



The Symbolic Reflection of the Islamic Revolution in Islamic Countries

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Abstract:

The Islamic Revolution of Iran has included symbolic aspects. The fundamental question of the article is that, what are the symbolic aspects of the Islamic Revolution of Iran and why the Islamic Republic of Iran has used these features to influence Islamic countries? Since the bearers of the word and the symbolic goods have the most legitimacy in social and political fields, this revolution has influenced Islamic countries through language and spiritual messages. Therefore, the hypothesis of the article was that the Islamic Republic of Iran, having relied on the symbolic aspects of the Islamic Revolution movement, soon passed the geographical boundaries and placed the Muslim world under the influence of the power of Islamic-Shiite symbols. As a result, Iran based on the intellectual and cultural capital of great minds and clerics, and the creation of a symbolic struggle, provided grounds for reflecting the Islamic Revolution in Islamic countries.

Keywords: Islamic Revolution, Symbolic Language, Islamic Countries, Ali Shariati, Imam Khomeini (R.A.)

Introduction

The 1979 Islamic Revolution in Iran, with reference to its traditions, culture and customs, went against the manifestations of a foreign culture that was not associated with it. This conflict was based on symbols in every direction.

The Pahlavi regime, with the symbols of ancient Iran and the culture of Westernism, emphasized on absolute monism, and was against the anti-symbolism of the supporters of the revolution, which formed on the basis

of Islamic tradition, Shi'a, and religious culture, and even national symbols of competing thinking. Indeed, tradition and modernity were struggling, and the traditionalists rushed to the ideology of totalitarian modernism, relying on the religious and historical thought of Iranians. Everything got symbolic smells in this campaign.

The symbolic aspect of the battle between Islam and modernism in face-to-face form, dressing, living, and speaking, revolutionaries were physical movements that were all

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evoked by the revolutionary and simple living culture that the clergymen were paying for. The main question here is “why the Islamic Republic used Islamic symbols ruling the Islamic revolution to advance the revolution in the Islamic world?”

One of the goals of the Islamic Republic, which has been emphasized in the constitution, was to defend Muslims and liberation movements and confront Israelis and the West (especially the United States). To achieve this goal, the Islamic Republic has promoted the propagation of beliefs and the symbolic world with the spiritual support of the liberation movements. As a result, the Middle East and countries such as Lebanon, Iraq, Egypt, and Bahrain were among the most prominent centers affected by the symbols of the Islamic Revolution.

Thus, to regulate the theoretical framework of the article, using Bourdieu's theory of the symbolic systems of structures in explaining and describing the conflict of symbols, we examined the progress of the Islamic Revolution in the Islamic world, and thus the hypothesis of the article is that the Islamic Republic of Iran was based on subjectivity in the revolution of the 1979, the noble symbolic boards made the field of political struggle more prominent in its regional influence, so that it would provide conditions for the advancement of the ideals of the revolution by generalizing Islamic symbols in the Muslim world.

A). Theoretical Framework

Today's world is full of symbols that make up seemingly rational structures for humans in the symbolic form. The affiliation with symbols, rituals and signs is an example of life in a symbolic world. Nowadays logos, flags,

totems, uniforms, makeup and hairstyles, names and titles, fashion and clothing, etiquette, nutrition, differentiation, religion, and many others are self-made symbols for the continuation of social life.

As a result, symbols are created to explain mental images, and the relationship between symbols and institutions based on a community is closely related. This has raised sociologists to the point that humans are generally captured by self-made subjectivities and lives in the symbolic world.

One of the most famous sociologists in recognizing the symbolic role in social and political life is Pierre Bourdieu Francois. In his theory of practice, he attempts to distance himself from Marxism and, in his theory of economic profitability for non-economic goods, the role of capital in social life and symbolic forms and symbolic power in all social and political activities provide a new class perspective. Make (Swartz, 1977: 65-66). Bourdieu criticizes, on the one hand, structuralists such as Durkheim, Saussure, and Strauss who regard the person as an inadvertent element of society, on the other hand, to Schott's phenomenology, the symbolic reciprocal interaction of Meade and Blumer, the "Garfinkle" and the originality of existence (subjectivists), which alone perceive the actor as the only active element of society and ignore the structures. By establishing a dialectic relationship between objective structures and mental phenomena, his orientation of the theory calls constructivism, structuralism and evolutionary structuralism. (Ritzer, 2007: 714-715).

Bourdieu is looking for the role of person in the structures. Accordingly, every human being understands the outside world based on his own experience and through his own lan-

guage and experience, expresses his relationship with the world. The basis of his thought is that human existence is poured into the body and through awareness, perception, feeling and intuition it captures and understands, and the result of the understanding of this world is a kind of awareness and knowledge. Based on his phenomenological tradition and his believer, the human aspect of the human being is the dialectical relationship between the language and the prescribed and definite experience. (Parker, 2007: 71)

Among the squares, the field of power (politics) is all the more important. Because the hierarchy of power relations and the political field determines is the structure of all other fields. The conflict and struggle in the fields are also due to the chances and rivalries that actors and institutions cannot avoid to protect or overthrow the distribution system of capital.

As a result, people in various fields, including the political arena, will win a strong symbolic product to deliver to consumers. The fruit of this victory is that a victorious person acquires the right to impose his symbolic goods on a social field, that is, it can use symbolic violence against consumers in the social field, and this requires the complicity of those who are exposed to this violence. (Lech, 2005: 347 - 348)

Hence, fields are the place of competition, conflict, and struggle between social actors, and any activist who has the most capital will provide his own domination in society.

With his particular French fascination, he was looking at how power and domination were redeployed in the symbolic form, and the dominant classes dominated their symbols showed their own skill and elements such as value, knowledge, and courage in society, natural and universal. Therefore, from Bourdieu's view, since governments, by

the monopoly of symbolic violence, naturally obey citizens to legitimize their continuity, he has focused on the domination of politicians in political arenas, and in his theory of the role of symbols in the legitimacy of power by the homemakers is emphasized. (Berg & Janoski, 2005: 92-93)

In his view, the power of the symbols lies in its practical application, and intellectuals and symbols are constantly rebuilding and constructing symbols for the continuation of legitimate rule. This legitimate domination is practiced by symbolic systems. Symbolic systems as tools of knowledge and domination, with the emphasis on consensus within society, help to reproduce social order, and their main function is to attempt to legitimize domination through imposing beliefs on society.

Based on Bourdieu's view, the framework of the paper also takes form. On this basis, intellectuals and clergymen, as symbolic high-ranking delegations in the Iranian revolution, relied on the symbolic capital of Islam, with the production of revolutionary symbols, to fight the symbolic world of tyrannical governments. By employing Islamic symbols, the group was able to reduce the legitimacy of the modernized symbols of the ruthless governments and provide the grounds for its collapse. The Islamic Republic, based on the mentality of the high representative symbols of the 1979, has made the field of political struggle in Iran more symbolic, so as to generalize the Islamic symbols in the Islamic world, to create conditions for the ruthless regimes of the Islamic world. Consequently, by studying the works of some of the intellectuals and clerics who influenced the formation of the Islamic revolution, we tried to interpret the symbolic influence of the symbolism of the revolutionary era on the Islamic countries in a descriptive way, using

the methodology of the old Bourdieu on the basis of developmental structuralism.

B). Practical Action

1- The efforts of the symbolizing bodies in the formation of the Islamic Revolution

After undergoing land reform in Iran, during the 1940s, the migration from the village to the city grew. The rural immigrants were socially distinct from the urban rich, and many turned to marginalization as a result of growing poverty. With increasing urban populations and the rising pace of poverty and social turmoil, interest in religious and native culture in Iran accelerated and contributed to the formation of a new symbolic world.

Shariati, as one of the symbolic intellectuals, has devoted a symbolic language to extracting revolutionary concepts from Islamic history. He knew precisely that the Pahlavi regime's notions were based on ancient Persia and the West; hence, he attempted to organize his revolutionary ideology using the common Islamic Iranian elements in the Iranian mind. As a symbolic intellectual, Shariati realized that traditional Islam alone would not be able to awaken the symbolic Iranian mentality, and the ideologies of Marxism and liberalism are seeking to attract the masses to their own. Therefore, he tried, firstly, with a quick critique of the Western world, to find an alternative to the Pahlavi regime's alignment project. The second was to reduce the influence of Marxism and liberalism in Iranian society, and thirdly, in symbolic language, using elements of Shi'a Islam as revolutionary symbols to attract urban youth. He used all modern elements and competing ideologies such as Marxism and liberalism, and explained Islam as an ideology to the young people through its unique linguistic capital.

He, said, "What I wish and seek is to return to Islam as an ideology". (Shariati, 1996: 71) His quest for the proximity between modernity and tradition resulted in the training of a young generation that was both Muslim and modern, and left an irreplaceable role in shaping the Islamic Revolution. Altogether, Shariati made a successful alternative to Shi'a Islam versus Marxism and was effective in attracting young people to transformation.

There were also movements in the religious circles against the symbolic world of the West. During the 1930s, Ayatollah Boroujerdi's arrangement of the financial and structural organization of the clergy helped to strengthen the range of clerical influence in society. In the year 1962, the publication of the book, titled, "*A Discussion on Authority and Clergy*" by some of the dominant and unpopular personalities made these religious and political concerns seriously taken into consideration. The dynamic Ijtihad and the attention to new social and political issues were the basis of the approach of these writers. During the 1950s, the volume of religious books, such as the Qur'an, religious, treatises and religious journals, such as the School of Islam and Shi'ism, expanded with the focus on youth social life and focused on the anti-Islamic and the Western-oriented tendencies of the regime.

The Pahlavi regime's anti-Western and pro-Western measures, such as 2,500 year celebration of the Persian Empire—and the change of the Islamic calendar to Persian Imperial Year Calendar and the proximity of the regime to the West, culminated in the symbolic struggle of the late 70's, and clerics and religious elements reinforced the Shi'a symbols of the struggle new symbols of the Pahlavi regime. The clergy's actions are due to

the efforts of Imam Khomeini (R.A.) in the 60s. He prefers, and most of all, to fight the symbolic world of the Pahlavi world of the symbolic world of Islam.

With the historical address of Imam Khomeini (R.A.) on June 13, 1962, the Iranian political arena announced the focus of religious forces and clerics in a political struggle with the Shah's regime. Imam has opposed the Pahlavi regime from the beginning of the 60s and pointed out that June 6th was the shame of history in Iran. (Imam Khomeini, 1999: 289)

With elegance and political intelligence, with the use of ceremonies and religious rituals, as well as Islamic symbols, the most political legitimacy of the Pahlavi regime was provided by the Western and pre-Islamic symbols of the Pahlavi regime.

In general, Iran's political field has stepped back from the past two decades before the Islamic Revolution in all fields, and the majority of intellectuals and clerics helped create this symbolic space in reverence for the pure past. Literature, culture and views of many influential scientific references were influenced by the Islamic symbols and the power of its mobilization to fight the Pahlavi regime and provided the grounds for the victory of the Islamic Revolution.

2- Islamic Symbols

From June 1963 to February 1979, the importance of Islamic symbols has greatly contributed to the survival of the struggle against oppression in society. Islamic symbolism is one of the characteristics of the struggle of the Iranian people for oppression, which, in the absence of independent political parties, acted as unifying elements among social groups and, in various occasions, led to political mobilization.

Indeed, these elements were built with the efforts of Shiite clerics and intellectuals to

bring the Iranian mentality to the side of the Pahlavi regime's symbolism. These elements are a sign of the symbolic influence that has influenced several centuries' soul of Iranians. By reviewing some of these Islamic elements, we show their symbolic effects on the formation and impact in the Islamic revolution on the Islamic world.

Martyrdom

Undoubtedly, the role of Imam Hussein (A.S.) in Shiite history has a symbolic significance for Iranians. This massacre has been revered by the Shiites by celebrating various ceremonies over centuries of Karbala. This symbolic pattern for the Shiites in history has kept alive the sacrifice among them. During the revolution, these symbolic elements were used to combat the tyranny of the Shah's regime. Lily Eshghi writes in this regard:

"In the moments of the fever that arose after the fall of the Shah, there were sentences in this way on the walls."Every day is Ashura and the whole land is Karbala". In fact, the revolution was thought to be a repeat of Ashura; that is, the re-implementation of the same incident of the founder of Shi'ism. The Shah's army was considered to be the army of Yazid and the people were considered as Imam Hussein (AS)" (Eshghi, 2000: 101).

From the perspective of Iranians, one of the most important elements of Islamic symbolism is religious celebrations and special religious rituals. That is, the ceremony, on the one hand, was for the purpose of holding special gatherings and ceremonies, provoked the people and strengthened the spirit of struggle and confrontation with the ruling powers. On the other hand, the neglect of this symbol of the government prompted the people to react to political power. .

The use of these symbolic elements by Imam Khomeini (R.A.) was elegantly chosen

to fight the Shah's regime. In the early forties, he repeatedly used the symbols of the martyrdom of Imam Hussein (AS) to fight and mobilize politics. Using this symbolic element, he presented an irreplaceable role in returning to a militant Islam and in the dramatic form of masses.

One of the effects of Ashura in the Islamic Revolution was to crystallize the notion of martyrdom and sacrifice, the insurrection of Imam Hussein (A.S.) indicates that martyrdom is one of the means of struggle, this spirit of martyrdom in the revolution was a mechanism of struggle that ruled the sovereignty and made confusion; as a result, the regime was incapacitated by the spirit of martyrdom.

The march of millions of people in Tehran and throughout Iran during the days of Tasua and Ashura Hosseini shook the regime in the year 1979. The flood of people on the Day of Tasua and Ashura of 1979 brought a severe blow to the body of the Imperial regime and dissuaded the regime from thinking about the massive movement of people in the sacred days of Tasua and Ashura. On this basis, the Islamic Revolution of Iran aided the Ashura uprising, and the general public did not oppose the government's intimidation and violence by relying on Imam Hussein (AS) and waited for victory or martyrdom based on Shi'a symbols.

The unprecedented approach of the Iranian nation to the symbolic spirit of Ashura culture and its uprising concepts, such as liberation, martyrdom, struggle and uprising and stubbornness in the path of God and sacrifice and devotion in the path of the divine goals, and at the top of them, justice await thought and awakening Ali Shariati and Imam Khomeini (RA). They used all these symbolic elements to mobilize politics.

At the time of the formation of the revolution, the people, using the symbol of Ashura, turned the forties of the martyrs and mourners of Muharram into praise of the martyrs and opposed the Pahlavi regime. Referring to the symbolism of the revolution in Iran, The-da Skochpol acknowledges the role of religious rituals and the myth of Imam Hussein (AS) in defeating the Shah as the evil of the time. In his view, these sacrifices and martyrdom, ultimately made the military and the military doubtful and ineffective in the use of military force. (Skachpol, 1382: 131)

Anti-Semitism

Anti-Semitism was used by the leaders of the Islamic Revolution as one of the most persistent and symbolic elements of Shi'a. Ali Shariati and Imam Khomeini often used Shiite symbols to mobilize political and wake up the nation against Pahlavi oppression.

Shariati, with a thesis to return to him, sought to combine Shi'a symbols with Iranian nationalistic symbols. For this reason, he referred to this return as referring to the Iranian Islamic identity (Shariati, 1996: 196). This reliance on self-sacrificing pastoralism, the revolutionary development of the country's intellectual and cultural atmosphere, and the means to attract the most people into Shiite and indigenous symbols.

Imam Khomeini also used the Shiite symbols to kneel the regime and on various occasions, used Shiite oppressions to mobilize politics and the fight against the Pahlavi regime. For this reason, "the force of sentiment that was raised on religious occasions, the massive support of the people, the creeping gorgers, and the inclusive agenda for political propaganda, became irresistible both for the

government and for their non-religious rivals". (Boroujerdi, 2005: 151)

The incident of Ashura, as a symbol of the impeachment of Imam Hussein (AS) in Karbala, was the main area of the formation of the uprising, and only the symbolic departments needed to transform those minds into a nation.

Generally, what made the symbolic religious world of Iran was the existence of Islamic rituals and its persistence in the Iranian mind. In our view, all these symbolic rituals are so sacrosanct that they connect the Iranian revolutionary movement of the earth to the sky. The emphasis on the symbol of Ashura by scholars and intellectuals during the revolution period was dominated by the dramatic presence of the people in the struggle against the Yazid's. The religious podium without consideration was comparing the regime with the Umayyad regime and the Shah with Yazid, and the people also felt this with these historical events and were preparing for the sacrifice and martyrdom on the way to Karbala. For this reason, Ashura in Iran became a symbol of the Persian mournful spirit and its mournful rituals against rites and celebrations such as the 2,500 year celebration of the Persian Empire.

- American Anti-Semitism

Imam Khomeini (RA) emphasized the self-belief and power of Islam to shorten the hands of foreigners from Iran. The opposition to America as a symbol of Westernization in Iran was considered one of its most important trends and ways. He, said, "All of the hands that are strong and powerful in this country must take our reserves, all of this must be cut off. These hands should be cut off and set aside. Our country is our country, and we want to rule ourselves, we do not want the country with American advisor" (Imam

Khomeini, 1999, 4: p 310). Islam demands that none of the people of this Islamic nation be non-existent not influenced (Imam Khomeini, 1999, 5: 264).

Breaking from dependence on the West and gaining independence was at the top of Ayatollah Khomeini's speeches and messages. This independence was another expression of the notion of referring to self and natives, which Iranian intellectuals emphasized during the 1970s and 1980s.

C). Impact of the Islamic Revolution on the Islamic World and Great Powers

1- Revolutionary Islam

With the outbreak of the Islamic Revolution, the countries of the Middle East and the Islamic world, on the one hand, and the great powers on the other hand, were affected by the greatness of this great event. The cultural and political change in Iran was so transformative that political Islam shook the traditional Middle Eastern Islamic tradition. The personal character of Imam Khomeini (RA) against America and Israel and its domestic affiliates was such that he placed each Muslim in the region under the symbolic influence. Thus, many Muslims in the region, inspired by the anti-Semitism of the Imam (AS), fought with the symbols of oppression in the region, such as Israel. Indeed, revolutionary Islam derived from the symbol of American anti-Semitism during the Islamic Revolution.

Lebanon and the party movement, Syria, Palestine, Bahrain, Iraq, and Afghanistan were among the areas whose liberation movements had a great impact on Iran's revolutionary Islam. In Central Asia and the Caucasus in the Muslim regions of Tajikistan, Uzbekistan, Chechnya and Dagestan, significant changes were also taking place under the influence of the Islamic Revolution. Islamic

militants and groups attempted to take political power in the pursuit of political Islam and incurred a lot of costs.

Iran made Cold War policy a serious challenge to the Islamic Revolutionary Symbols, such as anti-Semitism and independence in its withdrawal from the Treaty of CENTO. Iran, by leaving the western camp and away from the former Soviet Union (FSU), expressed its distinction as a revolution based on indigenous and religious criteria, and concerned the West and the Soviet Union from the expansion of the Islamic Revolution in the world and the sphere of influence of the West and the East.

Esposito believes that while Imam Khomeini (R.A.) is the symbol of the power and strength of the Islamic Revolution, the writings of the Revolutionary Enlightenment writer Ali Shariati have had a great impact on the spread of political Islam in Indonesia and Malaysia. In his view, the scope of influence of the Iranian revolution in addition to the Middle East includes areas such as Africa, East Asia and the South East (Esposito, 2003: 15).

In general, the Islamic Revolution has had the greatest impact on the consolidation of Iran's cultural hegemony in the Middle East. Hence, Iran is trying to influence the ideals of the revolution by influencing the cultural, intellectual, political, and religious elites. (Barzegar, 2015: pp. 65-66) For this reason, Imam Khomeini (RA), in a letter to the last Soviet leader Gorbachev, offers him, to fill the ideological vacuum, to investigate Islam and the wisdom of the Islamic Illuminati, and emphasizes that Iran, as the largest base of the Islamic World it will help the Soviet Union in this field. (Esposito, 2003: 64)

Thus, Islamic awakening and the revival of political Islam have been influenced by the

Islamic revolution and Imam's thoughts (Khorramshad, 2015: 143), and in the thoughts, ideas and relations of the Islamic countries, a great transformation has been created. The spread of political Islam and increased maneuverability of Iran over the past few decades have made the balance of power in the region change in favor of Iran and once again reignites the attention of major powers to political Islam.

2- Martyrdom

The martyrdom and continuation of the path of Imam Hussein (A.S.) were one of the symbols of the victory of the Islamic Revolution. Iran, relying on the symbol of martyrdom, has had a dramatic effect on the struggles of Palestine and the Lebanese party against Israel. The belief in this revolutionary concept has led Palestinian and party fighters ... with an unparalleled resistance to prevent Israeli influence from spreading in the region. Indeed, it can be said that the Intifada and 33 Day War are inspired by the morality of martyrdom that the symbolizing bodies of Iran, with its design, influenced the Islamic revolution in the region and the Islamic world.

3. Symbolic Rituals and Poems

The holding of symbolic ceremonies in the Islamic Republic is a symbolic function of influencing other nations to understand the message of the Islamic Revolution. The Rites of Hajj and transgression of polytheists, annual holding of the Imam Hussein (A.S.) and the conference of unity and the presence of diverse foreign guests and dispatching missions and delegations of the ideals of the Islamic Revolution and holding religious ceremonies and Shi'ism of the martyrs of the characteristics of the impact of the Islamic Revo-

lution on the nations under domination. Thus, the Islamic Revolution, with the reliance on the promotion of cultural symbols, has a symbolic impact on the Islamic world and Islamic movements. These symbols all came from the influential mentality of the great symbolic boards in the era of the Islamic Revolution. The mentality that relied on Islamic elements and its application in modern times provided a new plan for changing ruthless regimes. Imam Khomeini (RA) was one of the greatest leaders in the construction of this symbolic new world, which had the most needed capital to change the political field.

The Shiite authority, symbolic face and social influence were his most important assets to dominate the political and social field of Iran and the Muslim world, which created the intellectual and practical fields necessary to change the tyranny and the agnostic regimes.

Conclusion

In this article, we examined the power of the Islamic symbols on this subject, which was this power within the religion of Islam, and the religious intellectuals and clerics as their most legitimate and most venerable carriers in the 1960s and 70s through the use of the symbolic world of Shiites such as Martyrdom, Karbala and Waiting, the Pahlavi anti-Western and anti-Semitic symbolic world was called to the battlefield.

Among the most important opponents of the system were the ancient and westernized Pahlavi, Ali Shariati and Imam Khomeini symbols. They possessed the most necessary cultural, social and symbolic resources to lead this symbolic struggle, and with a simple statement of Shiva, they reigned and relied on the spirit of oppression, martyrdom, and Shiite expectations of a symbolic movement against the symbols of the West.

Considering the religious traditions based on Shiite doctrines, along with the Western anti-Semitism, anti-dependence and anti-dictatorship of the Third World in Iran, led to the formation of a large social movement based on reliance on clerics. The Islamic Revolution of 1979 turned the symbolism of many dissatisfied intellectuals into the dominant language of the elite, and he encountered many supporters of the regime.

After the victory of the revolution, Iran's leaders also explained the strategic depth of the country in spreading the symbols of the Islamic Revolution in the Islamic world and against the great powers, and drawing on the symbolic world of Islam, provided the concepts of revolution in order to confront the tyrannical rulers and the great powers. Imam Khomeini had the most symbolic capital to influence the Islamic world, and his way of thinking was the most influential in the region.

As a result of the Islamic Revolution, relying on these symbols, he considered a new power called symbolic power. The power conceived and constructed by the symbolic mentality of the leaders of the revolution. The power that lies within new structures and led the revolution, by relying on this power of increasing the legitimacy for the Islamic Republic and its ability to influence the Islamic world. Thus, this revolution, by relying on powerful symbols such as martyrdom, sacrifices, symbolic rituals and symbols, prevailed over the physical power of the West and the East, and consolidated the progress of the Islamic revolution from a symbolic perspective in the Muslim World.

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