Original Article

The Relationship between Religion and Culture with an Emphasis on Jurisdictional Effects

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ABSTRACT

A consensus exists among researchers, especially in the Post-Secularism period, that "religion" is the most significant, or relative to other societies and concerning their size, one of the most important sources of culture production, even in the modern world. A religious perspective to different phenomenon has been a common concern for human beings. The present paper examines the relationship between culture and religion and the effect of jurisprudence on the relationship. Determining the meaning of religion and culture, the realm of religion and culture, and the origin of them is the most important issue which influences the discovery of the relationship between culture and religion and the effect of jurisprudence on it. So, we first define religion and culture and discuss the relation between them concerning the definitions given. In the discussion on religion and culture, from among significant approaches, the "objective evidence" approach was dealt with and then the relationship between jurisprudence with will be discussed.

Keywords: Religion, Culture, Jurisprudence, Jurisprudence Realm, Religion Origin, Culture Origin.

Religion

Religion is an Arabic word for which many words are given in books and Mojams, including obedience and subjugation, domination and coercion, reward and punishment, self-esteem and pride, hate and charity, solidarity and humility, Islam and monotheism, habits and methods of leadership and obedience. In the holy Quran, the leaning of religion is also referred to, and in each verse it has a specific meaning. In this verse, religion has been used to mean faith and tradition. In this verse, religion means unity. The Qur'an uses the word religion can

be defined as a way to identify and obtain the religion of Islam are considered.

Definitions of Religion

To Shiite valuable interpreter, Tabatabai, religion is defined as: A series of ethical and practical orders which are brought by prophets from God to guide the human. Belief in these and performing them causes the salvation and success of the man in both worlds (The Summary of Islam Teachings, p.4; Shiate in Islam, p. 41). Some Western scholars have defined the religion as belief in spiritual creatures. Others have described religion as a unified system of beliefs and functions related to holy things, by which

groups of people are related to the ultimate issues of human life.

To some others, Religion is belief in everlasting. Namely, the belief that a divine will governs and rules the world is round. Others wrote the essence of religion is the feeling of absolute dependence. Be noted that each of Western and Islamic scholars and religious scholars have attempted to define the religion based on their own attitude and conviction. That's why they have emphasized on different aspects of the perception of religion. The creation of religion is synchronous with the creation of human being, and the God's religion which is the religion of Islam (All e Emran, 19) In fact, religion to God is Islam. From the first days of the human creation it has been with him, and the first man (Adam), the Prophet of Allah, has been the precursor of monotheism, and all pagans have been because of distortions of taste and individual and group purposes. In the Qur'an it is stated that the current generation of humans has led to one man and one woman (Adam and Eve). Adam was a prophet and divine revelation revealed to him. Adam's religion was very simple and after Adam and his wife, their children lived their life with simplicity and no difference.

Gradually human beings reproduced and were divided into different tribles with a big shot in each of them who were respected by the tribe's people, even they made their statues after their death and worshiped them. In those times pagan was introduced among them so that the news arrived from Imams shows that the emergence of pagan prayer has been this way. And pagan history corroborates the same meaning.

To Muslim scholars of Islam, the religion of God is one and from the first day of human creation it has been with him, so is the history of religion. Allameh Tabatabaei and Motahari have interesting views on evolution of religion and ideology. Motahari says: "According to the Quran, the religion of Allah

has been the same from Adam to the last one. All prophets, including the Prophet's with Law, and those with no Law have invited people to the same school**.**

The principle of prophets' school which is called the religion has been the same. Human in prophets' doctrine is a student of who has been raised from the first class to the last class. This is the evolution of religion, not a difference in religion. Never has the Quran used the word religion as religions. To the Quran, what has existed has been religion no religions, and the religion of God introduced Adam to the Seal is a continuous one, not many. For this, religion to God is only Islam, Motahari, pp. 16-17).

Tabatabaei in his interpretation of 213 verse Baghareh (the Cow) says: Man, the creature that is social and cooperative innately, when formed the first community, was a nation.

Then his same nature caused his dispute with others over his interests. Here the character of the legislation needed to resolve the disputes arose, and the rules to suit their religion. , and required warn and reward, and the need for parrying to reform and be completed for people to refine themselves. To this end, some profits were sent and dispute gradually found its way between the religions. Peoples were in dispute on religion knowledge and its origins and resurrection.

Branches and sects were found, and hence the difference in religion was difference in other issues. The controversies after the creation of religion had no cause but enmity in people.

 Since religion came for resolving disputes, since some people in their own cruelty and injustice started dispute over religion which itself had clear principles and knowledge.

The differences were twofold: one difference in religion that was the origin of oppression and rebellion another difference had origin in nature and human instinct)Tabatabaei, p.168). And the second difference which is the difference in world matters caused the

legislation of the religion and God by His religion guides some to right and clarified right, and Allah guides whoever He likes to the straight path.

Religion from Islam Viewpoint

Hereafter human life is the product of his worldly behavior and actions, ie,a human can do his behavior to be useful for his hereafter world, as he can do something to be harmful to his hereafter life. Human is a dynamic creature which is making the life after death by his actions and behavior, and the selection of behavior methods he must observe religion verdicts. This attitude which is the pure Islamic thinking does not accept the western extremist views.

Islam at the same time that has multifaceted principles (Obligatory, forbidden, recommended, detestable and lawful) is never against the reason and does not prevent dynamism of thinking and abilities. In contrast Islam encourages humans to searching for knowledge, thinking growth, and the use of others knowledge and learning (Mesbah Yazdi, Vol 3; Tbatabaei, Tafsir Almizan). Islam considers the humans' individual and social actions in the world as the introduction to the other world and the result of the human this worls actions, and is never consistent with secularism of western thinking which separates the religion from the social life of people.

Culture

Meaning of Culture

The word "culture" like the other words in the world literature, has a particular meaning. Culture in English literature refers to literature, education, knowledge, science, knowledge, customs, and arts a nation, science and education. Culture is a Persian word, consisting of two components, far", meaning before and "hang" which means intention and is derived from "farhikhtan"

which means knowledge, wisdom, wisdom, wisdom profession and art, literature, and ... The term is used to refere to the identity and existence of a nation

The Definition of Culture

Culture "is a very broad topic, so sociologists, anthropologists, economists and policy-makers are not in agreement in terms of a comprehensive definition of culture, and each one has a definition of culture". In a simple definition, culture is a national heritage. Another definition of culture is that culture involves a complex set of knowledge, belief, art, morals, laws, customs, human capabilities and habits. Culture is constructive factor of social and personal identity and source of material and intellectual capital of a nation in its evolution and history.

The Status of Culture in Human Affairs

When human has formed a society culture has also been formed. Culture is a social construct with different dimensions which make its definition a hard task. Literary-art genres of a community form part of the culture of that society. In a society emerging a political culture consists of behaviors and beliefs that shape social life and people's attitudes about how the community develops. Culture is beyond the boundaries of ideology and is in fact the identity of a society. Knowledge of language, race, history, religion, customs, institutions, and a single, shared home, cause an independent culture and that of their totem.

Islamic Culture

Meaning of Islamic culture

Some Islamic scalars have used culture as a general comprehensive meaning which covers different sciences. Generally speaking, religious culture is: "ideas, beliefs, patterns, methods and practices from a community of faith and the beliefs and actions of the

Prophet Muhammad's Shari'a compliance and submission to God." Accordingly, the Islamic culture is defined as "a set of ideas, beliefs, values, patterns, methods and practices of the Holy Quran and the infallible sunnah.

So the culture of those individuals and societies where Islam is their official religion is considered Islamic if Islam is the governing rule over all their 4-dimensional relations: their relationship with God, with themselves, with nature, or their society. The features of Islamic culture are:

1. The tenets of Islamic culture are the teaching of Quran and the infallible sunnah

2. The principles of Islamic culture are fixed and do not eliminate with creativity and novelty

3. The commands, orders, and patterns introduced in Islamic culture are clear and transparent.

4. The Islamic culture pushes the human to knowledge and logical freedom and put him away from blind obedience of social norms and cultures

5. Islamic culture is for all the world

6. The transmission of Islamic culture is fast since it is consistent with human nature

7. Islami culture, in the framework which are fixed, interacts with other cultures

The Basis of Islamic Culture and Identity Islmic Art

Art" in the general sense, is a window to creation and Creator. When you're looking high at existence and the creator of existence, sparks of artistic expression will mirror in your looking.

since islam is having the most beautiful worldview to existence, it puts existence to the views of its followers and it depends upon the appreciation and the knowledge of the viewer.**.**

Cultural Identity

Cultural identity is the interplay of religious, national, and individual identity

Religious Identity

A man whose behaviors and actions are rooted in revelation is having a religious identity

The Relationship between Religion and Culture

To Motahari, the Islamic rules are so comprehensive that if a person knows them he will confess they are beyond the thinking of human beings. Islamic teachings have rules and patterns for all issues and the belief is that islam has the answer to all needs of the people.

About improper interpretations about religion, Shahid Motahari states: Islam is a religion not known fully. The truths of this religion are gradually distorted and it's the main reason why some people escape teachings attributed to religion.

The influx of Western colonialism, with visible and invisible elements on the one hand and negligence or fault of those who claim the protection of Islam on the other hand, has caused Islamic thought in various fields, ranging from the minutiae of to major principles, be attacked. Hence, the author feels his duty to do his responsibilities as far as he can. In the book entitles "the reasons for materialism", some major reasons for attraction to materialism and rejection of spirituality in the western worlds are enumerated, and its stated that: Islam has always claimed life and living and in fact invites people to the life which is replete eighth knowledge and ability. That in the Quran God is used with "living" does not mean that He has heart and blood and vessels but since He is All-knower. The plan of Islam is knowledge and ability. Concerning deviations and distortions stated in the name of religion, he writes: Influence of foreign

ideas penetrate from two ways. One from the enemies, when a social movement gets climax and gravity and undermine other schools, followers from other schools for penetrating in the school and decaying it from inside, enter foreign thoughts against its nature and in this way make the school ineffective.

An example could be given from early Islam when after its expansion and development its opposing forces started fighting Islam through distortion and exported their own thoughts with faked labels. The other way is through followers of the school because of their being not aware and knowledgeable of their own school which makes them attracted to foreign views and thoughts, and consciously or unconsciously consider them as related to the school and present them to others.

He continues: first in its essence Islam is a fact not an expedient, is an end not a means and only those can use its social energetic source that who think of Islam neither as an end nor as expedient and means. Islam is not a means to be used in the necessities of 16th century and be forgotten in the 20th century. Islam is the straight path. Second. If Islam be used as a useful and effective means it's definitely true Islam, not everything be named in the name of Islam.

Principles of Religion Effectiveness

Motahari believes that to show the efficiency of the religion, we need to explain and try the following principles:
1. The fact that religious verdicts and rules are based on our nature
2. Enliven the spirit of religion
3. Islam is epic. Faith is driving people toward high values
4. Cleaning the superstitions from religion
Superstition, ignorant culture sediments, customs not consistent with religious values especially when they take religious color are then playing a role in interpretation and

reception from faith and they are the most complex barriers to reform movements.
5. Centrality of reason
Those who apparently are in inanition and don't have courage in quotation and their leg shivers cannot play a role in culture conflicts and battle of thought. Those who have known their status well and use it and fight thoughts with reason will find a status in the thought battlefield. Such a status for reason and such ability for Islam experts deserve careful study, a principle which guarantees the everlasting nature of Islam all times.
6. Border guarding
A religious scholar acts as a sharp looking border guard observing the movements of the enemy not to trespass the border. He observes thoughts enemy to his own thinking and with logic and reason makes an obstruction against them. According Shahid Motahari, there are some problems in the society:
1.Conflict between nationality and religion
2.The growth of materialism in Iran and the worlds
3. Stating the conflict between science and religion
4. Stating suspicion in the national, religious, and historical identity of the society
He believes I the ubiquity of religious thought in society. The primary way of religious thinking is deletion of cultural and religious damages. He believes that religious ideas are raised by foreign cultures or in the course of time, Islamic culture has some form of distortion.

Sources of Islamic Culture Teaching

The Quran, Hadis and Sunnah are the sources of Islamic culture. All Muslims believe in the eternal sources and apply them in accordance with the teachings of God's providence in specific circumstances. The Quran and Sunnah as the reflection of Tohid form the behavior and lifestyle of Muslims.

Sharia

Law or the law of God has the centrality of the religion of Islam. In other words, it can be said that a Muslim is one who accepts the legitimacy of the law, even if it fails to fulfill all the commandments and teachings. According to the authoritative teachings of Islamic Sharia law is the embodiment of God's providence for the human society. Only God is the legislator, the creator of law or Shray and only His law is ultimately compelling and enduring. However, this statement does not deny the sharia to be tailored to the different needs and circumstances and grow. Koran is the source of Sharia. But Sharia principles and generalities are in the Qur'an and naturally to achieve detail and more than it is necessary to refer to the tradition of the Prophet (PBUH). Sharia great teacher is Imam Sadiq (AS) that both the Sunni and Shia sects respect him. He was the teacher of Abu Hanifa, the founder of one of the four schools of Sunni jurisprudence toour time. Imam Jafar Sadiq (AS), who lived in the second century AD, was the founder of Shia fiqh and Fiqh Jafari Shiite. After Imam Sadiq (AS) jurists developed sharia among Sunni and Shia gradually to the five schools Jaafari, Maliki, Hanafi, Hanbali and Shafi'i.

The Content of Sharia

The content of sharia is divided into matters relating to worship and transactions. Worship in Islam is based on the principal of which are: daily prayers, fasting, Hajj, Zakat and, if necessary, jihad. A major aspect of the shariah is transation that deals with the teaching of social, economic and political issues. Therefore, the attitude of Islam to individual and community relationships, family relationships, economic and political system will be discussed in the transaction section.

Conclusion

The study of the book and Sunnah shows that Muslim traditions on the one hand, the cultural strategy of "friendship" (in the broad sense), seeks to establish healthy eating and intellectual convergence, unity, solidarity, cohesion and protection of Muslim culture and on the other hand, with emphasis on useful elements borrowed from other cultures, rejects the acceptance of non-monotheistic beliefs and thoughts, norms, and symbols that arise from it. To guard the religious culture of Islamic communities facing foreign cultures is a significant issue which is considered in the cultural and social strategy of "renounce".

Ways to Guard Islamic Culture

Various psychological, social, cultural solutions which are determined for operational zing the strategy of "cultural innocence" reasonably and prudently clearly show that the specified strategy covers all fields related to relations with foreigners and denies any acculturation from foreigners in cases rejected by Islam. The most significant strategies are jihad, different social sanctions, cultural sanctions, and cultural resistance, and cultural immigration.

Direct Fighting: Jihad

This solution, which is a religious requirement and perch among the branches of social provisions is of the most important ways to protect and promote Islamic culture against the foreigners. Its initial shape depends upon the presence of the infallible leader (PBUH). In the primary jihad all unbelievers are first invite to Islam; those believing in books can live in Islamic realm as "people of obligation". But the followers of those religions polytheisms have no choice but to accept Islam or war, Allah stated: The study of the verses shows that the main objective of this solution on the one hand was disposal from sherk beliefs and values, and

on the other hand the preservation of cultural identity and the monotheistic beliefs and values of Muslims.

Sociopolitical Sanctions

Islam by limiting the social and political relationships of its followers with foreigners wants to isolate idolaters and disbelievers and pave the way for their accepting Islam and on the other hand by preventing their penetration keep the cultural identity of Muslims. To achieve the purpose, the following solutions are given:

Order to Uncleanness

Hate and avoidance from evil that somehow brings up physical, psychosocial, and social injury is of the spiritual characteristics of human. Accordingly, because God is aware that some of certain beliefs, behaviors, objects have certain effect on people physical health, life and human society, and above all, the evolution of human nature, He has called them "clean "or" evil " to guide the innate human tendency to pure things and to avoid evil, and to segregate them from each other.

Hence, the Quran calls evil (Rajs / untouchability) polytheism and hypocrisy, idol worshipers, and things like wine, gambling, idols and Islam (a lottery), carrion, blood, pork, and so to show how devastating impact they have on the body and soul, and to human society and culture, and make stringing hatred for Muslims to avoid them.

Accordingly, the vast majority of Shiite jurists citing Scripture, tradition and the consensus judgment claim the verdict that all followers of Scripture and idolaters are inherently unclean, with the difference that the latter group of jurists and contemporary believe that the reasons for the intrinsic uncleanness of the followers of books are not complete, however, thanks to the famous fatwa, their fatwa is obligatory precaution or transverse uncleanness (Mohammad Hassan Zamani,

Cleanliness and Njasat of the Followers of Scripture in Islamic Jurisprudence, p. 65).

This sentence shows that Islam gives the command to abstain from disbelievers and polytheists to avoid their convergence, and therefore no penetration of theirs ideas, beliefs and values into the Islamic society and the minds of the Muslims.

Marriage Ban

Certainly, familial with a variety of other educational institutions, is still playing a very critical role in the socialization of children. Many of the beliefs, values and social norms, are taken through direct and indirect education of family to the children. The father and more importantly the mother play a major role to form the basic character of children, and many cultural features transmit directly to children (through heredity).

Hence, physical, psychological and cultural health has always been as one of the main criteria in selecting the spouse in diverse cultures. In many cultures and religions, such as Judaism, Christianity and Zoroastrianism, marriage with people of different faiths, races and tribes has been banned over to protect religious identity, ethnic origin and family identity.

Although Islam compared to other religions and cultures is more flexible and particularly has revoked racial, familial and social privileges, because it knows its purpose to refine and teach human high moral values, stressing the the parents behavioral and thinking impact, it considers faith as the accuracy condition of marriage and has denied its followers from marriage with disbelievers, even if they have some privileges including beauty and social status.

They due to their disbelief and Shirk beliefs and values call others unto the Fire, but Allah invites to the faith causing their salvation of humanity, forgiveness, entering paradise. Therefore, God discourages believers from mixing with idol worshipers which results in

leading away from God and courage's to mixing with believers which paves the way their approaching God (Almyzan, vol 2, p 205).

On the other hand, God knows that each couple brings mental peace and amity and follow this link for continuation of marriage is necessary. If the bond is established between a husband and wife when one is disbelieving and the other is Muslim, on one hand, they and especially wife, are particularly exposed to the acculturation of each other and on the other hand is against forbidding friendship with disbelievers, and if this relation does not exist, marriage relations will not be made. Another reason for the marriage with foreigners in long-term leads to the presence of non-Muslims in Islamic society and the changing composition of the population, the spread of culture and the final demise of Islamic culture. Hence, marriage with other faiths, except in special cases, is banned.

Sociopolitical Hegemony Banning

Another way to protect the culture of Islamic society is to ban any hegemony of disbelievers over believers which jurists call it as one of the principles governing international relations between Muslim communities with foreigners. The purpose of this rule is that God in the legislation has not established a rule based on which the Muslims be ruled by the infidel. Supposing the rule be proved, the ruling of this principle over all generalities and primary issues is confirmed; this means that it has a limiting role in the differencing of the laws related to sociopolitical relation of Muslims with foreigners.

Hence, if the content of a verse or a narration requires a verdict which paves the way for the hegemony go disbelievers over Muslims, it loses its authority to prove the lower view. Based on this principle the proof of which is documented in accordance with the Quran, Sonnat, and reason and views of the community:

First, any type of political, economical, military, and cultural relationship of Islamic countries with foreigners is forbidden if it causes the sociopolitical and cultural economic hegemony of the foreign countries, and not only governments and Muslim nations are not rightful make such a connection but they also need to use different strategies including negative resistance fight against them.

Second, no disbeliever can preside over a political and judiciary position. To be a Muslim is the requirement of governors and judges in Islamic societies.

Thirdly, an atheist has no rule over orphans, little children and the insane-even his own children-, marrying his Muslim daughter, undertaking a Muslim dead, even his father or children and Muslim slaves. An atheist has no survivorship right either. Some jurists have also denied his right over possessing Quran and even jurisdiction books and narrative books. (Javaher ol Kalam, vol, 22, p. 338)

No Social Reverence

In Islamic thought, the real value of man depends upon his divine growth which can be obtained only through respecting beliefs, values, and Islamic norms. Therefore, atheists are the worst creatures and no value is given to them. For this reason, using the Quran and Sunnah, jurists have issues verdicts which included the social disrespect of disbelievers and a type of avoidance from them; including licenses to libel, cursed, curse and those backbite, no prayer over their body and no permit to ablution, no necessary burial, non accepting their testimony, no will and devotion, disinheritance, no money for their murder, and no forgiveness for their dead. God says: Of course in some cases, there are some disputes among jurists.

Social and Cultural Limitations

According to Islamic jurists, there is a difference between the followers of religions and the Scriptures and those with no religion. So, they can live in Islamic realms under "obligation" conditions while keeping their own beliefs. The conditions are paying ransom (per capita tax), avoid actions jeopardizing Muslims security or causing their annoyance (as cooperating with spies and espionage for foreigners, annoying women and girls and stealing their properties),

avoid breaking the norms and disregard of Islamic values in public, avoiding the construction of temples, such as the church, monasteries, refrain from erecting monuments and buildings overlooking houses by Muslims, not sounding church bells, entering Muslims' mosques, selling their religious books and cross, propagating their own beliefs, and doing transactions which are forbidden in islam.

These limitations are for the culture of the Islamic society not to be changed under the influence of their beliefs and norms. On the other hand, it paves the way for their social and cultural separation, and gradually devastates their atheistic beliefs and values.

Cultural Ban

To Islam, society is instrumental in the behavioral and thinking health and impurity of the individuals. So, by using such strategies like propaganda, deepening the beliefs and values and thoughts and ordering to good actions, its tried to change it into public culture and do purification of thinking and behavior. On the other hand, by introducing appropriate solutions such as banning the irreligious cultural products, denying atheistic symbols, banning cultural assimilation with foreigners, discouraging from bad actions, it has tried to improve the society and reform the individuals in the society. The rules related to apostates, innovators in religion, deviators of the religion, and how to behave them are evaluated in terms of protecting the religious culture and preventing religious disability and the cultural collapse of the society.

An example for a cultural ban could be rejecting cultural symbols:

Symbols as social relations instruments play the role of cultural transmission between individuals and generations. So, Islam puts its beliefs and basic values in different forms of behaviors and symbolic speech or a mixture of both, and using different strategies has tried to make them a part of everyday behavior and speech of Muslims to enter public realms and lead into their thinking and behavioral guidance.

For example, Haj and praying are replete with theses behavioral and speech symbols and involves the deepest monotheistic concepts. Monotheism is the most fundamental belief needed by Islam to be reflected in the beliefs, behaviors, thought, speech, and individual and social emotions of the people. So, on the one hand, Islam sees "intent to approach" a necessary in all actions and speeches and the affects of the people, and sometimes it has been considered as the condition for salvation, as facing ghiblah or being back to ghiblah in many cases is necessary, forbidden, and not recommended; it means that man should notice God while praying, explicitly and implicitly, in sleep and when awake, and even when doing the worst animal actions man should not be ignorant of God.

On the other hand, Islam rejects the behaviors, speeches, and symbols which associate the beliefs and values of the ignorance culture to block the penetration of foreign culture into Islamic culture. For example, consider the following issues:

Ghiblah

Undoubtedly, the essence of praying and worship is to face God, but since God is beyond the human perception and has no place (He is evrywhere and nowhere), if He is supposed to manifest in human behavior and speech, He needs a symbolic direction which is specific and tangible for all worshipers to face Him. So, Kabe has always been the most picturesque symbol of monotheism to preserve their solidarity and unity despite their differences.

Azan

Before the verdict for Azan, Muslims announced the time of praying with "asalah community" and in the first year after Hijra, the holy prophet consulted his followers to specify a symbol for prying time. Some suggested horning-the symbol for Jewes- and some others making fire and some others church bell sound. But since in each of them there was a sign of disbelief, the prophet accepted none of them. A day Jibril revealed and notified the the Azan order, which is the deepest of beliefs and values and actually could be called the the most beautiful motto of monotheism.

Banning Cultural Assimilation

Emphasizing the fact that imitating and assimilating a person or a group leads into convergence, Islam on the one hand has suggested sound spiritual and behavioral paragons and on the other hand has rejected blind imitation and inappropriate patterns and assimilation to foreigners by the Muslims not to be permutated gradually through convergence to their culture. This has long been notified in jurists books under the title of "forbidding assimilation to disbelievers", and jurists has banned assimilation to disbelievers in eating, dressing, clothing, life style, and every thing particularly used by them. (Almahasen, p.624; Vasayel Shia, vol.4, p.383)

Cultural Resistance

Persisting upon Islamic beliefs in the social and personal life has necessarily some apparent limitations and hardships. To Islam, resistance against these issues has been the real example of "patience in worship" and "war for God" and asks the Muslims not to forget their own beliefs and values because of the governing of ignorant culture and the obedience of majority of the culture of ignorance and the scarcity of the followers of right route.

Cultural resistance and devotion for beliefs and values has had great manifestations in divine religions in the history and prophets themselves have been the pioneers of the movement. So, the Holy Quran in addition to prophets names believers who did not forget their beliefs and values despite the social and cultural dominance of idolatrous over the society.

Their task was so great that God has praised them highly and has introduced them as models and paragons of believers forever in the history. Reciting such stories, Quran is to appease the believers facing the hardships not to be intimidated by foreign cultures and societies and from the other hand notifies the displeasing consequence of disbelievers who bothered believers.

 Some instances of the resistance are:

Pharaoh's Sorcerers

When the sorceress understood the legitimacy of Moses message and believed in God, Pharaoh was displeased and threatened them to torture and loathsome killing to deny their faith, but the sorcerers without being intimidated persisted in their belief and said" swear God who has created us, we will never take you for the one God with such clear reasons. Do what you like, your order is only influential in this world and you can just

deprive us of your privileges and by our executing you can deprive us from the world life, but if a man is drowned in athleticism and disbelief, he will for ever be drowned in Hell. We believe in our God to forgive us for our sorcery and sins, for you forced us to counter Moses, since He is everlasting and better. You want to revenge since we observed God's clear signs and believed in Him, and we ask God to give us patience and resistance, and make us faithful in death. Reciting the Moses story, Quran has depicted one of the prettiest stories of monotheism and shows the wonderful power of true belief in God and monotheistic beliefs to create the most picturesque signs of persistence and cultural resistance.

Pharaoh's Wife, Asiyeh

After the victory of Moses over sorcerers, she believed in God, but hid her belief and later it was disclosed by sorcerers. Pharaoh asked her to forget her belief several times and be hatred of Moses and God, but she persisted. When pharaoh was disappointed, he ordered to cross her using nails in hot sunshine, and put large stones on her chest, she resisted until she died for their belief. God has named her as the everlasting model for all believers in history, a woman who in a atheistic situation because of her resistance and persistence in belief not only devoted her life but ignored all blessings in her life with Pharaoh. For this, prophet has named her one of the four women who lives in heaven.

Akhdud Companions

In the story named Akhdud Companions, Quran names cruel and tyrant persons who made an opening full of fire, and put believers into the opening for not denying monotheism and not accepting athleticism. With cruelty, they sat besides the opening and watched the believers setting into fire and burning.

Cave Companions

Cave companions were another group of heroes persisting on their culture and monotheistic beliefs and for their task God calls them chivalrous, although not young they were. They were six friends and consultants of Dayan's with a shepherd and lived in a society full of idolism and disbelief, and cruel rulers governed the society and guarded the sociopolitical system of athleticism. Cave companion were of the followers of Jesus Christ which was resisted against by disbelievers, and to avoid its spread they tortured the believers and teased and killed them. Cave companions at first hid their faith, but a day and before the emeror and royal family they raised , stood against false gods and advocated monotheism and revealed their faith.

Early Islam Muslims

The history of Islam and especially shiaa red history more than any other religion has witnessed cultural resistance and persistence for beliefs and Islamic values. A good example is the early Islam resistance of Muslims that Quran, besides praising them for their resistance and cultural immigration and also jihad for keeping monotheistic beliefs and values, notifies that you don not think the tortures and as a result resistance is finished, but until you persist over your beliefs and divine values, the tortures will continue and you you need to resist.

Then your God is companionate and merciful to those who immigrated after torture and did jihad for God and resisted for God. The commentators of the mentioned verses believe that it was revealed for persons like Balal, Sohayb Roomi, Khabab bin Manzar, Yaser, Somayeh, and Amar who were severely tortured by disbelievers to forget Islam. Balal was sometimes dressed in iron shield under burning sun with a heavy stone on his chest, but he cried Ahad, Ahad, Samad, Samad. Khayab bin manzer was naked and pulled over desert thorns. Somayeh was

downed to four nails and after lots of torture put a spear in her belly and killed. Yaser was also killed under torture (Tabari Tafsir, Vol. 14. P. 240; Majmaol Bayan, Vol. 6, p. 203; Almizan, Vol. 12, p. 355).

Cultural Immigration

Immigration as a behavioral principle has always been as a way to preserve life and reaching better life by animals and humans. So many birds and animals and some humans are known as immigrants. The advancement in technology and the growth of human societies have destroyed some field of immigration, but this principle has ruled over our life and many humans still immigrate to other cities and countries for better life.

Islam which believes the true life and growth of man depends upon spiritual life has expanded the realm of immigration beyond the material life and gives immigration a monotheistic aspect. So, cultural immigration is a deep Islamic concept and the best type of immigration; an active live movement which always pushes the man to the climax of creation. There are two types of immigration of this kind: internal immigration which means to leave the dirty and impure places and live in a pure and healthy pretty place.

External immigration means leaving the realm of athleticism and immigrating from the government of disbelievers and accommodation in the realm of faith and the government of Allah.

In Islamic thought, all aptitudes and abilities of a person and the society must be in line with god obedience and the growth of human, and all behaviors and values must be based on monotheism. So, in a nonreligious society where a atheistic system is ruling it, the values and beliefs of people there take atheistic meaning and humans deviate from the straight rout. In such a society, God worship is not possible for majority of people since a stung social course like a devastating flood takes the people with it and kills with pushing against rocks and mountains. Therefore, if a Muslim cannot preserve his cultural identity in an atheistic society and cannot freely keep on his beliefs and values, he must immigrate fro the society and live in an Islamic society. Immigration for preserving spiritual life and Islamic culture is so important that the immigration of the prophet from Mecca to Madineh was the origin of Muslims' history, although in the history of his life other events were prominent, including Imam Ali's selection, Mecca conquest, and his departure.

In this regard, God calls tyrant cruel to themselves those who because of living in nonmuslim lands and in appropriacy of the condition to learn religious teachings have ignored God's faith.

When after death, angels see their unsuitable religious condition, ask them of their religion status in their life. They say: we lived in a society governed by disbelievers and we were in minority. They denied us from persisting our beliefs and values, ansd we could do nothing. Angels reject their claim and say: God's territory was vast, if you were under torture there, why didn't you immigrate to other lands to freely learn religious teachings and get rid of cultural oppression? In addition to the verses mentioned, reporting examples of cultural immigration of monotheistic persons and groups, Quran intends to present a right behavioral pattern in this regard.

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