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A sociolinguistics study of tombstones inscription of Shiite and Sunni of Afghanistan in Bamyan and Badghis provinces

Sayed Zahir Nazimi, Mohammad Sediq Sediqi and Kamran Hatifi

Abstract

The present study concerns a comparative sociolinguistic study of similarities and differences between tombstones inscription of two Islamic sects Shiite and Sunni in two Afghanistan province Bamyan and Badghis. This investigation descriptive-analytical study based on studying 400 headstones writing of the commoners, half of which belong to Sunni and remain belong to the Shiite. The research finding indicate that the Shiite inscription transfer merely report, replete whit sect signals, most of them devoid of any hint regarding the deceased person social status and governmental position. In this regard the Shiite inscriptions make just a reminiscent of former classic and heritage-based sect evidence. In contrast the Sunni gravestones imply grief and praise of the dependent of the deceased, all indicative of their profound sorrow for their loved ones. Here, the deceased sect traces are fainter by far compared with the former category although not entirely without any such hint. The identity of Shiite women are independent however the Sunni women in more case depend on their husband which reflect the openness and closeness of their society.

Keywords: Shiite, Sunni, tombstones, inscription, Bamyan, Badghis

Introduction

Epitaph is one of the subjects that people do not much like to talk about it directly since it may cause separate especially those who have lost a loved ones. there fore people look for alternative expressions to carry out the major characteristic of the descend and sorrow of their relatives with some historical information about the person who has passed away. Tombstones message is commonly associated with burials in cemeteries in other words such markers to denote their presence (Mitford, 2000) ^[12].

Tombstone is a media indicating man's craving for immortality while encountering death and inexistence (Kanani, 2019) ^[9]. Epitaphs are symbols or pictures on tombstones, can express more than just personal attributes of the dead. Also, some symbols can represent the various ways epitaph are etched is described in the following quotation:

A simple gravestones becomes the closed door behind which stands infinity, it may be a short statement writing only a name, a birth date and simple fact of the death or it may be a long beautifully expressed praise on the passing of a human soul. Again it may be a cynical pessimistic panegyric on the futility of life whatever is outward from of expressions, the gravestones represent the last eloquent fling of the human mind in the face of inevitable death (Ward, 1957) ^[16]. (Meyer, 1990) ^[11], notes how ancient Roman epitaph focuses more on the economic and political position of power and ownership. Interestingly the deceased was not the only person named within the epitaph the name of the commentator of the stone was also etched into its surface. (Vita, 1999) ^[15], states epitaph are published, creating yet another way in which the dead are kept alive through these messages. Some tombstones can outlet even those who would be familiar with the lives and stories of those buried below, it is important to note how these messages portray meaning even outside of an understood context. What headstones say or seem denotes something important about the deceased and something even more important about the living that often create them. Larger, societal beliefs, including religious one (ward 1957; Lattimore 1962) ^[16]. Tome stone is a sign of stone or marble that is placed on the graves to indicate the inscription on the tomb (Omari 1986) what is written on the witness by the same person before his death and another chosen by the official for burial. What is on the evidence of the favor may be written as prose or poetic. The inscriptions on the tombstones are means of memorizing the deceased as they are the opinions of the living around him.

As (Anderson, Sielski, Miles, & Dunfee, 2011) ^[2] say, tombstones are a photographer of the day when the dead die to be left to be able to explain for the coming generations. Since it is not possible to include all the information attached to a person's life on his or her gravestones, the relatives of the deceased are limited to what they consider to be the most important.

From this point of view, the study of tombstones provides an opportunity to reveal the story of the society to which the deceased belong to and any comparative study of tombstones in different societies provides us with valuable information about the different genetic diversity that exists in the world. Given that Afghanistani Shiite and Sunni society has to different religions and the same culture, going into the discussion about tombstones is an opportunity to find out the similarity and differences in the life of the protected to this important events, so researchers can compare the most important of what was recorded on the tombstones. The main goal of this study is to explore and analyze the epitaph expressions used among Shiite and Sunni in Afghanistan Persian gravestones from sociolinguistic perspectives it deals with the inscription as a form of language that affect the Afghanistan society since this expression are used to show beliefs culture, the social relationship among alive and deceased people. This study attempt to answers the following questions:

1. Is the information on Afghanistani tombstones in the two sect Shiite and Sunni is similar or there is a difference among them?
2. Is there any different inscriptions among men and women of these two sects?
3. Since religion is the only way that gives a picture of what is happening in the next world does it have a reflection in these gravestones?

Significance of the study

This is and tempts to familiarize people especially the young researcher with gravestones expressions and text which is used. The researcher assumes that the significance of this stud originates from the fact that it helps Afghanistani to be aware of the power of language ideology in strengthening the relationship among alive and deceased people. Moreover sociolinguistic is crucial in the academic domain of any society, it is important to teach these expressions as ideology and language strategies, in school which serve as fertile soil that shapes future societies. There are no studies that were concerned with social factors as some of the most significant factors in the formations epitaph or gravestones inscriptions. Therefore this study attempt to fill this gap and open new windows of research for Afghanistani younger researchers.

Limitations of the study

The present study is limited to epitaph expression and related to tombstones from a sociolinguistic perspective; other perspectives are not studied. Moreover the data of the study are collected from some parts of the central and northwest parts of Afghanistan, namely Bamyan and Budgis. Other areas are not involved in the study.

Related review of literatures

Elena Villa 2013 as investigator introduced to us a list of studies published on the tombstones in the countries of Romania, Russia, Poland and Lithuania, where the studies

are classified as time-honored and in four stages. The first phase began in the 19th century and early 20th century when most of the study interest was the collection of the written texts on tombstones found in tombs and cans in the second phase, which extended between the two world wars, the used tombstones as important sources of social life. The fourth stage became the focus of culture and archaeological anthropology. The research carried out on the tombstones was not limited to the following directions so the researchers looked at them from different types of them from a focus on the metaphor related to death in his study and the light on the borrowing of the book of represented on the tombstones as a study by (Fernández, 2011) ^[6], entitled the concept borrowed from tombstones in The Hague "here is another study he has done. (Kellehear, 2007) ^[10] note the cultural differences about belief about dying and death, the above-mentioned approach shows the importances of more of a socio-historical approach to understanding different views of death. (Whalen, 1990) ^[17] looks instead at how religious beliefs can affect belief about death in various ways. (Stroebe & Stroebe, 1994) ^[14] note that grief is a universal experience for all cultures; however, the way grief is expressed and understood varies dramatically, the length of the time one is allowed to express grief and sadness varies from day to years as do what physical or emotional outburst are allowed and expected by bereaved. Sects and cultural values hold a major impact over these attitudes toward grieving.

(Paternost, 1987) ^[13] dealt with the metaphors used on the tombstones of Slovenia which confirmed that the metaphors recorded on the tombstones reflect some aspect of the deceased's identity. For example, in the use of the flower to release the deceased, reference to the buried of minors. The researcher also pointed out that medicine is an inspiration allocable source for people to make their metaphor, stating that trend metaphors are one of the most important metaphor that is used on tombstones.

Here is the study of the subject from the perspective of diachronic in which the researcher (Herat, 2014) ^[8], follows the evolution that has occurred in the attitudes of the people towards death religion, and how to identify the deceased in the 19th and 20th centuries, in the examination of 975 tombstones of the century and classified according to the age of the deceased and the prevention of death as to what has reached to researchers it is worth recalling that change has occurred in the way of language and people's attitudes toward death, especially in relation of the death of the child when dealing with the death of a child in the twentieth century. A Challenge that is higher for parents than in the 19th century. The results also show that the debt impact was reduced in the 10th century compared to the previous century. Some studies have focused on the comparison between tombstones including a study carried out by (Bada & Ulum, 2016) ^[3], where they fought in comparison with the tombstones of the followers of the Maish, Judaism Taoist shamanism and Islam. According to the Blame and the beginning who surveyed and photographed these tombstones of the followers of the above-mentioned religions, these tombstones show the cultural characteristic of those who have lived underneath them, believing that information recorded on these stones pages is different and that each of them reflects the personality of the society that belongs to it.

We are in the first stage of our study of tombstones and researchers should move to new stages in their research. There are few studies of the tombstones in Iran but there is not any study about this subject in Afghanistan which we have been referred to Iranian study of tombstones including research on the photograph and inscription engraved of the tombstones the Takht Flud in the city of Isfahan (Safi Khani, Ahmed Banah and Haddadi, 1393) the researchers conclude in the study above that inscriptions pained on the tombstones are not only used to encode tombs but are considered symbols to provide information about the deceased. As noted above the number of Persian studies of tombstones is small and is limited to collecting photographer of tombstones and reading the text. To say that the tombstones of the study are astray (very little). What is unique in this study is that it studies the subject by comparing it and that in the sense of revealing the difference between the meanings collected from the cemetery of Shiite and Sunni two distinct sects the most important is the cemeteries of Shiite and Sunni we did not before us. This study can open a new window and important precedent in Afghanistan that leads the researcher toward comparative studies in this field.

Methodology

Participant

This study is based on a content analysis of 400 total tombstones 200 from Shiite and 200 from Sunni include both males and females. The data analyzed on the stones specifically consisted of any text or plaque on the stones as well as any items that were permanently attached to the stones such as statuses. the geographic location of the cemeteries was selected based on the geographical proximity to the researcher. in order to choose cemeteries in or near township below the town of origin Dari Sadat in Bamyan province and Baghies province, former province represent Shiite believers and latter related to Sunni ones. According to the geographical location, the first location is related to the central part of Afghanistan and the second location is related to the North West of Afghanistan. Cemeteries were selected base on their data they had to help me to obtain as varied a sample as possible and to control for possible religious sameness that could result from the prevalence of denomination cemeteries. By choosing mostly nondenominational cemeteries, there was much outside influence on the individual's choice of what was etched into the stone, thus allowing for al fuller description of self-according to that individual. I chose headstones that surrounded what I was concentrate on. A purposeful selection thus benefitted this Study, making the analysis fuller.

Instrument of the study

The researcher adopted a personal observation method and took the photo with a mobile phone from every tombstone then write it down whatever has been on the tombstones one by one, as a result, every word and phrase of the tombstones information a counted frequency and similarity which served as constructing data. For more facilitating the operation made a questioner.

Questionnaire

The questionnaire of the present study is based on (Eliana, 1994) E and (Al-Azzeh, 2010) ^[1], questionnaires and some necessary changes by the researcher. It was divided into two sections, in the first section, the participant photos supply the demographic information i.e. sect and gender. The second of the questionnaire was designed to find out the word and expressions that these two sect followers use in their tombstones of their dead person.

Data collection and statistical analysis

The researcher filled out every questionnaire exactly according to each toms stones. Whatever which does not exist in the tombstones remain blank.

After that, the data were prepared and statistically calculated and investigated. The following statistical procedure was used:

The statement was placed on the table as a result some descriptive analysis of statistical was used such as frequency and present age.

In formation was interpreted and comparison was made between the result of the resent Study.

Finding of the study

Similarity and difference between Sunni and Shiite tombstones inscription in Bamyan and Badghis provinces graves (Drahi Sadat in Bamyan and hamal Daria in Qala-e-new in Budgies)

A. similarity among Shiite and Sunni tombstones inscriptions

With consideration of Table 1 and figure 1, it can be seen that in the Sadat Valley gravestones of the Bamyan Province phrases of the accept invitation of dead and happy his/her soul and remembered (داعی اجل را لیبیک گفتیریل، روحش شاد یادش) (گرامی) and the symbol of flower (گل) is used in orderly 90 percent, 95 percent, and the flower symbol 7 percent, in the other hand these phrases and symbol in Baghis province in tombstones of Sunni people is used orderly 89 percent, 95 percent, and 6 percent, the cause of this similarity is that both of sect believers believes dead is a kind of invitation from the creator of the world and also both follower ask for absolution of their deceased they think it is effective for them. Inscription of their tombstones emphasizes this world is mortal and dead is the begging of other lives.

Since the Sunnis and Shi'ism are branches of the Islamic religion, the two sects share the same religion, so the Resurrection is one of the tenets of Islam and both sects are considered to be resurrected and resurrected after death. The Book of Deeds of the Servants of God on the Day of Judgment is equally believable. For this reason many words and phrases and symbols have been used equally in the gravestones of both sects. However, despite these similarities, there are some differences in the use of phrases, words and symbols in the gravestones of both sects.

Table 1: Similarity in tombstones among Sunni and Shiite

Accepted invitation of him	90	89
Happy his/her soul	95	95
Rose	7	6

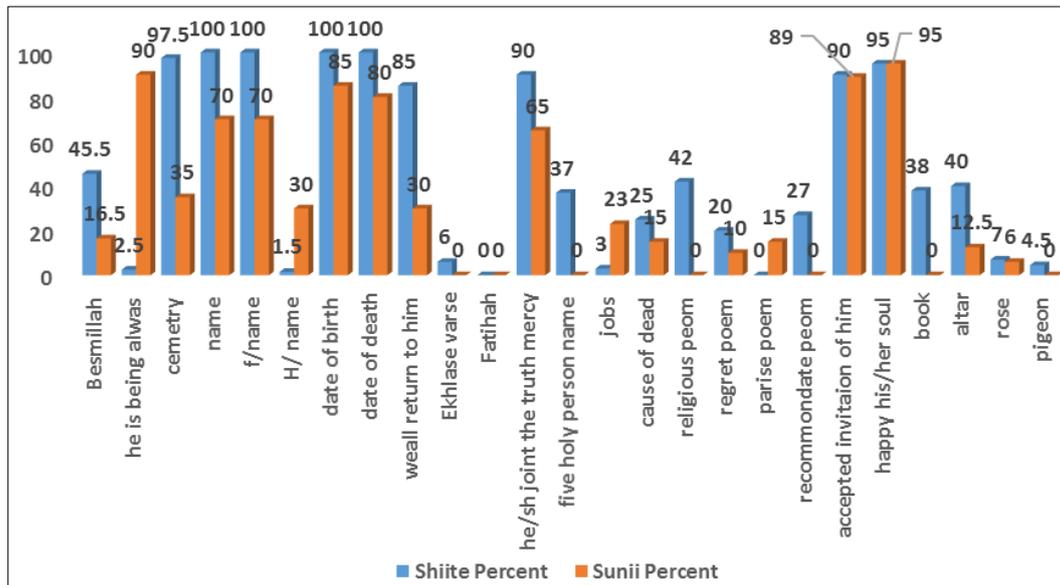


Fig 1: Difference of Tombston Shiite and Sunni sect

B. Deference between gravestones inscription of Sunni and Shiite sects

Here I will summarize some of the differences. Birthdate, date of death, name and father's names are phrase and word which is used in orderly 100%, 100%, 100% and 100%, in Shiite however, these characteristics are used in the Sunni gravestones of them in order of 85%, 80%, 70%, and 70%. The reason for these differences seems to be that the Sunni community is less literate and did not pay attention for learning, which had not to write many people the date of birth and date of their death, because the deceased's family members were not literate and that the precise date of their deaths has not been remembered for some time, or in some cases even the second generation (the grandson of the deceased) when they wanted to build a tombstone for their relatives they did not understand the precise date of the death of their grandfather and great-grandfather (in Afghanistan no tombstone can be built after someone dead

very soon and even in some places after a few years and perhaps the second-generation build monuments). That is why many of the tombstones have no birth date or death date.

The terms may joint mercy of the Righteous, we all return to him, and the word of the tomb, are (به رحمت حق پیوست، انالله) used in the Shiite gravestones in order 90%, 85%, and 97%, however, these characteristics are used in the order in Sunni gravestone inscriptions 65%, 30%, and 35%. In the gravestones of these two different of the sect, religious poetry (خانه قبرت زالطاف خدا پرنور باد روح) (پاکت با امیرالمومنین محشور باد) has been used 42% in Shiite and 0% in Sunnis, Praise poetry in 0% and 15% in Sunnis (پدر جان نام نیکت افتخار است نیکو نام تو بس آشکار است نمودی خدمت خلق خدا (را دعا گویت به محفل ها هزار است). The symbols of the alter in Shiite 42 and Sunni 12.5 Dome, alter the Pigeon Book in Shiite in orderly used 38%, 17%, and 9%, but these characteristics are not found in the Sunni gravestones.

Table 2: difference of sect gravestones

Words and phrases	Shiite Percent	Sunni Percent
cemetery	97.5	35
name	100	70
f/name	100	70
date of birth	100	85
date of death	100	80
We all return to him	85	30
he/she joint the truth mercy	90	65
religious poem	42	0
regret poem	20	10
praise poem	0	15
Recommend ate poem	27	0
Book	38	0
Altar	40	12.5
pigeon	4.5	0

Difference between tombstones inscription by Shiite and Sunni men

According to Table 3 and Figure 2, Sunnis use phrase of he is being always (هوالباقی) 90 percent of the time in their gravestones writing. In contrast, the Shiite used the word 3%, so the Sunnis used this phrase (هوالباقی) more than 87% in the tombstones. Shiite men in the tombstones used the

words tomb, date of birth, date of death, and father's name in order 98, 100, 100, 100 and 100 Whereas the Sunnis used these phrases in order 35, 85, 80, 70 and 70%. Overall, Shiites used these phrases 30 percent more than Sunnis in their tombstones. The difference seems is that the Shiites are more interested in studying and writing than the Sunnis. The Shiite followers used the phrase of we all return to him (قالو)

85% and the Sunni followers of the phrase 30%. Shiite followers have used the phrase 55 percent more than Sunnis. Expressions of he/her might joint to righteousness mercy (به رحمت حق پیوست), he/she accepted the invitation of dead (داعی اجل را لیبیک گفت), and happy his or her soul and remembered (روحش شاد یادش گرامی باد) were used by the followers of the Ja'fariyy in order 90, 90 and 95%, however, the followers of the Hanafi school, in order used 65, 89 and 95%, In this sense, the term he/she joint to the truth mercy (به رحمت حق پیوست) has been used more by the Shiites than by the Sunnis. While the other two expressions), he/she accepted the invitation of dead (داعی اجل را لیبیک گفت), and happy his or her soul and remembered (روحش شاد یادش گرامی باد) are not very different between both sects. Bismillah Rahman Rahim (بسم الله الرحمن الرحيم) and the names Mohammed, Ali, Fatimah, Hassan and Hossein were used in the order in Shiite tombstones 65% and 37%, In contrast, in the Sunnis, these expressions were used in order 17% and 0%, This is a major difference because Shiite and Sunni beliefs differ in some respects. In Shia men's tombstones, the cause of death and the jobs (official) were used in order 025% and 3%, r, while in Sunni men's tombstones, the cause of death and the jobs (official) were used in order 15% and 23%, The different uses of these words, phrases

and expressions suggest that the Shiites are more likely to commit suicide and testify based on their beliefs. And government jobs also tend to keep away Shiites from working in government departments, and Sunni people are more likely to be suicide attacks in their beliefs and the ruling sect space. The Sunnis still held more public office because of the Sunni leadership in their government departments. A religious poem, recommendation poem, sorrow and praise poem in Shia men's tombstones were used in order 42%, 27% (به مزارم تا), 20% and 0%, while these in Sunni men's tombstones were 0%, 0%, 10% (در مقبره تسنن), 15% and 0% (کنی یادم بخوان سوره الحمد تا کنی شادم اندوه: پدم دیده به سویت نگران است هنوز غم نادیدن تو بار گران است هنوز). The difference is that the Shiites pay particular attention to the Ahlul-Bayt. Believers in the principle of intercession and resort to the Ahlul-Bayt. The Ekhlas verse is used in Shiite men's tombstones of 6%, while in the Sunni tombs it is not used.

Symbol

In total, the Shiite men used 5 symbols for their tombstones, which included 40% of the altar, 38% of the book, 8% of the dome, 7% of the flower and 5% of the pigeon. However, in the Sunni men's tombstones, these symbols were not used except for the 13% altar and the 6% flower.

Table 3: difference in tombstones writing among Shiite and Sunni men

Words	Shiite men Percent	Sunni men Percent
Bismillah	46	0
he is being always	3	90
cemetery	98	35
name	100	70
f/name	100	70
H/ name	0	0
date of birth	100	85
date of death	100	80
We all return to him	85	30
Ekhlas verse	6	0
Fatihah	0	0
he/she joint the truth mercy	90	65
five holy person name	37	0
jobs	3	23
cause of dead	25	15
religious poem	4	0
regret poem	20	10
praise poem	0	15
Recommendation poem	27	0
accepted invitation of him	90	89
happy his/her soul	95	95
Book	38	0
Altar	40	13
rose	7	6
pigeon	5	0

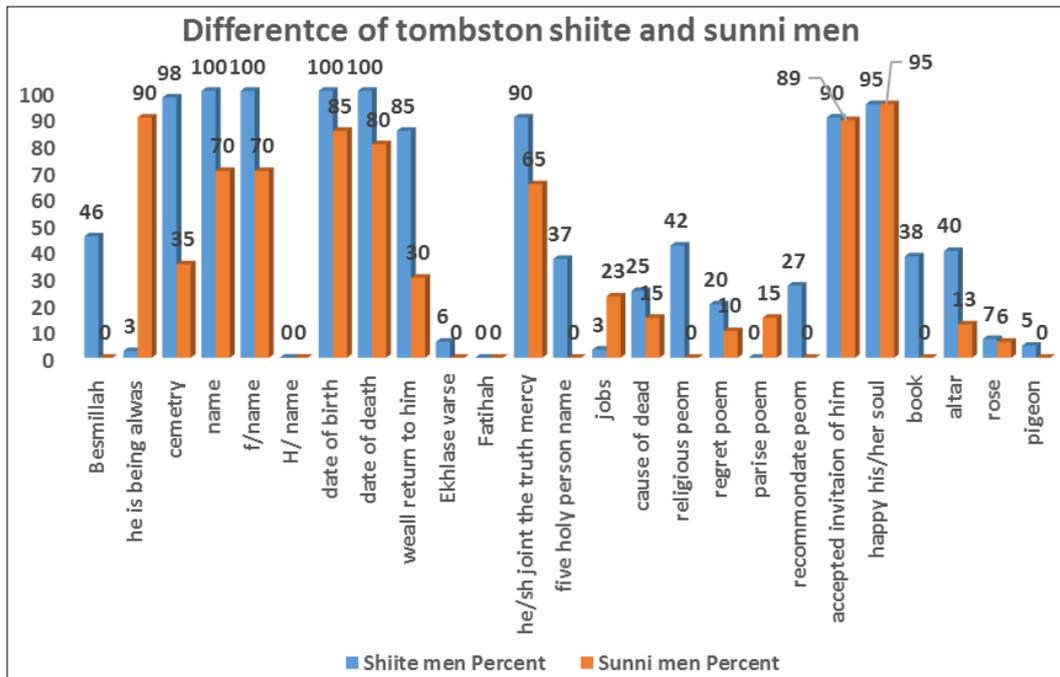


Fig 2: difference of tombstones writing between Sunni and Shiite

Differences in the Tombstones inscription of Shiite and Sunni Women

With consideration of Table 4 and figure 3, it is seen that the name, father's name, date of birth and date of death in the Shiite tombstone inscriptions are used in order 100, 100, 100 and 100%, however, this specification is used in Sunnite tombstones in order 70%, 70%, 80%, and 85%. The reason for this difference is probably the closed and dominant patriarchal atmosphere in the Sunni community. In the Sunni community (within the scope of the present study), writing a woman's name on a tombstone is considered to be an unusual practice of community, contrary to the tradition of the community, although it is not uncommon in the Shiite community. In the tombstone writings of the Shiite women, the expressions happy her/her souls and remembered (روحش شاد یادش گرامی), accepted the invitation of dead (داعی اجل را لبیک گفت) and joined to the true mercy, is used in orderly 97%, 95%, 90%, and 90%. In contrast, these expressions are used in Sunnite writings in order 35%, 95%, 65%, and 89%. It is found that the word tomb has the least use in the Sunni writings of tombstones, which seems to refer to the same woman's name (for example, the tomb of Aisha Bennett Ehsan) as is usually the Sunni. They refuse to write the woman's name because of her pride in men and the prevailing tradition of society in her grave. The expressions he is always (هوالباقی) is used in 90% of the writings of women followers of the Hanafi follower, However, this expression is used in the writings of women of Jafri followers 2%. In the tombstone of Shiite women, the expression Bismillah al-Rahman al-Rahim بسم الله الرحمن الرحيم is used more (45%) than the Sunnis (16%) instead of the word he is always (هوالباقی). In the Sunni writings of tombstones of women the name of the husband is used exactly more than 60% but this characteristic is used in the tombstones writings of the Shiite women 3%. The main reason for this remarkable difference (57%) is that, as previously mentioned, the Sunni community is more common than the Shiite name of a husband because of the patriarchy of the Sunnis. The expressions of we all return to

him (قالو انالله وانا اليه راجعون) have been used in 85% of Shiite women's tombstones, however, this term is used by Sunni women 30%. The official job citation (government duty) is used by Sunni women 23% in their tombstones however, this characteristic is used by Shiite women in their tombstones of 3%. The reason for this major difference is that, although some Shiite women are more literate and better educated than Sunni women, but for particular reasons the Shiite women, in particular, has led to out of the context, Shiite women were not included in government jobs. The names of Muhammad, Ali, Fatimah, Hassan and Hossein in the writings of Shiite women were 37%. But these names are not used in the writings of Sunni women. The reason is clear That the Sunnis refrain from mentioning the above names, especially the names of the four Shiite religious people, according to their religious beliefs, and that writing these names is not common everywhere, especially in the tombstones. The use of the cause of death in Shiite women's writings was 25%. While the cause of death in the Sunni writings was 15 percent, the use of religious poems, alas (بیاد شمع رویت همچنان) در مقبره اهل تشیع: بیاد شمع رویت همچنان) می سوزم گهی آیم کنار قبر تو با دیده گریان گهی از یاد خوبیهای تو در خان می سوزم. یا نوشته: گلچین روزگار چه عجب با سبلقه است می چبند گل که به چمن نمونه است. یا جای دگر نوشته : گلهای بهشت سایه بانست مادر صدها صلوات ار مغانت مادر دیگر چه کسی چشم به راهم باشد قربان نگاه مهربانت مادر یا به (کسانیکه شهید شده اند شهیدان لاله باغ بهشتند به خون خود پیام حق نوشتند recommendation and praise in the tombstones of Shiite women were used in orderly 42% (خانه قبرت زالطاف خدا پر نور) 20%, 27%, and 0%, however, these poems in the Sunnite writings were used in order 0%, 10%, اندوه در قبر اهل تسنن: تو ای مادر که رفتی از بر ما نکردی رحم بر), 10%, چشم تر ما یا نوشته: رفتی از دیده داغت به دل آنشماست هنوز هرکجا می نگرم روی تو پیداست هنوز به کسانیکه شهید شده اند : پدر از غم این نور دیده بمانند کمان قدش خمیده دل مادر زداغ آن یگانه چون آتش می زند هر دم (زیانه) 0% and 15%, Since the funeral procession, singing religious poems on religious occasions (birth and martyrdom) is a historical tradition among the followers of the Jafri School, so the Shiites have also written religious

poems in the tombstones of their martyrs. In Shiite tombstones, (symbols such as the altar, book, the dome, flower, and the dove were used by order 40%, 38%, 8%,

7%, and 4%, In contrast, these symbols did not apply to the Sunnis' tombstone, except for the altar 12% and the flower 6%.

Table 4: Different between tombstones of Shiite and Sunni women

Different between tombstones of Shiite and Sunni women		
Words	Shiite	Sunni women Percent
Besmillah	45	16
he is being always	2	90
cemetery	97	35
name	100	70
f/name	100	70
H/ name	3	60
date of birth	100	85
date of death	100	80
We all return to him	85	30
Ekhlaṣe verse	6	0
he/she joint the truth mercy	90	65
five holy person name	37	0
jobs	3	23
cause of dead	25	15
religious poem	42	0
regret poem	20	10
praise poem	0	15
Recommendation poem	27	0
accepted invitation of him	90	89
happy his/her soul	95	95
Book	38	0
Altar	40	12
rose	7	6
pigeon	4	0

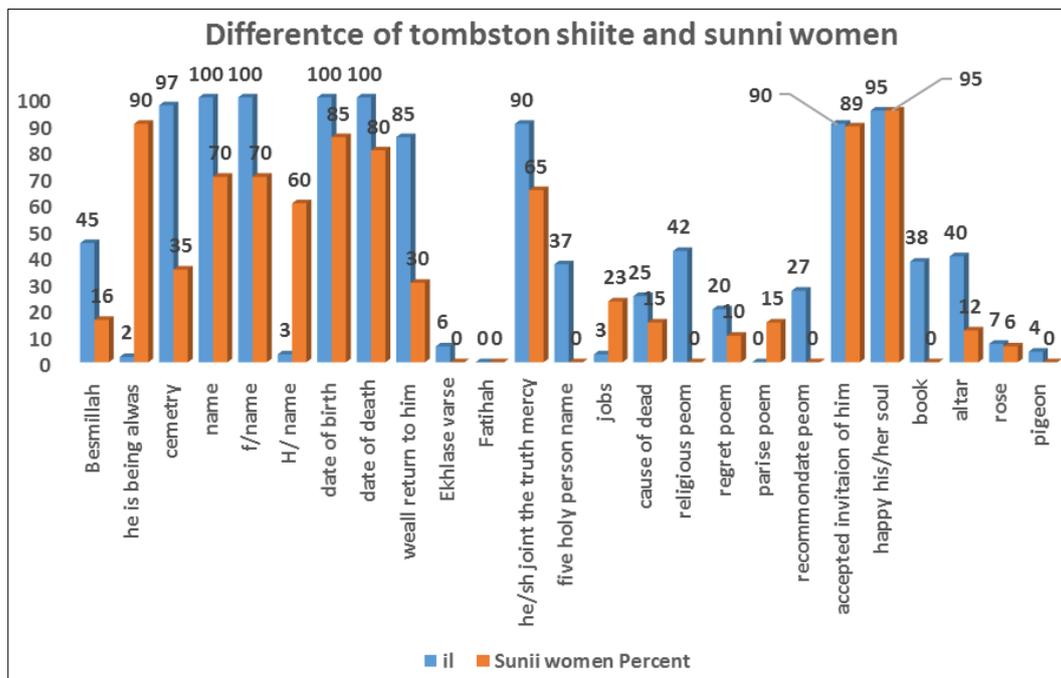


Fig 3: difference between Shiite and Sunni women inscription in gravestones of Afghanistan

Discussion

There is no doubt that there are many similarities in the tombstones found in Sunni and Shiite in Afghanistan, but there are differences that can be observed after an in-depth study. The first point that appears when compared, the tombstones begin in the city of Shiite in a Qur'an about death, resurrection and publishing The qur'anic verses on the graves were Islamic, so it is considered one of the reflections

of Islam in the general life of the as hard, just as reading these Qur'anic verses is a reward for the dead .Writing Qur'anic verses is something that we do not find at the tombstones in the city of Sunni (except two cases), and this can be traced back to the column of tombstones in the city of Bamyān (Shiite people live), where they are protected from passing through the passing and the horizon of the tombstones in the city of Badghis (Sunni people live), which

makes them vulnerable to passing through. Tombstones begin in the city of Armagh, which means "shrine." The use of this message sends reassurance to my family. The use of this word sends reassurance to the family of the deceased and that from behind the dirt, incomplete restraint, just as the word of the shrine that is used to write on tombstones in Shiite expresses the same feeling about the circumstances that the deceased is going through (Halevi, 2011) [7].

There is no doubt that the fact that the place of a shrine, which can be regarded as a legacy inherited by the Shiite from their fathers, indicates that the late is lying in this eternal place and therefore there is no need to worry. It is other to say that the family of the deceased or the deceased explains themselves by using this language.

The title used before identifying the Shiite individual's hobby is somewhat different since the titles used by The Sunni believers suggest the importance they attach to the social status of the deceased, For example, the use of the word "general that the deceased did serve to military. The use of the "pader" (father) and "Mader" (mother) shows that the deceased was married and had a child. These titles guide us to the importance given to the Sunni people by recalling the social state of death. This is what we did not find when we studied the tombstones in the Shiite (except three cases), where the tombstones are without any information that tells us about the state of the deceased or the social deceased. There are common titles in the tombstones in both cities such as "Hajj", "Honor", "Witness", which bear a religious character, which is viewed by its users as having the right to raise the status of the deceased (Diem & Schöller, 2004) [4].

The age of the person when he passed away is very important for the Shiite when you are recording the year of birth and the year of death on the tombstones. However, the tombstones in The Sunni people do not include the Year of the Birth. It can be said that these (Baghis) see in death the beginning of a new life, where there is no one before them, except that The Shiite see death as the end of one life and another life begins with the death and ends with death.

The identity used to determine the women names in the tombstones of Shiite is independent and reflect their own identity, which has a serious religious significance, recalling that who they are used by many Shiite scholar and sect leader before. Its use in the beginning of Islamic history, the name of daughter and women of prophet and imam is used independently and another religious history, and since the name of them is considered an accident that has nothing to do with the history of name in Islamic background according to Islamic history. However, the assessments used to determine the women identity depend on the tombstones of Sunni in Badghis of Afghanistan are local traditional and societal significance. If we want to know the identity importance of Islamic values, it is better to look at the tombstones who are scholars, from which believers receive their identity assistance from religious references or local and social traditions.

Tombstones in the two sects contain different poems with a variety of bandages. What is still the poems recorded on the tombstones in the city of Bamyan where Shiite people do live are indicative of the feelings of the living towards their dead, religious poem which show to hope to have a relationship and live with their imam in the next world and there are no poems that indicate the fear of the living from the circumstances that await them after they have lost their life. As for the poems recorded on the tombstones of the

Sunni, it is a sign of passers-by not to be attached to the religion and what is in it. Some poems show that they are sad to have lost a young man, but they are not many.

Results

The column of tombstone has influenced the way we see tombstones of Shiite starting with Bismillah or Ekhlās verse but the tombstones of Sunni appear free of Bismillah and verse because they are horizons, so they have an exhibition to cross the passerby which is illegal.

Tombstones of Shiite indicate that the identities of men and women the deceased are known but it is not popular among Sunni especially the identity of women who are hiding. Shiite identity of deceased women is independent but in Sunni the identity of deceased women are depending on their husband. The tombstones in Sunni reflect the social status of the deceased, if he is a well-known person, government worker or military men they write on their headstones however it is not popular in Shiite because they are in a finger account employment of government so this part of their identity is not reflected. Tombstones of Shiite include both the history of the birth and the date of death, but the tombstones of Sunni are in more cases devoid of reference to the history of the birth. It seems that the view of Shiite to the headstones is different from that of the Sunni since it seems that education has a role must of Sunni people are uneducated they did not record the birth and dead event. In both sects, the death of young men and women is tragic, as the poetry written on the on tombstones reflect a deep sorrow for their deceased about their loss. One of the most important point which appears in Shiite tombstones are the affection expressed by them to the family of Prophet Mohammad peace be upon him which is different from Sunni followers. Besides this symbol which is used is one of the most important things for example books and dove are very outstanding in Shiite but it does not exist in Sunni believers. We should do not forget to mention that some important point is common among both sects follower, for example, both of them think dead is a kind of fast from Allah and happy their soul and remembered is very popular among them. The information and phrases that are written on the tombstones of men and women in both sects are different and similar where we find the information of Sunni recorded word were meanly 57 words while Shiite recorded words were meanly 36 words which show that Sunni headstone writing is longer than Shiite ones.

In the end it can be said that the words written on the tombstones in Sunni and Shiite in Bamyan and Badghis provinces are similar and different the words recorded in tombstones in Bamyan city as Shiite reflect a clear reference to the emotional relationship between the living and the dead and their imam. Another point of view of the tombstones in the Shiite followers a clear religious character to the emotional relationship between the death and their religious leaders. In Badghis as Sunni repetitive contain clear emotional relationship between the living and dead but did not mention in their religious leaders. Both sect's tombstones writing reflects dead as a gift from god and strongly believe in the immortal world and real life.

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