



Explaining of the Concept of Nationalism and Its Different Approaches of Islamic – Iranian

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ABSTRACT

Nationalism refers to a collection of human individuals that has origins, values, feelings and common senses that have forgathered in a certain territory and has social consciousness based on the belonging to a specific nation. Since each nation has specific geographical territory, loyalty to fatherland and dedication to the protection of fatherland is the foundations of nation-believing. Nationalism is not a force and an inherent feature but also it is an emotional response against the national phenomenon that evokes a type of correlation and dependence on land and homeland and a specific social group in mind. Political geographers and scholars of international relations have tried to identify and classify the kinds of nationalism over one hundred years of its presence in society's field, such as proto-nationalism, unification nationalism and separation nationalism. Although the experts of political geography trace nationalism since the late of Nasery's regime by journalists and writers like Akhoondzade and ... in Iran. But from the period of the first and second Pahlavi regime were appeared peak of trends of primeval and Iranian nationalism that had been cut from Iranian - Islamic cultural values and cannot create appropriate and proper success. Some scholars interpret Iran's Islamic revolution as a kind of creating of identity to recover the spiritual element of identity in Iran that has root in history. The seminary scholars have anti-nationalist approach in Iran and they believe it is inconsistent with the spirit of unity in the world of Islam. In front the academic scholars consider nationalism as a factor of cohesion and creating of unity in the multi-ethnic society.

KEYWORDS : Nationalism, Types of Nationalism, Islam and Nationalism, Iranian, Nation.

Introduction

Nationalism has taken from the word "Nasei" that is a set of human that has common reproduction that belonging to a particular nation. We can call nations as common human communities that have set of specific cultural characteristics and certain territorial characteristics. Since every nation must have territorial integrity and territorial (specific domain) or an independent government is essential principle in debate of nationalism. In addition, nationalism is a sense of belonging to the society that the identities of its members are determined with symbols, beliefs and way of life. Some know nationalism a kind of social consciousness and belonging to a particular nation. Many scholars of political geography, political science, sociology and history believe that nationalism as an ideology and discourse began from the second half of the eighteenth century in north America and western Europe, and shortly thereafter in Latin America and it was increasingly nationalistic the motivational and intellectual content of revolutionary movements in Europe and America. Some scholars believe that nationalism due to create the extreme impact and evolution in human societies has been attended all relevant human sciences.

Describing of the types of nationalism from the perspective of political geography, political science, international relations and sociology involve a part of the research. Another part of the research will be included the login of nationalism in Iran from the beginning until today that takes a historical process from the beginning until today and it has been tried until the contemporary period that is started from the first Pahlavi will be reviewed different approaches compared to nationalism phenomenon from extremist nationalism to religious people.

The main hypothesis of this study is that "The concept of nationalism in Iran from the beginning of its entry until today in an evolution process has enjoyed significant transformations both in terms of content and functioning. This concept after entering in Iran has already passed the different stages from Nasery's period and the beginning of the constitutional revolution. From the beginning to the end of the Qajar's period has been considered unifying material and spiritual commonalities and there was not any contradiction between the material and spiritual elements of nationality. The second step emphasizes on the elements of ancient of nationality in the Pahlavi period and the Islamic Republic with the factor of religion as one of the nation-building factor has started the new round. From the characteristics of each three periods, not dominant the elements of accepted nationality by all nations in Iran's territory".

Methodology

Method of this research is descriptive – analytical according to the importance and validity of the theory building, orientations and making huge decision of Iran. Because it analyzes the concept of nationalism from the beginning until today in political geography, political sciences, related sciences and attends to the issue of nationalism in Iran. The scope of this research study is political geography, international relations, political sciences, sociology sources and also Islamic sources such as Holy Quran and exploring in religious texts. In the executive stages of research, we use analogy method in a very large scale. So, after collecting and extracting the essential points of effective, classification and regulation of information has been paid to the analysis of qualitative data and has acceded two different approaches of nationalism in Iran from the beginning until today and has been attempted to provide a new approach based on the existing conditions of nationalism.

Results and Discussion

Thinkers, researchers, politicians and ordinary citizens have been used and have been interpreted the terms of nation and nationality in various forms for over a century. Often the term of nation is mixed with nationality and is determined difficulty from government. Therefore, there are many weaknesses in the use of these two terms in west political literature (Alam, 2007: 125). The word nationalism is derived from the root "Nasei" that means to be born and grow up in a place. Nation is a collection of individuals who have a common reproduction series. This etymology confirms the evolutionary theory of the idea of nationalism. According to this theory, every human belongs to the nation, as each of the human individuals is born in a particular nation and no human choose for itself a particular nationality (Mardiha, 2008: 71). If nations are common human communities that a set of specific cultural characteristics and attributes of particular territory are allocated to themselves, so nationalism should be regarded as an ideology that seeks to promote the existence and identity of nations in the world. In addition, this belief that every nation should have territorial integrity or independent state is a very important element in the debate. Therefore, ideology and political usage of nationalism is in search of a political and territorial ideal scenario from Nation-State in which every citizen of the state is also one of the members of the same nation (Gelner, 1983: 1). Gibberna believes "Nationalism is a sense of belonging to the society that identity of its members is determined with symbols, beliefs and ways of life and has independent will about their common political destiny" (Gibberna, 2002: 81). Some scholars also define nationality as a form of common senses is derived from the passion, intimacy and specific glory that are related to homeland. And some scholars of the political science believe that

nationality is a mental, psychological and spiritual concept and is a kind of feeling. Mirheidar also quoted by Muir writes in her new edited book "Foundations of political geography" in the definition of nationalism "Attention to the interests of a nation and its members more than other nations" (Muir, 2007: 88). People's perception than nationalism is opposite. Namely, on the other hand, it will be incentive for the sympathy of little nation that wants to mobilize itself against the invasion of a great power to persists, and on the other hand, creates a hate feeling than the nation that is trying to expand its territory based on nationalism feeling (Ibid : 129). Plano in definition of nationalism says "Support and interdependence or general purpose attends to the survival of group identity through the institutionalization of it on the board of a country" (Plano, 1988: 4).

Darush Ashoury defines nationalism as "Nationalism or nation-believing is a kind of social consciousness that means the consciousness of belonging to the nation. This knowledge is called the national consciousness. National consciousness often creates loyalty, passion and the attachment of individuals to the elements that create the nation and sometimes caused to enlarge them exaggerated and to believe in the superiority of these symbols on the national symbols of other nations. Since each nation has specific territory, loyalty and dedication to the protection of its and treasuring of it, are the foundations of the nation-believing" (Ashoury, 2005: 319). Nationalism, regardless of its forms and political variety is itself a reflection of the general will of the inhabitants of a geographical territory for achieving unified identity, so that everyone knows its dependent on the collective identity, its life way and destiny constructs based on it, common national interests follow and they assume themselves committed and responsible for the nation (Hafeznia, 2003: 27). "Nationality, in a word, is a collective personality that is created throughout history, grow up, and now is obvious at its thought, its behavior, its creation, its life and its temperament that it is distinguished from the other collective existence in the great human society and the nations are known by it such as Greek, Chinese, Persian, Indian, Turkish and" (Shariaty, 2003:187). The thinkers of international relations use nationalism in two interrelated meanings. First nationalism seeks to identify a nation treatment unit and subsequently is following some cultural, political purposes on behalf of the unit. These Issues can be pursued from several aspects such as separatism, independence and decomposition. The second meaning of nationalism is the sense of loyalty to the nation that population is partner in it. The elements of solidarity are provided by factors such as language, territory, religion, common historical experience, physical proximity and so on (Evans, 2002: 524). Nationalism is often conjunction with a certain land and as a collective emotion is the most powerful of effective political force in the world. This tendency becomes the country to the last loyalty focus. Nationalism as a pervasive social phenomenon is able to increase the solidarity level of sense of belonging. It can also create feud, discord, conflict and war among the rival nationalist groups or governments (Plano, 1988: 40).

Nationalism is not a force and an inherent feature but also it is an emotional response against the national phenomenon that evokes a type of correlation and dependence on land and homeland and a specific social group in mind. Factors such as national anthem, national flag, and national day and ... can live original feelings that are not necessarily born of wisdom and social reason (Kazemi, 1995: 137). Geographical bound and political territory of a country have been created by listed commonalities that sometimes has the roots of racial and ethnic superiority that have emerged during the deviant schools as Fascism and Nazism. Nationalism is also a sense of responsibility against the national destiny and loyalty to the nation which on the other loyalties (e.g. loyalty to family) takes precedence and this loyalty also require dedication. Thus betraying the national government will be counted betrayal the nation (Ashoury, 2005: 320).

Ahmad Ashraf is an Iranian professor of the University of Pennsylvania in his last comment about the benefits and dangers of nationalism suggests "Nationalism and the commitment to national, ethnic and cultural identity itself is neither bad nor good, but also it is a phenomenon that has many faces, it can be destructive, reactionary and mutinous forces or a force for unity and national reconciliation and restoration the heritage of cultural worthy and the establishment of freedom, independence and democracy or factor for the establishment of national large units" (Ashraf, 2005:142). Nationalism is gener-

ally a movement of thought and practice and it is seeking to create or strengthen the "national feeling" among the people, and from the ideological situation is chaotic. It is almost in cabin of all ideologies, but itself is not an ideology (Matil, 2005: 229).

England revolution in the seventeenth century connected factors resulting from common language, common church, common economic and unit state on unit territory for the first time and the collection of these elements was created larger social unit that was called the nation. The great event of the French revolution turned loyalty to the monarchy and the church's loyalty to the loyalty of national government, and the nation and the country. First it was distributed in Europe and then was distributed around the world. Sense of patriotism which often means the love of ancestral homelands as village, district and city were focused on the nation in this period (Ashraf, 2005: 142).

Many historians agree that nationalism as an ideology and discourse was started in the second half of the eighteenth century in North America and Western Europe and shortly thereafter in Latin America. The revolutions of America and France were to create the variety of social, political and thought changes in radical policy. The revolutionary movements in America and Europe had many and varied causes but their intellectual and motivational content was increasingly nationalistic (Kedorie, 1971: 340).

After 1792, French revolution with the tricolor flag, the national anthem of France, legislatures, oaths, mass movements, parties, etc began to issuing of its patriotic ideals to all of Europe and in this case the conquests of Napoleon stimulated powerful reaction of England, Spain, Germany and Russia and the ideas of the city of unity and identity national independence were intensified and spread in all of Europe and all over of Latin America (Smith, 1995: 29).

The phenomenon of nationalism due to the feature of liberating from colonial shackle quickly became popular of thinkers and people of the third world. Most scholars of political geography, political science and international relations at the west and east have accepted the rise of nationalism phenomenon in the third world from the late nineteenth and twentieth century. They believe that in the third world, nationalism movement finds its roots in Western societies and about half of the nineteenth century this intellectual trend was spread to Asian societies by the educated people of third world in Europe countries. These elites after returning from foreign schools were influenced by new ideas and thoughts related to the fundamental principles of freedom, equality and democracy and by taking advantage of national values, culture and traditions and religion established the cores of resistance and revolution against the west colonists and gradually were assumed the reins of independent states. Gandhi and Nehru in India, Muhammad Ali Jinnah in Pakistan, doctor Sun Yat-Sen Chinese leader, Mosadegh in Iran and ... all joined nationalism movement for the liberation of colonialism (Kazemi, 1995: 136).

The idea of nationalism in the third world should be known a dynamic effect and like an epidemic that has spread from one territory to the other ones. This phenomenon was intensified successfully in other parts. After the First World War the lands of the Middle East that were under the Ottoman Empire were disintegrated in different forms and large and small countries were emerged from them. From the beginning of this century onwards, especially after the Second World War we are witnessing surprisingly the emergence of new countries, countries with low population and size to the vast expanse of dense population. These national governments have necessarily ethnic, cultural and incongruous language commonalities that have been able to establish a nation and country. Feelings of ethnic and religious of limited groups in the framework of a country sometime led to unity and sometimes these factors have been led to discord and division (kaner.1978:33).

The process of nation - building and liberation from multinational empires and Kingdoms changed the political map of the world, first in Europe and America between 1815 and 1920 and then in Asia and Africa after the Second World War. So that entire of the earth surface is divided among the nations. Until 1914 the international system generally had 50 governments of consists of sovereign. With the end of World War I, 10 new states were added to the political geography of world. When the victorious powers were decided to establish the

League of Nations in 1920, were admitted 42 countries to membership. Then the United Nations began to work in 1945 with 51 members, and its members in 1973 to 135 members, in 1988 to 159, and in 1997 to 185 members was promoted. UN member states are increased to 193 members now. Scientists and futurists have provided different estimates on the number of member future countries for this organization. But it seems the ideas stable forces of nationalism and determination of national destiny led to the end of century the international system has about 200 states of consist of sovereign. Since there isn't the optimal situation about the breadth of the country or the number of population (in fact the majority of the new governments are small and particles), it is impossible to define the final number of independent political units on the political map of the world. Evanz emphasizes "Nationalism is certainly considered not only the powerful force in world politics and nation-building but also at the same time, if it is judged based on the numbers it will be the most successful force in this field" (Evanz, 2002: 528). Maybe we can claim without exaggeration that all the major wars of the twentieth century have been the result of nationalist sentiments. It is said that more than one hundred and forty-nine major armed conflicts after World War II have nationalism background (Kazemi, 1995: 180). Nationalism is the most important elements of identity that regardless and beyond of the prevailing ideologies of the world was given to the nations and have affected large ideologies. No doubt nationalism as a theory of credit and human like all other historical schools and dialectic is exhibited special case. On the other hand, it is observed as an element of liberating and has been introduced the reason of liberation of nations from the colonization trap, and in this way a lot of nations have achieved their independence. On the other hand, the motivation of this theory was caused world war by people likes Hitler and Mussolini and from it, they built the justification for the war (Mayal, 1990: 67).

"But in the last decade of the twentieth century and the beginning of the first decade of the twenty-first century major changes were seen in the nationalist orientations. This modern nationalist orientation led to become the independence of many new countries in Eastern Europe, central Asia and Caucasus and also was caused the liberation of a number of other nations in central Europe in the 90's. This process is not from top-down. This transformation is the witness of new process from nationalism that from people to the sovereignty is going on and there is a large difference between its institutions and symbols with institutions and symbols of nationalism classic routine" (Mojtahedzade, 2008 : 77).

Types of Nationalism

The phenomenon of nationalism due to the impact and many evolutions that has created in human societies is regarded during more than a century for the humanities such as political geography, political science, international relations and sociology, etc. Political science researchers category nationalism into two types of pre-modern or classic and other new or civil nationalism that believe its genesis is related to after French revolution and the ideas of the enlightenment. Classical nationalism (patriotism), which belongs to the peoples and nations of the pre-modern and has more romantic aspects and has no reliable environmental emergency, war and so full of emotions and often leads to absolute states. In this view, people can be recognized through language, cultural and historical factors they are bound to a particular territory than through the total capacity of their human (Iain, 1993: 547). But the common and interfaces element between these two senses of patriotism and willingness to sacrifice for the causes of territory than nation or its country without any project for political action is specified. This feature in classic nationalism may have to emerge to sacrifice for the cause of the king, religious Emperor and was supported by the central government. But truly many researchers have followed new nationalism dates from the eighteenth century and especially after French revolution. With events such as printing industry, religious reformation, the industrial revolution and the rise of national government new phenomenon was emerged that was new nationalism and grew along with liberalism, and gradually nationalism was progressed in contrast and to the disadvantage of classical nationalism (Ahmadi, 2005: 29). "In short we can say that developments after World War II especially in the last two decades have shown not only nationalism as a semantic theory has lost its credibility but also is clear the biotic signs of this thought" (Bashariyeh, 2004: 160) and it is useful the nationalistic approach in domestic arena

and macro policies (Ahmadi, 2005: 27). The international relations researchers have divided nationalism as the following:

Chauvinism: This type of nationalism means extreme extraordinary patriotism and simulating and unquestioning selflessness for country, honor for its greatness and an exaggerated sense than its magnificent and glory. Political sciences researchers believe that somewhat is similar to the classical nationalism. Chauvinism is dangerous in period that there is the possibility of general war and the destruction of nuclear. In addition, due to his attachment to the nation-state and its extreme analysis desires for localism.

Integral Nationalism: It is a kind of ethnocentrism and fanatic nationalism that it analyzes the state as the highest focus of the individual loyalties. This type of nationalism focuses on national security, increase of its power at the expense of other nations and the pursuit of national policies emerged from its short-sighted interests. Historically, integral nationalism was expanded along with the rise of the monarchy regime (inherited nationalism), but the best example is fascist totalitarianism of the 1930s and 1940s. In such an attitude of nationalism, the state is considered as a whole.

Liberal Nationalism: This type of nationalism is based on the ideals of a group to achieve national independence identity and establish the state based on national sovereignty. Philosophically, liberal nationalism is related to the absolute monarchy state as a legitimate mode of state during the revolutions in America and France. The principles of liberal nationalism have been inspiration of the elites of national independence movements in the period immediately following World War II (Plano, 1988:100). Liberal nationalism likes all forms of nationalism is based on the fundamental hypothesis that human-kind has divided naturally to gather of nations that

each of which has independent identity. So the nations are real and natural societies and aren't the creation of political leaders and ruling classes (Heywood, 2011: 165). Mojtahedzade quoted by Peter Taylor, the types of nationalism is divided into the following:

A) Proto-Nationalism: It includes infrastructural and nuclear thoughts and is more aspects of homeland or patriotism that were made around the primary central state and will be expanded. This type of nationalism in political science is known classical nationalism and in international relations was introduced in the name of chauvinism.

B) Integrated Nationalism: This type of nationalism as a political thought by providing stimulating definitions of nationality and national identity in particular human group and taking advantage of its infrastructural emotional traction have been integrated incoherent and separated nations. The best example is the Central European countries in the nineteenth century Germany, Italy in the Western European, unification of Germany, Vietnam, Yemen are the examples of integrated nationalism.

C) Separation Nationalism: This type of nationalism taking advantage of the feeling traction caused disintegrating the multinational countries. Collapse of Austria-Hungary and the Ottoman Empire and the collapse of the Soviet Union, Yugoslavia, and Czechoslovakia at the end of the twentieth century are examples of country's trying to achieve a unit nation and government.

Perhaps from the types of nationalism, liberation nationalism has been effective more than any other nationalism in saving the nation from the domination of other nation, particularly in the twentieth century. The most example of the liberation of nations from the classical colonialism shackle is in mentioned era. Mojtahedzadeh believes that Iranian movements for liberation from the domination of the Abbasid Caliphate and finally renew Iranian nation and its liberation that was lasted as a Safavi independence country by the year (1501 AD) is resulting from liberation nationalism. Of course, it must be said that any Iranian or foreign scholar has not confirmed this type of nationalism at this time (Mojtahedzade, 2008: 73).

From the perspective of sociology, Ahmad Ashraf knows nationalism as a sense of very old ethnic and he knows it from the roots of today nationalism. He says "In other words, ethnic can be interpreted as a

kind of primitive nationalism, first it was accompanied with ethnic and cultural processes (extra tribe), then it was mixed by the empire's political identity or the identity of a universal religion, including Islam and Christianity and finally in the new era has been revived with the rise of national states to the new form in their territory" (Ashraf, 2005: 139).

Iain is one of the contemporary scholars wrote about the futility of nationalism "The futility thought of nationalism this is why does not conform to reality and the population of the world is not distributed in national lucent territories and there are always the minorities that their presences in the national state is potentially destructive and problematic. Even the transfers of massive and painful population among countries such as Greece of Turkey before the First World War (1914 -1918) and the expulsion of Germans from Poland after World War II has been rarely improved this problem. Especially, the people of German, Russian and Turkish are distributed along the wide-spreading of Eurasian lands that any attempt to fix the boundaries in order to be autonomous makes it difficult (Iain, 1993: 547).

By long period investigating of history can be observed to will continue the tensions between nationalism and transcends nationalism nearly. Although global vision, interests of the great powers, international institutions and transnational are in order to extend the values of transnational in the present century. Of course, historically, processes are in a way that cannot be provided conclusive commenting. On the one hand, in Western Europe, the rise of regionalism has overshadowed nationalism sentiments partly. According to this category of evidence, it can be claimed that nationalism is declining at least in some regions. In other regions of the world modernistic elements have sparked the rise of nationalism values. However, some scholars claim that the basis of nationalism in government and politics is a disproportionate phenomenon for the contemporary world. This result, especially in North America, Western Europe and Japan, is very strong (Barber and Smith, 1991: 202).

Briefly, in the present era and in a way not so obvious, nationalism has been the origin of many orders and political and social evolutions. Often, aspect of it that is defender of order (national independence) is reinforced by the dominant discourse and part of it that is the defender of evolution and definition of a new order (separatism on the one hand, globalization on the other hand) is not welcomed. While both rely on common ground. So it seems it is necessary to deny nationalism and it seems it is necessary unit meaning conception for nationalism. Today, there is this strong argument for the globalization that the development of international relations, trade, immigration, tourism, communications and ... leading to the erosion of national identity. This subject due to the growth of large regionalism in economic and political arena where in the world is making progress and acts against nationalism, as well as increasing of international cooperation under the patronage of international institutions for the prevention and suppression of war or due to the growth of social awareness and global culture among the younger generations can be end to a process of transnational in the future. Although the above-mentioned do not negate the continuity of life of nationalism in the present century and the emergence of the new state - nations of the results of this dynamic political force (Zarei, 2014: 103).

Iran and the Issue of Nationalism

Sometimes it is thought that before the Islamic overwhelming has existed nationalism in Iran where the Arab conquerors have suppressed it. The provided evidence is Shahnameh, when out of its historical context is read its poet seems a modern nationalism of the twentieth century. Shahnameh is a collection of myths and fairy tales and epics and polished histories that makes up the common cultural experience of a great community as well as other works of other ancient civilizations have remained. How can take such a new concept of nationalism as a witness, while every ancient ethnic boasts about his military triumphs in its myths and historical narratives and says the evil to its enemies. It was the work of every ethnic and tribe in the four corners of the world in ancient times. This claim that Shahnameh is a document of nationalism in Ancient Persia as is baseless that the construction of the Nazi myth that the root of their thoughts and feelings were connected to the ancient Germanic relatives. While Persian language was bureaucratic language and the language of high culture in Iran. Of course Iranian and non-Iranian languages and dialects are

also spoken in its other provinces.

Language was the main means of communication in lands far away from each other "from Samarkand and Bukhara to Isfahan and Shiraz, from the Caucasus to Lahore". Probably, Persian language was the strongest factor in creating a collective identity of ethnic groups residing in cultural climate of Iran (Katozian, 2001: 60). Iranians unlike the Arabs and Turk's Immigrants to the region (from the 11th century onwards) in addition to belief in the new religion of Islam had political precedent before Islam and for thousands of years before the rise of Islam, namely from the seventh century BC to the seventh century AD had such powerful governments Median, Achaemenians, Parthians, Sassanian (Krishman, 1997). Thus due to historical and political background of the Persians after the emergence of Islam with keeping the new faith began political and cultural resurrection and with the establishment of such important governments Saffarian, Taheerianfard, Buwayhid and then Samanids hoisted independence flag against the Arab Abbasian from the east of Iran (Egbal Ashtyani, 2000: 50). They restore their national identity by the creation of the literary heritage in the form of poetry and prose. Background of political and civilization and cultural and lingual heritage of Iran was caused many Turkish Muslim immigrant people were absorbed in civilization and culture of Iran and became Iranianized.

Hamid Ahmadi the researcher of concepts of nationality and ethnicity in Iran says: governments such as the Ghaznavians, Seljukian and Kharazmshahian that were controlled by Turkish Sultans are parts of civilization of Iran culturally and historically and in the promotion and advancement of the cultural and political legacy of Iran were abundant efforts. Footprint of Iranian national identity can be found in the poems of Rudaki, Nazami, Naserkhosro, Hafez, Sadi, Molavi, etc. On the other side, Iranian by performing their ancient traditions and ceremonies such as Nowruz, Mehregan, and Sadeh protected from their own national identity.

So it can be seen that the Iranians during the centuries of after Islam between their national identity (Iranian) and their religious belief (Islamic) made compatibility and never one of these elements didn't place against the other (Ahmadi, 2006 : 29).

Since the establishment of the Safavid government and after it in Iran was created a close relationship between the government and Shia religion and many scholars and jurists of Shia accepted the continuity of the Iranian government to maintain Shia. Ali Shariati quotes that at the time of Shah Abbas when Ashoura day and Nowruz day became one and nation and religion contradicted each other that what should be done? If the Buwayhid was to do mourning and had no concern. Also, if the national movement (Safarian, etc.) celebrated this day. But this movement of Iranian- Shiite Ashoura day considered Ashoura and the next day (the eleventh of Muharram) considered Nowruz. This matter indicates that this movement will not sacrifice any one (nationality and religion) each other (Shariati, 2003: 347). In the period of the Qajar, at first the concept of nation was used in the sense of religion and Shari'ah. But the new meaning of nation that is the concept of Iranian ethnic and total peasants that has political, social and citizenship rights that little by little was added to the religious concept of nation. Then in the period of Nasery this new concept was originally written by nationalist intellectuals during this period and was spread by the development of the idea of constitutionalism and was acceded to the works and writings of others and more importantly, it was acceded to the political thought of the time. The distinguishing features of this period and by the end of the constitutional era being the elements of nationality and religion together and applying these two social and spiritual forces have been in an urgently needed time in politics and social cohesion arena (Ajodani, 2006: 189). This element up to the years after World War II was continued. Any threat and challenge against the continuation of the Iranian government and territorial integrity of Iran has strengthened the proximity between religion and nationality in contemporary Iran. Although in the period of Reza shah (1926) was put aside spirituality element by military force rather than social demands and national and traditional elements were replaced it. On the other hand, it should also be noted that nationalism often emerges in a society that people suffer from joint pain, involve an alien power or powerful neighbor and evil, and have an incompetent sovereign. So because of it, they have reached a common understanding and feeling for a big problem

in the country. At the decline of the Qajar and the rise of Pahlavi era Russian and British soldiers had redeployed in clean soil of Iran and beside of our collapsed gates. Treaty of Gulistan, Turkmenchay, Akhal, Harat war, the agreements in 1907 and 1919 or southern police, capitulation and other degrading events are not hidden anyone. That period was painful and disaster-prone period for Iranians and had common sense, and also had a dream in their minds and wish in their hearts. They tried to find a way to reach it to the health beach. In such a dire situation that many experts and enthusiasts of this country were concerned about disintegrating the country. According to the majority of scholars, in this period Iran's survival and order acceded more acceleration and necessity. First they must throw out occupying strangers from the homeland soil and sat rebellious and ignoble oppressors on their places until then the share of homeowners are given them.

Maskoob Writes: "The only way almost all scholars of interested in Iran found to treatment of the distress was interlocking two-ways and one-way a) to be Iranian (nationalism) in ideology; b) a strong central government in the field.

After a hundred years of humiliation, nothing like nationalism couldn't respond emotional need of the patriots. On the other side, nothing like a strong government could realize it. This core of being Iranian was in Iranian identity, understanding and attachment to the country and nation, a particular country at the time and place or in other words, including a certain history, and a territory with different and specified geographic boundaries than other countries and people (Maskoob, 2008: 8). In such conditions and with such potentials, in the days when it was the fear of disintegration and destruction patriots were interested in joining boundaries for their homeland and kept away the ripped boundaries and were interested in close torn boundaries around a center. Even if possible ripped parts of the country become into an integrated Iranian.

One of the supporters of the ideology of nationalism in the period was Ahmad Kasravi. He was contemporary of Reza Shah and thereafter (until 1947). He writes; "This is what I want and say that the different languages were spoken in Iran such as Turkish, Arabic, Armenian, Assyrian, and half of languages in provinces (such as Gilani, Mazandaran, Semnani, Sorkhehei, Sadehei, Kurdish, Lori, shoushtary, and so on) are removed and all Iranians have a single language (Persian)... all these languages are good. They are a source of scattering for the mass in Iran. People who live in a country have joined together their losses and benefits, isolated in the middle, whatever lower is better" (Kasravi, 1987: 220). Egbal believe "History is preserver of our language and language is the difference bonus of personality and ethnicity... and is a source of nationality strength of Iran. Thus, language is a historical phenomenon and its most important role is to serve the nationality (Egbal Ashteyani, 2000: 10).

Shahrokh Maskoob also like some contemporary thinkers believes; "Only for two things we (Iranians) have separated from other Muslims, history and language. Using these two factors we have constructed their identity" (Maskoob, 2008: 93). Maskoob believes language is the foundation of this building and history is its raw materials. "We maintained our nationality or national identity by language. Despite the political division of the country into several geographic areas and units ... and despite the lack of political integrity, Iranians had a cultural integrity. It is true that there was a scattering among their tree branches, but they had common root" (Ibid; 130).

In the contemporary period, although Reza Shah had many efforts to replace Persian language instead of all languages. He not only developed the army by the law of compulsory military service, but also he pulled out soldiers from the traditional environments and for the first time organized them in a national organization. They forced to speak Persian in the organization, with other ethnic groups are gathered and every day declare their loyalty to king, flag and state. Two-thirds of soldiers were learnt Persian first six months of military service. In fact, one of the design purposes of this law were become villagers and elites to citizen. It was forced to receive birth certificate and surname by this law.... Reza Shah established numerous cultural organizations for the induction of the national consciousness in the society. The new academy organization - based on the model of the French academy - along with the thoughts growing organization, national

heritage community, geography, Journal of ancient Iran, two governmental newspapers and journal of Tehran began an organized effort to celebrate the ancient Iran and cleaning up Persian language from foreign words. These words, especially Arabic words were replaced with Persian words and new words.

However, the most significant change was occurred in 1935. According to persuade of the Iranian embassy in Berlin Reza Shah ordered to replace the name of Iran instead Persian word. In a governmental circular was explained that Persian word is the recalling of the corruption of the Qajar period and only a part of Iran was called Fars Province, while Iran is reminiscent of the ancient glory of the country and it is the mark of the birthplace importance of the Aryan race. Hitler claimed in one of his speeches that Iran is connected with the Aryan race. In addition, the number of Iranian elites who had been educated in Europe was influenced by racial theorists like Arthur de Gobineau that claimed Iran in comparison with other countries in the Middle East and due to racial combination has more cultural - psychological affinity with Nordic peoples of northern Europe. Therefore, more or less, Western racism played a role in the formation of nationalism of modern Iran. The British embassy in Tehran after Hitler came to power wrote that the Journal of Ancient in Iran reflects "Third Reich's anti-semitic beliefs".

Geography Commission changed the name of 107 geopolitical regions before assessing of the possibility of omitting all Arabic, Turkish and Armenian names. Saudi Arabia to Khuzestan, Sultanabad to Arak and Bampour to Iranshar were renamed. Also the names of many cities were renamed to remember the rule of Reza Shah - Anzali to Pahlavi, Oromieh to Rezaei, Aliabad to Shahi and Salmas to Shapour. It was decided to use of expressions and Persian words for the general signs and symptoms, the name of stores, administrative and business letterheads and even business card. The Academy also changed the country's administrative expressions in Persian. The term of Valayat to province, Vali to the Governor General and Nazmiye to police, Saheb-mansab to officer and Ghoshoon to Army were changed. The currency of Qharan was changed to Rial. At the same time all the western and eastern experts said that the Shah of Iran was seeking to create an artificial nationalism "Perhaps it will be destroyed by the death of Reza Shah and will instead the course of chaos" (Abrahamian, 2011; 175). In this age it appears in the field of political action Iranians nationalism originated from homeland feelings. Finally, we can say nationalism was the political ideology of the beginning of the century and twenty - year's periods. This ideology was based on two basic of history of Iran and the Persian language and practically realized in internal strong government. The rule of reforms was begun with a focus on the dictatorship of Reza Shahi and implementation of hasty and without scientific support. At the same time, individual and social freedom was in the number of wasted ideals of constitutional revolution which from the beginning were trampled by chaos and then became a dictatorship and never last long (Maskoob, 2008: 30).

After Reza Shah and creating the accidents of Azerbaijan and Kurdistan between 1944-1945 the Soviet Union established autonomous governments in the regions of Iran. Muslim clergymen majority support, especially, Shiites from the government to end the crisis was an important sign of cooperation between religion and Iranian nationality. Once again this incident was showed that the process of nation-building in Iran is impossible effort regardless of spirituality elements. It seems that at this time the competition of Russian and England that was brought into the territory influenced on the formation of public sentiment and ideology of nationalism. In addition, Americans in order to contain the Soviet Union and the communist threat performed the strategic plan for dam against communism by supporting and strengthening nationalism in the Soviet Union neighbors and the authorities of this region. Especially Iranians assumed the project of the support of nationalism against America's communism honestly, seriously and reasonably (Mahdavi, 2004: 206).

After World War II and along with the socio-political developments in Iran was raised the conflict between Islam, nationalism and nationality in Iran. What more conflict between religious discourse and national discourse increased to misuse of nationality and ancient Iranian nationalism and was also political exploitation of the Pahlavi regime after the coup of 28 August 1964 (Nagheebzade, 2008: 13).

1960 decade was decisive period in the development of conflict between Islam and ideological nationalism of Pahlavi regime and the ruling political elites. Political regime neglect to the importance of the religious element of Iranian identity, open up space for immeasurable expand of the symbols of the west, the justification for this action relying on the nationalism of official ideology and emphasis on ancient Iran in favor of authoritarian fortifications were expanded the conflict between Islamic and national discourse. On the other hand, unilateral misusing from national element of Iranian identity by the political elites in order to strengthen their political authority was faced with apathy. Because the social forces knew the importance of this misuse, the loss of spiritual factor of Iranian identity and benefit of western culture promotion in various aspects of the artistic, literary and social. Ultimately this evolution was not also the profit of the national element of Iranian identity. Because the purposefully weakening of spiritual element of Iranian identity by the ruling elites also led to the weakening of the national element. Loss of balance between national and spiritual elements of Iranian identity was faced with the reaction of social forces in the society and opposition elites (Hoseini Zade, 2008: 112).

Mohammadreza Shah's project particularly in this respect was defeated that he wanted to join the Asian despotism to the oil revenue (not real productive capacity of the national economy) created a modern technological society in light of the Asian despotism. Such imaginary wanted to combine contrasting elements that could not be combined. Undoubtedly, the main reason is the lack of preparedness of political, economic and cultural of an Asian shattered empire for accepting the European form of nation-states (Ashoury, 2005: 190).

In Aryan chauvinism tendency, single tendency of ethnic and political authoritarianism is adopted and implemented as the state model. The result of such a model is to suppress other ethnic and the purification of all state organs are from non-Aryan elements. This model was continued in the period of Mohammad Reza Shah. Pahlavi's self-confidence and authoritarian in the experience showed that it is not compatible with the realities of Iranian society and against this model of the state and policy was ethnic separatism and independence which was extreme and condensed form of federalism and pluralism of state (Agajery, 2003: 70).

Islamic Revolution of 1979 can be interpreted partly an identity movement to recover the spiritual element of Iranian national (Ahmadi, 2005: 82). But the drafting of the constitution in 1980, which is derived from the principles and norms of religious and Shiite jurisprudence in several principles has considered the unity of the Islamic Ummah and the support of Muslims in every corner of the world and it is known as a duty by the verse of [And surely this your religion is one religion and I am your Lord, therefore be careful (of your duty) to Me] (Surah the believers, verse 18) that has been brought in The third principle and the Iranian constitution and it knows all Muslims as an unit Ummah. The duty of Islamic Republic of Iranian government is the formulation of policies for the unity of political, economic and cultural of Islamic world (Iranian constitution, 1990: the Principle 11 and the third). In addition, the third principle of Article 16, the principle of 152 and 154 are acknowledged on this issue. As it implies the concept of nationality against the Muslim Ummah is an example of this type of contrast that in the constitution can be found abundantly. The author of the constitutional rights of the Islamic Republic of Iran believes that the concept of the Islamic Ummah with the concept of the nation-state that is one of the fundamental pillars of the political geography of the world today is entirely distinct. The boundary of the Islamic Ummah is faith and belief, and basically is not comparable with idiomatic geographic - international boundaries in international law and the UN Charter which is approved by governments (Hasheemy, 2008: 212).

The founders of the constitution at the time of the constitution compiling believed that the Islamic revolution is not limited to Iran and is included to all Muslims in all countries and release from despotism and colonialism (Proceedings of Parliament, 1986: 145). Such an approach at the beginning of the revolution and at the time of the drafting of the constitution was background for priority of religious and spiritual factors (The replacement of the elements of Ummah - building instead of nation - building elements).

It seems that over time and the consolidation of the Islamic Republic was developed the spiritual element of the nationality and led to the criticism and the confiscation of national factors and its components were marginalized largely. Although the history of this criticism comes back to the before of the revolution by clergymen and religious scholars. Morteza Motahary in the book of "The mutual services of Islam and Iran" somehow has responded to the extremism of Iranian national identity elements in before the revolution. He writes: "The truth is that nationalism issue has created a big problem for the Islamic world in the present age. Regardless of nationalism thought is contrary to the principles of Islamic teachings (because according to Islam all the elements are equal). This thought is a major obstacle to the unity of Muslims and the thought of nationalism and racism is a thought that will put different nations against each other (Motahary, 2008: 54). Although the late Ayatollah Motahary in his book the thought of nationalism does not know harmful for all nations of the world but for the Islamic world knows the cause of division and separation. He believes that "The idea of nationality and the exciting of national feelings might be created positive and beneficial effects in terms of the independence of some nations but in Islamic countries would result in division and separation" (Ibid: 54).

He refused the nationality and defended the Islamic internationalism. He said: "In Islam, nationality and ethnicity in the sense that it is common among people today have no credibility but from the beginning this religion assumes equal all nations and peoples of the world, the Islamic invitation has not allocated to a specific nation or ethnic group. There are several verses in Holy Quran that justify to universalize Islam and try to destroy the root of nationalism and ethnic prides by different means (Ibid : 86).

Ayatollah Khomeini used frequently in terms of nation, nationality, national, nationalism. As part of his speech said we accept Turkish and Arab and Ajam and all races but he does not accept nationality as a creed or ideology and said it is in contrast with the values of Islam and monotheistic and he rejected it. In 1981 about the concept of nationalism he says: "Nationalism is that now in America is located between black and white. Nationalism is that some Arabic governments say just Arab not others. Nationalism is Pan-Aryanism, Pan-Arabism and this is contrary to the command of God, and contrary to Holy Quran" (Ayatollah Khomeini, 3/Jun/1981). Nationality means that we want the nation, nationality and do not want Islam (Ibid: 5/ Aug/1981). One problem of nationality is this everyone says Persian nation, Arab nation and Turkish nation. This nationalism means that every country, every language wants to stand against another country and another language and this is what disrupts the basis of the Prophets invitation (Ibid: 20/Jan/1982).

The religious people of Monotheistic religions are not just to criticize the critics of nationalism in the modern world but also scholars and researchers in the fields of politics, society and history also criticize them. Hosbawim is one of the scholars, researchers, and the critics of nationalism and national prejudices. He believes that the national identity of many nations today has no historical basis and their national deed has been made in a short time. He says, except China, Korea, Vietnam, Iran and Egypt, which almost had permanent and ancient political existence - And if they were located in Europe they were known as the historic nations - many other nations that have been created by independent and have no a great life were created by western imperials conquests or were the representative of the cultural and religious areas and had not a religious existence that can be called nation with the new national criteria (Hosbawim, 1998: 87). There are intellectuals who believe dress, food, music and ... are the factors of nation-building and Iranians identity elements in the history of political thought of Iran. Montesquieu (1689-1755) in his famous work "Persian Letters" has an ironic and deep word for the gullible of his time and after him that says: "How can be Iranian? Does Iranian clothe wear be voucher of Iranian culture? Fisher said some parts of the world due to being dependent on particular culture are distinguished from other regions of the world. These regions due to the distinctive characteristics and high-power find specific existence that can continue their life for centuries and among the nations of the world are readily identifiable. Iran is one of the countries which are placed among the listed nations due to having such cultural, historical and geographical characteristics (Ashraf, 2005: 173).

If we want to evaluate nationalism in Iran in the past century we will achieve a focal point that: Nationalism has never tried to create the spirit of division, contrast and contempt of nations in the history of Iran but the contrary, it has had human face and at the same time to have self-reliance and has been in the thought of its own existence. Not only has not been to think and deal with rejection and contempt of others but also has tried to elongate his hand on the other humans instead of beating his fist on other human's crown (Shariaty, 2003: 173).

The Process of Nation-Building in Iran

The ideology of formation of modern nation in Iran was created from the middle of the nineteenth century by European model, especially French model and finally, was found the political recognition by the Constitutional Revolution. This movement had been taken its first failed steps by Amirkabir's reformation and it was reached a peak during the reign of Reza Shah by the establishment of administrative and military institutions and national education (Mardiha, 2008: 36).

This ideology that was based on the model of European nationalism had an assumption of an integrated nation and searched its symptoms in unique language, unique culture and finally unique identity in old unique history. It is the same history that historians of that period, wrote in the name of national history in textbooks and nationalism was formed in historical mentality of few generations in the Pahlavi era by this history and ideology (Bigdelou, 2008: 104). In the reign of Pahlavis were tried to use unique government structure, national education with unique language, and the mass media with such a tendency. In fact, they wanted to create what its signs were searched in history. The project of building of modern Iran with the European model and from the heart of the ruins of an Asian corroded and shattered empire in light of the will and power of Reza Shah's dictatorship was stopped by the impact of World War II and at the time of his son did not achieve any results (Ashoury, 2001: 7).

Sariolghalam has also the same opinion. He writes: "Iranian nationalism during the reaction of the west not only was not the consensus of the centers of power but also has not emerged a resource for management and efficiency. In the Pahlavi period Iranian nationalism led to superficial appearances and emotional aspects and did not lead to a unifying factor among the intellectual elite, instrumental elites and the masses of people. Naturally nationalism that will be belonging to the music, food and... won't have strong intellectual foundations (Sariolghalam, 2006: 87).

The classical model of the nation-building project namely creation of integrated nation from its planning and implementation by the government that knows itself as a representative of the whole nation did not end for many reasons in Iran. On the other hand, the passion of nationalism was not broad enough and from the dark layers of the middle class and almost from modern urban did not exceed (Mardiha, 2008: 150). One of the reasons for the failure of the project establishment of the nation - state in modern Iran was that did not form this project with national will and national mobilization such as Japan. In fact, national will was very lifeless and loosened, because there were strong cultural barriers and political structures decay in constitutional movement. A country that was not created nation yet and therefore the national government was not created properly became the afoul of more severe chaos and crisis. Although Reza Shah's regime did his attempts to establish a modern nation-state but could never remove from itself the ghost of foreign domination and this picture of him remained in the minds that, the same which had brought him, dismissed him. The ghost was never cleared from his son's mind and successor (Ashoury, 2005: 6). Ahmad Naghibzade believes that the project of nation-building was carried out partly in the second Pahlavi and the increasing of political demands of the Iranian people in the last few years of the second Pahlavi is proof of this claim. He writes: The nation-building process as the second pillar of the national government was required the time in Iran. The contrary of Reza Shah's period, in this period were used of softer policies and more qualitative means rather than physical violence. The expansion of Radio and TV, the development of the country's roads and communications had an impact on convergence and pressure on the groups. The increasing of central power with the measures like land reforms gradually destroyed the remaining of the peripheral resistances. The development of literacy training was also helped the national awareness. Cultural

institutions were partly successful in the creation of a national spirit and patriotism. Progress in the nation-building was increased the political demands and people wanted to participate seriously in political affairs (Naghibzade, 2008: 185).

Richard Cottam the author of the book "Nationalism in Iran" agrees with Naghibzade. He believes that the nation-building project and Iranian nationalism have been completed and are successful, although other Iranian scholars do not agree with him and the process of nation-building know incomplete in Iran. He believes "People's awareness of their glorious history and their sense of pride are powerful and integrative factors that can counter the many divisive factors. Historical glory has a huge role in the study of Iranian nationalism. Because awareness from this history has caused enhancing and the vitality of present nationalism (Cottam, 1993: 25). Maskoob also supports strongly this approach. He believes Iranian nationalism that in this period was based on Persian language and the history of Iran and practically was fulfilled in strong central government was successful (Ibid: 29).

Islam and Nationalism

One of the most confusing issues that are raised incorrect in the thought of the various intellectual groups, including some related intellectuals to an ideology, and some nationalists or religious clergymen is the relationship between nationality and religion. Some consider these two coincident on each other, consider it as an ethnic-building, and or assess it on the basis of kinship, racial alienation, ethnic and national. While this is only true for elementary religious (shariaty, 2003: 185). The Majority clergymen of Sunni and Shia demonstrate the conflict between Islam and nationality by the two following verses [And surely this your religion is one religion and I am your Lord, therefore be careful (of your duty) to Me](Surah the believers, verse 18) and also [O you men! surely We have created you of a male and a female, and made you tribes and families that you may know each other; surely the most honorable of you with Allah is the one among you most careful (of his duty); surely Allah is Knowing, Aware](The Chambers, verse 13). Although they stated that in the interpretation of this verse, there are the two different views of the seminary and university. Ayatollah Mohammed Hussein Tabatabaei believes: "Islam has been canceled the impact of the national ramifications in the creating of the society generally. On the one hand, climatic conditions have caused changes in the life, language, body color and other differences. On the other hand, each population has been allocated a piece of land on the basis of the expressed characteristics and it is called the homeland All past history has been the harmful effects of this type of division and dispersion and due to has been exploitation and colonialism. For this reason, Islam has canceled these kind of minor, distinctions and artificial differences and has founded the society that its boundaries are determined by creed not race, country and so on" (Tabatabaei, 59, Almazan). Ayatollah Morteza Motahari has the same attitude in his book "Mutual services of Islam and Iran". He writes: "The idea of nationalism and racism is an idea which wants to put the different nations against each other". In Islam, nationality and ethnicity in the sense that today is common among people have no credibility. But this religion all peoples and nations of the world knows equal (Motahary, 2008: 69). In contrast, Islamologists of the university don't assume the conflict between the nationality with the thought and spirit of Islam. Shariaty had a completely different opinion from the Islamologists of the seminary about the nationality issue. He believed "Holy Qur'an has confessed very clear the existence of nationalities as the objective and natural facts and even it is more interesting that the above verse that is often referred to as the denial of nationality on behalf of Islam proves it. In this verse, after sex, first, human grouping was introduced by the tribes, nationalities and branches. Secondly, it is obvious, differences among nationalities are equally obvious that the difference between the sexes. Thirdly, God ascribes himself the situation of the nationalities like the creation of sexes. Namely, the existence of distinct and independent nationalities is a natural fact in the creation not a philosophical hypothesis or political contract or imaginary in thoughts and feelings. Finally, [Namely, he people are made to know each other in a variety of human society] (Shariaty, 2003: 199).

There are a lot of different interpretations in Holy Quran which not only implies acceptance of a plurality of classes and groups, but also it is considered as one of the verses of God and social - biological wis-

dom. The terms such as: race, nation, people, nations, tribes and ... are the markers of the plurality of ethnic in the Muslim community. The origin of this approach is that Islamic culture accepts the human's differences as a reality outside of the will of man. Because humans are differed each other by (natural, physical, biological and psychological features) that the individual behavior does not have any impact in them (Hashemy, 2007: 567). Also there are the others verses in Holy Quran that imply it such as [And one of His signs is the creation of the heavens and the earth and the diversity of your tongues and colors; most surely there are signs in this for the learned] (Surah the Romans, verse 22). In spite of numerous verses of the Holy Quran about this subject, instrumental and objective looking of some of the political spectrums was prevented seeing a lot of scientific, social and political facts. Mehdi Bazargan in objection to such a situation writes "Nationalism and even nationality has been come in the row of anti-revolutionary and anti-Islam... it is promoted that the interest of the country of Iran and defending the rights and dignity of the Iranian nation and the independence of the country of Iran which is the same nation is opposed to monotheism and is inconsistent with the general aspects of the Islamic ... protection of homeland, territory and the compatriots not only do not sin but also is obligatory jihad for it ... so we shouldn't separate nation-building and to love Iran from Muslim[Islam] (Bazargan,23/Sep/1981).

In the early years of the revolution, basically was seen the nationality and patriotism [Iran] with suspicions. And by some parties and trends, and even between religion and nationality was seen contradiction. So that as if being a Muslim is not collected with being Iranian and we have to choose one of the two. But gradually the facts were expressed and imposed themselves. Nationality and being Iranian was regained its place parallel to religious in political culture (Agajery, 2003: 72).

Conclusion

Nationality claims is one of the main needs of individual and social life. Nationalism in the west as a theory of thought and action is the most important part of identity – building that away from the common ideologies gives the meaning to their immense nations and ideologies and was changed sacrifice for the nation to the principles

or programs. It must be admitted that nationality is a fact like the language, race, ancestry, history, and father and mother that have already determined and destined without human presence on this earth.

Nationality is a collection of features and attributes that is born with man and it will be grown with it and is made family with a group and is different and alien with other groups. Nationality - Although is also the features of the existence and nature of any human group- is also vulnerable and decay. So it is necessary to should be careful, managed and upbringing. Nationality in its scientific analysis not only is synonymous with fundamentalism, racism and ethnic – superiority but also is a social and human reality among the humans. Nationality in its scientific and progressive deemed not only is the superiority of ethnic and national conflicts but also is the factor of understanding and compliments among the nations. There have been the thought of nationalism among the nation of Iran from the past periods, because their publicly shards has had more functional strength. It should be noted that can't only be derived the idea of nationalism from the fundamental properties and characteristics of a homogeneous nation. Because the philosophical and religious thoughts and so on will be sometimes link a nation. So sustainable nationalism is formed relying on the fundamental character of the nation. The two concepts of nationality and religion in Iran in a historical, geographical, political and legal process since the beginning of it until now except for short periods that have been used as instrument not only is not have any contradiction and conflict with each other but also in many emergency situations have helped each other against separatism and other problems in this country. And the basic steps have been for the national unity. One of the most honorable characters in the Iranian society is that our culture and religion has never been a fertile ground to cultivate racial humiliations. Nationalism in the Iranian history has not been accompanied with the spirit of disunity and conflict and the negation of other nations but on the contrary, has a human face and it is seeking to prove itself relying on itself. The existence of rift between being Iranian and Islamic mainly is related to the new period and often had been among the intellectual instrumental elites and not the whole nation.

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