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Stereotyping the ostentatious Religious Symbols: Primordial Functions and Contemporary Backlash

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Abstract:

The objective of this paper is to examine the teachings of Islam towards the confictions among different religions. On the behalf of Religious symbols, confictions have triggered biggest humanitarian crisis all over the world. In current era the religio-political situation is perceived as threatening to different individuals and among religious groups due to racial, gender, and religious differences. The religious symbols are sacrosanct in all great religions of the world. All over the world religions including Islam, Christianity, Judaism there is a great importance of these sacred symbols. The visual symbols of every religion arouse strong emotional responses among the societies. Islam strongly emphasizes in honoring and respecting human being regardless of their creed, race or skin color. It will be argued that putting ban on religious symbols is incompatible with the democratic norms in Europe. In this paper library research methodology will be used. It would be urge to avoid bans on religious symbols concomitant with raising a voice for basic human and religious rights.

Key Words: Religious Symbols, Primordial Functions Contemporary Backlash.

Introduction:

Human life is a mix of two things i.e. body and soul, while the soul's satisfaction requires a religion. "Religion is the feeling of man's absolute dependence. This absolute dependence was encouraged by man's sense of inadequate protection, provision, sustenance and supremacy as such he has to depend on the divine for all those things he can not provide for himself"¹. Actually a religion has two aspects; one is visible and other invisible. The visible aspects are the signs and symbols of any religion. These signs have a prominent place in every religious thought and among people. They have respect and love for these visible aspects because these signs represent the presence of God. Religion can indeed

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“serve as a tool for social cohesion and reduced anomie”²As religion is playing important role in modern and the world of today. Due to this religion the confliotions have also grown on international platform. To mitigate these confrontations among different religions and to create harmony among them, an interfaith dialogue is very essential in this era. Because we observe that inter-and intra relations of different religions and religious encounters and entanglements among Muslims, Christians, Jews, Hindus, and Sikhs community took place. Especially in 21st century as we observe the anti-Muslim attitudes all over the globe are rising. Everyone has lost its religion’s values, hate and crime are on peak. Religious intolerance exists and no one bears the identity of another religion in their domain and those who carried these identities have got the labels of terrorists. In such critical situation “the practice of the interfaith dialogue among multiracial and multi religious community is very important especially to develop the peace and understanding between them”.³ From few decades it has been observed that there is intolerance towards wearing of religious symbols. The term symbolism is derived from the Qur’ānic word Sha’ā’ir that means signs, identities and rites. Qur’ān says “Behold! Al-Ṣafā and Al-Marwah are among the Symbols of Allah. So if those who visit the House in the Season or at other times, should compass them round, it is no sin in them. And if any one obeyeth his own impulse to good, be sure that Allah is he who recogniseth and knoweth”.⁴

“Another verse thus doth Allah make clear his signs to you in order that ye may understand”.⁵

These signs are the way to unite members of a common man faith tradition and to indicate others the religious tradition. They represent signs of ostentation which is essential for religious belief. In fact many anthropologists view religion as a series of symbols in a given community, where people believe and explain the universe and their place in various religions.

Religious symbols have important social and political connotations and can interact in complex ways to shape cultural identity; such as societies have one religious symbol when there is just one religion. Religious symbols are a source to bring people together. Such case is the Hagias Sofia in Istanbul where a veritable conflict of symbolism between Islam, Christianity and paganism has played out ever since its construction in the 6th century. “Nowadays many conflicts are arising in the western countries about symbols wearing. Hijāb or headscarf is a big issue around the world for Muslims as well as the other religious symbols of every religion in public or private places. Because they think that Hijāb or head covering oppresses the women and her dignity. And due to security

reasons, because in Hijāb anyone can entre and attack on public place due to which public can get harm. “In public schools they wish to protect democratic norms just for international fame. First the political parties raise the voice against head but the courts response was not lining with political party then this issue returned to political agenda”.⁶An example of a strong point for secularism is France after “its revolution, and later, the appearance of communism, socialism and fascism that were irreligious.”⁷

The issues of religious symbols in public sphere have given rise to widespread debate on the scope of freedom of religion among the different countries around the world. They are going to ban religious symbols from the society. “When France banned the headscarf along with other "conspicuous" religious symbols in primary and secondary schools in controversial Law No. 2004-228, passed in 2004.”⁸ Actually they want to create a secular environment. “Modernism will develop the secularism. Secularism is defined as in our corporate life the system of ideas or practices that rejects the primacy of religion”⁹They have disrespected these sacred symbols; not only of Islam, but including other religions as well; such as Hinduism, Jainism, Buddhism, Taoism, Confucianism, Judaism, Christianity, and many others. Controversial cases about symbols of Islam like Qur’ān Burning, Blasphemy Hijāb , Beard and Doods of the Mosque forced to be avoided in some countries. “It causes the debate among a secular Europe and among Muslims which are more concerned and possessive about their religion.”¹⁰Sacred symbols of Islam and of all other religions have their respect and honor. Signs of ostentation in Christianity are cross and crucifix, in Judaism skull caps, In Sikhism is turban. These are considered the representation of various religions.

The violence and misunderstandings have been created among such communities. And if we want to prevent such distortions between the different faith, race, ethnic, and others, and for developing a peaceful environment, an Inter faith dialogue can play a vital role in this perspective.

According to “Baljit kooner” it has been observed that “In 2003, France introduced a law which prohibited the wearing of all ostentatious religious symbols inside public schools. And Muslim women who wear the Hijāb are more targeted than any other religious groups.¹¹ Following this, other states have followed suit, or at least relied upon the French approach to support a similar stance or even to extend the scope of the prohibition to all public areas.”Secular

culture and language implicitly form the background to dialogue between religions. Dominant discourses and representations prevail for each faith group: Christians are the normal group; Muslims are in discord with Western societies; Jews require sympathy; Buddhists are peaceful; Hindus are friendly; and Sikhs are extremists”¹²In particular it will be investigated whether the measure contravenes the principle of proportionality, inherent throughout the “ECHR,(European commission human rights)which requires that measures which interfere with a fundamental freedom or right are proportional to the legitimate aims, which the HCP claim the measure seeks to achieve. Even some scholars have not focused much attention to cultural symbols and its texts such as issues about Qur’ān burning Blasphemy, Beard, and Head covering in France. The debate on such issues challenges the conventional reading of the incorporation of the Muslim people into material French society over the symbolism and on ostentatious signs.”¹³ This study debates over the significance of sacred symbols and signs from Islam as well as from different other religions to investigate further the interplay of signs of ostentation, with immigration and citizenship in Europe. This study also shows that modern civilization defeated before the Islamic values, rules and principles for social life and humanity.

Religious symbols in great world religions:

Judaism

Judaism possesses large amounts of images and religious protests that are visual and unmistakable representations of its qualities and beliefs One of them is the Menorah. “Throughout the Jewish history Israel Museum's menorah primary exhibition displays various depictions of the menorah.”¹⁴ The Menorah the seventh spread candlestick made of gold is depicted in the Bible and also set up in the Temples of Jerusalem. In the temples of Jerusalem the best purest olive oil was used to flame up its light. Since previous time Menorah had been used as an image of Judaism and in present time this symbol is ensign to the condition of Israel.

A Kippah is a hemispherical top, it is called yarmulke’s sign of humility to God, the orthodox Jewish regularly wore this fabric to satisfy that their head were covered and secured all time, and here and there worn by both men and, less as often as possible, ladies in Conservative and Reform groups on occasion of supplication to God

The Star of David, most common symbol 6-edge star that the banner of Israel additionally wears has noble status in Jewish imagery. Because they believe that God protects them from all six directions south, north, east,

west up, down, the compound of two equilateral triangles is called hexagram. “Since seventeenth century the Hexagram has been used as a sign of Judaism, with points of reference in the fourteenth to sixteenth hundreds of years in Europe, as a part of conjunction with the Seal of Solomon (the hexagram) on Jewish banners where the Shield of David was mostly utilized”.¹⁵

Christianity:

Wearing of Christian symbols in public schools have been challenged in Germany, United states, Switzerland and Italy. And on the display of crucifix in many cases there are shocking analogies. “Interpreting the crucifix and other symbols have many cultural and religious, and political advantages. It is really hard to separate the religion and culture without each of them society can’t survive”.¹⁶. Religions involve a conjunct of ostentatious symbols, and they call for veneration and fear, connected to rituals or ceremonials, realized by a community of believers. “The sociologist have seen that ceremonials are those factors who can distinguish the religion from magic”.¹⁷Christian images portray essential angles connected with Christianity and Christian thoughts. In sequence the first and last words in Greek letters are Alpha and Omega. In Christ it is considered as a symbol. These letters are frequently consolidated with other Christian images like the Cross and Chi-rho, as well. In the Holy Bible, according to Christians, Jesus says: “I am the Alpha and the Omega, the First and the Last, the Beginning and the End”.¹⁸

The Anchor is an early Christian image that signifies trust in Christ. It consolidates the cross and the nautical images including fish, dolphin, and so on. Diverse types of this specific image show up in the memorials of the tombs.

There is concept of God Shepherd in Christianity that the shepherd is found in the tombs .In Christianity fish or Ichthy’s indication is very prominent. The Peacock image is identified with a myth that after death peacock’s substance does not rot. In this way, it speaks to eternity and is considered as the symbol of Christ and the Resurrection. The Palm signifies triumph and martyr dome. The crucifixion is about three nails. In Christianity Christian Cross is considered religious identification and Latin cross is taken as the cross by which Jesus Christ was killed.

Hinduism:

Om:

Om is a standout amongst the most consecrated images in Hinduism. Hindus consider Om to be the general name of the Lord and

that it envelops all of creation. The sound rising up out of the vocal ropes begins from the base of the throat as "A." With the meeting up of the lips, "U" is shaped and when the lips are shut, all sounds end in "M". The so be it" in Christianity and the "āmyn" in Islam and āum (Om)" may demonstrate a typical phonetic lineage inside of the Indo-European dialect gathering and it is guessed that the āum mantra may have set out from the East to Europe changing its structure and connection. Om symbolizes identity of Parabrahman, God head. It symbolizes the prana or life breath with goes through one's body gave by the Parabrahman, thus OM is regarded as the eternal bliss and truly symbolizes the God.

Bindi:

In South Asia and Southeast Asia the Bindi image is worn as a brow beautification near the eye brows. This bindi image utilized by both men and women to show their religious connectivity to their religion. At this area it is comprise a sign or adornments. These days, bindi are worn all through India, Bangladesh, Nepal, Sri Lanka and a few sections of Burma and Bhutan by ladies and young ladies. It doesn't however mean age, conjugal status, religious foundation or ethnic connection. The Bindi has turned into a brightening thing amongst Hindus as an important symbol of ostentation in Hinduism.

Swastika:

It is a religious sacred auspicious symbol in Hinduism. And it is in form of an equilateral cross. And it was first found in Indian subcontinent in the civilization of Indus Valley archeological symbol swastika-molded trimmings have been dated to the Neolithic period. The most part in the cutting edge society of northern India, It happens today at times as a geometrical theme and now and again as a religious image.

Islam:

In the religion of Islam there are a lot of religious symbols, which shows the connectivity of peace among the nations. Ostentatious religious symbols which are targeted in European countries are especially Hijab and beard.

Colors:

This specific verse has along these lines been translated throughout the hundreds of years and the shading green has now been connected with Islam. Qur'ans are usually secured with green cloth and ties, mosques are enhanced with green as the dominating shading, Sufi people have their graves secured with green silk and the shading green figures noticeably in the banners of numerous Muslim nations. The color reflect the felling and situation of the people around the globe such as white color is the symbol

of peace and immaculateness and Muslim wear white color dress on Friday for petition to Allah and black and dark color are the symbol of mourn and grief at most of the societies of the world. However in Islam it is indicate the symbol of sorrow and is worn during deaths and whilst mourning on Muharram. Red, in spite of the fact that not especially noteworthy for Muslims, is regular on the banners of Muslim nations. These four hues green, dark, white and red are the prevailing hues found in the banners of most Arab states.

Star and crescent:

The star and crescent are the main symbols for representing Islam. It decorates the highest point of Muslim mosques and is included conspicuously as the real component in numerous Islamic banners, as in the national banners of Turkey and Pakistan. Numerous students of history point out that this image really began from the Ottoman Empire. It is viewed as an instance of social dispersion. As Islam spread to the Ottoman Turks who utilized this image on their banner, it additionally started to be connected with Islam. People who advocate the utilization of the star and crescent as the symbol of Islam refer to specific verses in the Qur'ān to bolster their stand, and numerous Islamic countries and associations today join the crescent into their logos or banners.

Arabic scripture:

Specific words written in Arabic script are considered as visual representations of Islam, for example, the Holy book of Qur'ān and "Allah" or the Muslim calling of self-belief, the "witnessing", "Qur'ān words are considered the moral ideal conventional from the word of God (Qur'an) is beneficial to all generations of every era. Despite the fact that the Qur'an does not distinguish a specific shading or image to speak to Islam, these images are the consequences of the comprehension and translations of Muslim scholars, legislators and craftsmen throughout the hundreds of years".¹⁹

Rub' al-ḥizb:

In the religion of Islam rub' al-ḥizb is a critical symbol. "Rub" remains for quarter or one-fourth in Arabic, while the significance of "ḥizb" is a gathering. It is utilized as a part of "Arabic calligraphy is the presence of the text both as an art object and a verbal expression"²⁰ to stamp a section's end and shows up in the Qur'ān toward the end of entries. The Qur'ān is isolated into sixty "ḥizb" which are 60 break even with length bits and these are further partitioned into "rub" or quarters. The rub' al-ḥizb image can be seen on a few banners, insignias and

escutcheon, for example, those of Morocco, Turkmenistan and Uzbekistan.

Hijāb:

Hijāb for men:

Islam has emphatically underlined the idea of conventionality and unobtrusiveness in the connection between individuals from the opposite sex. Clothing regulations are properly set out. This is a charge to Muslim men that they should not take a gaze at women except their wives they are instructed to keep their sight down and have no look on women this is known as Hijāb of eyes In Qur'ān it is stated that “Say to the believing men that: they should cast down their glances and guard their private parts (by being chaste). This is better for them”.²¹

Hijāb for women:

Qur'ān elaborates:

“Say to the believing women that: they should cast down their glances and guard their private parts (by being chaste).”²²

“And not display their beauty except what is apparent, and they should place their khmr over their bosoms.”²³

Literally means for the “Hijāb is curtain or descended according to Fatima Mernissi Hijāb can not be considered a barrier or hurdle among male or a female. Actually it is for the protection and keeping privacy from the evil things”.²⁴

The ban on Hijāb or Veil is equality or inequality towards human rights?

European bodies stated that banning the veil or head covering in European states, actually a step has been taken for promoting the peace or equality standard for women. The question raises over here that if ban will be there? Will we be able to get the standard of equality among both gender? The response will be in no, because the ban on head covering is just based on stereotypical views. This is so –called statement on the name of equality actually it stands for degrading the dignity of Muslim women.

The beard:

The beard is a piece of the male life structures which improves, gives respectability and enhances the man. It is a characteristic natural piece of the organic qualities of the male sexual orientation of the individual. We ought to additionally shoulder personality a top priority that the insightfulness is a standout amongst the most imperative variables which isolates the individual from the other creature species. In modern age beard man is considered a terrorist, and this symbol has been seen as a threat but in answer to the supplication made by our granddad Adam (as),

Allah, the Blessed, the Exalted, made the development of the beard an in-constructed common component of the male, an element which will keep being such till the moment of retribution. “People are really afraid of a beard man like in 2006 Oscar Brufani a fifty year old man who was distributing the potato chips in a wall- Mart was banned because his face looks was similar to Osama bin Laden.”²⁵ But the discrimination or religious symbols are not acceptable for a modern era.

Function of religious symbols in Islam:

Trials of the believers:

Islamic symbols of ostentation have been declared for the trial of the believers of Islam as to how much loyal they are towards Allah Almighty. Human nature feels the demand of something that can be sensed (seen or heard) but His deity is imperceptible and concealed from human sight. But He has affirmed some symbols for His individuality and distinctiveness and has ordered people to accept on His properties and His deity whilst He remains concealed. Hence, with these symbols of ostentation, He puts His believers to test to see who believes in His universal authority and who disobeys Him.

Reception of Allah’s gratification:

Islamic symbols of ostentation are a source of His gratification and delight. Allah Almighty has related His satisfaction with the honor of His symbols of ostentation. For instance, paying charity or alms is an important element of Islamic signs of ostentation in which a person donates a fraction of his earning for Allah’s gratification. Likewise, Islamic symbols of ostentation are present at every step in this world we live in. A believer bares hardships and difficulties whilst living in this world only for His gratification. Hence, one objective of His symbols of ostentation is to respect and fulfill them according to His order, for His satisfaction and gratification.

Obedience towards Allah Almighty and the conclusion of His order:

The objective of His symbols of ostentation is obedience towards His deity that the believers are ever ready for the conclusion of His asserted orders. One who claims of his compliance to Allah’s commands is only true in his alleage as long as he completes His assertions without excuse. Having a beard is a significant symbol of Islamic ostentation. It is also the practice of our beloved Holy Prophet (S.A.W). In the present moment in time where latest trends in fashion are followed, people not only overlook the practice but also hinder others from following it. Whoever follows His symbols of ostentation in such inappropriate situations is a true and pure follower of Allah’s guidance.

Notion and remembrance of Allah:

Another important objective that signifies the Islamic symbols of ostentation is that they keep the concept of His remembrance bright among His believers. For instance, aḍān in mosque is a significant symbol of Islamic ostentation. It plays an important role in this respect. Hectic in the frantic world, when the eyes of a believer sight a mosque, his mind is instantly taken towards the domicile of Allah because a mosque is known to be the home of His deity, as is clear from this revelation:

*“Mosques are home to Allah Almighty”.*²⁶

Contrast between believers and non-believers:

Another important purpose of the “Islamic symbols of ostentation” is to signify the difference between believers and Islam and to contrast between the truth and misinformation. These symbols play an important role in this respect despite their relevance being with worship and assertion. For instance, prayer is one such element that differentiates enough between monotheist and polytheist. The following prophet saying clarifies that a person who skips prayers becomes drawn closer towards non-believers (the disobedience of Allah):

Protection from ignorant and uncivilized rites:

Islamic symbols of ostentation play an important role in sanctuary from ignorant and uncivilized rites and rituals. For instance, at the birth of a child, different rituals were conducted across the world. In fact at the present moment of modern civilization, some nations are still indulged into these deceptive rituals. But Islam has provided an opportunity to express joy and delight by affirming that to sacrifice an animal on birth which is one the Islamic symbols of ostentation.

Ostentatious religious symbols in contemporary West:

One witnesses the ways in which the visibility of Islamic signs and symbols are a major source of cultural dissention and political dispute in the European public life during the last decades. In the European landscape many issues and debates are on the construction of minarets and mosques, wearing of hijāb, wearing of skull caps, keeping qyesh, bindi, cross, and about all religious symbols for all religions. On the one hand they accept the importance of Islamic religious signs and symbols in Europe as well as their presence a source of inspiration. “On the other hand the debating sessions on the ostentatious religious symbols and intolerance towards these symbols shows their public deal with Muslim religious and cultural differences the veil and head and body covering especially construction mosques and minarets.”²⁷ The strength of Muslims are increasing day by day in

the European states. The issue regarding religious symbols concentrated on the religion of Islam and on Islamic symbols veil which is too obvious in all the public places. They are justifying this issue that the protection of every individual, and against terrorism they are enhancing the equality and the rights of liberty and national security issues and to protect the secular states. “In March 2004 French senate pass a bill of banning the wearing of ostentatious religious symbols most notably the veil from the schools of state”²⁸. It’s the point to the poverty of an over accentuated enlightenment heritage which is not able to accommodate a modern reality in which religion not only has not disappeared but also presents itself in ever more diverse form.

Church of Catholic in France has supported the Muslims women right to cover their full face. French bishops have argued that the rights of believers to practice their faith must be protected. France highest administrative court has ruled that the wearing, cannot avoid undermining the practice the very freedom the secular democratic societies. It would seem that France long established project of secular rationalism are supposed to guarantee freedom of expression including religious expression given the long tradition of anti-clericalism in France. And France must protect the symbols of Muslims if it wants the same for their Christian minority in Muslim countries. The complexity entailed in crafting a civil society which successfully balances secular principles and the freedom of religious expression is further highlighted by the fact that in Turkey a long established Muslim secular democracy educate elite strongly protested the government recent elimination of the ban on women wearing headscarves issue in a university.

A bill of banning in public schools the wearing of conspicuous religious symbols the bill for banning these symbols the French senate present a Law on 2004. “The law is a hardly defined restatement of religious impartiality in the public school of French. And does not change the status which is actually established in France from the government bodies of 1989, and from Ministry in 1994 in October on wearing the hijāb it has been observed that three young Muslim girls were expelled from a state secondary school”.²⁹ Actually they have banned the wearing of headscarves or any other ostentatious symbol in public places, universities, or in public sector schools. In France a special commission was headed and approved by Bernard Stasi this vote implements one of the recommendations of, a former member of the European Parliament and now the mediator, essentially Regulator, of the Republic, between July and December 2003. Which have been heard hundreds of witnesses. It has been condemned in the law of United States. The students of

American public high school were permitted for wearing religious symbols, such as the headscarf, a Jewish skullcap or a large Christian cross or Sikh qyes.

Without violating the principles of religious freedom these sacred symbols can be accommodated in schools. But on the other side the ban supporters of these sacred symbols argue that they can not support in the current social political and cultural civilization. That is why the government felt it was necessary to pass a new law.

Modern philosophy of religious symbolism:

Historically it has been observed that religion works as a social cohesion for social solidarity. It reduces the social conflicts and enhances the socio- economic progress of a region. After 9/11 the situation of religion and religious bodies have changed, in the name of religion intolerance has been observed and terrorists avail the opportunity to destroy the peace of state on the behalf of religion phobia or especially Islam phobia because everyone is committed towards the divine law. Nowadays, the pluralism of ideas and beliefs, religious or not, is paramount in democratic societies. Even in Islam Muslims are required to believe in all prophets and not to make distinction between any God's apostles".³⁰ Equally they are forbidden to desecrate or dishonor sacred images and religious symbols of other religions. As Qur'ān instructs, that "don't revile those whom they invoke instead of God, last they revile God out of spite and in ignorance"³¹. "This is called the modern philosophy of any religion"³² but we observe that the countries which have slogan the "freedom in all affairs for all" has been disappeared and recent confrontations show the invasive role and probable conflicts between religion and other fundamental rights of a state. The prohibition on the wearing of the Islamic veil, Cross, Skull cap, having qyesh, or bindi in public schools, or the upheavals aggravated by the cartoons picturing Mohammed (P.B.U.H) is a worse picture of democratic societies and the modern world.

All over the world, the challenges of defining the scope and boundaries of the degree of public recognition and accommodation that ought to be given to religious faiths and practices have come to occupy a place at the forefront of the public debate

It has been observed the issues are rising across in Europe from last many years. After the imposition of prohibition laws on religious symbols debate started in several European countries. So among the westerns it has become a controversial law. In western states member of European Convention of Human Rights (ECHR) have discussed, like

France, Denmark, Turkey, Germany, Belgium have passed the laws that no one can wear their religious visible symbols on public place such as Islamic veils women's are not allowed to wear it, Jewish kippahs, Hindu Bindi, Sikh turbans, and Christian crucifixes, cross etc.

Legal considerations:

“According to (ECHR) everyone has a right to show one's religious identity and the right of non-discrimination in any affair”.³³ It has been said such bans effects on the intellectuality of a child and he can lost his right of education in a free environment. The UN Committee on the Rights of the Child expressed that no student will be excluded from the school and show that such type of bans are against the human rights. Principle of non discrimination in article 14 of English law as

“The enjoyment of the rights and freedoms set forth in this Convention shall be secured without discrimination on any ground such as sex, race, color, language, religion, political or other opinion, national or social origin, association with a national minority, property, birth or other status.”³⁴

European Court of Human Rights gives governments a favorable freedom of religious activity whether the debate over the restrictions on religious dress for public servants and in public buildings. In a series of cases, the court defend that there should not be restrictions on the students and teachers on wearing of head covering or turban or cross or skull caps or it say this type of acts are not supporting the humanity rights. And western authorities should change their attitude towards minorities.

Conclusion:

As we know religion is an essential element for the development of human society. And we are in a dire need to understand the real meaning of religion. But on the other hand we are witnessed that due to the religious, racial national and cultural differences confliction are arising globally. We are living in 21st century in result of these conflictions there is spill of blood of innocent people. These diversities are the law of nature. In this paper, It has been observed being a democratic state it does not mean European nations are going to meet up the criteria of humanity. Basic rights of humanity are based on freedom if freedom is just a part of texts and legal documents for just showing the world, then we will never be able to achieve the religious harmony globally. Contemporary bans on ostentatious religious identities can not promote peace and harmony. This study analyzed the issue of religious symbolism and its role and repercussions in the contemporary world. Religious symbols are

sacrosanct in all great religions of the world. In all the world religions including Islam there is a great importance of these sacred symbols. The visual symbols of every religion arouse strong emotional responses among the societies. These religious symbols are important for the maintenance of their social identities. However, post 9/11 world has seen a steep rise in stereotyping of the Muslims on the basis of their religious symbols. Many European countries have put a ban on Hijāb which is against the human rights law. These all confliotions can be removed with the help of interfaith dialogue, and promotes understanding, co-operation, right, and justice among all. The flag is respected on the behalf of country dignity and identity, then why not religious symbols? We observe the respect and love of people for their beloved nations. Religion is more lovely than a nation because people have great love for their religion they can not afford disrespect and inhuman behaviors towards the followers who have adopted their symbols. Violence and terrorism are incompatible with the authentic spirit of religion. All religions and similar beliefs preach tolerance and respect for the inherent humanity of all persons, and these are not for oppressing the others but a lesson to love them. It also describes that we should love and respect to the any individual no matter to which religion he/she belongs. Whether we live in east or west we have to develop a culture of tolerance making it our first priority to bear and accept the other religious identities and teachings because all religions have some common factors which can be followed by people unanimously all around the world.

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