The survey of the religious demonstrations and manifestations in the novel
“Rajol Taktobho Al-Shams”

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Abstract

The current study has been dealt with the survey of the religious manifestations in the novel “Rajol Taktobho Al-Shams”, the objective for selecting such a topic is to figure out the author’s explicit and implicit themes and gist of information through analyzing the content of the novel and dealing briefly with the story’s religious symbols structure. The author creatively embeds the religious manifestations in the form of the dialogues between the story characters or describing the space and climate, for example concepts such as pilgrimage for visiting holy shrines, resource and resort, intercession, prayer, thankfulness genuflect and so forth are described beautifully. In the current article we get acquainted with the culture, traditions, opinions, thoughts and problems and challenges that our country’s, Iran, Arabic language speaking neighbors are faced with through the religious, social, characters and impressive and effective religious demonstrations analyses.

To do so, works related to the literature in Kuwait and the other works by Khouleh Al-Qazvini, methods of story writing, characters’ psychological, social and religious analysis and characterization were investigated based on a library-documentation method and then we attempted to extract the religious manifestations from the story “Rajol Taktobho Al-Shams” context and handled the analysis of the novel’s religious manifestations through taking advantage of the characters dialogues and conversations. The results obtained from the present research include the survey of the most important objectives pursued by the writer for writing such a literary work down via a spiritual enamel coating. From the study and the survey of the religious representations it can be understood that having a proper pattern like Her Highness Zaynab (may God bless her) can bring about progress and sublimation for a Muslim woman in every aspect of life and takes her to a good ending and also it can be concluded that selecting a good role-model should be performed from the early beginning of one’s life that is from
childhood by the parents and especially the mother; another conclusion is that colonialists cannot stand the power of the elites’ and intellectuals’ pens in Muslim territories and they are considered as hinderers and the barriers to their plots and conspiracies and they resort to any sort of actions and intrigues and deceit and terror to eliminate such brilliant brains.

Keywords: novel, Khouleh Al-Qazvini, religious manifestations, Rajol TAktobho Al-Shams.
Introduction

Ahl ul-Bayt in the novel “Rajol Taktobho Al-Shams”:

Khoulleh Qazvini makes use of the spiritual spices in every aspect and in every place in the novel and any time there is an opportunity he deals with the propagation and showcasing the Islamic and Shi’ite symbols aesthetically and artistically and he creatively embeds the religious representations in the format of story characters dialogues or description of the space and atmosphere, and it is in such a manner that it conveys a good feeling to the reader and makes the reader to be accustomed with such concepts; the most pronounced religious displays that can be seen in the story is the Imamate Standpoint and position some of which instances are being provided in the following section:

Imam Reza (peace be upon him)’s holy shrine visiting:

Peregrination to the Imams’ holy shrines is one of the most important part of the Shi’ite culture and visiting Imam Reza’s (Peace be upon him) due to his being alone and distant from the other Imam’s holy shrines is of a more intensified significance and Khoulleh Al-Qazvini explains the pilgrimage taken by Sorayya of Imam Reza’s holy shrine as follows:

- (I had made a pledge to visit Imam Reza (peace be upon him)’s holy shrine should Emad be freed from the prison and thank God it was granted and Emad was freed, I go on a two-day pilgrimage to his holy shrine and I will ask repentance for the Superiors).

In supplementing the above excerpt it is worth mentioning that making a pledge to do something or donate something includes a person’s solemn promise to do an act or to quit doing an act for the sake of God’s satisfaction.

- (Let me travel to visit Imam Reza’s Holy shrine and to say a lot of prayers to beg the God grant me with what I asked for, then there I will make a consultation [Istikharah] with the Holy Quran and then on return I will provide you with a concrete answer).

Among the beautiful arts applied by Khoulleh Al-Qazvini in this story and especially in the section belonging to pilgrimage of Imam Reza (peace be upon him)’s holy shrine is the insertion of a brief written prayer cited from Imam Reza (peace be upon him) which makes the non-Shi’ite reader acquainted and familiar with the Imam’s life and departure and his eminence, as well.

One of the creative acts performed by Khoulleh Al-Qazvini in this story and especially in the section pertaining to written prayer cited by Imam Reza (peace be upon him) is the insertion of parts of a popular and authentic written prayer.

Khoulleh Al-Qazvini continues this part with a description of Iranians’ courtesy and propriety and especially the servants of Imam Reza (peace be upon him) in treating the pilgrims as stated below:
“And after that Sorayya finished her prayers for the cure of Olya’a, she does not stop saying prayers on the way back to the hotel and as soon as she makes it to the hotel she makes a call to Olya’a.

Imam Hussein (peace be upon him):

Whenever the story characters undergo a hardship we see that there is a recounting and remembering of the Ahl Ul-Bayt (peace be upon them); ‘Feda’’ the smallest girl in the family who has become a very famous writer, upon writing articles about extremist Islamists and being threatened in return causes a feeling of worry and anxiety to emerge in her family and especially her husband. Foad intends to dissuade her from writing, but in a letter written by Feda’ to Foad, she explains that she knows her career as being a continuation to the path and destination by Karbala’s martyrs and her Highness Zeynab and gives an in-depth explanation of Imam Hussein (peace be upon him)’s presence in her life.

Feda’ realizes the root of her freedom, liberty and broad-mindedness stemmed from Karbala and Imam Hussein (peace be upon him) and she keeps on saying that her mother has nourished and fostered her from the early childhood with the love for Imam Hussein (peace be upon him) and that to her writing articles against the fake and dummy interpretations of the Islam is something more like the work carried out by Zeynab in Karbala and she is not afraid to die for it on this objective.

The writer cannot exit from the main theme of the novel and, on the other hand, she is seeking to propagate the Shi’ite culture and introduce Ahl Ul-Bayt, so in every place in his story and inserted within the characters’ talks and conversations he presents useful and prosperous sources to the readers. In here deals with the introduction of one of the famous writers by the words coming out of Feda’s mouth, Antoine Bara, the originally Syrian Christian writer living in Kuwait, who has written a book named “Hussein (peace be upon him) in Christianity’s thoughts” and this book has been translated into several languages, after publication the book was introduced to the Muslim world and it is said by the author of the book that it has been written under Imam Hussein (peace be upon him)’s generosities and he has seen a lot of munificence from Imam Hussein (peace be upon him) in dreams and awake.

Imam Ali (peace be upon him):

Imam Ali (peace be upon him) who is the successor of the last prophet of the God, is a perfect human and his entire characteristic personalities aspects are moderate and perfect to the maximum extent possible, in the battlefield he was the bravest and at home he was a kind husband and while praying and worshiping in the altar he was more superior than the angles and in pioussness and virtue he is the Imam (the leading character) of the entire devout Muslims, but in the novel we are studying in this article there are a few sentences pointing to the introduction of his Highness Imam Ali (peace be upon him)’s sublimate and exquisite cultural and refined personality characteristics and his concern of the human rights.

Here, we have made reference to one of the most popular sentences by Imam Ali (peace be upon him) which is eloquent and fluent to the maximum extent while being very short, this sentence is
part of the Sermon 53 of Nahj Al-Balagha which has been directed towards Malek Ashtar regarding the way that he should rule Egypt. Besides literary aspects, observing human rights has also been recommended therein. “All of the orders issued by Imam Ali (peace be upon him) in this decree encompasses the entire human beings who live in an Islamic society and there is not a difference in their nationality, race, color and industry and so forth between the society members” (Allameh Ja’afari, 2007:319).

In explicating human rights from the perspective of Imam Ali (peace be upon him) there are written numerous books. “Al-Imam Ali, the voice of human justice” is the title of a five-volume book by George Gerdaq, the Lebanese Christian writer which has been translated to many languages, in the first volume the writer deals with the Imam Ali (peace be upon him) personality characteristics and human rights in the first volume and introduces a community free from social classes as being favored by Imam Ali (peace be upon him). In the second volume he points the human principles which have been put forth by the reformists especially in the course of French revolution and then he claims that many of these principles have been expressed by Imam Ali centuries ago “ (Khosroshahi, 2010: 41-42) and may be the utterances put into the mouth of Jamileh in France by Khouleh Ghazvini have been produced as impressed by the materials provided by George Gerdaq.

**Imam Sajjad (peace be upon him):**

As it was mentioned before, in many locations in his story Khouleh Qazvini tries to propagate Ahl ul-Bayt theosophical epistemologies and he tries to the extent possible make use of original sources and references, in a section of the book there is a written prayer cited and in another place he deals with introducing the true scholars and scientists and in the other sections presents authentic books. One of the Ahl ul-Bayt’s important works which has been completely and thoroughly cited by Khouleh Qazvini in his story from the viewpoint of Jamileh is the Imam Sajjad (peace be upon him)’s rights treatise. This treatise contains 50 paragraphs has been proposed and produced by Imam Sajjad (peace be upon him) for the introduction of a series of rights and His Highness points to some of these rights in very short and brief statements.

**Islam in France:**

Khouleh Al-Qazvini does not mention his country’s name in his novel in order for the non-fellow countrymen to be able to get accustomed to the novel and also for the reason that he does not wish to incite any sensitivities and also, in this way, he has prevented the others to take interest in turning on the ethnic and racial differences disputes; but, due to its importance, islamophobia and fear of the Islam in some of the European countries have been displayed and he seeks to find the reason behind it, one such a country is France.

“Islam is the second great religion in France. France is considered as the highly Muslim populated European country. In west Europe, France is known for its highest number of the Muslims for the total number of which there is no clear statistics at hand. After murdering many of the priests and eradication of the church authority, France revolution separated the religion from the government and administration of the society and the country was apparently turned
into a materialistic world in which everyone is equal before the law and this took. But, despite the religion being weakened, wherever there are talks about the French culture, the Christianity cultural aspect not its ideological and devotional dimensions strike the minds as one of the premises of such a culture. Therefore, it is still difficult for the majority of the French people to welcome so great number of the non-Christians and especially the Muslims although the problem has been generally resolved regarding the Jews. Visible and invisible pressures have caused the great many of the Muslims in France to turn out to be regarded as second degree citizens who usually take dwellings in certain and definite slum areas in the cities and they have not yet found a solemn standpoint in the context of the France community, rather whenever an economical problem rises the rightist French political groups make discussions regarding the origination of the crisis as being stemmed from the north Africa and talk about terror and fright of what is called Islamic fundamentalism, in north Africa and especially Algeria and also talks of the possibility of overflowing some of the immigrants into France have been constantly surveyed and emphasized in the recent journals and the books and there has been created an atmosphere, to some extent anti-Islamic, in France which was never there before” (Nasr, 1988: 583).

During the recent decades, France has systematically and based on predetermined plans tried to suppress and repel the Muslims and the elimination of the Islamic symbols; Khouleh Qazvini deals with the issue from Jamile’s perspective and says:

- “I am a Muslim woman and originally from France and Hijab (cover) unveiling in France annoys me this is while we, the French people, speak of justice and we were among the first who set forth discussions about social justice”.

Khouleh Al-Qazvini realizes the first step taken by the West in their fight against Islam as unveiling the Muslim university girls and he proposes the issue of education and the number of the active schools in France belonging to the Muslims has been envisaged as very trivial and unfair by him, he in Jamileh’s tongue says:

- “Except one school for the Muslim women, in the entire France there was not a high school up to the last two years for them to be able to attend and express and assert themselves in an Islamic Hijab”.

And when the Muslims were forced and obliged to study in non-Islamic schools they were faced with the officials’ stoppage. Khouleh Al-Qazvii expresses the way a Muslim girl who observes her Hijab has been treated as below:

- “These are the Islam’s establishment in France, the same things which attracted the attention of the non-Muslim French brothers and friends and aroused their curiosity and they began to ask and its outset dates back to the late 1980s during which years some of the youngsters decided to veil themselves but it settled down after a while and it was until the time that some of the girls starting covering themselves with a proper Hijab following to the Islamic awakening and it changed into an attractive and fascinating phenomenon in a secular society and this was carried on until the government decided to prevent the veiled girls from appearing in the community of the France”.
“Hijab cover and veiling in France has been a very disputable topic since 1989; the quarrels are usually revolving around the issue that whether should the Muslim girls have Hijab in the public schools or not, but the issue has cause so many protests and objections by the Muslims side. Muslims believe that preventing from observing Hijab in the schools is some sort of religion discrimination and they believe that such an act is an attempt to impose them with the secular values. French Muslims, as the largest European Muslim community have been prohibited from observing Hijab in public schools since 2004 (the journal of theosophy, 2006:31).

In this story, the writer tries to scientifically and logically make statements regarding the necessity to observe Hijab and from Jamileh’s point of view replies to a reporter from a French newspaper when being asked why do you veil yourself while your Hijab tarnishes your beauty:

“You see our Islamic culture in observing Hijab which is absent from the other cultures, we are different in what we think of beauty. In materialistic thinking and ideology beauty is what is seen in people’s appearance but for us it is totally different as it is ordered in a verse in the Holy Quran that “Lo! The offspring of Adam, we sent you robes to cover and veil your obscenities and, also, the attire of virtue and piousness is better than any veil”, and then the first aspect for wearing and covering the body is to preserve it from the cold and the heat and another aspect pertains to the aesthetical topics and the most important aspect of clothing is its dimension of virtue, so the Muslim woman covers her body with a veil to look obedient and the God”.

The story of the “Rajol TAktobho Al-Shams” besides introducing the divine saints and the Immaculate Ones is replete with the other religious symbols and religious representations such as verses and narrations and written prayers and the holy shrines and also Islamic concepts such as Salat (prayer) and oblatory and resort, intercession, fasting and pilgrimage and Hijab and so many other things and it can per se be investigated in separate dissertations and articles and because the title of our study was to analyze the characters we suffice to saying this much.

Concluding remarks:

Through analyzing religious displays in the story, “Rajol TAktobho Al-Shams”, we can come to a lot of results and conclusions and we chose point to some of them in the following section:

1. From the survey of the Ahl Ul-Bayt position including Imam Ali and Imam Hussein and Imam Sajjad and Imam Reza (peace be upon them) in the novel we came to this conclusion that the most important objective pursued by the writer is to advertise and propagate the Pure Islam from the perspective of the Ahl ul-Bayt (peace be upon them) as the real and unprecedented role models for the humanity and also the novel intends to introduce the original sources for getting familiar and acquainted to the pure Islam through verses and narrations and documented written prayers and authentic books and the true Islamic scholars and committed authors.

2. Through analyzing the religious symbols in the current novel we noticed that the writer artistically introduces the original sources for getting to know the Shi’ite culture within
the format of the personalities and characters talks and conversations and he does this in a manner that it does not trouble the novel structure.

3. Through the survey and analysis of the Islam’s stance in France we found out that the women in western communities have more propensities towards Islam and they are found to follow Islam sooner and also it was indicated that those who accept Islam through research and convert and join Islam among other religions tend to be more stable and they can be of great effect in advertising Islam and advancing the Islamic objectives; also, we came to this conclusion that the Muslim Women Hijab or veil is surely fascinating and interesting to the western women, especially the women in France and the presence of the veiled women within the context of the society and discussing the subjects in person with the followers of the other religions can be harnessed as a method for promoting and propagating Islam.

4. By analyzing the protagonist character in the story, Feda’, it can be figured out that having a proper role-model such as her Highness Zeynab (may God bless her) can pave the way for a Muslim woman to progress and sublimate in every aspect of her life and to end with a happy ending and also I can be inferred that the choice of a good pattern and role-model should be aided from the childhood by the parents and especially the mothers; furthermore, through the analysis of the character we can reach this decision that the colonialists more than anything else cannot stand the power of the elites and intellectuals’ pens in the Muslim world and these are deemed as barriers and hindrances to their plots and they recourse to various types of conspiracies and deceptions and terror.
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