



The Role of the Communication of the Art Culture of Mosques in Deepening the Beliefs of the Shia Religion (A Case Study of Three Prominent Mosques in Qom Province)

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Abstract

The main goal is to evaluate the impact The cultural and artistic communication of mosques deepens the theological beliefs of Shia . The mosque is the main cultural and social center of the society; and it is one of the influential institutions, the foundation of many developments in the country. Therefore, it is necessary to design and implement cultural programs in this important institution . This research, with the method of qualitative research and analysis of the content and conducting targeted sampling, conducted interviews with the guardians of Masajad, Hazrat Zainab , Imam Jafar Sadiq , peace be upon him, and Ansar al - Hussein, peace be upon him, with the approach of communication and cultural functions. and the details of the cultural and communication programs of this mosque have been loaded in the table of key points . By examining a hundred key points and in Considering the similarity of concepts and main categories, basic themes have been extracted. And by examining the similarities and overlaps between them, eight of the organizing themes , which are actually the cultural functions of the mosque, have been counted, and the approaches of education, enlightenment, culture building, propaganda, service , information, communication It was identified with the audience and guidance.

Keywords: *Cultural Function; Artistic Function; Communication Function; Mosques; Culture; Communication*

Introduction

The special position of the mosque as a religious institution that can play a significant role in the growth and excellence of its audience, the need to strengthen and preserve the components of religious culture and Islamic lifestyle in the society in order to Coping with cultural invasions and adverse lifestyle changes expresses and highlights . In the area of the religious function of mosques, the Prophet of Islam (PBUH) and the Imams of the Infallibles have emphasized the presence of Muslims to perform congregational prayers in compact and coherent rows, because this presence, along with performing acts

of worship, fosters the spirit of cooperation among It increases the number of worshipers and causes the .believers to be under the attention and guidance of scholars and religious missionaries.

The functions of mosques during the time of the Prophet (PBUH) were not only limited to worship and education, but in those days, the introduction of the caliph, the swearing-in ceremony, the removal and installation of governors and officials, and the reading of political sermons were all done in mosques. During the war with Bani Nazir, the Prophet (PBUH) ordered Bilal to set up the tent next to a small mosque near that place, and when the tent was targeted by the enemies, the Prophet said to move the tent to the side of the Fadhih Mosque to avoid the enemy's crossfire. be away.

Also, during the time of the Prophet (PBUH), mosques were the center of trust and people expressed their joys , pains and problems in mosques. According to the traditions, the marriage ceremony .of Hazrat Zahra (pbuh) and Hazrat Ali (pbuh) was held in the mosque.

Cultural and artistic communication of mosques, due to the urgent need of teenagers and young people and other sections of the society, by considering the description of the cultural and artistic duties of the centers , is to propagate, educate and deepen religious beliefs, and in line with the fulfillment of these duties, communications and promotional activities and The education of mosques canplay a major the cultural and artistic role in the institutionalization of Shiite ideas and beliefs in the present era communication of mosques by addressing the issue of spending free time and creating favorable conditions for the emergence and expression of creativityof youth and teenagers and the capacity to cultivate and deepen Shiite beliefs such as monotheism, prophethood, imamate and resurrection. This research and research in three mosques of Hazrat Zainab Peace be upon her (Colleges), Hazrat Imam Jafar Sadiq (peace be upon him). (Culturalists) and Ansar al- Hussein mosque, peace be upon him (Ansar Blvd.) is one of the prominent mosques of Qom city, which was done with the opinion of professors and scholars. It is hoped that in this research with research As well as field interviews, it is possible to identify the communication functions of mosques in the cultural and artistic sector of Qom city, and its effect on deepening Shia theological beliefs. This research seeks to find the influence of mosques in the cultural and artistic sector in deepening Shia theological beliefs.

Research Literature

Research Background

Regarding the topic of the mosque and its various aspects such as: architecture, the location of a particular mosque , the role of the mosque in different eras (example of holy defense) or the role of mosques in society(neighborhood, region, Rostov....) researches , theses And Articles have been written But Regarding the topic of this research, that is, the communication functionalism of mosques in the . cultural and artistic sector in deepening Shia theological beliefs, no independent thesis or close to the topic was found except for the following research.

Hosseini, Mehrdad (2015) in a research entitled "Investigation of the educational needs of managers of artistic cultural centers of mosques from their own point of view" showed that today, due to the diversity and multiplicity of activities and various institutions and organizations in social life, some of the functions of the mosque such as educational and cultural has become less effective and colorless, and while considering the recent developments of the Islamic society of Iran in the form of views related to civil society and the diversity of political and cultural views in the form of social legalities and the discussion of cultural invasion, the mosque as the most important religious place can play a role Be active .especially in the field of culture and cultural participation

Definition of Concepts Worker Function

In the simplest terms, it means yield, efficiency, performance and product. Function means action, work And also the size and scale of the work done. (Dictionary of Dehkhoda) and (Farhang Persian Moin). In social sciences, it is called a role that accepts and completes a part of the whole. In a short definition, it can be said that a function is a set of activities that are carried out in order to satisfy a need or needs of the system.(Ritzer, 1382:24)

Function is equivalent to the word function in French and function (Function) from the Latin root in English language, which has various uses in such a way that the precise meaning of function can only be achieved by placing it in the semantic system of speech . In Persian language, for the common word of European and American languages, i.e., function, they use the meanings of work, function, action, and duty, all of which have the hidden meaning of usefulness and effectiveness. (Araste Kho, 1381: 734) In the literature of social sciences, function is used in different meanings: effect and role (Durkeim, 1381: Roshe, 1375: 127 and 131) It is the need, result, and result of these applications (cf. Kapour Ahmed, ,51 Although in most cases, these meanings are complementary to each other, in different contexts (3 :1376 their meanings are different (Tousli, 1369: 217; Malinovsky, 1379: 195). Therefore, the meaning of function in the logic of functionalism, is the effect or consequence that a phenomenon has on the stability, survival and cohesion of the social system. This meaning is derived from the same two mathematical and .biological meanings and contains the concepts of whole, part and relationship
Now, if we have a theory about the concept of function, we can consider the following meanings and definitions, each of which tried to describe the word function:

Function is the result or result of a kind of existence or action (movement) of persons or objects, including intangible phenomena such as cultural patterns, group structures and attitudes. (Gould, (1376:678)

The French sociologist Grzegewicz distinguished four distinct meanings from function: meaning the task that each class must perform within the whole society, meaning the relationship of one class with another class in the economic sense, that is, a group in economic life, which on the one hand includes the role It is in production, distribution and consumption, and on the other hand, it includes economic power, benefit, income, wealth, profession and.....

In the sense of group collaboration, which the group is responsible for doing. It is based on this meaning that the definition of each group depends on performing a specific function. (Mandras, 1352:85) ,considers function to be the activities that must be performed to make social life possible. (1384: 1973 Parsons)

But in general, it can be said that the conceptual function is explanatory, a tool through which the part is connected to the whole, and social events can best be described in terms of the functions that are performed. They give means the help that it gives to the durability and survival of the society, he explained. (Shayan Mehr, 1379: 483) In other words, the term function in the most general concept that is used in social science apparently refers to some kind of result (effect). (Gould, 1376: 679.) The effect or role that each phenomenon plays in the social system and emerges in interaction with other phenomena and components of society.

Culture

From the combination of fur (prefix) with the addition of " regiment " from the Avestan root Thang, it means to train and educate , and it also means education (Dekkhoda dictionary). In another dictionary, it is stated: culture is the set of customs and traditions and the set of sciences, knowledge and arts of a people (certain culture). Knowledge, knowledge, a collection of customs and scientific and literary works of a nation, dictionary, goodness, cultivation of greatness, virtue, magnificence, art, wisdom, tree horns that sleep under the ground and pour dirt on it, as well as education and training and education, school and ideology. (Sahibi, 2014: 60).

Culture in cultural studies is not necessarily equivalent to high culture or original cultural works, but includes a conflicting set of representation procedures that affect the procedures of formation and re-formation of social groups. (Mehdizadeh, 2017: 244).

Relationship

The word communication It is derived from the Latin word communis which means " share" . Communication refers to the process in which a message from a conduit or channel by a sender to a receiver (addressee) is transferred. The word audience, which is a common term in the process of mass communication, To refer to message receivers in the simple linear model (source, conduit or channel, message, recipient, effect of the message) provided by the pioneers of the field of media studies . (McQuail, 1998:11).

In other words, it refers to the circulation of the message between the sender and the receiver . this word (in communication sciences) includes various concepts such as: transmission and dissemination of knowledge and thoughts , creation of social cohesion, intellectual sharing and general cooperation (Khaniki, 1392: 171). And finally, we quote Dr. Mahdi Mohsenian Rad's definition of communication from his book on communication: Communication is the process of transmitting a message from the sender to the receiver, provided that the receiver of the message has a similarity of meaning with the intended meaning of the sender. Create a message . (Mohsenian Rad, 2016) .

The Cultural Function of the Mosque

The cultural function of the mosque actually means the role that mosques play in increasing people's awareness and insights in various religious fields. (Mansourian, 2016: 240). In other words, it means planning for cultural or ritual dos and don'ts and appropriate preparation of sciences and knowledge. The cultural, religious and social functions of this important Islamic institution in different times are as follows:

1. Congregational prayer : One of the most important religious - cultural activities of mosques is the establishment of congregational prayer in three times: morning, noon and nighthawzah.
2. Individual worship: This good tradition, which was the focus of much attention of Muslims at the beginning of Islam, it is appropriate that this popular tradition be revived by honorable missionaries (same)
3. Reading the Qur'an: One of the religious activities that has a great cultural impact is reading the Qur'an in mosques. (ibid)
4. Speaker: Since the beginning of Islam, prayers in mosques have been used to convey religious teachings, and the Prophet, peace and blessings of God be upon him, and his family have paid attention to this important matter. (same)
5. Education: Teaching recitation of prayer and Quran, as well as interpretation, Islamic sciences and all the various scientific disciplines common in the world can be taught in the mosque. (Ibid.)

6. Prayer and its prayer: In some cases, it is possible to strengthen the spiritual spirit of people by saying a prayer in a collective form and expressing and explaining some passages of the prayer . (the same).
7. Spiritual counseling: One of the problems of pious youth is that they have many spiritual concerns that if they are not guided, they become extreme and sometimes lead to deviation. Must Hours for spiritual, devotional , individual counseling Ya group be chosen. (same)
 1. A center for the gathering of Muslims in various religious and religious relations
 2. A place for rituals and worships and religious rituals
 3. A place for important decision-makers of the Islamic Ummah (politics, war, defense, etc.)
 4. A trusted place for proceedings and seeking justice and countless other functions

This religious institution creates a correct culture, which leads to the creation of personal and social commitment in the individualhawzah.

The Communication Function of the Mosque

The communication function of a mosque goes beyond its worship dimension and performing religious duties. Because in a common definition, communication means the process of transmitting a message from the sender to the receiver, provided that the meanings are identical between them.it is necessary to have a specific sender, message and receiver. (Mohsenian Rad, 1396 : 32) that this process is also true in the communication function of the mosque. The communication functions of the mosque include functions such as;

1. Bulletins, banners or bulletin boards
2. Send SMS on mobile phone
3. Activities in virtual space by creating virtual channels or groups
4. .Printing and distribution of brochures for special programs or occasions
5. Newspaper and press : media mosque , based on preconceptions It is " SSS Mosque " . By not assuming the SSC mosque , the idea of a media mosque is unreasonable. In the Islamic society , the journalist It is a type of worship. And the Holy Quran considers the mosque as a holy house for worship and a place for people to meet and gather.
6. Hajjitsirah and Sunnah of the Prophet , one of the principles of accepting the media - function of the mosque is acknowledging the Hajjaitisrah and Sunnah of the Holy Prophet . According to the Muslim consensus on the authenticity of the words , deeds, and speeches transmitted by Prophet Muhammad , and on the other hand , the multitude of narrations that prove the activities of propaganda and media . Mosques in the era of the Prophet , there is no avoiding submission to the media function of the mosque . unless Either he denies the validity of the consensus or he doubts the many traditions that report the media activity of the mosque during the time of the Messenger of God ! Both of which , among the Muslim masses , there is nothing but denial of their evil . (the same)
7. media pulpit: The pulpit is the most prominent media part of the mosque . Official speeches, moral sermons , and the announcement of the caliphate are all heard through this media . Pulpit: a high place where the preacher and the preacher go up and deliver - sermons. Also, it's maksur is because of its analogy with the name of the tool . Documenting non - traditional media It is necessary, but not enough, if all the propaganda tools are from that mosque , their impact will be greater. And This will help the media to achieve their goals. (same)

The degree of success of mass communication tools depends on their success in communicating with people . This is important, it will not be effective only with new molds and water absorption Rather, the content of PMNiz plays an important role in this regard (same) .

Verbal Beliefs

" In Farsi, the word *Belief* " It is translated as belief, belief, faith and belief . The meaning of believing something is to acknowledge and believe in it. When facing a subject, the human mind either rejects that subject or is indifferent to that subject and there is no change in the mind, or accepts that subject and acknowledges it. What is meant by belief is the same state of mind that is achieved when dealing with issues.

In a simple definition, beliefs or opinions are thoughts that a person believes in their correctness. Belief in itself is perfect , the deeper and stronger people's beliefs are the more people's faith becomes exalted and provides the means of happiness and meeting with God. In other words, his belief becomes the same as his faith. In general, when talking about belief, religious belief mostly comes to mind, because it is most commonly used in the realm of religion. Every human being has a certain attitude towards the world and based on that, he forms his beliefs. The set of beliefs and insights forms the world view of people. If we compare religion to a tree, religious beliefs are like its roots. The importance and value of beliefs is when they reach the stage of heart inclination (faith) and practical commitment. Therefore, religious belief is any belief that has a religious origin, such as believing in the principles of religion such as monotheism, resurrection, etc

The Theoretical Framework of the Research

Functionalism Theory

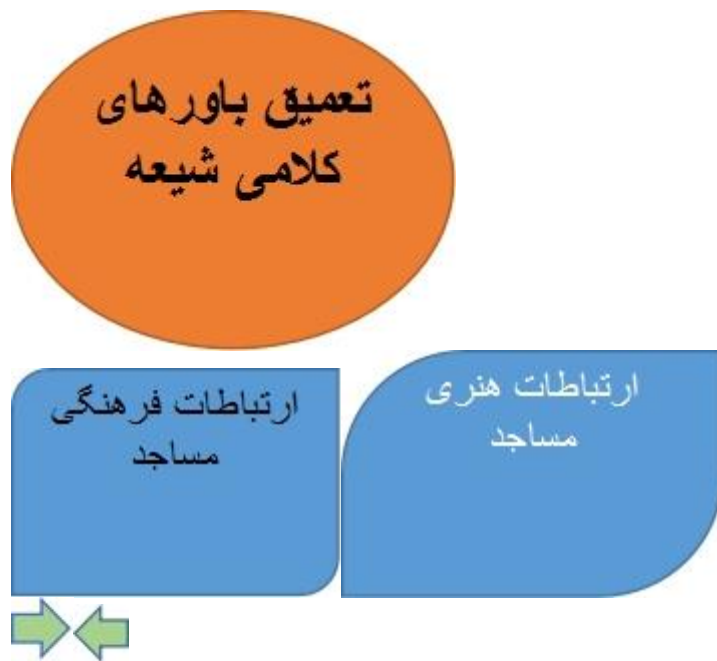
Functionalism is one of the schools of sociology in which theories have been developed whose field of activity is in the dominant paradigm . What is important and key in these theories is the attention to system and stability in society, which most theorists of functionalism (such as Durkheim, Spencer, Parsons) have paid attention to . (Skidmore, 1372:139-214) The consensus is that functionalism is rooted in the experimental methods of natural sciences and is based on the objective aspect of social realities Baker It deals with its subject. This paradigm seeks to provide explanations of the existing . (111 :2005 : situation, social order, social integration, solidarity, satisfaction of needs, and actuality, and discusses the general categories of sociology through theories that are inclined to realism , positivism , determinism, and fundamental law. This paradigm in its evolved form creates order sociology and seeks complete rational explanations in social affairs.

The functionalism paradigm's approach to social sciences is rooted in the tradition of sociological positivism , and this tradition is indicative of an all-out effort to use the models and methods of natural sciences in the dimension of human affairs (Brill and Morgan, 2013: 67). 68- Functionalists consider the society as a unified and unified name that causes harmony and stability in the society. Therefore, to study the society, its different components and parts should be examined in relation to the function that they have identity in the survival of the system. "Based on this point of view, the opinion that practical analysis and understanding should be technological, that is, it should analyze and describe individual phenomena in relation to the purpose they undertake, is a basic matter" (Jensen, 1376:156) According to Hermkovits, "functional theory tries to examine the interrelationship between various small and large elements in a culture." Its main purpose is to achieve an expression about the unities in culture by showing how the attribute, set and pattern, no matter how separate they are from each other, go hand in hand and like the gears of a machine, the whole. They create a smooth movement. and fulfills an efficient role " (Gold, 1376: 678). Functionalism generally has a different approach and in order to understand social life, it does not want to break down the social system and reduce it to the smallest parts, but rather tries to understand the interwoven, living and mutual nature. Adaptable to understand a social system in its entirety. This requires recognizing a unity in the parts, so that the parts and the whole are intertwined and an identity is obtained. The main subject of functionalism is not the people themselves, and it is

misleading to associate the performance of the task with the person with the phrase that "the function of the person is the performance of the task". Functionalists talk about a function of doing duty and raise questions about the effect of doing duty as a form of social action.

In fact, according to the general principles governing the theories of functionalists, there is a kind of connection between social components and elements, which must be taken into consideration in order to examine them. They consider the social system to be balanced and therefore attach importance to the unity of the parts. (Tusli, 1369:211-212) On the other hand in this theory, society is considered as an organized network of cooperating and cooperative groups in an almost regular manner and conforming to a set of rules and values that most members share. it works. According to functionalists, society is a stable system and at the same time tends to balance. Therefore, they see society as having a balanced form that works in a balanced and harmonious way (Azad Aramaki, 2013:20). Based on this, the social system is a collection of units and structural elements and various parts that are integrated and proportional to each other. (Tosal y , 1369:221-222)

Research Conceptual Model



Methodology: The type of research in this research is "applied research" and the research method is "qualitative".

Collection method: Data collection is done with the approach of observation and field (in-depth) interview, and the data analysis method was called "Thematic Analysis Method". Thematic analysis is a method to determine, analyze and express the existing themes in the data in qualitative research. In thematic analysis, the researcher extracts, codes and analyzes the key topics raised in the text. In this method, the researcher reveals the social representations or the judgment of the speakers of the interviewees based on the analysis of some of the constituent elements of their speech. (Kiwi, Raymond and Kampen Hood, Luke Van, 2015:239.) This method is a process for analyzing textual data and analyzes and transforms scattered and diverse data into rich and detailed data, and the completion of this analysis and process is to prepare a report of the content and meanings of patterns and themes in the data (Clarke & Braun:2006).

The stages of theme analysis are: getting to know the data, creating primary codes, searching for themes, reviewing themes, defining and naming themes: The territory of the study area of the mosques of Hazrat Zainab, peace be upon her (Colleges), Hazrat Imam Jafar Sadiq (a.s.) (Farhangian) and Ansar al-Hussein Mosque, peace be upon him (Ansar Blvd.).

Sampling method: To select the desired mosques, the opinion of experts in the field of religion was used. Statistical sample: It is worth mentioning that 30 experts and experts in the field of religion were polled and interviewed for data collection, and 30 people were determined and selected based on theoretical consensus. In the three investigated mosques, the statistical population of the research for the interview includes the imams of the congregation, the members of the delegation and the trustees of the mosque. Sampling method in this research is targeted sampling by choosing three mosques, the mosques of Hazrat Zainab, peace be upon her (Colleges), Hazrat Imam Jafar Sadiq (a.s.) (Farhangian) and Ansar al-Hussein Mosque, peace be upon him (Ansar Blvd.) The interview is conducted with a focus on a specific spectrum and with targeted questions, and from the examination of these observations and field interviews, data analysis was done using thematic analysis method. The questions have been designed in such a way as to lead the researcher and the audience towards the goals of the research. The targeted interviewees of this research are the custodians of the mentioned mosques. People include: the Imam of the congregation and the commander and members of the Basij base council, members of the mosque's trustees, members of mosque-affiliated institutions such as Dar al-Qur'an, the student area, mosque-affiliated delegations and organizations, and other groups active in the above mosques.

The reason for choosing the above mosques was that they are successful in terms of culture and communication and have their own special innovations, and they follow good methods in attracting and providing religious and intellectual guidance to their audiences, and in the writer's opinion, they can be successful mosques and The role model for other mosques in the province should be introduced. The sum of these advantages and activities made me choose these three mosques among the mosques of Qom province for research and investigation.

The current research is based on the qualitative method of thematic analysis, data from observations and interviews are collected and coded, then the themes are discussed. These themes are grouped in coherent groups and each group of themes ends up in a distinct overarching theme group that in The fact is the structure of the network of themes from which the conclusion of the title of this research results.

Questions Raised

From the elites, professors and interested people with regard to the basic model and theory of cultural-
: artistic centers of mosques We wanted to To Questions under Response give
What Conditions National For the line Take a look Cultural and artistic centers of mosques?

Which is categories Axial Cultural and artistic centers of mosques?

What Conditions a background effective On Cultural and artistic centers of mosques?

Wha Conditions intervention Gr or an intermediary effective On Cultural and artistic centers of mosques
?

Which ones Action On Both The action (strategies) of cultural-artistic centers of mosques ?

According to the above questions, 102 interviews were conducted with 60 elites and professors and the target community, the results of which will be shown in the tables on the next pages.

Sampling Method and its Volume

In this research, the documents and statements related to the cultural-artistic centers of mosques, as well as the principles, laws and approved policies related to it are comprehensive. And to determine the sample size of officials, center managers , the purposeful sampling method has been used up to theoretical saturation.

Since the cultural-artistic centers of the mosques are used based on the grounded theory, sampling in this theory means that it chooses forms of data collection that will give useful insights in order to produce a theory. This means that sampling is not random, but intentional and focused on the creation of a theory. In grounded theory, sampling proceeds by conceptual emergence and not research design, and is (limited by theoretical adequacy 1386: 79).

The summary of the steps mentioned above is summarized in the following table:

Row	Important Notes	Basic themes	Source
1-1	prepares various programs for the people of Iran who pray with the Quran, including: recitation chair, educational recitation and recitation of the Holy Quran, Loan of books, training course of circles of knowledge, loan of CDs and books, To Lied publication	Chair for reciting the Holy Quran	First interview
2-1		Quran teaching classes	First interview
3-1		Loan of educational books and compact discs	First interview
4-1		Publication of a cultural magazine	First interview
2-1	The activities of the artistic cultural center on the topic of Mahdavi, Mahdavi library, Mahdavi software bank, Mahdavi meetings, cultural Koranic competitions, pilgrimage, tourist, educational, sports camps, book reading competitions	Mahdavi software library and bank	First interview
2-2		Holding Quranic competitions and book reading	First interview
3-2		Setting up camp	First interview
1-3	centers are trying to accompany their green moments by inviting prominent professors of the field and university and presenting various	Invitation to faculty and university professors	First interview
2-3		Holding educational	First interview

	. programs Holding educational conferences and workshops on the topics of life skills, parenting	conferences and workshops life, marriage, raising) children	
3-3	skills, effective communication skills, informed choice, lending CDs and books with	Providing consulting services	First interview
4-3	diverse and exciting topics in the field of	Loan of CDs and books	First interview
5-3	. family topics, educational-knowledge camps	Organizing knowledge training camps	First interview
1-4	Cultural centers of mosques It has the following activities: holding Milad and	Celebrations of birth and mourning of Ahl al-Bayt	First interview
2-4	mourning ceremonies for Ahl al-Bayt (peace be upon them) and revival nights, pilgrimage-tourist camps	Setting up camp	First interview
3-4	Production of cultural and social art magazines	Publication of the publication	First interview
1-5	The programs of the mosque (in addition to offering prayers) include the following :	speech	First interview
2-5	Religious speech (interpretation of the Qur'an - prophetic hadiths), eulogy (suitable for the days of births and martyrdoms), recitation of the Qur'an (every day between two prayers), scientific lectures	Praise and eulogy	First interview
3-5		Recitation of the Quran daily	First interview
1-6	Holding Rajabiya retreat, holding a special banquet program for the holy month of Ramadan, Ashura pilgrimage, recitation of prayers, lectures and prayers	Holding a retreat ceremony	First interview
2-6		Holding religious ceremonies of Mubarak and Muharram	First interview
7	According to the cultural calendar of the mosques, various programs and meetings, including political programs, Cultural and social events are held, such as the speech on ...January 9/Bloody Uprising/Bahman 22 and	Meeting and speech	First interview
8	centers of the mosque are very active in organizing Mahdavi Quranic religious ceremonies	Revival of religious ceremonies	Second interview
9	Cultural and artistic centers of the mosque are . very active in organizing scientific lectures	Scientific lectures	Second interview
10-1	Loan funds	charity affairs	Second interview
2-10	Conducting congregational prayers	Gathering for congregational prayer	interview
11-1	Relationship programs with the mosque's audience	Play the clip	Second interview
2-11	Honoring local martyrs is one of the other . cultural programs	Revival of values	Second interview
1-12	The communication function of the mosque through the website of the mosque, the public relations channel and the link of the artistic cultural center of the mosques	Using virtual space to communicate with the audience and inform	Second interview
2-12	A category of mosque programs (in addition to	Forming a Qur'an	The third

	offering prayers) consists of, Missionary activity in the field of Qur'an interpretation. Commemorating Imams on occasions and holidays. Quran teaching activities (recitation (and memorization	interpretation class	interview
13		Religious scientific lectures	
14	...Holding two training courses on reading and	Teaching quran	
15	Commemorating the holidays and deaths of Imams	Observance of holidays and rituals	

Table two : Table of themes of the organizer

Organizer themes	Basic themes	Number of basic themes
Educational activities	Quranic classes	2-1
	Holding conferences and skill training workshops	2-3
	Providing consulting services	3-3
	Holding training camps	5-3
	Classes of moral guidelines in the interpretation of the Qur'an	16
	Enlightenment training	17
	Holding a training workshop for women	2-19
	Defense training	1-35
	Teaching the rules	2-35
	Religious and social knowledge	36
	Islamic science classes	61
	Quran meditation and interpretation classes	2-65
	Enhancing knowledge and insight	72
////////////////////	////////////////////	////////////////////
Enlightening and explanatory activities	Inviting faculty and university professors to give speeches	1-3
	Scientific, religious and social lectures	4-15
	Epistemological lectures	27
	Explanatory and enlightening lectures	2-42
	Lectures on increasing knowledge and deliberation in the Qur'an	76
	Speech with the presence of Quranic elites	78
	Insightful lectures	90
	Enlightenment programs	98
Promotional activities	Celebration of the birth and death of Ahl al-Bayt (AS)	1-4
	Publication of cultural and social magazine	3-4
	Praise and eulogy	2-5
	Chair for daily recitation of the Holy Quran	3-5
	Holding a retreat ceremony	1-6
	Holding religious ceremonies (Mubarak, (.Muharram, Arafah, etc	2-6
	Celebrating national religious occasions	2-11

	Holding a show	2-39
	Occasional programs	40-3
	Promotional programs	1-42
	Supply of cultural products	3-57
	Holding weekly meetings	1-65
	Revival of values and observance of occasions and rituals	1-84
//////////	//////////	//////////
Cultural activities	Loan of educational cultural books and CDs	3-1
	Mahdavi library and software bank	1-2
	Holding Quranic and book reading competitions	2-2
	Playing the clip of the history of the martyrs	1-12
	Planning for events	21
	Introducing the correct cultural method	29
	Revival and honoring of values	2-33
	The program honoring the martyrs and honoring the martyrs	50
	Determining appropriate cultural content	68
//////////	//////////	//////////
Service activities -5	Doing charity work	10-1
	Welfare and charity programs	54
	Establishment of charity fund	1-67
	Establishing jihadi camps based on serving the people	4-77
//////////	//////////	//////////
Notices	Field information	1-18
	Office messaging system	3-18
	Information in cyber space	22-2
	Information on the mosque website	3-23
	Person-to-person communication	1-74
	Informing by setting up a booth and introducing activities	1-81
	Field and virtual information and media	99
Organizer themes	Basic themes	Number of basic themes
activities with the audience	Gathering for congregational prayer	2-10
	People's meeting with each other	11-1
	Gathering for congregational prayer	2-12
	A meeting of the province's strata	14
	The presence and participation of provincial officials in the mosque and mosque programs	2-18
	Using virtual space to communicate with the audience	1-22
	SMS communication	52
	Field communication with the audience	1-59

	Communication with the youth	1-60
	Communication through virtual space	64
	Communication with the general public	2-67
	Face to face communication	69
	Communication with the educated classes of the province	1-70
	Communicating with contacts through people's social media at events	97
	////////////////////	////////////////////
Guidance activities	Mahdavi meetings	24
	Cultural meetings	1-41
	Guidance programs	46
	Ethical programs	49
	Social meetings	53
	Guidance programs	58
	Cultural impact on the general atmosphere of the mosque and its surroundings	73
	Establishing pilgrimage camps	3-77
	Instructional lectures	2-88
	Introducing the right path and policy with cultural programs	-92

Table three : The table of themes of Faraghir

Row	Overarching themes	Themes of the organizer
1	Cultural and propaganda functions of mosques	educational
		Enlightenment and explanation
		advertising
		Cultivation
		Service
2	Communication functions of mosques	Notices
		Communication with the audience
		Ershadhi

Research Finding

Based on the method and process of thematic analysis, descriptive coding was done by studying the interviews, and based on this, descriptive themes were extracted from each of the interviews (in this research, 100 key points were counted). After coding, with continuous and repeated comparison of descriptive codes and by combining them, codes were produced that showed the interpretation of several themes. These interpretive codes were sometimes one of the descriptive codes that included a number of other descriptive codes in its subgroup, and then by adjusting, it became comprehensive with the meanings of its subgroup codes, or it was a new interpretive code that the researcher produced to consolidate the meanings of several descriptive codes. In the following, the basic explanatory and inclusive themes were explained centers, as the only non-governmental cultural people's organization in the country, are in charge of implementing the approvals of the Supreme Council of the Cultural Revolution and the Ministry of Guidance at the micro level. And it is the only institution that operates with an independent budget.

In the review of the research literature on the damages of cultural and artistic institutions and the solution of their improvement, it was obtained. Factors such as lack of expertise Employees of cultural centers, lack of explaining the goals of the center at different levels, lack of dynamism and so on or the systemic transformation of the centers, the lack of use of modern technology that will cause the artistic decline of the activities and services provided, customer-oriented in order to gain maximum profit without considering the planning for the cultural development of the country, defective structure. The administration of the country and the lack of copyright laws that have pushed the centers to copy work, the concentration of the centers on some cultural activities that generate high income and the lack of attention to other activities of the centers, the politicization of cultural institutions that It has caused any kind of planning in this area, the lack of ability to change the cultural taste of different groups of people, the lack of proper understanding of environmental changes and foresight, the low efficiency of cultural projects in the short term, the inability to invest in projects long term, many social, political, and cultural changes that cause lack of planning in institutions, the politicization of the country's managers, especially in the field of culture, and the most important factor is the lack of understanding of needs and problems. Culture and cultural development strategies from the point of view of the country's officials and executive managers of artistic cultural centers.

Also, for the promotion of cultural and artistic centers, there is a need to train employees, examine government incentives, identify the weaknesses and strengths of the centers, strategic planning - for the centers and synergize in their goals, and create unity of procedure in cultural and artistic activities. Centers are considered.

The guarantee of the success of socio-cultural centers in deeply influencing the belief system is that they can act continuously with a favorable model, from the stage of discourse creation to theorizing and then institutionalizing beliefs to achieving achievements.

Another key element in this article is "mosque". In the importance of the mosque, it is not enough that God, the first and holiest place that we And Worldly blessings and guidance. The Hereafter is for the people, and Allah made it forbidden. In today's age, one of the most important functions of the mosque is the revival of the religious beliefs and divine traditions.

Conclusion

In this research, using the experiences and views of experts, trustees and experts in the field of the mosque, cultural and communication functions such as: educational, enlightenment and explanation, propaganda, culture building, service delivery, information, communication with the audience and

guidance. Mosques of Hazrat Zainab (Pardisan), Hazrat Imam Jafar Sadiq (peace be upon him) (Farhangian) and Ansar al-Hussein mosque (peace be upon him) (Ansar Boulevard) were examined. Results Cultural functions include:

Educational enlightenment and explanation, propaganda, culture building, service delivery:

- 1) All these activities overlap
- 2) All these activities are under the cultural functions of mosques
- 3) They are different in explaining the approaches

The enlightening and preaching approach of this ancient mosque has a special appearance in religious ceremonies and commemorations and occasions. Among other cultural programs of this ancient mosque as a religious university, there are programs with a cultural approach.

The programs of such as honoring and honoring the martyrs of the imposed war and revolution, honoring their families, serving the poor, setting up jihadi camps in deprived and vulnerable areas with the presence of educated people with an educational, civil, therapeutic and cultural approach, including the good results of cultural activities. These are mosques.

The results of the communication functions of these three mosques are:

Information, communication with the audience and happiness.

- 1) The approach of informing, activities and programs in the field and by setting up knowledge tents and answering doubts in the main squares and influential places
- 2) Installation of signs, banners and announcements
- 3) Using virtual space on the Internet and uploading programs to the mosque site

In order to communicate with the audience and receive feedback from the audience, the trustees of the above program also use the opinions of the audience and hold weekly meetings to fix deficiencies and strengthen the programs.

In the guidance approach, they hold moral meetings, pilgrimage camps, happiness programs to promote good and forbid evil, social meetings, etc. emergence of Islam and the expansion of its territory and mixing with other societies and cultures, and then the development and evolution of Islamic civilization from the third to the fifth century and the formation of the practical tradition of Islamic education and training and the schools of science and thought, and then the emergence of the classes of commentators, commentators, jurists, philosophers and mystics, and then the emergence of intellectual and ideological conflicts in the Islamic society. It appeared on different Kurds about the foundation and goal and various issues of Islamic education and education and it was discussed.

In these mosques, they played a significant role in the expansion and promotion of Islamic culture and the teachings of Ahl al-Bayt. It was on this basis that we investigated and explored the above three mosques in order to deepen the cultural and artistic centers of mosques in Shiite beliefs, and the results are It is stated in the text of the article.

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