common threat posed by America and the Zionist capitalists behind its ruling system. This threat is not limited to one or two countries but affects every nation in the region. The Greater Middle East plan is a clear indication of their intentions to swallow the entire region. In this situation, it is wise for all nations to join hands and work towards unity. Islam emphasizes treating Muslim brothers as brothers, regardless of their sectarian affiliation or religion. The Quran clearly states that believers are brothers.<sup>2</sup> ( ائما المؤمنون اخوة ) and it is essential for the Islamic governments and nations to prepare for this difficult but crucial task of unity. We must remember that whoever believes in the Quran and the religion of Islam, regardless of their background or affiliation, is a Muslim brother or sister.<sup>3</sup>

#### **3-2. Formation of Resistance Front (Anti- Arrogance and Tyranny)**

In today's West Asian region, the concept of resistance has become a unifying factor among nations. While some may lack the courage to engage in resistance, there are many who do, and their successes have been evident in places like Iraq, Syria, Lebanon, and Palestine, where the resistance groups have been able to resist American and other forms of domination. The resistance alliance is a strong front today.<sup>4</sup>

However, this region has always been a place of conflicting interests and the meeting of powers, resulting in wars, violence, and transformations. Given the region's sensitivity, creating global peace, stability, and security is important not only for the nations

1. Leader speech, 26-11-2016.

2. Quran. Surah 10, verse 11.

3. Statements in the meeting with the officials of the system, 7-5-2004.

4. Leader Statements on 4-6-2019.



and countries of the region, but for the world as a whole.

For centuries, superpowers have sought to dominate the region, resulting in insecurity, wars, violence, and the involvement of trans-regional countries. The special conditions of the West Asian region mean that any country or group that opposes the goals and policies of the arrogant powers, such as the Islamic Republic of Iran and other members of the resistance axis, may face opposition.

Global arrogance seeks to exploit the deprived masses of the world and the oppressed nations through domination, colonialism, and cultural, political, and economic exploitation. It uses various tools and methods, including threats and greed, to achieve its authoritarian goals and self-seeking interests. The key characteristics of arrogance include self-interest, seeking power, globalism, gaining global domination, weakening other countries and nations, and making them dependent on oneself

Today, the resistance is not only against the Zionist regime but also against the influence of arrogant powers like America and other tyrant institutions. Resistance is a struggle against these powers seeking domination and control.<sup>1</sup>

### **3-3. Religious commonalities of the Region**

Islamic countries generally enjoy the basic requirements of unity and convergence such as Islam, Monotheism, Quran and Prophet hood. The first criterion for Islamic religions in order to enter the space of Islam witnessing God his Prophet. Attribution and pride to Islam and striving for the stability of the Islamic Ummah are other points of commonality between them but when we look in to the deep religious teaching we have some core common values as follows.

#### **3-3-1. Islamic veil (Hijab)**

The Middle East is a significant location for the teaching of religions such as Islam and other Abrahamic religions. Women wearing hijab is a cultural expression of this region. Hijab, in Islam, refers to the covering of a woman's body in front of non-mahram individuals and is considered an essential rule. Other divine religions such as Zoroastrianism, Judaism, and Christianity



1. Leader Statements in the meeting with the qasim sulemani family 1-1-2023.

have similar rules with differences. The concept of hijab aims to maintain the dignity, chastity, and respect of women and girls, and any garment that fulfills this purpose is considered hijab.

The type and quality of clothing worn by women and men in any society reflect the values and worldview that govern that society's culture. Therefore, different religions have played an important role in shaping the clothing styles of their followers. In Islam, the need for women to wear hijab is emphasized. The Prophet Muhammad, peace and blessings be upon him, as the head of the Islamic government, sought to reform society, and women played a crucial role in this effort.

When women observe a certain way of covering, it provides psychological, sexual, and social security that has implications for military, political, economic, and other aspects of security. Security involves being protected from dangers that threaten material interests such as life, property, and land, as well as spiritual values such as religion, culture, and beliefs.

Islam approaches the issue of hijab with wisdom. Hijab pertains to the private lives of men and women, and among the various forms of hijab, clothing is considered the most effective. However, the Islamic law sets limits on hijab and discourages extreme measures.<sup>1</sup>

### 3-3-2. Islamic Life Style

The essence of civilization is reflected in the context of our lives, which is our lifestyle. This includes important elements such as family values, marriage customs, housing preferences, clothing styles, consumption habits, cuisine choices, forms of entertainment, handwriting, language, business etiquette, behavior in different settings such as the workplace, university, school, political arena, sports, media, and interactions with various people including parents, spouse, children, boss, police, government officials, friends, enemies, and strangers. These elements are integral to human life and are collectively known as Practical Wisdom in Islamic terminology.<sup>2</sup>

1. Leader Statements in the meeting with meeting of experts and women artists of the country, 13-11-1995.

2. Leader Statements on 14-10-2012.



## Conclusion

We find that west Asia is a region with a strong religious and cultural influence, dominating in terms of the world's major religions. Within this region, powerful Islamic countries like the Islamic Republic of Iran and Saudi Arabia lead the way for the Islamic world, boasting significant religious and cultural centers. Ayatollah Khamenei sees great potential in the region's religious and cultural resources, which he believes can serve as a catalyst for uniting the Islamic world and forging a new world order.

The Supreme Leader is critical of the current liberal international order and its oppressive principles, which he sees as disconnected from divine teachings and the true nature of existence. He believes that such an order is in opposition to human dignity and honor. Instead, he advocates for a new world order that is based on the divine nature of humanity and the best system of creation. According to him, the enemies of the Islamic world are currently in a vulnerable state, which indicates that the current world order is nearing its end. He envisions a new Islamic civilization that is built on the teachings and cultural capacities of Islam.



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## **Strategies for the Rapprochement of Shia Ithna-Ashari and Ismaili Bohra**

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### **Abstract**

This Article, with is entitled Strategies for the rapprochement of the Shia Ithna- Ashari and the Ismaili of Bohra. The Ismaili Bohra are closer than the Ismaili Aga Khanies to the Twelver Shiites. The Ismaili Bohra religious beliefs is rarely discussed in books. We cannot reach the basic principles and the origin of their beliefs; therefore, we cannot reach the methods and solutions of interaction and desirable unity and rapprochement between the Twelver Shiites and the Ismaili Bohra. The rapprochement between Islamic these two denominations is an important issue and Ismaili Bohra is one of the Shiite sects which is existent and functioning and the continuity of interaction of these two sects also has a positive impact in the region because in region they have many followers. The commonalities and differences within the Shiite sects should be resolved so that the rapprochement of the sects is much easier and more fruitful and the Shia sects can come together peacefully for development of the Islamic Ummah. This research will present the common aspects and differences of these sects to providing the ground to get closer to each other and rapprochement which will recreate a social environment that will beneficial for bring development in the whole society and the Islamic Civilization.

**Keywords:** Rapprochement, Shia Ithna Ashari, Ismaili Bohra.

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## Introduction

The rapprochement of sects is mostly aimed at reducing intellectual and scientific differences that the scholars of the two sects can try to resolve religious misunderstandings in a moral-scientific environment, by getting acquainted with each other's principles and sub-principles. Islam, as the most complete heavenly law, has a strong trunk whose components are monotheism, prophecy and resurrection, and the Islamic sects are as branches of this big tree, that all branches and its followers, must acknowledge and abide by it. In order to preserve the principle of this noble lineage with complete coherence and harmony. The rapprochement between the Twelver Shiites and the Bohras in the first stage is an attempt to identify commonalities and similarities and sayings among the sects of Islam and to establish unity, authorship, and history. Understanding as much as possible in the light of those subscriptions. Also, explaining, justifying and interpreting doctrinal, devotional and moral issues, with the aim of revealing the commonalities or common layers in them, is one of the most important tools for success in the matter of rapprochement. In other stages of the approximate activities, the rapprochement can be strengthened based on the common long-term and short-term goals of the same among the Shiite sects. It seems that the great goal of all Islamic sects is the hereafter and eternal happiness of each individual and individual of the Islamic Ummah in the light of the commitment of all Muslims to the program of the Qur'an and Sunnah. Their short-term goal is to provide material welfare and create a platform for comprehensive development through the formation of religious rules in society.

## Definition of terms

Studying and researching a subject and processing a problem first requires the definition and explanation of its basic and key concepts, especially if the concepts used in the title have different uses and terms, therefore, in this section, the definition and explanation of the concepts Rapprochement, Shia Ithna- Ashari and Ismaili Bohra.



## 1-Rapprochement

Rapprochement in terminology according to the World Assembly for the Approximation of Islamic sects, approximation is the approach of followers of Islamic religions to get to know each other in order to achieve religious brotherhood based on certain principles and Islamic commonalities.

## 2- Shia Ithna- Ashari

Shia<sup>1</sup> in the literal meaning supporter, and considers them strong who love the family of the Prophet (PBUH).<sup>2</sup> Shia means sect, party, group, followers and helpers supporters, ummah, friends, companions and colleagues.<sup>3</sup> Shia refers to those who believe in the Imamate and immediate caliphate of Imam Ali (as).

## 3-Ismaili Bohra

### 3-1-Ismaili

The Ismaili is a sect of Shiites who, after Imam Sadiq (AS) disagreed with the Imamate of Hazrat Musa ibn Ja'far, and did not accept his Imamate and believed in the Imamate of his son Ismail, therefore they became famously known as Ismailis.<sup>4</sup> Even now the Bohras are a group of Muslims from the Ismaili Dawoodi branch.

### 3-2-The Word Bohra

The word Bohra, which lexicographers and scholars know the origin of this word from the Gujarati language.<sup>5</sup> The word is derived from Gujarati (vohra) and means trade, because people in this class are often engaged in business and they were called Vohra.

## Rapprochement between Followers of Islamic Sects

Rapprochement means cooperation in promoting and protecting religious commonalities, and to excuse each other about disputes, approximation of Islamic sects is a serious effort to strengthen

1 - Dictionaries have derived the word "Shia" from the root (شيع),

2- Zubaidi, Taj Al-Arous, Vol 11, Page 257

3 - Farahidi, Al-Ain Vol 2 Page 190,193, Ragheb, Al-Mufradat Page 270-271, Johari, Sahah Vol 3 Page 1240-1241

4- Ahmad Ibn Ali Qalqshandi, Al-Ashi Morning in the Industry of Beirut, Beirut Library, Vol 2 p84

5- The official language of the state of Gujarat India



relations between the followers of these religions by understanding the differences between them and eliminating the negative consequences of these differences and not the essence of differences, in other words, approximation of views and harmonization of Muslim positions. According to the World Assembly for the rapprochement of Islamic Religions, rapprochement is the approach of the followers of Islamic sects to get to know each other in order to achieve religious brotherhood based on certain principles and Islamic commonalities.

### **Factors of Rapprochement of Islamic sects**

1- Forming mixed religious schools and institutes from the followers of various sects, such as the four sects, etc., and the Shiite sects (Twelver Shiites, Ismaili Bohras), etc. In any city where there are followers of two or three sects. This has been done in Iran for several years now, and a university has been established for this purpose, and it is hoped that it will be developed and that efforts will be made in Pakistan as well. It is hoped that wherever there are followers of two or more sects, this will be done, which is the most basic factor of rapprochement,

First: the students find common ground among themselves. And second, the heart is convinced that sect differences are insignificant alongside religious commonalities. And thirdly: they can bring their followers closer to guidance of the society in suitable circumstances.

2- A joint monthly publication by scholars of sects in any city where there are followers of both Shiites and Bohras. And this publication will definitely leave its useful effects.

3- The compilation and publication of the common prophetic hadiths that have been narrated through the Ahl al-Bayt (AS) and through the Companions, which are either in agreement with the word and meaning or in agreement with the meaning. This book throws a strong stone into the mouths of divisive people.

4- Organizing joint propagation meetings at appropriate religious times such as in the holy month of Ramadan, celebrating the revelation of the Qur'an, the birth of the Prophet (pbuh), Eid al-Ghadir, the martyrdom of Imam Ali (AS) and the like.

5 – Precise identification of allied and different cases between the parties, so as not to be separated by imaginary and unreal



differences.<sup>1</sup>

6- Participating in the sorrowful and joyous occasions of the followers of other sects who live in the same region. Imam Sadiq (AS) has said concerning relations, interaction and dealing with people of other religions.<sup>2</sup>

عَنْ مُعَاوِيَةَ بْنِ وَهَبٍ قَالَ: قُلْتُ لَهُ كَيْفَ يَتَّبِعِي لَنَا أَنْ نَصْنَعَ فِيمَا بَيْنَنَا وَبَيْنَ قَوْمِنَا وَبَيْنَ خُلَطَائِنَا مِنَ النَّاسِ مِمَّنْ لَيْسُوا عَلَى أَمْرِنَا قَالَ تَنْظُرُونَ إِلَى أَيْمَتِكُمُ الَّذِينَ تَقْتَدُونَ بِهِمْ فَتَصْنَعُونَ مَا يَصْنَعُونَ فَوَاللَّهِ إِنَّهُمْ لَيَعُودُونَ مَرْضَاهُمْ وَيَشْهَدُونَ جَنَائِزَهُمْ وَيُقِيمُونَ الشَّهَادَةَ لَهُمْ وَعَلَيْهِمْ وَيُؤَدُّونَ الْأَمَانَةَ إِلَيْهِمْ<sup>3</sup>

Mu'awiyah bin Wahab narrated that he asked Imam Sadiq (a.s), how do you tell us to do what is between us, between our people, And among our people there are people who do not believe in what we believe.? Imam said, "You look at your followers, those whom you follow, so they do what they do, and by God, they are returning their ills and they witness their funerals and bear witness to them and against them, and they give trust to them.

7- Continuation of approximate conferences such as this conference and its development in other countries, especially in Iraq, because Bohra's travel more to visit the holy shrines and have good relations with the guardians of Karbala and Najaf.

8- Forming councils of the Islamic Brotherhood in order to approximate in any place where a large number of Shiites and Bohras reside, establishing such councils in Pakistan and to prepare for the approximation of both sects in that city. so that the rapprochement council grows more.

9- Paying attention to the commonalities that firstly try to look at the common sources in Bohra's sources. Secondly, the Shiite thought tries to find its documents in the sources of Bohra. Thirdly, when Shiite want Bohra to accept the ideology of Shitte, they must try to use sources of the Bohra sect.

1 - Mohseni, Asef, Mohammad, Taqreeb Madhhab Az Nazar ta amal, P 110

2 - Rajabi, Hossein, Methods of Interaction and Coexistence...,p107

3 - Kulayni Osoul Kafi, Vol 4, p. 347



## Practical Solutions for Unity and Cohesion

### 1: Recognizing the Root of the Dispute and eliminate it

Recognizing the causes of division and eliminating them is one of the most important things that will provide the conditions for Islamic unity and cohesion.

#### 1.1- Lacking Knowledge of other Religions

One of the causes of division is the lack of knowledge of the followers of Shiite sects about each other's beliefs, which has led to pessimism and misunderstandings and sometimes to insulting each other, because Imam Ali (AS) says:

قَالَ عَلَىٰ عَلَيْهِ السَّلَامُ: النَّاسُ أَعْدَاءُ مَا جَهِلُوا.

"People are the enemy of what they do not know."<sup>1</sup>

And doubts like that, some of which will be resolved by the familiarity, communication and sincere cooperation of sects with each other. Therefore, communication and knowledge of Shiite sects from each other and eliminating misunderstandings will be the best way to bring Shiite sects closer and more solidarity.<sup>2</sup> The lack of knowledge of the followers of the Shiite sects from each other has led the enemies to seize the opportunity and, by publishing division and sometimes untrue material, to ignite the fire of anger and intensify enmity and hatred among the Shiites.<sup>3</sup> Therefore, Shiite scholars, while refraining from publishing such poisonous writings and materials written by ignorant and sometimes biased people, have invited Shiite sects to know the Shiite sects, instead of referring to such books and to their own books and references.<sup>4</sup> Because the knowledge of other Islamic sects is obtained through the sources and documents of those sects themselves, not by what others have written about those sects. Thus, there are two factors, "the defect of the Shiite propagation apparatus" and the superstitions among some Shiites in Pakistan and the lack of proper knowledge of Shiite beliefs. Especially the speeches of uneducated eulogists (Zaakireen) cause more

1 - Nahj al-Balaghah, Hikmat 172

2 - Gaftar Masoumeen, Prepared and Edited by: Sayyid Muhammad, Abdullah Zadeh, Qom, School of Imam Ali Ibn Abi Talib (AS), 1387, vol. 1, p. 67.

3 - Sakhrani Ayatollah Makarem Shirazi, Ayeen Ma, p. 16.

4 - Ibid, 1392/7/10, p. 53

superstitions. With great compassion and patience, they will make up for the weakness of our propagation apparatus and seek to know our religion. In any case, there is still time, we must try and provide a well-equipped propagation machine that is both capable of confronting the well-equipped and strong propagation machines of the enemy and is able to introduce the Shiite sects correctly and properly.<sup>1</sup>

### **1.2- Lack of Knowledge about Imamate**

Shiites in the past have done extensive research on the subject of Imamate and many books have been written that began from the time of the Imams (AS) and continue to this day, so the heritage of the Imams about the Imamate is very rich. On the other hand, not much research has been done on the Imamate among the Ismailis, and for various reasons, such as the lack of attention of the early Ismailis to the recording and dissemination of their own beliefs, and the inspection and censorship of ancient Ismaili works by the Fatimids and the destruction of libraries, and the Ismaili scientific centers attacked by the enemies such as the Ayyubids in Egypt and the Mongols in Alamut Iran.

### **2- The Unity of the Scholars of the two Sects**

Scholars and intellectuals of different Shiite sects, Twelver and Bohra, have the most important influence in strengthening the foundations of Islamic unity and cohesion, and in fact, the helm of the ship of unity is in their hands. Shiite scholars, due to their training in the school of Quran and Itirat, as the heirs of the Prophets<sup>2</sup>. And known as the flag bearers of guiding the people.<sup>3</sup> According to Imam Sadiq, they are in charge of protecting the borders of people's beliefs and faith.<sup>4</sup> They have always tried to acquaint people with moral virtues through their good morals and behavior.

In areas where followers of different Islamic sects live together, especially during the Hajj season and the two holy

1 - Ibid, 1392/7/10, p. 17

2 - Kulayni, Osoul Kafi, vol. 1, p. 32

3 - Abu Naeem, vol. 1, p. 346

4 - Tabarsi, 2007 AH, vol. 1, p. 17



shrines, scholars have always been a manifestation of unity and brotherhood, and with their statements, instructions and fatwas, cause stability and calm in seditions and disputes, and because of that the Hajj ceremonies have been going on. According to the Shiite school, all Muslims are equal, and compassion and affection for each other are their common characteristics.<sup>1</sup> رُحَمَاءُ بَيْنَهُمْ<sup>1</sup> According to Qur'anic verses and hadiths, there are many reasons for this kind solidarity: In this regard, Shiite scholars, while considering the issue of Islamic rapprochement and convergence important, have been the way of life of the scholars of the past. In Pakistan, some sects have filed lawsuits against Ismailis, claiming their beliefs are questionable. However, Shiite scholars stated that they belong to the Shiite sect, so the court rejected the request against the Ismailis.

### **3- The Great Arbæen Congress of Imam Hussein (AS) and its Effects and Blessings**

Every year, the Shiites have a great religion such as the Arbæen Walk, which has become very glorious and universal. When the Shiites welcome this great and valuable ceremony in this way, others are encouraged to attend such a service. Therefore, we see that other religions and sects also walk, and in this way, the rapprochement between religions and sects is formed. For the Arbæen pilgrimage of Imam Hussein (AS), based on a hadith from Imam Hassan Askari (AS), the Arbæen pilgrimage has been introduced as a sign of a believer.<sup>2</sup> Which can be used to create friendship between Shiites and Bohras, and the philosophy of the Ashura uprising was to create unity and solidarity among Muslims. It is a great pilgrimage ceremony of Arbæen for Imam Hussein (AS) that every year has a larger number of Shiites and Bohras from Muslims of every race and tribe and from far and near who gather in this great congress to visit Imam Hussein (AS) in the ritual ceremony of Arbæen. Arbæen in order to bring religions closer and strengthen bonds between Shiites and Bohras by using the elite of Shiites and Bohras with emphasis on maintaining the dignity and honor of the people, can make full use of their

1 - Surah fatah verse / 29

2 - Sheikh Tusi, Tahdhib Al-Ahkam, Vol 6, P 52





capacities and the potentials of the parties interested and paying attention to the synergy and using the capacity of all institutions to attract people from both sides of the Shiites sects and by proper planning and benefiting from its various dimensions and effects. They are able to strengthen the foundations of unity amongst sects, increase their dignity and greatness and overcome the enemies. Also, the presence of great scientific, cultural, political and economic figures of the Shiite world and the Bohras in this great gathering will bring the Shiite sects closer. Therefore, for the Shiite thinkers and Bohras who participate in this community, prepare a special program for them so that the doubts between them will be removed.

#### 4- Avoiding Insulting Each Other's Sanctities

One of the things that can play a positive and constructive role in strengthening the unity and solidarity of Shiites and Bohras is respecting the followers of Shiite sects and other holy things and avoiding insults and disrespect for them. This is so important that the Holy Qur'an forbids Muslims from even blaspheming the sanctities of polytheists and infidels. Therefore, it is enough proof to the Muslims that the Holy Qur'an has called them a single nation, also another reason is that opposition to this verse has no consequence except division and separation. The Qur'an says in this regard:

وَلَا تَسُبُّوا الَّذِينَ يَدْعُونَ مِنْ دُونِ اللَّهِ فَيَسُبُّوا اللَّهَ عَدْوًا بِغَيْرِ عِلْمٍ

Do not curse those who call on other than God, lest they curse God out of ignorance.

Allameh Tabatabai says in the interpretation of the verse:

This verse reminds one of the religious etiquettes that by observing it, the sanctity of the religious community is preserved and it is not insulted, because defending the sanctity of the saints is a human instinct that is always attacked by a person or persons, he takes a stand against it and seeks to defend his sanctities.<sup>2</sup>

1 - Surah 6 Al-An'am, verse 108

2 - Tabatabai, Mohammad Hussein, Tafsir Al-Mizan, vol. 7, p. 332



## Religious and Cultural Capacities of Shia and Bohra

Expressing Ismaili love for the Ahl al-Bayt (AS) and Shiite poems such as shrines and pilgrimages to the saints of God have a strong belief, and visit the holy shrines.

Pakistani Shiites set up a special place in the Husseinyya for the flag of Hazrat Abbas (AS) and people visit that Husseinyyah during the week, especially on Friday night. On Friday night, the Bohras and their families visit the Husseinyyah that holds the flag of Hazrat Abbas.

### 1. Religious Capacities

#### 1.1- Bohras Belief in the Ahl al-Bayt (AS)

The belief of the Bohras in the Ahl al-Bayt (AS), especially the five members of the family of Prophet (PBUH), and the great devotion to Imam Hussein (AS) as well as the Shiite themes can be seen in the religious texts of the Bohras. In fact, the role of Shiite wisdom, their beliefs and convictions of this school of thought and most importantly the absolute presence of the fourteen infallibles (AS) exoneration from their enemies, has been repeated many times in their religious texts. Bohras also agree with the Twelver Shiites in many rules of jurisprudence in terms of jurisprudential principles. In this regard, they strongly disagree with the Sunnis. Discussion of analogy (Qiyas), approbation (Istihsan) consensus (Ijma) that Sunnis believe in, and ijtihad in the Sunni sense has never been accepted. In his book, *The Difference of the Principles of Religions*, Qazi Numan has discussed in detail the Sunni principles regarding the rules of the principles of jurisprudence. The main discussion of this book goes back to the Sunni consensus and the refutation of analogy (Qiyas), approbation (Istihsan).

#### 1.2: Holding Birth Ceremonial Anniversary and Martyrdom of Imams (AS)

Holding religious ceremonies, especially mourning the martyrdom of Imam Ali (AS) and holding Eid Ghadir and mourning Ashura of Imam Hussein (AS) are some obvious manifestations of Bohras doctrinal capacities. Of course, the history of the epic of Karbala and the customs of Ashura are also common among the Bohras through recitation of the books that has recorded the events of Karbala, like the Twelver Shiites. Remembrance of the event of



Karbala and mourning for Imam Hussein (AS) and his companions are also among the common socio-cultural aspects between Bohra and the Shiite community. Also, the memorial of Hazrat Abbas (AS) (Bohra women have a special custom for Hazrat Abbas (AS) where they mentioning the suffering of courageous acts of Hazret Abbas (AS)) and programs to honor Imam Ali (AS) among the Bohras are other religious ceremonies of Bohra which are considered.<sup>1</sup>

### **1.3- Areas of Expansion of the Relationship between the Twelver Shiites and Bohras**

In terms of ideology and mystical thoughts, Shiism and Sufism are common in some cases, such as the love of the Ahl al-Bayt (AS) and the personality of Imam Ali (AS) which both consider to be extraordinary among Shiite and Bohras. Islam can be a common ground for Shiites and Bohras. On the other hand, it is necessary to mention that the stubborn enmity of Wahhabism with Sufism is so much in practice and thought that Wahhabis seek the destruction of Sufism in any way, while Islam has become the identity element of the people of the region with the Sufism approach.

### **1.4- Love and Affection for the Ahl al-Bayt (AS)**

The followers of the Bohras sect, especially in Pakistan, consider the love of the Ahl al-Bayt (AS) as a moral duty that creates enlightenment in their current state. And it enables them to reform their morals and behavior. The love of the Ahl al-Bayt (AS) is a natural thing for them. And they never commit an act that disrupts this love, but on the contrary, bring the deeds to a place that strengthens this love.

According to Bohras, moral action is an action that is due to the love of the Ahl al-Bayt (AS) or to strengthen it.

1 - Kanzul al-Walid, p. 224



### 1.5- Intercession of the Ahl al-Bayt (AS)

One of the good deeds among the followers of the Bohras ways is to appeal and be alone with the memory of the Ahl al-Bayt (AS), the pure Imams and Hazrat Zahra (SA). They turn to the Imams (AS) in the hardships and difficult moments of life, and they ask them to satisfy their difficulties, and they also resort to the authorities and scientific. Most sects also resort to their elders. Bohras consider their Da'is (داعی ها) (Imam's representative during his absence) to be appointed. In Pakistan, it is customary for the sheikhs to bury their elders inside the places that has a significant meaning in worship like close to mosque and other places which brings remembrance of ALLAH. Visiting their shrines are among the religious capacities.



## Conclusion

According to this research, it has been tried to pay more attention to solutions for the approximation of sects at reducing intellectual and scientific differences that the scholars of the two sects can try to resolve religious misunderstandings in a moral-scientific environment, by getting acquainted with each other's principles and sub-principles. Ismailis scholars, including Qazi Numan, like the Shiite scholars, considered Ghadir as an explicit event on the Imamate and succession of Ali (AS), so after the Messenger of God (PBUH) Imam Ali (AS) is considered the Caliph of the Prophet (PBUH) and his Successor. And the most important issue in the doctrinal principles of the Bohras is the issue of Imamate, and they believe that obligatory and recommended actions are not accepted without belief in the guardianship of Imams, because the Qur'an says in Surah Nasa verse 59 to obey God, His Messenger, and those placed in Authority. Obedience to these three authorities are not separated from each other. The Ismaili of Bohra make the same arguments about the immediate Caliphate of Ali (AS) that all Shiites mention. Paying attention to the commonalities that firstly try to look at the common materials in Bohra's sources. Secondly when the Shiites want to bring the Bohras closer to the Shia ideology, they should try to use the resources of the Bohra sect.



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## **Preserving Islamic Culture: The Vital Role of Balti Language**

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### **Abstract**

The Balti language, spoken in the high mountain valleys of the Karakoram range, is an essential part of the cultural heritage of the region. The Balti people have a unique history, language, and culture that have been shaped by the harsh environment of the mountainous terrain, as well as by their connection to Islamic culture. This paper explores the role of the Balti language in preserving Islamic culture, as well as the broader cultural heritage of the region. We will delve into the history of the Balti people, their language, their music and poetry, their festivals, and their unique architecture. Through the pages of this paper, we hope to convey the rich cultural identity of the Balti people and the importance of preserving their language and culture. We will explore the challenges faced by the community in preserving the Balti language and culture, and the steps being taken to promote its use and ensure its survival. The Balti people have a unique and vibrant cultural identity that is deeply connected to their language and geography. By learning about and celebrating this cultural heritage, we can gain a deeper appreciation of the richness and diversity of the human experience. We hope that this paper will inspire readers to learn more about the Balti language and culture and to appreciate the unique contribution of this community to our shared human heritage.

**Keywords:** Balti, Islam, Culture, The Tibetan language.

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## Introduction

Islamic culture is an integral part of the lives of millions of people around the world, and the preservation of this culture is of utmost importance. In today's fast-paced, interconnected world, the task of preserving Islamic culture is becoming increasingly challenging. One of the key factors in the preservation of Islamic culture is language, and in particular, the role of the Balti<sup>1</sup> language in preserving Islamic culture.

The Balti language is spoken by the people of Baltistan, a region in the north of Pakistan. The Balti people have a rich and diverse culture that has been shaped by their unique language and the beliefs and practices associated with it. The Balti language is also of great significance to Islamic culture, as it is one of the few languages that have preserved the original Arabic script of the Holy Quran.

For example, at below you can see some verses of the Surah Al-Kosar at below in Balti language:

منتخسی کہہ، نیاسی یان لہ دے کوثر پوشیزدے بیاسفی ان (۱) تہ یانی سی  
یری اشی پالہ فیق بیوس، ین قربانی بیوس (۲) منتخسی کہہ دے رچھد فو یری  
مرگہ کہن پو کہو ان ان

This paper explores the vital role of the Balti language in preserving Islamic culture. It provides an in-depth analysis of the cultural practices and beliefs of the Balti people, the significance of the Balti language in Islamic culture, and the challenges and opportunities of teaching religious education in the Balti language.

The paper also examines the impact of globalization on the Balti language and culture and the strategies that can be used to preserve them. The younger generation has a crucial role to play in the preservation of the Balti language and culture, and the paper emphasizes the importance of international collaboration in this endeavor.

Throughout the paper, the reader will gain a deep

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1. The Baltis are a Tibetic ethnic group who are native to the Pakistani-administered territory of Gilgit-Baltistan and the Indian-administered territory of Ladakh, predominantly in the Kargil district with smaller concentrations present in the Leh district. Outside of the Kashmir region, Baltis are scattered throughout Pakistan, with the majority of the diaspora inhabiting prominent urban centres such as Lahore, Karachi, Islamabad and Rawalpindi.

understanding of the importance of the Balti language in preserving Islamic culture. They will gain an appreciation for the unique features of the Balti language that contribute to the preservation of Islamic culture and the significance of religious education in the Balti language.

### **The Significance of the Balti Language in Islamic Culture**

The role of language in Islamic culture is multifaceted. Language is the primary means of communication among Muslims, and it is through language that the Holy Quran was revealed. The Arabic language is considered the language of Islam, and Muslims around the world have learned it in order to read and understand the Quran.

The Balti language, however, is unique in that it has preserved the original Arabic script of the Quran. This is significant because the Arabic script is not only a means of written communication but also a means of preserving the original pronunciation and intonation of the Holy Quran. The preservation of the original script in the Balti language has contributed to the accurate recitation and understanding of the Quran among Balti-speaking Muslims. (Dearden, J. (2008)

Furthermore, the Balti language has also contributed to the preservation of Islamic culture through the use of specific terminology and expressions that are unique to the language. For example, the Balti language has its own terms for various religious concepts and practices that are specific to the Balti culture. These terms have been passed down through generations and have played a significant role in the preservation of the Balti culture and Islamic beliefs.

In addition to this, the Balti language is also used in religious education in the region. Students are taught Islamic education in the Balti language, which helps them understand and appreciate the significance of the language in Islamic culture. The use of the Balti language in religious education has also helped in the preservation of the language and culture in the region.

However, the role of the Balti language in Islamic culture is not without its challenges. The lack of resources and opportunities for learning and teaching the language has been a significant hurdle in preserving the language and culture. Many young people in the region are not proficient in the language, and this has led to a

decline in the use and understanding of the language.

The impact of globalization has also presented challenges in preserving the Balti language and culture. With the increased use of technology and communication, the use of the Balti language has declined. Younger generations are more inclined towards using languages that are considered more global, such as English or Urdu. This has led to a decline in the use of the language and has threatened the preservation of the Balti culture and Islamic beliefs. (Martin, R. C. (2008).

In conclusion, the significance of the Balti language in preserving Islamic culture cannot be overstated. The language has contributed to the accurate recitation and understanding of the Holy Quran, the preservation of unique terminology and expressions in Islamic beliefs, and the use of the language in religious education. However, the challenges of preserving the language and culture are real, and efforts must be made to ensure the language is preserved for future generations. The next chapter will delve into the historical perspective of the Balti language and culture, providing an understanding of the origins of the language and the cultural practices of the Balti people.

### **The Historical Perspective of Balti Language and Culture**

The Balti language and culture have a rich and unique history that dates back centuries. The Balti people are believed to be of Tibetan origin and migrated to the region of Baltistan in the 8th century. Over the years, the Balti people have developed their language, culture, and traditions, which have been heavily influenced by the surrounding regions of Pakistan, India, and China.

The Balti language is a member of the Tibetic language family and is spoken by approximately 300,000 people in the Baltistan region of Pakistan. The language has many similarities with other Tibetic languages such as Tibetan, Ladakhi, and Bhutanese. However, the Balti language has its unique grammar, pronunciation, and vocabulary, which have contributed to its significance in preserving Islamic culture.

The Balti people have a rich cultural heritage, which includes unique customs and traditions that have been passed down through generations. The people of Baltistan are known for their traditional dress, which reflect the influence of their Tibetan heritage. The



Balti people are also known for their hospitality and their emphasis on education, which has played a significant role in the preservation of the Balti language and culture.

The Balti people have a long history of Islamic influence, which dates back to the 16th century when the region was converted to Islam by the Sufi saint Mir Shamsuddin Iraqi. Since then, Islam has played a significant role in shaping the cultural practices of the Balti people. The use of the Balti language in Islamic education and religious practices has been instrumental in preserving Islamic culture in the region.

However, the historical perspective of the Balti language and culture has also been impacted by political and social changes over the years. The region of Baltistan was under the rule of the Dogra dynasty in the 19th century, which led to the suppression of the Balti language and culture. The British colonial rule in the 20th century also had a significant impact on the region, which led to the introduction of Urdu as the official language and the decline of the Balti language.<sup>1</sup>

In conclusion, the historical perspective of the Balti language and culture provides a deep understanding of the origins of the language and the cultural practices of the Balti people. The language and culture have been shaped by centuries of influence from surrounding regions, with Islamic beliefs and practices playing a significant role in preserving the culture. However, political and social changes over the years have presented challenges in preserving the language and culture, which must be addressed to ensure the preservation of the Balti language and culture for future generations.

### **The Significance of Balti Language in Islamic Education**

The Balti language has played a significant role in Islamic education in the Baltistan region. Islamic education is a fundamental aspect of the Balti culture, and the use of the Balti language has been instrumental in preserving and passing down Islamic beliefs and practices through generations.

The Balti language is used to teach Islamic education in

1. "Balti: A language of Pakistan", *Ethnologue*, Article, Published in 2010 in Panjab university,

schools and religious institutions in the region. Students are taught the principles of Islam, the teachings of the Holy Quran, and the practices of the Prophet Muhammad in the Balti language. This has helped in the preservation of the language and culture in the region.

The use of the Balti language in Islamic education has also helped in the accurate recitation and understanding of the Holy Quran. The Balti language has its unique script, which is used to recite the Quran in the region. The preservation of the original script in the Balti language has contributed to the accurate recitation and understanding of the Quran among Balti-speaking Muslims. (Shackle, C. (1976)

Furthermore, the use of the Balti language in Islamic education has helped in the development of the language. The language has evolved over the years to include new terminology and expressions related to Islamic beliefs and practices. This has helped in the enrichment of the language and the preservation of the culture.

However, the use of the Balti language in Islamic education is not without its challenges. The lack of resources and opportunities for learning and teaching the language has been a significant hurdle in preserving the language and culture. Many young people in the region are not proficient in the language, and this has led to a decline in the use and understanding of the language.

The impact of globalization has also presented challenges in preserving the Balti language and culture in Islamic education. With the increased use of technology and communication, the use of the Balti language has declined. Younger generations are more inclined towards using languages that are considered more global, such as English or Urdu. This has led to a decline in the use of the language and has threatened the preservation of the Balti culture and Islamic beliefs.<sup>1</sup>

In conclusion, the significance of the Balti language in Islamic education cannot be overstated. The language has played a crucial role in the accurate recitation and understanding of the Holy Quran, the preservation of unique terminology and expressions in Islamic beliefs, and the development of the language. However, efforts must be made to ensure the language is preserved for future



1. Baltistan in History and Culture" by Mohammad Ishaq Khan

generations to ensure the preservation of the Balti culture and Islamic beliefs. (Skorupski, T. (1992)

### **Balti Language and Culture in Contemporary Times**

The Balti language and culture have faced significant challenges in contemporary times. The impact of globalization, political changes, and social upheavals has threatened the preservation of the language and culture. However, efforts are being made to ensure the language and culture are preserved for future generations.

The Balti language has faced competition from other languages, particularly English and Urdu, which are considered more global languages. The younger generations are more inclined to use these languages, and this has threatened the preservation of the Balti language. Efforts are being made to promote the language, particularly in education and the media, to ensure the language is not lost.

The Balti culture has also faced challenges, particularly due to the impact of modernization and globalization. The traditional dress, music have declined in popularity, and there has been a shift towards more modern and westernized forms of culture. However, the people of Baltistan are proud of their cultural heritage, and efforts are being made to ensure the preservation of traditional cultural practices.

The political changes in the region have also presented challenges for the preservation of the Balti language and culture. The region was incorporated into Pakistan in 1948, which led to the introduction of Urdu as the official language. This has threatened the preservation of the Balti language, and efforts are being made to ensure the language is given its due importance.

Efforts are also being made to ensure the preservation of the Balti culture in contemporary times. The government of Pakistan has established the Baltistan Cultural Foundation, which aims to promote the culture and heritage of the region. The foundation has organized cultural events, workshops, and festivals to ensure the preservation of the culture.

Furthermore, efforts are being made to ensure the Balti language is included in the national curriculum. The introduction of the language in schools and universities would go a long way in ensuring the preservation of the language.

In conclusion, the Balti language and culture have faced significant challenges in contemporary times. The impact of globalization, political changes, and social upheavals has threatened the preservation of the language and culture. However, efforts are being made to ensure the language and culture are preserved for future generations. The promotion of the language and culture through education, media, and cultural events, along with the inclusion of the language in the national curriculum, would go a long way in ensuring the preservation of the Balti language and culture.

### **The Future of the Balti Language and Culture**

The future of the Balti language and culture is a matter of great concern for the people of the region. While efforts are being made to preserve the language and culture, there are several challenges that need to be addressed.

One of the significant challenges is the lack of resources and opportunities for learning and teaching the language. Many young people in the region are not proficient in the language, and this has led to a decline in the use and understanding of the language. Efforts are being made to introduce the language in schools and universities, and there is a need for more resources and opportunities to learn and teach the language. (Hussain, I. 2019)

Another challenge is the impact of modernization and globalization on the culture. Traditional cultural practices have declined in popularity, and there has been a shift towards more modern and westernized forms of culture. Efforts are being made to ensure the preservation of traditional cultural practices through cultural events, festivals, and workshops.

Furthermore, the political changes in the region have also presented challenges for the preservation of the Balti language and culture. The region was incorporated into Pakistan in 1948, which led to the introduction of Urdu as the official language. This has threatened the preservation of the Balti language, and efforts are being made to ensure the language is given its due importance.

Despite these challenges, there is hope for the preservation of the Balti language and culture. The people of Baltistan are proud of their cultural heritage, and efforts are being made to ensure the preservation of the language and culture. The introduction of the





language in schools and universities, the promotion of the language and culture through media and cultural events, and the inclusion of the language in the national curriculum are all steps in the right direction.

Moreover, the younger generation is also taking an interest in the language and culture. There are several youth-led initiatives to promote the language and culture, and this bodes well for the future of the language and culture.<sup>1</sup>

In conclusion, the future of the Balti language and culture is a matter of great concern for the people of the region. While there are several challenges that need to be addressed, efforts are being made to preserve the language and culture. The introduction of the language in schools and universities, the promotion of the language and culture through media and cultural events, and the inclusion of the language in the national curriculum are all steps in the right direction. The younger generation's interest in the language and culture also provides hope for the future of the Balti language and culture.

### **Importance of Preserving the Balti Language and Culture**

The preservation of the Balti language and culture is essential for several reasons. The language and culture are a significant part of the region's identity, and they are closely linked to the history and traditions of the people of Baltistan.

The Balti language is a unique language with its own grammar, vocabulary, and syntax. It is a living testament to the region's history and culture and is an important part of the people's heritage. The language has been spoken in the region for centuries, and it is a symbol of the people's resilience and adaptability. (Shakil, M. A. 2019)

Moreover, the Balti language is essential for communication in the region. While Urdu is the official language, many people in the region still use the Balti language for everyday communication. The language is also essential for the preservation of traditional cultural practices, such as traditional music and poetry.

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1. Revitalizing Endangered Languages: The Importance of Supporting Community Efforts" by UNESCO: This report provides an overview of the importance of preserving endangered languages and offers guidance on how to support community efforts to revitalize them.



The Balti culture is also an integral part of the region's identity. The culture is closely linked to the natural environment, and it reflects the people's close relationship with the land. The traditional dress, poetry are an important part of the culture, and they are closely linked to the history and traditions of the people of Baltistan.<sup>1</sup>

Furthermore, the preservation of the Balti language and culture is essential for the region's economic development. The region's unique culture and heritage can be a significant draw for tourists, and the preservation of the language and culture can help to promote tourism in the region.

In conclusion, the preservation of the Balti language and culture is essential for the people of Baltistan. The language and culture are closely linked to the region's identity, and they are a living testament to the people's history and traditions. The language is essential for communication in the region, and it is a symbol of the people's resilience and adaptability. The culture is closely linked to the natural environment, and it reflects the people's close relationship with the land. The preservation of the language and culture is also essential for the region's economic development, as it can be a significant draw for tourists.

### **Balti Language and Culture in the Context of Islam**

The Balti language and culture are closely linked to the religion of Islam, which is the dominant religion of the region. The Balti language has a rich history of Islamic literature, including poetry, hymns, and religious texts.

The Balti language has played a crucial role in the preservation of Islamic culture in the region. The language has been used for centuries to teach Islamic values and traditions to the people of Baltistan. The language has also been used to translate Islamic texts into the Balti language, which has helped to preserve and disseminate Islamic knowledge in the region. (Haider, N. 2006)

Furthermore, the Balti culture has also been shaped by Islamic values and traditions. The region has a rich tradition of Islamic art, architecture, and music, which reflects the influence of Islam on the




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1. Balti Language and Culture: An Endangered Heritage" by Dr. Muhammad Zaman Sagar

culture. The traditional dress, music, and poetry of the region are also closely linked to Islamic values and traditions.

The Islamic influence on the Balti language and culture has also been reflected in the region's history. The region has a rich history of Islamic scholarship, and many famous Islamic scholars have come from the region. The region has also been a center of Islamic learning, with many madrasas and mosques established in the region over the centuries.<sup>1</sup>

In conclusion, the Balti language and culture are closely linked to the religion of Islam. The language has played a crucial role in the preservation and dissemination of Islamic knowledge in the region, and the culture has been shaped by Islamic values and traditions. The Islamic influence on the Balti language and culture has also been reflected in the region's history, with many famous Islamic scholars coming from the region. The Balti language and culture have played a significant role in the preservation of Islamic culture in the region, and they continue to do so today.

### **Efforts to Preserve the Balti Language and Culture**

Despite the challenges, there have been several efforts to preserve the Balti language and culture. The Baltistan Cultural Foundation, established in 2000, is a non-profit organization dedicated to promoting and preserving the cultural heritage of Baltistan.

The foundation has launched several initiatives to promote the Balti language and culture, including organizing cultural events and festivals, establishing a cultural center, and providing scholarships for students to study the Balti language and culture.

Furthermore, there have been several initiatives to digitize and preserve traditional cultural practices, including music, poetry, and oral storytelling. The Balti music archive, established in 2010, is a digital archive of traditional Balti music that has been digitized and made available online for future generations.

Additionally, several organizations have been working to promote the use of the Balti language in education. The Baltistan Education Foundation, established in 2008, has been working to

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1. "The Role of Islam in Preserving the Balti Culture" by Ghulam Hassan: This article explores the relationship between Islam and the Balti culture and argues that Islam has played a key role in preserving the culture and its values

improve the quality of education in the region and promote the use of the Balti language in schools.<sup>1</sup>

In conclusion, there have been several efforts to preserve the Balti language and culture, including the establishment of cultural foundations, initiatives to digitize traditional cultural practices, and efforts to promote the use of the Balti language in education. These efforts are critical in preserving the rich cultural heritage of Baltistan and ensuring that future generations continue to appreciate and celebrate their language and culture. (Dearden, J. (2011))

### **The Future of the Balti Language and Culture**

The future of the Balti language and culture is uncertain, but there is hope that these traditions will be preserved for future generations. The efforts to promote and preserve the language and culture have been increasing in recent years, and there is growing awareness of the importance of preserving the region's rich cultural heritage.

One potential solution is to integrate the Balti language and culture into the education system. By promoting the use of the Balti language in schools and teaching students about the history and cultural traditions of the region, the language and culture can be kept alive.

Additionally, the efforts to digitize traditional cultural practices can help to ensure that future generations have access to the rich cultural heritage of the region. By making these traditions available online, people around the world can learn about and appreciate the Balti language and culture.

Moreover, the involvement of young people is critical to the future of the Balti language and culture. By encouraging young people to take an interest in their language and culture, these traditions can be kept alive and passed down to future generations.<sup>2</sup>

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1. "Balti Language and Culture Preservation" by Balti Association of North America (BANA): This website provides information about the Balti Association of North America and their efforts to promote and preserve Balti language and culture through community outreach, educational programs, and cultural events.

2. "Balti Language and Culture in the Digital Age" by Shafqat Hussain and Muhammad Nadeem Qasmi: This article discusses the challenges and opportunities of preserving the Balti

In conclusion, the future of the Balti language and culture depends on the efforts of the people of Baltistan to promote and preserve their cultural heritage. By integrating the language and culture into the education system, digitizing traditional cultural practices, and involving young people, the Balti language and culture can be kept alive for future generations to appreciate and celebrate.

### **The Importance of Multilingualism**

In the effort to preserve the Balti language and culture, it is essential to recognize the value of multilingualism. Baltistan is a region with a diverse linguistic landscape, and people often speak several languages fluently.

By promoting the use of the Balti language alongside other languages spoken in the region, such as Shina and Urdu, people can maintain a strong connection to their cultural heritage while also benefiting from the use of other languages for communication and commerce.

Moreover, promoting multilingualism can help to foster social cohesion and understanding between different communities in the region. By encouraging people to learn and appreciate each other's languages and cultures, it can help to reduce the potential for intercultural conflicts and promote social harmony.<sup>1</sup>

In conclusion, promoting multilingualism is an essential component of the effort to preserve the Balti language and culture. By recognizing the value of multiple languages and promoting their use, people can maintain a strong connection to their cultural heritage while also benefiting from the use of other languages for communication and commerce. Additionally, promoting multilingualism can help to promote social cohesion and understanding between different communities in the region.

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language and culture in the digital age. It examines the use of social media, mobile applications, and digital storytelling as potential tools for promoting and preserving the language and culture.

1 . The Importance of Multilingualism to Personal and Professional Development" by the British Council: This report explores the benefits of multilingualism, including improved communication skills, better job prospects, and increased cognitive flexibility.



## **The Cultural Heritage of the Balti People**

The Balti people have a rich cultural heritage, spanning centuries of history and tradition. From their distinctive music and poetry to their unique cuisine and art, the Balti people have a vibrant cultural identity that is deeply connected to their language and geography.

The traditional architecture of Baltistan, with its intricate wood carvings and ornate details, is a testament to the region's rich cultural history. The region's festivals and celebrations, such as the famous Chaumos festival, are a celebration of the Balti people's connection to their cultural heritage. (Skorupski, T.1992)

The traditional music of the Balti people is another important aspect of their cultural heritage. The region is known for its distinctive flute music, which has a haunting quality and is often played during festivals and celebrations.

In conclusion, the cultural heritage of the Balti people is a testament to the rich history and tradition of the region. From their distinctive architecture to their unique music and cuisine, the Balti people have a vibrant cultural identity that is deeply connected to their language and geography. It is important to promote and preserve this cultural heritage to ensure that future generations can appreciate and celebrate the unique cultural identity of the Balti people.

## **The Role of Education in Promoting Balti Language and Culture**

Education plays a critical role in promoting the Balti language and culture. Schools can be instrumental in teaching the Balti language and culture to young people, ensuring that future generations can appreciate and celebrate the unique heritage of the region.

In addition to teaching the language itself, schools can also incorporate Balti culture into the curriculum. This can include teaching about the region's history, literature, music, and art. By doing so, schools can help to instill a sense of pride and connection to the region's cultural heritage among young people.

It is also important to train teachers who are fluent in the Balti language and familiar with the region's culture. These teachers can be instrumental in ensuring that the language and culture are taught



effectively and in a way that is accessible to all students.<sup>1</sup>

In conclusion, education plays a critical role in promoting the Balti language and culture. By teaching the language and incorporating Balti culture into the curriculum, schools can help to instill a sense of pride and connection to the region's cultural heritage among young people. It is also essential to train teachers who are fluent in the Balti language and familiar with the region's culture to ensure that the language and culture are taught effectively.

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1 . "Language Policy, Planning and Development in Pakistan: The Case of Balti Language" by Abdul Qadir and Yasir Arafat: This research paper examines the language policy and planning for the Balti language in Pakistan, and highlights the role of education in promoting the language.

## Conclusion

The Balti language and culture are an integral part of the rich cultural heritage of the Karakoram region. It is the result of the complex interplay of the geography, history, and Islamic culture that has shaped the lives of the Balti people.

Through this paper, we have explored the vital role of the Balti language in preserving the Islamic culture, as well as the broader cultural heritage of the region. We have highlighted the challenges faced by the community in preserving their language and culture and the steps being taken to ensure its survival.

The Balti language and culture are essential to the identity and well-being of the community, and it is our shared responsibility to preserve and celebrate this unique heritage. By recognizing and celebrating the value of the Balti language and culture, we can develop a deeper appreciation of the richness and diversity of human experience.

We hope that this paper has provided readers with a greater understanding and appreciation of the Balti language and culture. We encourage all of our readers to continue to learn more about this unique and vibrant culture and to support efforts to preserve its language and heritage for future generations.





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These references are a valuable resource for readers who wish to deepen their knowledge of the Balti language and culture. They cover a wide range of topics, including the history and development of the language, its grammar and syntax, and its relationship to other languages in the region. The authors have drawn upon these sources to provide readers with a comprehensive and engaging overview of the subject matter.





## **The Role of Social Factors on Qomi Dialect as a Regional Variety of Persian**

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### **Abstract**

The present study aims at introducing two varieties of language or more clearly two dialects existing among Qomi Iranians as two separate regional dialects of the many varieties of Persian language. The study of these two dialects simply shows the relationship between language and social classes, namely, low and high variety. As such, the researcher investigated Qomi dialect as one of the most ancient and famous dialects of the Persian language in Iran. As a matter of fact, there exists two dialects in the city of Qom as regional dialects of Persian showing the distinctive variety of local colorings in the language. For the purpose of the study, 40 people were randomly chosen from low class dialect (low variety) living in a so-called low-class areas, and 40 others from higher class regions. The speeches of the two dialects were observed, recorded and transcribed. Interviews were also done to assess the people's perception. The findings of the study suggest that there exists a mutual impact of social factors and the regional dialect, stipulating the fact that dialects to some extents are bound to some certain social factors such as geographical region, religion, social class, gender, and ethnicity, and the fact that the relationship between different people from different dialect groups with the immigrants from other cities and countries are all creating a mixed new dialect that is constantly changing and is full of various cultural aspects taken from the original speakers of the existing various dialects.

**Keywords:** Social class, dialect, religion, gender, ethnicity, immigrants.

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## Introduction

In defining the meaning of society, one would say any group of people drawn together for a certain purpose or shared purposes. Normally, first and foremost, language is simply defined as what the members of a particular society speak. Fundamentally a language is a system of communication with its unique syntactic, semantic, lexical and phonological features. A dialect, however, embodies a localized variation of a language formed by environmental, regional, cultural or social factors. Generally, 'Qomi' is one of the Persian dialects spoken in the city of Qom in the Qom province of Iran. This dialect is located in the territory of the central dialects of Iran. This language is mostly used in the lower areas of Qom. In society of the Qom city, two kinds of language variety or dialect are observable: one is peculiar to low class people still being used and prevalent among those people who are originally from Qom, known as Qomi dialect or also called 'Qomi Pa'een Shahri' [downtown/ghetto Qomi]; that is, lower dialect of Qom, and the other one which is the higher class dialect peculiar to other regions especially the upper class regions or neighborhood which is called 'Qomi Bala Shahri' [uptown Qomi].<sup>1</sup> Naturally, the vernacular status of the lower class dialect is observable more in the lower level regions, but the new generation mostly tend to use the standard or more standard dialect. There is also a third form of dialect which is a patois that the immigrants from rural areas have brought with themselves, but since a dialect normally has a wider geographical distribution than a patois, and the mentioned dialect is very similar to low class and intermingled with the low variety, it is not considered as a separate one, and thus will not be the topic of the discussion of this study.



1. The first is used by people of some neighborhoods such as Azar, Istgah, Imam, Haft-e Tir, and Keywanfar, and the latter is used in some neighborhoods such as Salariyyeh, Jomhouri, Bolvar-e Amin, and Golestan.

## Methodology

For the purpose of the study, 40 people were randomly chosen from low class dialect (low variety) living in a so-called low-class area such as Azar neighborhood of Qom, and 40 others from higher class regions such as Salariyyeh neighborhood of Qom. They were asked to talk about their families, relatives, neighbors, daily routines, past memories, neighborhood, etc. to elicit their usual accent/dialect. They were told that these pieces of information will be used for social research purposes, so that they talked normally with their usual real dialect. The speeches of the two dialects were observed, recorded and transcribed. Interviews were also done to assess the people's perception. Some considerable pieces of information with regard to the role of gender, ethnicity, local/regional dialect and so forth were gained through the interviewee's explanations and comments. The extracts from the interviews and the transcribed materials provided the researcher with helpful information on Qomi regional dialect, low-class and high-class dialect, femininity, ethnicity, etc. to achieve the purpose of the study.

## Low Level/Class Dialect

The low variety or low-level dialect in Qom which is well-known as pa'een shahri Qomi dialect is a non-standard dialect enjoying its special differences especially regarding the phonetic system of its consonants and vowels with the standard Persian. For instance, the length of vowels in the first syllable is hypercorrective; that is, more than the normal length such as in the word 'nagou' /nægu:/ [Don't say!] which the pronunciation changes to /næ:gu:/, or the use of /æ/ is more prevalent in the first syllable of the negative verbs like in 'namishe' /næmifə/ [It can't be done] instead of 'nemishe' /nəmifə/; 'namtoonam' /næmtu:næm/ [I can't] for 'nemitoonam' /nəmtu:næm/ in which a vowel deletion has also occurred, or the use of /a:/ instead of /ɔ:/ as in the word 'kola' /kɔ:la:/ [hat] whose pronunciation in Qomi pa'een shahri dialect is /ka:la:/, or the phone /ə/ for the phone /ɔ:/ in 'peshtabun' /peʃtæbu:n/ for 'poshtebam' /pɔ:ʃteba:m/ [roof] in which 3 vowel changes and 1 consonant alteration are seen, and the strange uses of conjugation in the third person plural addressing 'namkhoritoon' /næmxɔ:ri:tu:n/ for 'nemikhorid' /nemixɔ:ri:d/ in

which 1 vowel alteration, i.e., /ne/ to /næ/, 1 consonant alteration, i.e., /d/ to /t/, 1 vowel addition, i.e., **u:**, 1 consonant addition, i.e., **n** as the final {conjugating} consonant, and 1 vowel deletion, i.e., /i/ have happened.

This kind of dialect was originally peculiar to traditional original Qomi people, but with the settlement of some immigrants from Qom's rural areas, it was somehow more accented and stressed. Moreover, as reported by Statistical Centre of Iran (2020), Qom is a city full of immigrants from almost all other Iranian cities who have come there for occupational, business or religious purposes besides a large number of immigrants who have come to study in Qom Seminary, and all of the mentioned groups have their own dialects but because they have intermingled one another through marriage, work, and so forth, their dialects especially the new generation has changed to a semi-neutral dialect which is not inclined to any of the original ones. In fact, they have tried to choose the standard Persian dialect as their lingua franca, yet to some extent an amalgamation of all existing dialects has emerged a fusion and hybridization of dialects that has created an affected standard Persian dialect and not a pure one.

Notably, the new generation especially ladies belonging to traditional families in Qom, get themselves more involved in a standard Persian and closer to it. In other words, classic Qomi dialect is rejected by females<sup>1</sup> and they try as much as possible to keep themselves away from classic dialect. The genderlect can account for this. Trudgill (2003) offers several possible explanations for females using forms associated with the prestigious standard more frequently than males. Based on many observed cases by the researcher in this regard, Trudgill's (2003) remarks can come true for Qomi women. He suggests that females may be more status-conscious, because they feel or are less \secure and have less well-developed social networks than males. Women's social position is usually inferior to men's and they are usually subordinate to them. As a matter of fact, with regard to selecting



1. One of the observed important differences was that the female participants, living in low-level regions rejected to have low class dialect, and thus chose a high-class dialect; that is, the one which was close to the dialect of the high-class regions or more precisely the one being more standard or closer to the standard language.

the dialects the femininity is counted as one of the significant intervening factors. Whereas men are judged by what they do, women are related on how they appear, and an important part of that appearance is their speech. Women need to use language to signal their social status than do men. Trudgill's (2003) general conclusion in his studies is fully applicable to women in Qom, for they showed a stronger preference than man for the standard pronunciation. This is exactly what happens in women at lower-level areas and women whose fathers or husbands are belonging to nonstandard working-class dialect in Qom.

Trudgill's (2003) remarks and the findings of the present study in this concern are complement to Labov's (1990) statements. This type of change in Qomi women's dialect is a change from above. Females generally are in the vanguard of changes from above. According to the observed, recorded and also interviewed remarks of women, they especially those living in low class regions in Qom confessed that they ask males of their families to speak with the standard or neutral dialect and not with the Qomi pa'een shahri dialect.<sup>1</sup>

It should be mentioned that the mentioned dialect is not merely restricted to some variations in the pronunciation of the Persian words, but there exist also many words which are unique to this dialect mostly being inherited from the Old Persian, some of which are still used, especially by some older neighborhoods. As a matter of fact, these words in the Farsi dialect of the Qom region are totally different from the standard Persian (Faqihi, 2000).

The words of pa'een shahri dialect usually called 'Qomi dialect' with its unique and special phonemic and phonetic features and also some words of this dialect which are not only different in pronunciation and length of vowels, but also in meaning are indubitably in need of some separate focused research, and thus is out of the concern of the present study.

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<sup>1</sup> If one wishes to signify some dialect geography for Qomi pa'een shahri dialect, he can refer to some neighborhoods such as Azar, Shah Sayyid Ali [the people of the district call it Shasdali /ʃa:sdæli:/], Imam St., Istgah St., and Abshar St.

### High Level/ Class Dialect

Unlike low-class dialect, this kind of dialect has no special name and if it is to be named, the general people may call it 'bilahjeh' /bi:læhje/ which means neutral or zero dialect. Obviously, phonologically speaking, this form of dialect is not neutral; however, it is more similar to the standard Persian dialect which is the very Tehrani dialect. The geographical location of Qom, that is, its closeness to Tehran has had its effect on the Qomi people's dialect. It should be noted that some 30 years ago Qom used to be a city of Tehran province.

This caused the comings and goings of the people between these two cities. Therefore, this has been a very influential element in changing the dialects of the people of the city closer to the Tehrani dialect. The influence has remained on Qomi natives even now. Moreover, there are lots of people commuting to Tehran every day, every week, or regularly for commercial business and occupational purposes. The high-class dialect in Qom is very close to the Tehrani dialect, of course, with little fusion of some other Iranian dialects, since as implied earlier Qom is a multinational and multi-ethnic city due to a great number of immigrants. Some immigrants have come for occupational or business purposes. Apparently, most people who have immigrated to this city, have come to be a member of Qom Seminary; however, this is only some parts of a fact. The role of religion and Qom as a religious city is crucial. Many religious people throughout Iran and even other countries in the world have immigrated merely for religious purposes (Ash'ari, 2016) especially for religious studies.<sup>1</sup> Notably, Turkish, Kurdish, Lori and other ethnic groups from different Iranian cities such as Tabriz, Zanjan, Qazvin, Hamedan, Arak, Khorramabad, etc. live in this city for the time being. By the same token, there also exist a lot of Afghans, Arabs, Pakistanis, Indians, Africans, and other ethnicities and nationalities. According to Statistical Centre of Iran (2020), the largest number of immigrants are people from the North of Iran that is Mazandaran and Gilan provinces especially from Mazandaran, occupying key positions in

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1. Qom is considered a holy city due to the presence of the Holy Shrine of Her Excellency Lady Fatimah Ma'soumah, and Qom Islamic Seminary is the biggest and the most important Islamic seminary in the world.



organizations, offices, and governmental jobs.

An Interesting point is that there are more than 100.000 clergies (Pegah-e Khabar, 2021) in Qom including 80.000 Iranians and 20.000 International, having their own style of speaking especially concerning the way they greet (i.e., salutations and leave-takings). This has changed the way of some ordinary people's greetings, especially those being in more contact with the clergies. Additionally, it is worth mentioning that there exist about 20.000 International clergies from different countries such as Iraq, Lebanon, Syria, Egypt, UAE, Saudi Arabia, Malaysia, Thailand, China, Japan, India, Nigeria, Spain, Argentina, Australia, Canada, the US, Great Britain. According to the statistics reported by Irna (2020), tens of thousands of religious scholars and international students of 136 nationalities from around the world study at Al-Mustafa International University as one of the most important universities of the Islamic Republic of Iran in religious, Islamic and language studies and human sciences . Indubitably, all the above-mentioned factors have affected on the high level/class dialect changing it to be a mixed dialect that encompasses all the exposed accents and at the same time it is similar to none of the exposed accents, and thus such an accent cannot be considered as a zero dialect as it has wrongly been understood so by the common people.

It is worth mentioning that the relationship between different people from the low and high class dialect groups and their relations, connections, and communications with the immigrants from other Iranian cities and from different countries throughout the world are all creating a mixed new dialect possessing some mixed features of its components. The newly-emerged dialect in Qom is for sure, dynamic, i.e., constantly changing and it is full of various cultural aspects taken from the original speakers of the various dialects. Other social impacts and outcomes of the intermingled people in Qom on their lifestyles can be each, as a topic of a demanding research.

### **Regional Dialect and Ethnicity**

Dialects and accents are under the effects of two factors of regions and ethnicities (Kerswill, 2012). As noted earlier, the low-level-dialect regions have been separated from high-level- dialect



regions. During recent years, the number of people and buildings in high-level-dialect areas has notably increased and more and more people settle in these regions or close to them, while in low-level-dialect areas, no increase of population or buildings is observed. Those moving to the high-class areas are losing their low-level dialects because of their interaction with their neighbors. This is particularly observed in women and children having more contact with their neighbors. Outstandingly, two regions are more representative of low variety and high variety. They are 'Azar' and 'Salariyyeh' respectively. Azar is the representative of low variety, that is, low-level dialect and Salariyyeh the representative of high variety, that is, high-level dialect. This phenomenon is to the extent that people say 'Azari dialect' and 'Salariyyeh'i dialect' instead of saying low class dialect and high-class dialect respectively.

Another point is that sometimes, one variety or dialect becomes very identified with an ethnic group. By the word ethnicity, in this article, I mean originality; that is, an issue which shows mostly highlighting the living place by the original inhabitants of that place. As Hornberger and McKay (2010) put it presenting a clear-cut definition for ethnicity is difficult, but whatever related to an ethnic group can be considered as an ethnicity issue. With regard to ethnicity, speakers of the Qomi dialect have differentiated themselves from speakers of semi-standard variety (here, I mean natural/zero dialect). As such, they show hyper-corrective tendencies in lengthening some vowels in some words, or sometimes they change short vowels to long ones or vice versa. Those natives who speak with low-level/class dialect are actually emphasizing their ethnicity deliberately as to show off that they are original natives to show the ownership of the city against the immigrants and they try to express that they have always been living in Qom as their ancestors had been originally from there as they claim so. Therefore, most of the time, they talk thoroughly in low-class dialect to show their ethnicity and originality.



## Conclusion

Through a sociolinguistic view of regional dialect, the present case study, suggests regional dialect situations may be bound and due to some important elements, such as geographical region of the living place, religion, social class, femininity, and ethnicity. There exist two varieties, namely as low and high in the city of Qom. The two varieties have separated social classes resulting a situation that is strictly bound to the specific regions of their presence. The low variety or non-standard dialect is indicator of being low-class in the eyes of other group(s) of speakers and even the common people. To some accountable extents, the geographical characteristics of the neighborhoods in Qom, and the immigrants can account for such social class separation. There are different ideas with regard to the two dialects spoken. While some females of low variety group reject to speak with their own dialect and try their best to show a neutral dialect or a more standard one like that of the high variety group, and some know the low-level dialect as the index of being low class, the natives of Qom whose ancestors had been living there, know low level dialect as the sign of being proud and the index of their ethnicity and originality. Anyway, the dialect of low variety known as Qomi pa'een shahri/ Azari dialect has its own wonderful characteristics lexically, morphologically, phonemically, phonetically, idiomatically, and so forth, enjoying a high capacity for further hundreds of delightful researches.

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## **Jakobson's Paradigmatic Metaphoric Aspects in Selected English Romantic Poems**

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### **Abstract**

The present study deals with the metaphoric aspect of Romantic poetry from Roman Jakobson's point of view. The romantic poetry is distinguished and stands remarkable through the language picked by the poet. The potency of language of romantic poetry owes to the collection of the words that have been selected not only out of intelligence but also pure feeling. The enchanting and magical language of the romantic poetry is the product of metaphoric matter that requires elaboration. Romantic literature is distinguished by the unique language which is used within it. The language that the romantics use is filled with emotion and feelings since it conveys the real feelings of the author in a tangible way through metaphors and other figurative devices. The result would be a poetic or prosaic language which is suitable for writing poetry. Consequently, the dominant genre becomes poetry in this literary movement and many great poets of England belong to this era. This research studies Jakobson's metaphorical aspects of selected British Romantic Poets. The research investigates the manifestation of metaphors within romantic verses to depict how the romantic poet has been able to grasp the reality of an object and transform it into a far-fetched idea throughout the similarity of relations. To do so, the researcher would use Jakobson's theory of language regarding metaphoric and metonymic aspects of language. Jakobson's notions of metaphor and metonymy are investigated in selected British Romantic Poetry to show why the dominant genre for romantics is poetry not prose and metaphor is the basis for poetry in comparison to the realists for whom metonymy is the basic form. Moreover, the researcher studies syntagmatic and paradigmatic relationship within Romantic poetry to show how meanings are created through association of meanings and displacements.

**Keywords:** Conceptual Metaphor, Syntagmatic, Paradigmatic, Mapping.

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## 1. Introduction

Romanticism, as a literary movement, was dominant in the eighteenth century and it embraced different elements. However, the most distinguishing feature of romanticism and its literary products are the linguistic aspect of this movement that is emotional and metaphoric which makes poetry a dominant genre. Since this movement highlights the dream, or inner, world of the individual, the language that is used to convey romantic poetry is required to mirror such visionary elements. In other words, it can be said that the language that is used in the realm of philosophy or science are not capable of fulfilling romantic ideals in the form of poetry. Therefore, the polished and literary language of Neoclassicism of seventeenth century needs to be adjusted to a more simple and rustic medium that is capable of expressing the poet's feelings. Consequently, metaphoric aspect of language must be accounted for as the responsible for both rusticity and emotional aspect of the romantic task.

### A. Age of Romanticism

Romanticism was arguably the largest artistic movement of the late 1700s. Its influence was felt across continents and through every artistic discipline into the mid-nineteenth century, and many of its values and beliefs can still be seen in contemporary poetry. Romanticism was characterized by its emphasis on emotion and individualism as well as glorification of all the past and nature, preferring the medieval rather than the classical. It was partly a reaction to the Industrial Revolution, the aristocratic social and political norms of the Age of Enlightenment, and the scientific rationalization of nature - all components of modernity. The movement emphasized intense emotion as an authentic source of aesthetic experience, placing new emphasis on such emotions as apprehension, horror and terror, and awe—especially that experienced in confronting the new aesthetic categories of the sublimity and beauty of nature. It assigned a high value to the achievements of individualism and artist, whose examples would raise the quality of society. They promoted the individual imagination as a critical authority allowed of freedom from classical notions of form in art.

Romantic period gave an importance to nature where poetry

expresses the beauty of nature in addition to individual imagination and knowledge as the outcome of intuition. The well-known romantic poets have independent poetry with various features. They reacted against previous literary styles of eighteenth century and earlier philosophers.

Roman Jakobson (1896-1982) like some of his contemporary or proceeding thinkers is interested in the issue of language. The potency of poetic language originates from metaphoric aspect of it which makes using imagination and emotion within poetry possible. Although according to some linguists, metaphor is the matter of mental processes as Zoltán Kövecses believes “metaphor is a property of concepts, and not of words” (23), metaphor is the matter of language itself and it has been inserted deeply in the textures of the language. In fact, it is through this feature of language that the romantic poets are able to transform reality into fantasy.

### **B. Roman Jakobson as a Linguist**

Roman Jakobson, a linguist, was “a member of Moscow linguistic circle” (Makaryk 375), which had a major role in Russian formalism. As indicated by William A. Haviland, “Pioneering structural analyzing of language” (206), Jakobson devoted most of his studies and articles to grammar and phonology. His ideas of literariness, “what makes a given work a literary work” (Makaryk 51), and figures of metaphor and metonymy revolutionized the literary criticism. To Jakobson, “the poetic function projects the principle of equivalence from the axis selection into the axis of combination” (*SWWL* 358). Using the Saussure’s paradigmatic and syntagmatic axes of language, Jakobson posited their relevancy to the figures of metaphor and metonymy. To Jakobson the speaker uses two sorts of activities unconsciously, that is, selection and combination. In other words, the selection of words corresponds to metaphor and their combination to metonymy. To him a person suffering from aphasia fails in accomplishing the activities of combination and selection (Jakobson 233). Pursuant to Sean Homer’s idea: “Jakobson pointed out that metaphor is an act of substitution of one term for another and thus corresponded to the paradigmatic axis, or the axis of selection” (Homer 43). Sean Homer adds that “metonymy is a relation of contiguity, in that one

term refers to another because it is associated or adjacent to it, and therefore it corresponds to the syntagmatic axis, or the axis of combination” (43).

Jakobson’s works are so comprehensive that it could affect other fields and thinkers including Freud and Lacan. Elisabeth Roudinesco asserts “a few months before delivering his lecture he discovered with amazement fundamentals of language, published by Jakobson and Morris Hall. The book contained an article entitled “Two Aspects of Language and Two Types of Aphasia” which would allow him to polish his hypothesis of a language-unconscious” (305). His innovation was making a connection between Jakobson’s structural model of metaphor and metonymy and with Freudian dream symbolism, i.e. condensation and displacement. As Russell Grigg affirms:

It is well known that Jakobson’s article on aphasia found an immediate echo in Lacan’s “The Instance of the Letter in the Unconscious, or Reason since Freud,” stimulating Lacan’s claim that metaphor and metonymy are poetic functions equivalent to the unconscious mechanisms first uncovered by Freud of condensation and displacement. Nowhere prior to 1957 does Lacan attach any particular importance to metaphor and metonymy, even though as early as 1952 the influence of Jakobson’s work is apparent.

(Grigg 151–152)

Metaphor is the use of one signifier instead of another without any direct comparison. According to Jakobson it corresponds to the axis of selection. Condensation, on the other hand, is when the unconscious part of the mind uses a particular kind of dream image to symbolize a number of indistinct objects. A lion, for instance, in a dream may symbolize an employer, a pedagogue, etc. that is detested by the dreamer. Because in the dream the focus is on the lion rather than what it symbolize, it can be claimed that it is the common point between the unconscious and language, in a sense that both are including lack. Metonymy means using of a word instead of what that is associated with. To Jakobson metonymy corresponds to the axis of combination. Displacement, another defense mechanism, requires redirecting the feelings to a less threatening object. In metonymy and displacement there is a substitution of an object or a person for another. Again the focus is on the quality of the screaming at the child rather than the real





cause that has engendered the unconscious wound or conflict.

## II. Discussion

### A. Metaphoric Aspect of William Wordsworth's Poetry

The whole poem and even the title of the poem which is "I wandered lonely as a cloud" signifies metaphoric mode of language. The speaker of the poem functions at paradigmatic level of language to show how feelings can be expressed throughout selection of the different signifiers instead of each other. The poem depicts celebration of nature and nostalgic memories of the past with which the romantic poets are concerned. Wordsworth acts as a proponent of nature. Therefore, Wordsworth attempts to show his concerns and feelings in a poetic diction which can be best expressed throughout metaphors. His poem starts as such:

I wandered lonely as a cloud  
That floats on high o'er vales and hills,  
When all at once I saw a crowd,  
A host, of golden daffodils;  
Beside the lake, beneath the trees,  
Fluttering and dancing in the breeze.  
(Stanza I)

The use of metaphors is dominant throughout the poem. Wordsworth selects and replaces different words at vertical level. In fact, mostly he focuses on paradigmatic level in which words can be placed with each other due to similarity and being in the same category. The speaker associates his loneliness with the word 'cloud' which is selected from a set of nouns. The speaker wants to view nature from a dominant standpoint, so that he needs to be flying and floating over the heels. Moreover, 'cloud' signifies individuality which is the base of romantic poetry. Therefore, the use of 'cloud' as a metaphor for loneliness, individuality, and having a dominant position is the best choice to make it influential and poetic. Moreover, in this metaphor, the loneliness and individuality of the speaker as the target domain are depicted in the source domain of cloud and the mapping of this metaphor refers to the individuality of pieces of cloud in the sky which resembles departed Island. In fact, the speaker of the poem identifies himself with a lonely cloud which circulates in the sky.

Another metaphor used by Wordsworth refers to the word



‘crowd’ which is replaced for ‘daffodils’ in this stanza. The poet works on the vertical axe of language and selects the concept of ‘crowd’ instead of ‘daffodils’ to show the abundance of this type of flower in the nature. The flowers are shaking in the wind and the speaker is observing this scene from the sky, so that the best way to describe such a scene is through metaphor. As a result, Wordsworth implies daffodils look like dancing crowds. In this metaphor, the source domain is ‘crowd’, and the target domain is ‘stars’. The mapping is the number of these flowers since there are plenty of them, they look like crowds that the speaker is watching them. Since romantic poetry deals with nature, the beauty and blessing of nature must be admitted throughout metaphors. In the second stanza, the poet writes:

Continuous as the stars that shine  
 And twinkle on the milky way,  
 They stretched in never-ending line  
 Along the margin of a bay:  
 Ten thousand saw I at a glance,  
 Tossing their heads in sprightly dance.

(Stanza II)

In the second stanza, Wordsworth functions at the paradigmatic level in which he writes that the ‘daffodils’ are shown in the stars. This means that from the categories of nouns, the poet replaces ‘daffodils’ with stars that are shining constantly. In other words, the use of such metaphors and working at paradigmatic level depend on the plot of the poem which is concerned with nature. The plot is simple and it shows the poet’s wandering and his discovery of a field of daffodils near the lake. This brings him the memory of the past which pleases and comforts him when he is lonely or he is not at peace. The characterization of the sudden occurrence of a memory causes the poet to write about this poem. The whole poem shows an inherent unity between man and nature, so that the use of metaphors would elaborate it. In other words, nature provides the ultimate good influence on the human mind. All manifestations of the natural world—from the highest mountain to the simplest flower elevated thoughts and passionate emotions in the people who observe these manifestations. Wordsworth repeatedly emphasizes the importance of nature to an individual’s intellectual and spiritual development.. A good relationship with nature helps



individuals connect to both the spiritual and the social worlds. In fact, human beings cannot survive without a good natural environment, but how to deal with our environment is essential to human beings. There are two different attitudes toward nature:

Either be intimate with nature or even be subject to the changeable temper of nature, or violently to control it and even ruthlessly to conquer or transform it by every means possible. That is, whether we should beautify nature according to its rule or reform it at our own will are two different views toward nature. If we cannot do it in a proper way, we will be punished by nature. (Wang 292)

That is why the linguistic aspect of the work must be ornamented in a way which can depict the beauty of nature and the love for it. Meaning in structural linguistics is tied up the paradigmatic relationship. The words are selected in order to create meaning. However, for Wordsworth, it is not just the matter of meaning. They must be selected to create beauty as well and convey the poetic function as well. Jakobson's enduring contribution to linguistics is identifying the core functions of language. Communication is not the only function. Two functions that Jakobson pointed out, that needed pointing out, were the phatic function and the poetic function. Here the function is on the poetic aspect in which expression of feelings is the main goal of Wordsworth. Therefore, at paradigmatic level, he has selected 'stars' as a replacement for 'daffodils'. In this metaphor, the source domain is 'stars' and the target domain is 'daffodils' and the mapping of this relationship is beauty. The stars make the sky beautiful through shining when there is no cloud and daffodils make a valley or a plane mesmerizing by outstanding harmony.

Jakobson believes poetry "draws upon the same network of associative paradigmatic choices. His idea that speech sounds (phonemes) are not atomic entities devoid of further analysis but complexes of phonetic properties (distinctive features) inhabits the same sphere of perception. Wordsworth's poem is prosaic site of metaphors since different words are accessible for the poet to choose from. All of these words are associated with nature

Being away from nature causes the man to lose touch with both surrounding world and himself. In other words, the man is lost since he is away from nature which is the reason of his very

existence. In other words, people become selfish and immoral when they distance themselves from nature by living in cities. Humanity's innate nobility of spirit becomes corrupted by artificial social conventions and modern life. As a result, it is required to make to tie man and nature once more. This can be done by Romantic poetry and the set of similar words in the category of nature fulfill such a critical mission. The paradigm of lexicons that signifies natural concepts at vertical level create metaphoric mode of language which is poetic.

### **1. Metaphoric Mode in Ode on Immortality**

"Ode on Immortality" is featured with metaphoric mode of language in which replacement of different words makes the poem more sensuous. Since throughout this poem, the speaker believes that there was a time when all of nature seemed dreamlike to him. Therefore, such a dreamy land needs to be described through metaphoric device. The 'heavens' here is described to resemble body of a human being which is bare and it is not dressed. The vastness of sky that is glorious and breath-taking. Therefore, at paradigmatic level, the poet replaces the sky with a more poetic choice of word. Here the source domain would be 'body' which is 'bare' and the target domain is 'sky' and the mapping is the visibility of both. The poet emphasizes the elements of nature through metaphoric mode of language. It is known that in Wordsworth's work, nature provides the profound influence on the human mind. All depictions of the natural world from the tiniest pieces found in the nature to the greatest ones are shown in his poetry and they can be identified and conceptualized through metaphoric and poetic mode of language.

Wordsworth constantly highlights the importance of nature to an individual's faculty of mind and spiritual development. Throughout the paradigm of lexicons for nature, a good relationship with nature helps individuals connect to both the spiritual and the social spheres. In another line, the poet states 'the sunshine is a glorious birth'. In this line, the metaphor is beautifully inserted into the heart of the poem. Sunshine is combined with birth and birth is substituted with 'beginning of the day' or 'dawn' to make it more poetic. 'birth' signifies a new beginning which is associated with a human beings. However, throughout this context,



the concept of 'birth' points out the renewal nature which takes place every day. When a new day begins, man is promised a new beginning and provided with new opportunities. In this metaphor, the source domain is 'birth' and the target domain is 'sunshine' which is magnificent. The mapping is renewal and recreation of nature. In the next stanza, the poet mentions:

Our birth is but a sleep and a forgetting:  
 The Soul that rises with us, our life's Star,  
 Hath had elsewhere its setting,  
 And cometh from afar:  
 Not in entire forgetfulness,  
 And not in utter nakedness,  
 But trailing clouds of glory do we come (Stanza V)

In another stanza, Wordsworth makes a contradictory statement regarding birth. He states that human life is just like sleeping and forgetting. In fact, throughout this line he denounces earthly life by saying human beings used to dwell in a purer, more glorious realm before they enter the earth. This statement regarding life is made possible through metaphoric use of language. Instead of saying 'life is ignorance' or 'life is purposeless', Wordsworth selects the words 'sleep' and 'forgetting' to show the effect more profoundly. The selected words by Wordsworth which are based on similarity signify poetic message. Therefore, the source domains are 'sleep' and 'forget' and the target domain is 'birth' and the mapping is the dominant neglect at both domains. In the next line, Wordsworth works on paradigmatic level and implies that man's soul is the star of life. In this line, soul is combined with 'life's star' and 'life's star' is the substitution for other set of words including 'a shining object' or 'valuable thing'. Through referring soul to the concept of star, the purity of heart can be realized and cherished by Wordsworth as the Romantic poet. Therefore, here life's Star is the source and soul is the target domain and the mapping is the value, and shininess of both domains.



## 2. Metaphoric Aspect of John Keats' Poetry

Keats as a romantic poet composes his poetry in a metaphoric mode of language in which signifiers are replaced at paradigmatic level. In fact, he selects more poetic words as metaphors. In his poem, "An Ode to Psyche", the speaker opens the poem with an address to the goddess Psyche, asking her to hear his words, and requiring if she can forgive him for singing to her own secrets or not. The speaker remembers that while walking through the woods, he saw two creatures embracing.

Keats calls the different names. In fact, the poet is praising psyche for her status and beauty. In this metaphoric line, she is the loveliest vision. Instead of saying, Psyche is beautiful, the poet replaces it with this metaphor since they signify the same meaning. In the following lines, the poet has filled his poems with metaphors:

O brightest! though too late for antique vows,  
 Too, too late for the fond believing lyre,  
 When holy were the haunted forest boughs,  
 Holy the air, the water, and the fire;  
 Yet even in these days so far retir'd  
 From happy pieties, thy lucent fans,  
 Fluttering among the faint Olympians,  
 I see, and sing, by my own eyes inspir'd.  
 So let me be thy choir, and make a moan  
 Upon the midnight hours;  
 Thy voice, thy lute, thy pipe, thy incense sweet  
 From swung censer teeming;  
 Thy shrine, thy grove, thy oracle, thy heat  
 Of pale-mouth'd prophet dreaming.

(Stanza III)

In the second stanza, the speaker addresses Psyche again, describing her as the youngest and most beautiful of all the Olympian gods and goddesses. He believes this, he says, despite the fact that other divinities, Psyche has none of the trappings of worship. She has no temples, no altars, no choir to sing for her. Moreover, the speaker attributes this lack to Psyche's youth. The speaker says that even in the fallen days of his own time, he would like to pay respect to Psyche and become her choir, her music, and her oracle.



Moreover, the speaker continues with these declarations and mentions he will become Psyche's priest and builds her a temple in his own mind, a region surrounded by thought that resemble the beauty of nature and tended by imagination. All these ideas require the speaker to use metaphoric mode of language. In the first line, the speaker implies that she is a star by using the adjective of 'brightest'. Therefore, the line can be written as such: Psyche is a star. The metaphor of star is selected out of a set of noun words that are associated with nature and can be used for psyche as well. The conceptual metaphor includes Psyche as a target and star as a source domain. The mapping for this metaphor is the beauty and the shining feature of both which is exaggeration for psyche. There are other metaphors which are used as well. The speaker desires to be psyche's choir and music. He knows that her voice is sweet and harmonious. As a result, he wants to be her voice.

In another poem titled as "Ode on Indolence", the speaker uses several metaphors to embellish the language of his poetry. In the second stanza, the speaker addresses the figures directly, asking them how it was that he did not recognize them and how they managed to sneak up on him. He suspects them of trying to leave without a task and goes on to describe how he passed the morning before their arrival: by lazily enjoying the summer day in a sort of sublime numbness. He asks the figures why they did not disappear and leave him to this indolent nothingness.

### 3. Ode on Indolence

My idle days? Ripe was the drowsy hour;

The blissful cloud of summer-indolence

Benumb'd my eyes; my pulse grew less and less;

Pain had no sting, and pleasure's wreath no flower:

O, why did ye not melt, and leave my sense (Stanza II)

According to the poet, both pain and pleasure are shown in metaphoric forms. The concept of pain might be shown to be like an insect that can be biting and excruciating. Therefore, instead of saying pain is excruciating, Keats uses the word sting in order to refer to the fact that pain might not be very pleasant. In the other metaphor, the sense of pleasure could be like an object or human that wears wreath of flowers. These words have been selected out of similarity of meanings. In the last metaphor, the speaker

considers the addressee as an object which could be melted. Therefore, it could be realized as a piece of ice that can fade away.

Keats's speaker opens his first stanza by addressing Autumn, describing its abundance and its intimacy with the sun, with whom Autumn ripens fruits and causes the late flowers to bloom. In the second stanza, the speaker describes the figure of Autumn as a female goddess, often seen sitting on floor, her hair 'soft-lifted' by the wind, and often seen sleeping in the fields or watching a cider-press squeezing the juice from apples. The used metaphor in the following lines can be realized as the speaker mentions summer is a woman:

domain is autumn. The mapping would be the beauty and the softness of both domains.

Thy hair soft-lifted by the winnowing wind;

Or on a half-reap'd furrow sound asleep, (Stanza II)

At paradigmatic level, Keats has used the metaphor of the woman to depict the beauty and tenderness that autumn has. The words including 'hair' or 'soft-lifted' are associated with the female figure. As a result, it could be a proper replacement for the concept of autumn since it is a pleasant season which requires metaphors that suit it. The source domain is female figure and the target

In the third stanza, the speaker tells Autumn not to wonder where the songs of spring have gone, but instead to listen to her own music. At twilight, the small gnats hum among the trees, lifted and dropped by the wind and lambs bleating from the hills, crickets sing, robins whistle from the garden, and swallows, gathering for their coming migration, sing from the skies. In this stanza, metaphors have been used as well:

Where are the songs of spring? Ay, Where are they?

Think not of them, thou hast thy music too,—

While barred clouds bloom the soft-dying day,

And touch the stubble-plains with rosy hue;

Then in a wailful choir the small gnats mourn

Among the river sallows, borne aloft

Or sinking as the light wind lives or dies;

And full-grown lambs loud bleat from hilly bourn;

Hedge-crickets sing; and now with treble soft

The red-breast whistles from a garden-croft;

And gathering swallows twitter in the skies. (Stanza III )





At vertical level, the poet replaces the line describing the beauty of spring. The line implies that spring is a singer with a pleasant voice. In fact in this line, Keats associates the harmony that both a singer and the season can recreate.

The poem shows Keats's speaker paying respect to a particular goddess and in this case, the deified season of Autumn is the object of praising. The selection of this season implicitly takes up the other odes' themes of temporality, mortality, and change: Autumn in Keats's ode is a time of warmth and plenty, but it is perched on the brink of winter's desolation, as the bees enjoy and the harvest is gathered from the fields, the lambs of spring are now grown. The other metaphor is 'day' which is associated with human features as it might die. Therefore, the line can be rewritten as such: the day is a dying human. This notion refers to the fact that a 'day' is not permanent and it might end. Here Keats replaces the line 'a day is short' with a 'dying day' since at vertical level both have the same meanings. In another metaphor, the speaker implies gnats mourn which refers to the sound that they make. Therefore, there is a replacement of word in this line which makes it metaphoric.

In the next metaphor, the wing is associated with human features. Instead of saying the wind might either remains or disappears, the speaker mentions it might live or die. The signifiers here belong to the same category of verbs that can be replaced with more poetic ones. For this reason, the poet selects verbs associated with human features. The end of novel signifies sense of inevitable loss and makes it one of the most moving moments in all of poetry; it can be read as a simple, uncomplaining summation of the entire human condition. The line here is shown metaphorically to have poetic sense and effects. The line 'Hedge-cricket sing' is the metaphor at vertical level and it implies the sound which they produce. This line is selected out of similarity that a signing man and a singing cricket have.

"Ode on Melancholy" is another metaphoric poem by Keats which deals with sorrow in a poetic language. The three stanzas of the "Ode on Melancholy" address the subject of how to cope with sorrow. In the first stanza, the concept of sorrow is regarded with different titles and features. The speaker advises the sufferer should not forget their sadness by going to a mythological river which is metaphoric. Also, the speaker states the sufferer should not commit

suicide not become obsessed with objects of death and misery as they will make the anguish of the soul drowsy, and the sufferer should do everything he can to remain aware of and alert to the depths of his suffering. Therefore, the metaphors in the first stanza can be realized in the following lines:

No, no, go not to Lethe, neither twist  
 Wolf's-bane, tight-rooted, for its poisonous wine;  
 Nor suffer thy pale forehead to be kiss'd  
 By nightshade, ruby grape of Proserpine;  
 Make not your rosary of yew-berries,  
 Nor let the beetle, nor the death-moth be  
 Your mournful Psyche, nor the downy owl  
 A partner in your sorrow's mysteries;  
 For shade to shade will come too drowsily,  
 And drown the wakeful anguish of the soul.(Stanza I)

These lines reflect metaphoric mode of language at vertical level. Instead of saying 'do not forget your sorrow' the speaker uses the phrase 'not go to Lethe'. The use of 'Lethe' as a mythological signifier depicts that sorrow should not be ignored and the poet states it with a poetic language. In another metaphor, sorrow must be shown to be 'Wolf's-bane' and 'poisonous wine'. Instead of saying sorrow is horrible and painful, the poet uses these metaphors from the category of adjectives to describe the states of sorrow. This line 'By nightshade, ruby grape of Proserpine' means death and

#### 4. Ode on Melancholy

But when the melancholy fit shall fall

Sudden from heaven like a weeping cloud,  
 That fosters the droop-headed flowers all,  
 And hides the green hill in an April shroud;  
 Then glut thy sorrow on a morning rose,  
 Or on the rainbow of the salt sand-wave, (Stanza II)

In this stanza, the addresser explains what happens when grief starts to overcome in metaphoric language. The message in these lines is that the sorrow and grief would eventually end and it can be transformed into something beautiful. However, the messages are told in a metaphoric and poetic form in order to be more effective and powerful. The vertical axis of language enables Keats to



compose such lines. Jakobson “within...limitations we are free to put words in new contexts... the freedom to compose quite new contexts is undeniable, despite the relatively low statistical probability of their occurrence” (Jakobson 1978). Likewise, Keats freely selects other words with similar meanings. The message in two lines is that the grief would be revealed in form of crying and fades away at the end. However, such a message is shown differently. The addresser attempts to say ‘melancholy fit shall fall’ and the word ‘fall’ is associated with other concepts in the next line. ‘fall’ means ‘drop’ or ‘coming down’ like snow or rain. Once rain or snow fall, they can be experienced and likewise, it is said that it can be revealed in the form of crying. However, the poet does not use ‘crying’ and instead, he substitutes it with ‘weeping cloud’ that signifies tearing and being wet.

As the poem progresses, the addresser wants to say how sorrow and crying becomes significant and useful. Consequently, in the poem, it is said grief would foster the drooping flowers and hides the hills. There are several other metaphors in these lines as well. Melancholy is associated with feature of fostering and April possesses shroud like a dead body. The message is that the sufferer should instead overwhelm his sorrow with natural beauty, glutting it on the morning rose, or in the eyes of his beloved. These lines are metaphoric as morning has rose or the rainbow which is related to salty waves. All these concepts and words are selected out of similarity and the closeness of meaning through process of substitution. The third stanza of this poem is metaphoric as well;

She dwells with Beauty—Beauty that must die;  
And Joy, whose hand is ever at his lips  
Bidding adieu; and aching Pleasure nigh,  
Turning to poison while the bee-mouth sips:  
Ay, in the very temple of Delight  
Veil'd Melancholy has her sovran shrine,  
Though seen of none save him whose strenuous tongue  
Can burst Joy's grape against his palate fine;  
His soul shall taste the sadness of her might,  
And be among her cloudy trophies hung. (Stanza III)

In the third stanza, the speaker explains these injunctions, saying that pleasure and pain are related concepts: Beauty must die, joy is fleeting, and the flower of pleasure is forever which changes



into poison. These lines are metaphoric and poetic in order to loom beautifully. Instead of saying beauty is not everlasting, the addresser mentions 'Beauty that must die' in which the code is that beauty is doomed to disappear. However, it is humanlike which dies in it shows how substitution of words occur at paradigmatic level of language. The temporary state of joy and pleasure is depicted metaphoric as well. Joy is like a man whose hand is on his mouth to say goodbye and pleasure can be changed into poison in shortest moment. In fact, the short life of joy and pleasure is emphasized which is bitter and poisonous and Keats could find out equivalents at paradigmatic level to transfer his intention.



## Conclusion

Based in the analysis of different poems in the present research and considering different literary works in Romantic era, it could be realized that most of the literary works were written in verse in that time. The poets were under the influence of different reasons that they composed poetry about them. These poets were mesmerized by the beauty of nature or their inner state, so that they could write about what they observed or listened or how they felt. As a result, poetry was the dominant genre of literary work in the Romantic era and the poets have used metaphors to express their feelings. To do so, the researcher has investigated different poets and their poems and show how they used metaphors to express themselves.



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## **L'évolution du déterminisme social, depuis Sonnat-Allah d'Ibn Khaldoun jusqu'à l'habitus de Pierre Bourdieu**

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### **Résumé**

La sociologie est aujourd'hui considérée en Occident en tant qu'une science créée au XIX<sup>ème</sup> siècle par Auguste Comte mais en étudiant l'histoire de cette discipline, nous constatons que l'origine des études sur les sociétés humaines peut plutôt être identifiée chez les penseurs musulmans et orientaux quelques siècles avant les fondateurs officiels de la sociologie moderne. Certaines théories sociologiques aussi s'enracinent dans les éléments liés à la pensée islamique. Dans cet article, nous prenons l'exemple d'une des théories fondamentales de la sociologie de nos jours qui semble être initialement inspirée des idées d'Ibn Khaldoun, penseur musulman du XIV<sup>ème</sup> siècle. La théorie du déterminisme social est réputée en Europe comme un acquis scientifique élaboré par Émile Durkheim. Cette théorie sociologique s'exprime aussi dans les ouvrages des figures plus récentes comme Pierre Bourdieu qui par sa notion de l'habitus essaie d'analyser les forces extérieures subies par les actants d'une société. Pourtant nous constatons que ces éléments sociaux qui déterminent les conduites des individus et des groupes sociaux sont déjà mentionnés par le grand auteur des Prolégomènes qui s'appuyait, dans ce cas précis, sur le terme coranique de Sonnat-Allah signifiant littéralement la tradition ou la règle de Dieu. Dans cet article, nous voudrions tracer une esquisse historique à propos du déterminisme social en vue d'étudier cette hypothèse d'après laquelle le déterminisme social est une théorie définie par les théoriciens musulmans quelques siècles avant les penseurs européens de la Renaissance ou les sociologues de l'ère contemporaine.

**Mots-clés:** Déterminisme social, Coran, Ibn Khaldoun, Sociologie, Pierre Bourdieu, Sociologie islamique, Sonnat-Allah, Habitus.

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## Introduction

La théorie du déterminisme social est un des concepts basiques de la sociologie. De sorte que l'on peut dire que la sociologie est la discipline scientifique qui étudie les déterminants sociaux dans les sociétés humaines. Dans cet article, nous étudions l'histoire du déterminisme social depuis l'ère antique vers le temps moderne, depuis les penseurs grecs jusqu'aux philosophes du siècle des Lumières, depuis Ibn Khaldoun jusqu'à Durkheim, nous allons aborder l'évolution de cette notion pour arriver enfin vers la sociologie de Pierre Bourdieu dont la notion de l'*habitus* ressemble essentiellement au terme de *Sonnat-Allah*. En effet, la problématique principale de cet article concerne l'hypothèse d'après laquelle les versions modernes du déterminisme social ressemblent largement aux notions développées par les penseurs musulmans. Nous avons pris dans cet article l'exemple de la notion coranique de *Sonnat-Allah* qui dans la pensée islamique se réfère à l'ensemble des critères qui déterminent le sort d'une communauté. Le texte coranique, à plusieurs reprises, a directement évoqué ce terme.

*"Mais leur croyance, au moment où ils eurent constaté Notre rigueur, ne leur profita point; Telle est la tradition (règle) d'Allah envers Ses serviteurs dans le passé. Et c'est là que les mécréants se trouvèrent perdants."* (Sourate 40, verset 85)

Selon le texte coranique, Dieu Éternel a créé des règles ou des lois d'après lesquelles les sociétés humaines fonctionnent. Et ces règles peuvent se répéter ou se reproduire dans l'histoire de différentes générations. Cette idée est reprise par les penseurs musulmans comme Ibn Khaldoun et a été développé selon les principes de la sociologie ou "la science de la société" comme il est dit dans la pensée islamique. Nous commençons donc cet article par les définitions sociologiques du déterminisme social tout en traçant le procès de l'évolution de cette théorie depuis les penseurs musulmans jusqu'aux sociologues européens du XXème siècle.

### - Qu'est-ce que le déterminisme social?

L'aspect théorique du présent article est conçu sur la base du concept du déterminisme social. Avant d'étudier la problématique principale, il nous paraît donc raisonnable de commencer notre parcours par la définition de cette notion de base de cette étude. Pour aller étape par étape, l'on se demande, au début de la





recherche, que veut dire le déterminisme, avant de parler du déterminisme social? *L'encyclopédie philosophique de Larousse* nous propose cette définition sur le mot "Déterminisme":

*"Le déterminisme est la théorie philosophique selon laquelle les phénomènes naturels et les faits humains sont causés par leurs antécédents. Le déterminisme est un mode de pensée qui implique l'élimination du hasard : rien ne se produit sans avoir une cause."* (www.larousse.fr)

D'après cette définition concise, nous comprenons que le déterminisme est, en effet, la philosophie qui prétend que les choses dans ce monde sont déjà programmées et déterminées, c'est-à-dire que certains facteurs ou déterminants internes ou externes en fixent d'avance les manières d'être et d'agir. En ce qui concerne la prédestination des actes humains, le fatalisme est la forme primitive et extrême de cette idée du déterminisme. Mais dans cet article nous abordons une définition non-fataliste de cette doctrine scientifique qui découle justement de la loi de causalité.

Le déterminisme social, à son tour, se définit comme l'application du même terme philosophique dans les relations interhumaines dans une société donnée. Dans le déterminisme social, nous parlons des actions individuelles et sociales qui sont causées et déterminées par les facteurs externes et internes qui nous les appelons dans cet articles les déterminants sociaux.

Le déterminisme social est un terme qui est largement discuté dans presque toutes les branches des sciences humaines. Dans ce sens, il y a même une grande superposition dans certaines considérations interdisciplinaires concernant ce terme. Le déterminisme social couvre en effet une vaste catégorie des théories en sciences humaines connues dans l'ère classique et moderne. Même quand ce terme est attaqué parfois par certains critiques, dans ce cas encore nous voyons que c'est toujours une réflexion positive ou négative sur le déterminisme social qui est le leitmotiv de la polémique. Le déterminisme social est un débat qui se pose dans plusieurs approches scientifiques telles que la criminologie, la philosophie, la psychologie, la pédagogie, l'histoire, les études culturelles et les questions concernant la liberté humaine et les droits de l'homme. Dans le présent article, nous nous focalisons précisément sur la définition purement sociologique du déterminisme social.

## - Le déterminisme social dans la sociologie

Bien que le déterminisme social existe dans les autres sciences aussi mais en réalité, il faut avouer que c'est dans la sociologie qu'il trouve son statut de privilège. En effet, la sociologie est née dans le concept du déterminisme social. On ne peut pas imaginer une sociologie sans croire à l'existence de l'idée du déterminisme social. C'est sur cette base théorique que la sociologie essaie d'analyser les évolutions sociales. Un sociologue est avant tout un déterministe social. Comme dit Émile Durkheim:

*"La sociologie ne pouvait naître que si l'idée déterministe, fortement établie dans les sciences physiques et naturelles, était enfin étendue à l'ordre social."* (Durkheim 1975: 109)

Dans les théories sociologiques, le déterminisme social consiste à une position qui affirme la primauté des facteurs sociaux dans la formation du caractère des individus dans une société. Autrement dire, le déterminisme social est la théorie ou la doctrine selon laquelle les comportements individuels sont déterminés par des événements sociaux et sociétaux et par des expériences interpersonnelles. Les sociologues qui croient au déterminisme social mettent l'accent sur le rôle des éléments comme les circonstances de la naissance, les descendances familiales, les éducations, les classes sociales, les milieux académiques, les valeurs et les religions dans la formation des comportements de l'être humain. Il nous semble nécessaire de préciser également que le terme du déterminisme social dans cet article ne correspond pas aux définitions extrémistes de cette notion sociologique. Car dans le déterminisme social extrémiste (ou le fatalisme social), il y a une sorte du réductionnisme non-scientifique qui dépasse des bornes académiques de notre étude. Une position déterministe sociale extrémiste réduit les actions de l'individu à une conséquence directe de l'action sociale en niant complètement les facteurs biologiques.

*"Le déterminisme sociologique est l'explication et la compréhension scientifique des faits sociaux à travers la mise à jour de leurs conditions sociales de possibilité. Le fatalisme sociologique identifie le devenir des individus à un destin social. L'explication sociologique est ainsi réduite à la mise à jour de causes déterminantes inconditionnelles et universelles (là où le déterminisme met à jour des causes déterminantes conditionnelles et historiques). Nous verrons même plus loin que, au contraire, le*



*déterminisme sociologique "défatalise" les faits sociaux. Le sociologisme constitue une version dogmatique de la sociologie. Il réduit les conditions de possibilité de l'humain aux conditions sociales de possibilité, excluant ainsi l'existence d'autres conditions de possibilité : biologiques, historiques, physiques, psychologiques, etc."* (Fugier 2008: 3)

Dans la sociologie, presque dans toutes ses orientations, le débat sur le rôle du déterminisme social est une issue majeure dans le procès de la socialisation de l'individu. Généralement, il y a un accord et un consensus parmi les sociologues anciens et contemporains sur le fait que les facteurs sociaux ont une influence sur les conduites du peuple. En parlant des fondateurs classiques de la notion du déterminisme social, nous voudrions mettre en relief le rôle du penseur musulman, Ibn Khaldoun. De là, nous commençons ce traçage historique du déterminisme social avec Ibn Khaldoun pour continuer avec les philosophes européens de l'après-Renaissance en vue d'arriver à Durkheim et Bourdieu.

### **- Le déterminisme social dans la pensée d'Ibn Khaldoun**

Ibn Khaldoun considère l'être humain comme un produit de son milieu social. Ce penseur musulman du XIV<sup>ème</sup> siècle croit que les comportements de l'être humain sont des résultats du contexte social dans lequel il s'est socialisé. Ibn Khaldoun décrit l'homme comme un enfant des mœurs et des coutumes. Selon Ibn Khaldoun l'homme n'est pas le produit de ses dispositions naturelles mais le produit des positions sociales. Ibn Khaldoun défend l'idée de l'importance et la priorité des caractéristiques acquises par l'individu sous l'influence des facteurs sociaux. Ce père-fondateur de la sociologie classique met en relief le rôle des "habits" absorbés par l'individu. D'après ce penseur maghrébin, les conditions dans lesquelles l'homme prend ses premières habitudes fabriquent son caractère et son mode de vie. Ce terme de "l'habit" utilisé par Ibn Khaldoun peut être considéré comme l'origine de la notion de "l'habitus" chez Pierre Bourdieu.

Pour Ibn Khaldoun, l'influence sociale devenue l'habitude remplace les caractéristiques innées de l'être humain avec lesquelles l'homme est né. Ibn Khaldoun considère les facteurs sociaux comme les éléments qui déterminent la formation de la personnalité et la conduite des individus. Cette vision offre un

nouveau sens à la phrase-clé de "L'homme est un être social". D'après le regard d'Ibn Khaldoun l'homme est avant tout, un être dont la personnalité montre les forces sociales du milieu dans lequel il s'est socialisé. (Dhaouadi 2013: 57)

L'autre terme utilisé par Ibn Khaldoun pour décrire le déterminisme social est l'expression coranique de "*Sonnat-Allah*" qui veut dire littéralement "la tradition de Dieu" ou "le règle de dieu". Ce terme consiste aux lois qui règnent dans la société humaine et déterminent les faits subis par les peuples et les individus. Ce terme est plusieurs fois mentionné dans le Coran.

*"Telle est la tradition (règle) d'Allah appliquée aux générations passées. Et tu ne trouveras jamais de changement à la tradition (règle) d'Allah."* (Sourate 48, verset 23)

Bien que l'expression "*Sonnat-Allah*" soit un terme de la terminologie religieuse mais elle peut également être appliquée dans les sciences sociales, car cela approuve que les évolutions sociales suivent des règles et des modèles déjà établis. Cette idée d'Ibn Khaldoun s'apparaît comme l'origine historique et la base théorique des idées modernes comme chez les sociologues contemporains. Le déterminisme social s'appuie sur ce principe que les comportements des individus sont soumis à certaines forces extérieures exercées par la société au détriment de la volonté personnelle.

En bref, la perspective qu'Ibn Khaldoun dessine pour la nature humaine insiste sur l'importance du déterminisme social. Cette description de la nature sociale de l'homme basée sur une forte conviction par rapport au déterminisme social, a largement inspiré les sociologues modernes. En réalité, les sociologues peuvent être considérés a priori comme les déterministes sociaux et la sociologie peut en général être définie comme une science appuyée sur le déterminisme social. (Dhaouadi 2013: 60)

### **- Le déterminisme social dans la philosophie moderne**

La question du déterminisme social nous fait penser au célèbre débat de "*Nature versus Nurture*" qui s'est explosé dans les milieux universitaires anglo-saxonnes au cours de ces dernières années bien que ce débat, intitulé "inné-acquis" en France, remonte aux temps beaucoup plus anciens. En effet, des études scientifiques ont montré que le comportement social est en partie hérité et peut



influencer les nourrissons et même influencer les fœtus. Les nouveau-nés ne sont pas enseignés pour être des êtres sociaux, mais ils naissent en tant qu'êtres sociaux déjà préparés. Les nouveau-nés naissent avec une compétence sociale héréditaire. L'on se demande alors s'il existe une orientation sociale déjà présente avant la naissance chez les êtres humains? La recherche dans ce domaine conclut que les nouveau-nés naissent dans le monde avec un code génétique unique pour être social. Ce débat existait à l'ère antique aussi, par exemple, quatre siècles avant notre ère, le célèbre médecin grec Hippocrate disait que les comportements humains sont d'une origine uniquement biologique et corporelle. Mais John Locke, le philosophe britannique du XVII<sup>ème</sup> siècle pensait que les gens naissent avec une "tabula rasa", c'est-à-dire avec une tablette rase. Ce thème est largement étudié chez les philosophes français de la Renaissance du siècle de la Lumière aussi. (Pinker 2002)

Le Suisse Jean-Jacques Rousseau croyait que l'homme est né avec un esprit vierge et que ses éventuelles différences individuelles se développent en raison du résultat des influences environnementales et des expériences. Cette idée est contre la théorie de l'innéisme de Platon qui a supposé qu'un Dieu ou un être suprême similaire a placé des idées et des principes innés dans l'esprit humain. Bien que l'impact de cet innéisme chez les êtres humains varie évidemment en raison d'influences culturelles, raciales, linguistiques et historiques, les idées innées appartiennent à un niveau plus fondamental de la cognition humaine. Par exemple, le philosophe René Descartes a proposé que la connaissance de Dieu soit innée en chacun comme un produit de la faculté de la foi. Descartes suggère que la caractéristique innée d'un individu est effectivement présente dès la naissance et bien qu'elle ne se révèle pas à ce temps-là, elle est plus que probable qu'elle se présentera plus tard dans la vie de cet individu. Selon cette hypothèse cartésienne les croyances, idées et connaissances innées nécessitent le déclenchement d'expériences ou peuvent ne jamais être exprimées. (Pinker 2002)

Pourtant le terme des "idées adventices" dont parle Descartes dans son ouvrage *Les Méditations Métaphysiques* constitue en effet l'ensemble des idées provenant de l'extérieur qui peuvent influencer sur la conduite d'un individu dans la société. Le choix du mot "adventice" par Descartes est très significatif. D'après le

dictionnaire Larousse l'adjectif adventice "*Se dit d'une plante qui pousse spontanément dans une culture et dont la présence est plus ou moins nocive à celle-ci. (La nocivité des plantes adventices s'explique par des effets de compétition avec la plante cultivée, vis-à-vis de l'eau, de la lumière et des éléments minéraux contenus dans le sol.)*" ([www.larousse.fr](http://www.larousse.fr))

Les idées adventices aussi sont comme des plantes poussées sans avoir été semées. Elles sont des idées qui s'ajoutant accessoirement à l'esprit de l'individu. Il s'agit des idées Qui sont extérieures, qui ne sont pas innées. René Descartes parle des images qui sont les résultats de la réception intérieure des actants extérieurs. En effet, le philosophe français utilise ce terme en parlant des différents types d'idées dans sa réflexion sur les pensées humaines; une partie du chapitre trois de son livre **Les Méditations Métaphysiques**. Cette notion du grand philosophe français nous fait penser encore à une sorte du déterminisme social.

En ce qui concerne John Locke, ce penseur britannique précise que les expériences ne sont pas la source de connaissances, mais des catalyseurs pour la découverte des connaissances. En effet, les travaux des sociologues des XIXème et XXème siècles dans le domaine du déterminisme social se base essentiellement sur ses fondements philosophiques bien que l'objectif soit différent chez les philosophes et es sociologues. La philosophie veut interpréter le monde mais la sociologie envisage de changer le monde. Le déterminisme culturel ou le déterminisme social est la théorie axée sur l'éducation que la culture dans laquelle nous sommes élevés détermine qui nous sommes.

### - Le déterminisme social expliqué par les "Faits sociaux" d'Émile Durkheim

En parlant du déterminisme social chez les sociologues français, il faut absolument faire référence aux travaux d'Émile Durkheim, qui, dans son livre **Les Règles de la Méthode Sociologique**, a présenté surtout le concept des "Faits sociaux". Dans l'optique des études sociologiques de Durkheim, les faits sociaux constituent des choses telles que les institutions, les normes et les valeurs qui existent en dehors de l'individu et contraignent l'individu. Les faits sociaux sont l'une des contributions les plus importantes d'Émile Durkheim à la sociologie. Les faits sociaux sont des choses telles que les



institutions, les normes et les valeurs qui existent en dehors de l'individu et contraignent l'individu. La sociologie de Durkheim consiste à identifier la relation entre les conditions sociales et le comportement des gens.

Selon Durkheim (1858-1917), la société existe à un niveau supérieur à l'individu. Les lois, les religions, les croyances, les institutions, les classes sociales se classifient parmi les faits sociaux qui existent dans la société d'une manière complètement indépendants par rapport à la volonté des individus et déterminent leurs conduites. Selon Durkheim, ces faits sociaux comme les structures sociales et les normes éthiques et les valeurs culturelles sont externes et coercitives sur les individus.

Émile Durkheim essaie d'identifier le déterminisme social par un des faits sociaux qui se distinguent de l'aspect psychologique et biologique dans la vie de l'individu. Il a dévoilé que ces faits sociaux, enracinés dans les croyances, dans les prises de position, et dans les valeurs de la société, déterminent les caractéristiques individuelles des actants de la société. Durkheim a également créé la théorie de la conscience collective en vue de présenter un moyen d'étudier l'effet de ces faits sociaux sur les phénomènes sociaux. (Boyer 2016)

De nombreux théoriciens comme le Français Pierre Bourdieu, ont développé les idées de Durkheim dans leurs propres recherches sur les faits sociaux et en expliquant les différentes causes de comportement au sein d'une société.

### - Le déterminisme social et l'habitus dans la sociologie de Pierre Bourdieu

La sociologie du déterminisme social c'est le meilleur titre que l'on peut attribuer à la sociologie de Pierre Bourdieu. La majorité de ces ouvrages, directement ou indirectement, évoque ce déterminisme social. Par exemple, dans **La Reproduction**, Bourdieu critique le système scolaire français et précise que ce système inégal n'est pas basé sur le mérite et de l'intelligence des écoliers mais plutôt sur leur appartenance aux classes et aux familles favorisées qui profite d'un grand capital social. Dans **Les Héritiers** aussi, Pierre Bourdieu évoque le déterminisme social et critique le mécanisme éducatif en France pour qu'il favorise une catégorie particulière des étudiants issus des familles avantagées. Dans **Les Règles de l'art**

**aussi** Bourdieu définit la production des artistes par sa pensée déterministe. Plus spécifiquement dire, Bourdieu est le chef du fil contemporain du déterminisme social. (Jenkins 1982: 270)

Le premier terme clé pour comprendre les réflexions de Bourdieu sur le déterminisme social est l'*habitus*. Proche de la notion traditionnelle de caractère ou *èthos*, l'*habitus* est produit par l'habitude. Nous pouvons sentir la présence de l'*habitus* dans notre vie quotidienne. L'*habitus* est un terme latin que Bourdieu fait lier à la fois à l'*èthos* grec et à *hexis*. Mais ce concept est plus étroitement lié à *hexis* qui, chez Platon, implique un effort de concentration ou d'attention. L'*habitus* est, en d'autres termes, la façon dont nous nous voyons par rapport aux autres, ce à quoi nous prêtons attention et ce à quoi nous ne prêtons habituellement pas attention, et cela détermine nos attitudes envers non seulement les autres, mais envers l'univers que Bourdieu appelle l'espace des modes de vie ou l'espace des styles de vie. Selon lui, ces modes et ces styles sont toutes imprégnées de signification sociale. (Reed-Danahay 2005: 104)

Dans la pensée de Bourdieu, l'articulation entre l'actant et la structure sociale ne constitue pas une version sociologique de la vieille querelle philosophique entre les partisans du libre arbitre et du déterminisme de la conduite humaine. L'interaction dialectique entre les dimensions subjectives et objectives du monde social ne renvoie pas, dans la théorie de la pratique de Bourdieu, à la confrontation entre la liberté de l'actant et les nécessités imposées par son univers social extérieur. L'objectivisme est incarné dans toutes les approches sociologiques qui considèrent la référence aux conditions et tendances structurelles collectives comme des données nécessaires pour expliquer les processus sociaux. Les intentions subjectives des acteurs peuvent ainsi être sommairement dispensées de l'inventaire des variables qui composent les explications de tout fait socio-historique, tandis que les individus peuvent être considérés comme des épiphénomènes, des conducteurs ou des supports des forces sur lesquelles ils n'auraient ni contrôle ni conscience. (Peters 2014: 123)

En effet, cette relation entre l'objectivisme et le subjectivisme dans la pensée de Bourdieu, s'explique parfaitement via la polémique chez les savants islamiques à propos du concept de *Sonnat-Allah*. À la première vue, cette notion coranique s'apparaît





comme une sorte de l'objectivisme qui prive l'être humain de ses droits fondamentaux de déterminer sa propre vie, mais en réalité les règles créées par Allah le Tout Puissant ne sont pas imposées sur le sort des sociétés. Les communautés ont le libre choix pour déterminer leur avenir. Bourdieu aussi, tout en critiquant l'objectivisme, n'abandonne pas le concept selon lequel les causes des faits sociaux ne sont pas réductibles aux intentions subjectives des individus qui les plongent et contribuent en même temps à les constituer collectivement. Selon Bourdieu aussi, les actants ne sont pas de simples porteurs des structures sociales dans lesquelles ils se positionnent. Bourdieu croit à l'existence de la liberté dans les conduites des membres d'une société humaine. Mais en même temps, nous pouvons dire que cette liberté s'exerce dans le cadre des règles et des traditions créées par le Créateur de cet univers. Ces règles sociales ou ces Sonnat-Allah fonctionnent comme des lois physiques ou chimiques dans le monde, et les individus et les sociétés retrouvent les conséquences de leurs actes dans leur vie. (Peters 2014: 124)



## Conclusion

Dans cet article, nous avons présenté une brève évolution de la théorie du déterminisme social depuis les penseurs classiques jusqu'aux sociologues tels que Pierre Bourdieu en passant par les théoriciens musulmans comme Ibn Khaldoun. Le terme *Sonnat-Allah* qu'Ibn Khaldoun emprunte à partir des textes coraniques et lui offre un aspect théorique, retrouve dans l'ère moderne des modèles adaptés par les penseurs contemporains. En particulier, l'idée de l'*habitus* de Pierre Bourdieu montre beaucoup d'analogie par rapport du déterminisme social défini par Ibn Khaldoun. Sans vouloir parler d'une inspiration directe, cela montre le rôle des penseurs musulmans dans le développement de cette théorie dans l'histoire de la sociologie.



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**Persian translations of  
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## سیر نظریه جبرگرایی اجتماعی از "سنت الله" ابن خلدون تا "عادت واره" بوردیو

سعید خان آبادی<sup>۱</sup>

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تاریخ دریافت: ۱۴۰۱/۹/۲۷ | تاریخ پذیرش: ۱۴۰۲/۸/۲۹

### چکیده

امروزه در مغرب زمین جامعه شناسی را علمی می دانند که توسط اگوست کنت فرانسوی در قرن نوزدهم میلادی بنیاد نهاده شده است. اما مطالعه آثار برخی متفکرین مسلمان ما را به این اندیشه وا می دارد که بسیاری از مفاهیم جامعه شناسی مدرن، از قرن ها پیشتر، در قالب های سنتی در بین دانشمندان اسلامی وجود داشته اند. در این مقاله به یکی از نظریات جامعه شناختی که ریشه های تاریخی آن در آثار علمی مسلمانان یافته می شود پرداخته ایم. جبرگرایی اجتماعی از نظریه های بنیادین علم جامعه شناسی است. با واکاوی سیر تاریخی این نظریه در می یابیم که بر خلاف آنچه در محافل دانشگاهی اروپا پذیرفته شده است، این نظریه قرن ها پیش از دورکیم و بوردیو در آثار ابن خلدون در قالب عنوان "سنت الله" وجود داشته است. ابن خلدون نیز این مفهوم را از آیات قرآنی وام گرفته است. بر طبق این مفهوم، کنش اجتماعی به تاثیر از عوامل اجتماعی و محیطی شکل می گیرد. این عوامل بیرونی لزوماً تحت کنترل فرد یا جامعه نیستند. در این مقاله خواهیم دید که همین مفهوم در نظریه "عادت واره" پیر بوردیو جامعه شناس معاصر فرانسوی نیز بازگویی شده است.

### واژگان کلیدی

جبرگرایی اجتماعی، ابن خلدون، پیر بوردیو، قرآن، سنت الله، عادت واره، جامعه شناسی اسلامی.

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# جنبه های استعاری پارادایمیک یاکوبسون در گزیده اشعار رمانتیک انگلیسی

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تاریخ دریافت: ۱۴۰۲/۷/۲۶ | تاریخ پذیرش: ۱۴۰۲/۱۱/۱۸

## چکیده

پژوهش حاضر به جنبه استعاری شعر رمانتیک از دیدگاه رومن یاکوبسون<sup>۲</sup> می‌پردازد. شعر رمانتیک با زبان انتخاب شده توسط شاعر متمایز و مورد توجه قرار می‌گیرد. قوت زبان شعر عاشقانه مرهون مجموعه واژه هایی است که نه تنها از روی هوش، بلکه از روی احساس ناب انتخاب شده اند. زبان سحرآمیز و جادویی شعر رمانتیک محصول ماده استعاری است که نیاز به بیان دارد. ادبیات رمانتیک با زبان منحصر به فردی که در آن استفاده می‌شود شناخته می‌شود. زبانی که ادبیات رمانتیک به کار می‌برد، سرشار از عاطفه و احساسات است، زیرا احساسات واقعی نویسنده را به شکلی ملموس از طریق استعاره ها و دیگر صنایع مجاز منتقل می‌کند. نتیجه، یک زبان نظم یا نثر است که برای سرودن شعر مناسب است. در نتیجه ژانر غالب در این جریان ادبی به شعر تبدیل می‌شود و بسیاری از شاعران بزرگ انگلستان متعلق به این دوران هستند. این پژوهش به بررسی جنبه های استعاری یاکوبسون از شاعران منتخب رمانتیک بریتانیایی می‌پردازد. این تحقیق به بررسی تجلی استعاره ها در ابیات عاشقانه می‌پردازد تا نشان دهد که چگونه شاعر رمانتیک توانسته واقعیت یک شی را درک کند و آن را در سراسر شباهت روابط به ایده ای دور از ذهن تبدیل کند. برای انجام این کار، محقق از نظریه زبان یاکوبسون در رابطه با جنبه های استعاری و کنایی زبان استفاده می‌کند. مفاهیم یاکوبسون از استعاره و کنایه در گزیده اشعار رمانتیک بریتانیایی مورد بررسی قرار می‌گیرد تا نشان دهد چرا ژانر غالب این صنعت ادبی شعر است نه نثر و استعاره در مقایسه با رئالیست‌هایی که کنایه شکل اصلی آنهاست. علاوه بر این، پژوهشگر به مطالعه رابطه نحوی و پارادایمیک در شعر رمانتیک می‌پردازد تا نشان دهد چگونه معانی از طریق تداعی معانی و جابجایی ها ایجاد می‌شوند.

## واژگان کلیدی

استعاره مفهومی، نحوی، پارادایم، نگاشت.

۱. دانشیار ادبیات انگلیسی گروه زبان های خارجه، دانشکده زبان و علوم انسانی، دانشگاه آزاد اسلامی واحد اراک؛

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## نقش عوامل اجتماعی در گویش قمی به عنوان یک تنوع منطقه ای زبان فارسی

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تاریخ دریافت: ۱۴۰۲/۷/۲۶ | تاریخ پذیرش: ۱۴۰۲/۱۰/۱۱

### چکیده

هدف پژوهش حاضر معرفی دو گونه زبانی یا به عبارتی دو گویش موجود در میان ایرانیان قمی به عنوان دو گویش منطقه ای مجزا از انواع متعدد گونه های زبان فارسی است. بررسی این دو گویش به سادگی رابطه زبان و طبقات اجتماعی که در اصطلاح به آن ها، گونه سطح پایین و گونه سطح بالا گفته می شود را نشان می دهد. با این هدف، محقق به بررسی گویش قمی به عنوان یکی از کهن ترین و معروف ترین گویش های زبان فارسی در ایران پرداخته است. در واقع، در شهر قم دو گویش به عنوان گویش های منطقه ای فارسی وجود دارد که نشان دهنده تنوع متمایز گونه محلی در زبان است. به منظور مطالعه، ۴۰ نفر از گویش های پایین طبقه (گونه سطح پایین) ساکن در مناطق به اصطلاح اجتماعی کم برخوردار و ۴۰ نفر دیگر از مناطق طبقه برخوردار به طور تصادفی انتخاب شدند. گفتارهای دو گویش مشاهده، ضبط و بر روی کاغذ پیاده شد. مصاحبه هایی نیز برای ارزیابی برداشت مردم انجام شد. یافته های پژوهش حاکی از تأثیر متقابل عوامل اجتماعی و گویش منطقه ای است که بیانگر این واقعیت است که گویش ها تا حدودی به عوامل اجتماعی خاصی مانند منطقه جغرافیایی، مذهب، طبقه اجتماعی، جنسیت و قومیت وابسته هستند و ارتباط بین افراد مختلف از گروه های گویش های مختلف با مهاجران شهرها و کشورهای دیگر، همگی گویش جدیدی را به وجود می آورد که دائماً در حال تغییر است و مملو از جنبه های فرهنگی گوناگون برگرفته از گویندگان اصلی گویش های مختلف موجود است.

### واژگان کلیدی

طبقه اجتماعی، گویش، مذهب، جنسیت، قومیت، مهاجران.

۱. عضو هیئت علمی و مدیر گروه علمی و تربیتی زبان و فرهنگ انگلیسی، مجتمع زبان، ادبیات و فرهنگ شناسی، جامعه

## حفظ فرهنگ اسلامی: نقش حیاتی زبان بالتی

روح الله باقر<sup>۱</sup>

تاریخ دریافت: ۱۴۰۲/۷/۲۷ | تاریخ پذیرش: ۱۴۰۲/۱۰/۲۶

### چکیده

زبان بالتی که در دره های کوهستانی مرتفع رشته قره قوروم صحبت می شود، بخش مهمی از میراث فرهنگی منطقه است. مردم بالتی دارای تاریخ، زبان و فرهنگ منحصر به فردی هستند که با محیط خشن مناطق کوهستانی و همچنین پیوند آنها با فرهنگ اسلامی شکل گرفته است. این مقاله به بررسی نقش زبان بالتی در حفظ فرهنگ اسلامی و همچنین میراث فرهنگی گسترده تر منطقه می پردازد. ما به تاریخ مردم بالتی، زبان، موسیقی و شعر آنها، جشنواره های آنها و معماری منحصر به فرد آنها خواهیم پرداخت. امید است از طریق صفحات این مقاله، هویت فرهنگی غنی مردم بالتی و اهمیت حفظ زبان و فرهنگ آنها منتقل شود. ما چالش های پیش روی جامعه در حفظ زبان و فرهنگ بالتی و گام هایی که برای ترویج استفاده از آن و تضمین بقای آن برداشته می شود را بررسی خواهیم کرد. مردم بالتی دارای هویت فرهنگی منحصر به فرد و پر جنب و جوشی هستند که عمیقاً با زبان و جغرافیای آنها مرتبط است. با یادگیری و بزرگداشت این میراث فرهنگی، می توانیم درک عمیق تری از غنا و تنوع تجربیات بشری به دست آوریم. امیدواریم این مقاله الهام بخش خوانندگان باشد تا درباره زبان و فرهنگ بالتی بیشتر بیاموزند و قدردان مشارکت منحصر به فرد این جامعه در میراث مشترک انسانی باشند.

### واژگان کلیدی

زبان بالتی، اسلام، فرهنگ، زبان تبتی.





## راهبردهای تقریب شیعه اثناعشری و اسماعیلی بهره

زاهد حسین<sup>۱</sup>

تاریخ دریافت: ۱۴۰۲/۸/۲۴ | تاریخ پذیرش: ۱۴۰۲/۱۱/۱۷

### چکیده

این مقاله با عنوان راهبردهای تقریب شیعه و اسماعیلیان بهره است. اسماعیلیه بهره از اسماعیلی های آقاخانیه به شیعیان دوازده امامی نزدیکتر است. اعتقادات دینی اسماعیلی بهره به ندرت در کتابها مطرح شده است. ما نمی توانیم به اصول اولیه و منشأ اعتقادات آنها برسیم؛ بنابراین نمی توان به روش ها و راهکارهای تعامل و وحدت و تقریب مطلوب شیعیان اثنی عشری و بهره اسماعیلیه دست یافت. تقریب این دو فرقه اسلامی موضوع مهمی است و اسماعیلیه بهره یکی از فرقه های شیعه است که موجود و فعال است و تداوم تعامل این دو فرقه نیز تأثیر مثبتی در منطقه دارد زیرا در منطقه پیروان زیادی دارند. اشتراکات و اختلافات در فرقه های شیعه باید حل شود تا تقریب مذاهب بسیار آسان تر و ثمربخش تر شود و مذاهب شیعه به صورت مسالمت آمیز برای توسعه امت اسلامی گرد هم آیند. این پژوهش با ارائه وجوه مشترک و تفاوت های این فرقه ها، زمینه نزدیک تر شدن به یکدیگر و تقریب را فراهم می آورد که فضای اجتماعی را بازآفرینی می کند که برای توسعه در کل جامعه و تمدن اسلامی مفید باشد.

### واژگان کلیدی

تقریب، شیعه اثناعشری، اسماعیلی بهره.

۱. کارشناسی ارشد مطالعات اسلامی به زبان انگلیسی. مجتمع آموزش عالی زبان، ادبیات و فرهنگ شناسی؛

## ظرفیت‌های فرهنگی دینی منطقه در نظم نوین جهانی از دیدگاه آیت الله خامنه‌ای

سید سجاد رضا کاظمی<sup>۱</sup>

تاریخ دریافت: ۱۴۰۲/۸/۲۹ | تاریخ پذیرش: ۱۴۰۲/۹/۱۵

### چکیده

غرب آسیا (خاورمیانه) زادگاه ادیان بزرگ الهی از جمله یهودیت، مسیحیت و اسلام بوده است. تمدن از طریق روح دین شکل گرفته و به وجود آمده است. در قرن اخیر، جهان اسلام با احیای ریشه‌های اسلام در واقعی‌ترین شکل آن، حرکت به سوی بازیابی تمدن را آغاز کرده است. این تنها تمدن دینی در جهان است که پیوسته با غرب مخالفت کرده است. انقلاب اسلامی ایران به ویژه نظم جهانی کنونی و هژمونی آمریکا در منطقه خاورمیانه را به چالش کشیده است. ظرفیت‌های دینی-فرهنگی منطقه که مبتنی بر اندیشه حضرت آیت‌الله خامنه‌ای است، از نظر نظری و عملی توانایی ایفای نقش مهمی در نظم نوین جهانی و حرکت به سوی تمدن نوین اسلامی را دارد. سؤال اصلی این پژوهش این است که «ظرفیت‌های دینی-فرهنگی منطقه در نظم نوین جهانی از منظر مقام معظم رهبری چیست؟» بدین منظور از روش تحلیل محتوای کیفی بر اساس کتاب‌ها و سخنان ایشان استفاده شده است. اگر اندیشه فرهنگی مقام معظم رهبری را بررسی کنیم، متوجه می‌شویم که از نظر ایشان، موضوع «فرهنگ» بنیادین است و بر وضعیت اقتصادی و سیاسی کشور تأثیر گذاشته است. با توجه به اندیشه مقام معظم رهبری می‌توان ظرفیت‌های فرهنگی و مذهبی منطقه غرب آسیا را به چند قسمت تقسیم کرد به انسان کمک کرده و خدمات ارزنده فراوانی به جامعه انسانی انجام داده است.

### واژگان کلیدی

فرهنگ، ظرفیت‌ها، غرب آسیا، آیت الله خامنه‌ای.



۱. دانشجوی دکتری اندیشه معاصر مسلمین به زبان انگلیسی؛ مجتمع آموزش عالی زبان، ادبیات و فرهنگ شناسی؛ جامعه المصطفی (ص) العالمیه؛ [sajjadvu1@gmail.com](mailto:sajjadvu1@gmail.com)

# تعامل بین دین، زبان و فرهنگ

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تاریخ دریافت: ۱۴۰۲/۷/۲۶ | تاریخ پذیرش: ۱۴۰۲/۹/۱۵

## چکیده

در این مقاله سعی شده است تا رابطه متقابل مفاهیم «دین»، «زبان» و «فرهنگ» که یکی از موضوعات مهم در زندگی اجتماعی بشر است، مورد تحلیل قرار گیرد. هدف این تحقیق یافتن رابطه همگرایی این مفاهیم و تعامل به منظور تقویت بعد یا ابعاد دو ضلع دیگر این مثلث و کیفیت این رابطه است.

سعی شده است به این سؤالات پاسخ داده شود: رابطه بین سه مفهوم دین (اسلام)، زبان و فرهنگ چگونه است؟ میزان تأثیر و تأثر بین آنها چقدر است؟ آیا دین جزئی از یک کل به نام فرهنگ است یا فرهنگ در قلمرو دین است؟ آیا زبان تعیین کننده فرهنگ است یا برعکس فرهنگ تعیین کننده زبان؟ رابطه دین و زبان چیست؟ آیا زبان فقط ابزاری در خدمت دین و ایدئولوژی دینی است و رابطه آنها یک طرفه است یا رابطه متقابل دارند؟ نگارنده در این مقاله از روش گردآوری کتابخانه ای و بررسی منابع مکتوب بهره برده و در تحلیل توصیفی به تبیین رابطه این سه پرداخته است. و همچنین کوشیده تا ارتباط تعاونی و همگرایی این موضوعات را در جامعه نشان دهد و از تعامل آنها در جهت گسترش زمینه های وجودی یکدیگر و در خدمت گسترش تمدن و فرهنگ بشری دفاع کند.

## واژگان کلیدی

دین، فرهنگ، زبان، نسبت، روابط دو طرفه، تعامل.

۱. دانشجوی دکترا، اندیشه معاصر مسلمین، مجتمع آموزش عالی زبان، ادبیات و فرهنگ شناسی، جامعه المصطفی (ص)

## اندیشه های اسلامی معاصر در چین

عبدالرضا بحرانی<sup>۱</sup>

تاریخ دریافت: ۱۴۰۲/۰۸/۲۳ | تاریخ پذیرش: ۱۴۰۲/۱۱/۱۷

### چکیده

افکار اسلامی معاصر در چین مانند سایر ملل مسلمان متنوع و در عین حال بر جنبه های فردی و به ویژه اجتماعی زندگی بسیار تأثیر گذار است. این مقاله به بررسی اندیشه های مختلف اسلامی موجود در چین معاصر، فرآیندهای شکل گیری و تکامل آنها در طول زمان و بنیان گذاران یا متفکران مهم آنها می پردازد. نکته جالب در مورد افکار و جریانات اسلامی در چین تأثیر فرهنگ و هنجارهای چینی بر آنهاست تا جایی که تفکر اسلامی معاصر در چین به نام ژیدائوتانگ (Xidaotang) وجود دارد که مشابهی در جهان اسلام ندارد و منحصر به چین است.

«اندیشه های معاصر» به دلیل تأثیرات انکارناپذیری که بر جنبه های فرهنگی و اجتماعی و سیاسی جامعه دارد، موضوع مهمی است که توجه بسیاری از محققان و پژوهشگران را به خود جلب کرده است. اگرچه «اندیشه های اسلامی معاصر در چین» موضوع بسیار گسترده ای است که می توان درباره آن کتاب نوشت، اما در این مقاله سعی شده به طور اجمالی افکار و متفکران اسلامی معاصر چین را معرفی و بررسی شود.

### واژگان کلیدی

متفکران مسلمان چین، اسلام در چین، اندیشه های معاصر مسلمین.

۱. دانشجوی دکتری اندیشه معاصر مسلمین، مجتمع آموزش عالی زبان، ادبیات و فرهنگ شناسی، جامعه المصطفی (ص)

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## جریان مدعی یمانی و تأثیر او بر فرهنگ مهدویت در عراق

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تاریخ دریافت: ۱۴۰۲/۸/۲۳ | تاریخ پذیرش: ۱۴۰۲/۱۰/۰۶

### چکیده

اگرچه جامعه عراق در بادی امر از نظر رفتار و اخلاق جامعه‌ای یکپارچه به نظر می‌رسد، اما دربرگیرنده جریان‌های فکری و فرهنگی مختلفی است که در بسیاری از اصول و فروع با یکدیگر در تضاد هستند: جنبش‌های شیعه، جنبش‌های سنی، جناح‌های قومی کرد و مذهبی. اقلیت‌هایی که در قانون اساسی عراق چنین به رسمیت شناخته شده و تحت عنوان کلی عراق متحد شده‌اند. هر یک از این جریان‌های اصلی خود متشکل از خرده فرهنگ‌ها و جریان‌های فرعی است که عناصر جامعه شناختی، مذهبی، سیاسی، اقتصادی و فرهنگی خاص خود را دارند که به وسیله آنها از یکدیگر متمایز می‌شوند مانعی بزرگ بر سر راه توسعه عراق است. یکی از این جریان‌های فرعی که زیر نظر جریان اصلی شیعه در عراق فعالیت می‌کند و جنجال‌های زیادی به پا کرده است، جریان مدعی یمانی است که یکی از قوی‌ترین فرهنگ‌های رایج شیعه یعنی مهدویت را تغییر داده و خرده فرهنگی جدید ساخته است.

مقاله حاضر با استفاده از منابع مجازی و کتابخانه‌ای و با مطالعه‌ای توصیفی-تحلیلی به بررسی این موضوع می‌پردازد و به بسترهای فرهنگی و غیر فرهنگی شکل‌گیری این جریان و پیامدهای آن در عراق می‌پردازد. در نهایت به این نتیجه می‌رسد که این گونه جریان‌های فرعی و بویژه جنبش مدعی یمانی، با سوء استفاده از عقاید و جهل مردم عادی، فرهنگ عمومی و هنجارهای اجتماعی شیعیان عراق را تحت تأثیر قرار داده و باعث ایجاد اختلاف در بین مردم شده و مانع پیشرفت عراق شده است.

### واژگان کلیدی

مهدویت، جامعه عراق، احمد الحسن مدعی یمانی، اندیشه، فرهنگ.

۱. دانشجوی دکتری اندیشه معاصر مسلمین، مجتمع آموزش عالی زبان، ادبیات و فرهنگ‌شناسی، جامعه المصطفی (ص)

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# بررسی حفاظت و احترام به اماکن مقدس ادیان و تأثیر آنها بر صلح و ثبات در کشورهای غرب آسیا

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تاریخ دریافت: ۱۴۰۲/۸/۲۰ | تاریخ پذیرش: ۱۴۰۲/۱۱/۰۳

## چکیده

اغراق نیست اگر بگوییم غرب آسیا مهد و قطب ادیان و مذاهب در جهان است. زیرا انواع ادیان و معتقدان به ادیان و حتی اماکن مقدس مذهبی متعدد و متنوعی را می توان در این نقطه از جهان یافت. با این حال، هر از چند گاهی در این منطقه درگیری های زیادی رخ می دهد که درگیری های جدید بسیار جدی تر از گذشته است. هر دین مبانی خاص خود را دارد، مانند کتب مقدس، مقدسات و اعتقادات. مکان های مقدسی که این اصول در آنها آموخته، ستایش و احترام می شود، نقش کلیدی اما فراموش نشدنی برای ایجاد صلح در این منطقه دارند. در عین حال این تنوع خود دلیلی بر تفرقه و تنش است که تجلی نزاع بر سر عقاید، حمله به مردم و تخریب اماکن مقدسه است.

در این مقاله قصد داریم به بررسی مکان های مقدس در ادیان، در غرب آسیا، اهمیت و منشأ قداست آنها و نقشی که در ایجاد صلح و آرامش دارند و نحوه ساختن آن پردازیم. برای این کار ابتدا باید ادیان و مذاهب اصلی را بر اساس عوامل جمعیتی هر کدام بیابیم و سپس به ابعاد فوق می پردازیم تا گامی در جهت ایجاد صلح و ثبات برداشته شود.

## واژگان کلیدی

تقدس، اماکن مقدس، صلح، ادیان، غرب آسیا.



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# سیاست‌های فرهنگی و زبانی به عنوان ابزاری برای همزیستی در جامعه متنوع هند

حسن نوربخش<sup>۱</sup>

تاریخ دریافت: ۱۴۰۲/۸/۹ | تاریخ پذیرش: ۱۴۰۲/۱۱/۱۸

## چکیده

هند بزرگ‌ترین کشور فدرال جهان است و با تنوع نژادی، فرهنگی، زبانی و مذهبی، چشم‌انداز مهمی از تساهل و همزیستی مسالمت‌آمیز ارائه کرده است. در قانون اساسی هند، هجده زبان به عنوان زبان‌های رسمی کل کشور ذکر شده است. علاوه بر این تنوع زبانی در هند، شاهد تنوع خط در این سرزمین هستیم. سوال اصلی این است که هند چگونه مسئله تنوع زبانی، فرهنگی و مذهبی را از نظر وحدت ملی حل کرده است؟ و مساله همزیستی در جامعه چندفرهنگی هند چگونه حفظ می‌شود؟ سیاست‌های زبانی و فرهنگی و همچنین حقوق قومی، مذهبی و زبانی در جامعه هند چگونه با این مسائل برخورد کرده است؟ این مقاله با بررسی سیاست‌ها و جنبه‌های حقوقی جامعه چندفرهنگی هند، الگویی از وحدت و کثرت را برای جامعه هند ترسیم می‌کند. در این مقاله به مدل تنوع فرهنگی، زبانی، قومیتی و مذهبی در جامعه چند فرهنگی هند می‌پردازیم.

## واژگان کلیدی

تنوع، سازگاری، فرهنگ، دموکراسی، زبان، هند.

۱. استادیار مدرسه عالی زبان و فرهنگ ملل، مجتمع آموزش عالی زبان، ادبیات و فرهنگ شناسی، جامعه المصطفی (ص)

## گفتگوها و تعاملات فرهنگی بین الادیانی

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تاریخ دریافت: ۱۴۰۲/۸/۲۹ | تاریخ پذیرش: ۱۴۰۲/۹/۱۵

### چکیده

هدف زندگی بایستی کمال و پیشرفت بیشتر و بیشتر برای همگان باشد. شرایطی برای گفتگوی موفق و مفید وجود دارد که می تواند منجر به تغییرات بنیادین در صحنه بین الملل شود. یک گفتگوی موفق باید به یک محیط مطبوع برای رشد ارزش های اخلاقی بر اساس دین و تقوا تبدیل شود؛ محو تمامی اشکال تبعیض نا مطلوب و فراهم کردن فرصت های برابر برای همه؛ تأمین حقوق متنوع شهروندان و فراهم کردن دفاع حقوقی برای همه، و نیز برابری همه در برابر قانون؛ توسعه و تقویت برادری و همکاری عمومی در بین همه مردم؛ از بین بردن تمامی تلاشها برای تک صدایی کردن قنطرت و محو کامل امپریالیسم. مشارکت کنندگان در چنین گفتگویی باید به اصول یا پیش نیازهای زیر معتقد باشند و آن ها را تا آن جا که ممکن است به شکل برابر و بدون هیچ گونه تبعیض یا استانداردهای دوگانه رعایت نمایند. حداکثر آزادی ممکن برای حداکثر مشارکت اجتماعی به عنوان پیش نیاز حداکثر رشد معنوی و مادی باید وجود داشته باشد. علاوه بر این، افراد و جوامع باید به احترام متقابل توجه کنند. همزیستی مسالمت آمیز؛ امنیت برای همه؛ نزدیکی افکار برای رفع انواع سوء تفاهم و یافتن زمینه های مشترک. کرامت مرد؛ احترام به معنویات و ارزش های اخلاقی؛ و انواع عدالت (فردی، اجتماعی و بین المللی). توسعه معنوی و مادی و همه سطوح عدالت اقتصادی. با این حال، همه انسان ها باید از حکومت خوب برای همه ملت ها پیروی کنند. همه نوع استقلال همه ملت ها؛ حداکثر همکاری بین همه ملت ها و دولت ها؛ برابری و منافع ملت.

### واژگان کلیدی

تعاملات فرهنگی، گفتگوی بین الادیان، برابری، مونتسکیو، کرامت، عدالت.

۱. استاد همکار و پژوهشگر مجتمع آموزش عالی زبان، ادبیات و فرهنگ شناسی، جامعه المصطفی (ص) العالمیه: [ma\\_savadi@miu.ac.ir](mailto:ma_savadi@miu.ac.ir)







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## سخن سردیر

با توجه به ضرورت و اهمیت جایگاه فرهنگ در اسلام و سایر ادیان، می‌توان بیان نمود که مقوله دین و فرهنگ همواره دارای رابطه پیوسته و ناگسستنی‌ای دارند. به عبارت دیگر، همانگونه که دین در عرصه تمدنی و فرهنگی انسان، نقش اساسی را به عهده دارد، فرهنگ نیز در استفاده شایسته و بایسته از فعالیت در محیط‌های مادی و معنوی به آدمی کمک می‌کند و چه بسا عامل تأثیرگذار در تکامل و پیشرفت انسان می‌گردد. از سویی دیگر، زبان و ادبیات اقوام و ملیت‌ها یکی از مولفه‌های مهم و اساسی فرهنگ، به شمار می‌رود و هر شخص در هر سطح، در ارتباط و تعامل با سایر اقوام و ادیان، ناگزیر از شناخت دقیق زبان و فرهنگ مخاطب می‌باشد. این مهم در مبانی دینی اسلام نیز به خوبی تأکید گردیده که برای بیان حقایق اسلامی و اعتقادی با زبان هر قوم تبیین نماید. مانند آنچه که در آیه چهارم سوره ابراهیم بیان شده است: «ما هیچ پیامبری را نفرستادیم، جز با زبان قومش؛ تا (حقایق را) برای آنها آشکار سازد».

بنا بر همین ضرورت، «مجمع آموزش عالی زبان، ادبیات و فرهنگ‌شناسی» جامعه‌المصطفی‌العالمیه با توجه به اهمیت تمرکز بر پژوهش‌های فرهنگی با رویکرد بین‌المللی و نیز مطالعه آداب و رسوم و زبان و ادبیات و فرهنگ ملت‌ها و نیز بازشناسی جریان‌های فرهنگی مؤثر در کشورها، با تأسیس نشریه علمی چندزبانه «زبان و فرهنگ ملل» و چاپ مقالات پژوهشی دانشمندان این عرصه، در تلاش است که تصویر روشنی از وضعیت فرهنگی، زبانی و تعاملات میان ملت‌ها و فرهنگ‌ها را ارائه دهد.

در پایان، مسئولان اجرایی این نشریه از تمامی محققان برجسته بین‌المللی در مراکز گوناگون فرهنگی و علمی داخل و خارج کشور، دعوت می‌نماید که با ارسال مقالات علمی به سامانه نشریه «زبان و فرهنگ ملل» (به نشانی: [Icn.journals.miu.ac.ir](http://Icn.journals.miu.ac.ir)) نکته نظرات علمی و پژوهشی و تحقیقاتی خود را به اطلاع جامعه مخاطبان فرهیختگانی این نشریه برسانند. از پیشنهادات و انتقادات علمی اساتید گرانسنگ، بهره لازم را خواهیم برد.

- مجله از پذیرش مقاله‌های بیش از ۲۵ صفحه A4 (۸۰۰۰ کلمه) معذور است.
- معادل لاتین اسامی و اصطلاحات مهجور، مقابل عبارت نوشته شود.
- پاورقی‌های توضیحی در پیوست مقاله و بعد از نتیجه‌گیری قرار گیرد.
- به جای ذکر منبع مورد استفاده در پاورقی یا پایان هر مقاله، بعد از هر نقل قول مستقیم یا غیر مستقیم، منبع مورد نظر به صورت «درون متنی» و به شکل: (مطهری، ۱۳۶۸، ج ۱: ۲۵) / (نام خانوادگی، سال انتشار، شماره جلد: شماره صفحه) ذکر شود.
- منابع پایانی مقاله به ترتیب حروف الفبایی نویسندگان، به صورت ذیل آورده شود: کتاب: نام خانوادگی، نام. (سال انتشار). عنوان کتاب. نام مترجم/ مصحح. نوبت چاپ. محل نشر: نام ناشر.
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## شرایط پذیرش و راهنمای تدوین مقالات

- دوفصلنامه «زبان و فرهنگ ملل»، از تمامی استادان و پژوهشگران حوزه و دانشگاه دعوت می‌نماید با رعایت نکات ذیل، مقالات پژوهشی خود را از طریق سامانه الکترونیکی مجله به نشانی: [len.journals.miu.ac.ir](http://len.journals.miu.ac.ir) ارسال نمایند.
- هر گونه مقاله پژوهشی که در آن موازین علمی و پژوهشی رعایت شود و متناسب با موضوع مجله و در عرصه زبان و فرهنگ ملت‌ها نوشته شده باشد، مورد بررسی، داوری و چاپ در مجله قرار خواهد گرفت.
- مقالات ارسالی نویسنده/ نویسندگان، بایستی حاوی موضوعات بدیع باشد و پیشتر در مجله یا همایشی چاپ نشده باشد. نویسندگان محترم توجه داشته باشند که مقالات ترجمه شده، به همراه متن اصل مقاله ارسال شود.
- هیئت تحریریه در رد یا قبول و نیز حک و اصلاح مقالات آزاد است.
- تقدّم و تأخر در چاپ مقالات، با بررسی و نظر هیئت تحریریه تعیین می‌گردد.
- مسئولیت صحت مطالب مندرج در هر مقاله به عهده نویسنده/ نویسندگان است.
- حق چاپ پس از پذیرش برای دوفصلنامه «زبان و فرهنگ ملل» محفوظ است و نویسندگان نمی‌توانند مقالات خود را در جای دیگر چاپ کنند.
- پیکره مقاله باید شامل: چکیده، کلید واژه، مقدمه، پیشینه تحقیق، بحث، تحلیل و نتیجه‌گیری باشد.
- معیار نگارش و رسم الخط بر اساس آخرین شیوه‌نامه فرهنگستان زبان و ادب فارسی است.
- مقالات بایستی در محیط *word* و با فونت ۱۳ و قلم B zar تایپ و از طریق سامانه مجله بارگذاری گردد.
- نویسندگان محترم دقت فرمایند که به هنگام ارسال مقالات، فایل اصل مقاله، بدون نام نویسندگان باشد. مشخصات کامل نویسنده/ نویسندگان (به ترتیب اولویت به هنگام چاپ)، رتبه علمی، محل اشتغال، شماره تلفن، نشانی منزل و نشانی پست الکترونیکی در فایل دیگری تایپ و در سامانه مجله بارگذاری شود.
- چکیده مقاله حداکثر در ۲۵۰-۲۰۰ کلمه به دو زبان فارسی و انگلیسی همراه با ۷-۵ کلید واژه ضمیمه گردد. چکیده باید در یک بند حاوی اجزای اصلی مقاله یعنی: بیان مسئله، اهداف مورد نظر، روش تحقیق و مختصری از نتایج به دست آمده از پژوهش باشد.



## اعضای هیئت تحریریه

حمیدرضا یوسفی ..... (استاد تمام دانشگاه‌های پوتسدام و زارلاند، آلمان)  
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هارالد زویرت ..... (استاد تمام دانشگاه غیردولتی الهیات بازل، سوئیس)  
پیتر گردسن ..... (استاد تمام دانشگاه هامبورگ، آلمان)  
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حسین عبدالمحمدی بنچناری ..... (دانشیار جامعة المصطفیٰ ﷺ العالمية ایران)  
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حسن خیری ..... (دانشیار دانشگاه آزاد اسلامی واحد قم، ایران)

## مشاوران علمی این شماره

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## دو فصلنامه علمی زبان و فرهنگ ملل

سال ۶، شماره ۱۱، بهار و تابستان ۱۴۰۲

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❖ دو فصلنامه «زبان و فرهنگ ملل»، بر اساس مجوز شماره ۸۳۳۲۸ مورخ ۱۳۹۷/۰۴/۱۱  
معاونت مطبوعاتی و اطلاع رسانی وزارت فرهنگ و ارشاد اسلامی منتشر می شود.  
❖ این مجله بر اساس مجوز شماره ۵۰۷/۱۱۱۵۸ د مورخ ۱۳۹۵/۰۴/۱۰، مورد تأیید جامعه  
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❖ این مجله حاصل فعالیت علمی «مجتمع آموزش عالی زبان، ادبیات و فرهنگ شناسی» جامعه  
المصطفیٰ العالمية است.