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## **The Role of Lor's (Lor ethnicity) in Strengthening the National Identity in the Pahlavi Era with an Emphasis on the Component of Shiism**

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### **Abstract:**

Different human groups live in Iran, of which Lor's are one of the main groups that make up its population. The Lor's are in three groups, nomadic, rural and urban, following the Alawi and Twelve Imam Shias. In addition to having an important role in the stability of the bond between them, this religion has been the factor of their integration and convergence with other compatriots. Islam and Shiism are one of the basic elements of the national identity that influence the individual and social lives of Iranian people. They play a significant role in the emergence of values, ideals, norms, customs, in the identification of people, national solidarity, in social, cultural and political structures. By using symbols of belief in Imam Ali's guardianship, ijtehad, authority, rituals, religious rituals, ethnic and national religious celebrities, they have played a major role in strengthening Iran's national identity. This research is analytical-descriptive in terms of its fundamental purpose, in terms of method, and the required data have been collected by library, documentary and electronic study methods.

**Keywords:** Lor's, Identity, National Identity, Shia Religion, Pahlavi Era

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### Introduction

Iranian society is a collection of local and regional cultures of Persian, Turkish, Lor, Kurdish, Baluch, Arab, Muslim and non-Muslim population groups. The people of Iran, despite the existence of various ethnic, religious and religious differences, are the main elements that make up the national identity of Iran and cause the dynamism and continuity of the national identity; Because in the modern era, the dynamism, continuity of the system, preservation and survival of the country is based on the central position and role of the people. Lors consider themselves part of the Iranian nation. With the appearance of the word (lor) in the 4th century A.H., their current identity was formed. The common features of the Lors and other Iranian people include Islam and Shiism, nationality, common history, national holidays, national-religious literature and culture, and a sense of national solidarity (Amanollahi Baharvand, 2005, p. 153). As the components of ethnic identity are strengthened compared to national identity, national identity and solidarity will also be strengthened and social relations will be strengthened; Traditions, customs, and various talents are an opportunity for the various parts of this nation to complete each other with proper relationships, with co-existence, empathy, and full solidarity.

Following the religion and common religious teachings, adherence and loyalty to it, belief, and inclination to comprehensive religious rites and rituals are very effective in forming a sense of solidarity and national identity. In the process of identity formation, the religion of Islam, especially the religion of Shiism, has played a more serious and important role since the 16th century. As one of the essential elements of the cultural identity of the Pahlavi era, Islam and Shiism have always been one of

the most effective components of national solidarity in Iran and have played an irreplaceable role in the emergence of national integration and cohesion. Shia and Sunni religions and Zoroastrian, Jewish and Christian religions, as elements of cultural identity for Iran's population groups, have always played an essential role in maintaining ethnic cohesion and strengthening national identity. From a functional point of view, religion is an essential factor in social relations, the cohesion of the sector, and the strengthening of the cooperation of members. In many cases, religion in the sociological concept, by influencing individual and social life, is mixed with other national issues such as government, history, and cultural heritage. One of the issues and issues that have an important impact on the growth and development of a person during his life is the emergence of self-awareness or gaining an identity, this feeling of who am I? What role and position do I have in society? And what is my purpose in life? Iran's national identity has faced important challenges and crises since the Qajar era, especially during the constitutional movement, under the influence of the entry of western ideas and the growth of nationalism; And in the Pahlavi era, by adopting cultural policies in which the dimensions of Iranian archaism and Western European modernism could be distinguished and ignoring the Islamic and religious dimension, it was exposed to serious challenges and damages (Khajeh Sarvi, 2012, p. 126). Therefore, one of the important issues for Iranians has been preserving and strengthening their national identity. In this research, the author seeks to gain knowledge of the contexts and the influential factors of the role of Lor's with an emphasis on the Shiite religion in strengthening Iran's national identity in the Pahlavi era

(simultaneously with the modern era). And also, this research aims to present some of Loris efforts in the field of symbols and aspects of Shi'ism to strengthen national identity in Iran, despite the renovations and transformations of the Pahlavi era.

### **Research method**

This research was carried out by using the qualitative (descriptive-analytical) method, extracting and collecting the desired data from information and library sources, Persian and English internet.

### **Research history**

Many books and articles have been published about ethnic and national identity, but none of them have addressed the objective and practical role of Loris in strengthening Iran's national identity, and the position of Loris was examined from another perspective. By searching various sources and research, it was found that in the field of the present article, despite the extensive and scattered content in the main sources or some recent research, no coherent and independent research has been done; Therefore, this article is done to solve this deficiency.

### **Theoretical Framework**

According to the descriptive-analytical approach of the research, let's remind some of the characteristics of Loris and their differences from other demographic groups of Iranian society.

### **National identity**

In order to know the national identity, it is necessary to clarify what the nation is. In order to better understand the issue of the nation, it is necessary to distinguish between the nation and the state. The nation refers to a society of people with an ideal of political autonomy,

and the state is a set of political institutions that they may want to establish for themselves. Or, in Max Weber's interpretation, the state is an institution that demands the successful monopoly of legitimate force in a specific territory (Miller, 2004, p. 26). According to the French Ernest Renan, the factor for the formation of national identity is having a common history of common pains, sufferings, and common historical memories. Therefore, national identity is not created solely on the basis of ethnicity, language, common land, and the political organization of the state. On the other hand, the main condition for the development of national identity is the emergence of the will to live together. If there is such a common history and memories and such a common will of the people, despite the cultural, ethnic, and linguistic differences, they form a single nation (Bashiriyeh, 2008, p. 33). National identity is a political and social phenomenon born in the new era, which first appeared in Europe and then spread to the Middle East and other countries from the end of the 19th century. However, national identity as a scientific concept is one of the new creations of social sciences, which became popular in the second half of the 20th century instead of the concept of national character (national character), which was one of the concepts of romantic thinking. National identity emerged when the nation in its modern sense was formed. In ancient times, when people lived in small local communities, clan, and tribal relations were the basis of social relations. And the larger society, if it appeared, would be at the level of the vast world of world religions, such as Islam and Christianity. National identity is rooted in the feeling of belonging to a clan, tribe, or nation. The members of a clan who have common ancestors, leaders, customs, live in a certain land, speak the same language and cooperate with each other in economic

fields and fight to defend the interests of the clan, usually have a certain name and collective identity. In fact, this very old feeling of ethnicity and origin is one of the main roots of today's nationalism (Ashraf, 2007, pp. 133-139). National and ethnic identity, like individual and collective identity, is formed in the struggle of our perception of others. Iranians against Aneran, Greeks against Berbers, Iran against Turans and Romans, Ajam against Arabs, Turks against Tajiks, so self-awareness of our existence is accompanied by an awareness of the existence of others. We and foreigners are two sides of the same coin and one is meaningless without the other (Tajik, 2000, p. 161).

#### **National identity in Iran and its elements**

In terms of national identity, Iranian society, like other countries, is completely fluid and competitive. Therefore, Iran's attachment and dependence on Iranzamin and Iranshahr have remained remarkably unchanged. The identity of Iranians can be defined based on Shia Islam and their pre-Islamic history, especially the Sassanids, Achaemenids and Parthians. The names of Ali, Mehdi, Reza, Hossein, Zainab, Fatima, etc., come from the identity of Shia Islam, and the names of Rostam, Sohrab, Atusa, etc. are proof of this. The issue of national identity is considered a modern invention, despite all this, the name of Iran was mentioned more than a thousand times in the Shahnameh. Therefore, the issue of national consciousness among Iranians; has a history much older than the modern era; Although, of course, the way of explanation and its explainers have been different (Abrahamian, 2018, p. 16).

- History of Iran: It is one of the most important elements of the national identity of Iran, because it represents the beginning of the

formation of the collective spirit and the long-standing nature of the Iranian national identity. The history of Iran consists of two mythological and historical parts (Ahmadi, 2003, p. 15).

- Government institution: Government and politics are the most important tools of any society to strengthen national identity. Due to the fact that they have the authority and are considered the duties and responsibilities of every government (Bigdeli, 2004, p. 182).

- The land and geography of Iran: Until Reza Shah's reign, Europeans and the rest of the world used to call our country "Persia, Persia, and Persia" after the name of the border of the Achaemenid dynasty. It was announced to the whole world that the name of Pars and Persia is only reserved for one province and one sea of Iran, and the whole of our land is called "Iran" according to its original name and the Aryan race. In January 1935, the Ministry of Foreign Affairs officially issued a circular to Iranian embassies abroad and governments in Tehran, that from March 22, 1935, they should use the name Iran instead of Persia in their correspondence (Maki, 1983, pp. 198-199).

- Islam and Shia religion: The religion that is common and common in any country is one of the elements of the national identity of that country. The religion of Islam and Shiism, which the majority of Iranian Muslims follow, has played an important role in the Iranian national identity and the territorial continuity of the country (Ahmadi, 2003: p. 26). Ninety percent of Iran's people are Shias, which has had positive consequences for its national identity. The other ten percent are either non-Muslims or from other Islamic religions (Katem, 1992, p. 202).

- Persian language and literature: The great heritage of Persian language and literature has

been the most important capital of Iranians throughout history. This valuable heritage, thought and imagination has been the cause of preserving the cultural, national identity and survival of our land (Maqsoudi, 2015, p. 215). In general, in the discussions related to the formation of national and ethnic identities, the three main approaches of ancients, instrumentalism and constructivism can be recognized from each other. Scientists have expressed different views about the origin of a strong sense of belonging to an individual's ethnic group. Some emphasize the biological roots, some emphasize the common history, and some emphasize the common culture of the members of the group. In ancient, the strong feeling of belonging to an ethnic group is already formed in the minds of the group members. Belief in common descent, language, culture, religion, and even physical identifiers related to race are considered as the principles of organizing individual grouping along with historical and social experiences of the group. The instrumentalist approach is seen among elitist and wise selection theorists. According to them, ethnicity is considered a social, political, and cultural reservoir, which can be used to mobilize group feelings at the appropriate time. Theories of wise selection, groups, competition, and ethnic boundaries can be placed under the constructivist approach or related to it. In the theory of wise selection, people choose an identity that best suits their personal interests and goals. The theory of groups deals with two vital aspects of identity, that is, determining the boundaries of groups and forming groups by confronting others. When a group is formed and its boundaries are determined by people outside the group, in-group and out-group attitudes are established between the groups. The theory of groups, in social psychology under the title of group identity theory, has a long history and was confirmed by

numerous experiments (Seyed Emami, 2008, pp. 19-26). In Smith's understanding of ethnic communities and nations, the existence of memories, myths, and common history is considered a condition for the existence of national or ethnic identities (Smith, 1986, pp. 24-25).

### **Lor clans**

The word "Lor" was first mentioned in the writings of some historians and geographers of the 10th century, in the form of Al-Lariyeh, Lariyah, Belad Al-Lor and Luriye (Aman Allahi Baharvand, 2014, p. 15). About six percent of Iran's people are Lors. The vast majority of them are spread along the Zagros Mountain range in the west of the country, and they are present from the south of Hamadan province to Khuzestan and Fars, in two ways: residents and emigrants (Afshar, 2018, p. 215). The presence of prefixes (A, KI, and KA) before the first names of Lor men, especially the Lors of Kohgiluyeh, Boyer Ahmad, Mamasani, and Bakhtiari, can be one of the historical documents and the antiquity of the Lors and their Iranianness (Safinejad, 2002, p. 12). The Lors are one of the largest ethnic groups in Iran who came to the land of Iran from Central Asia like other Aryans nearly three thousand years ago. This tribe has always played an important role in the turbulent history of our country. The Lors are made up of several branches, such as Lekha, Lorestan Lors, Bakhtiari, Kohgiluyeh, Boyer Ahmad, Mamasani, Hayat Davoudi, Galehdar and other groups, and they are spread over a wide area of present-day Iran, including the lands of Kermanshah to Bushehr, Basrami. Lors are scattered in different provinces of Iran (Amanollahi Baharvand, 2014, p.8). Arthur Dubois considers them to be of the Iranian race, who migrated to this region from the eastern part of the Caspian Sea in the first half of the first

millennium BC and later mixed with the Semitic race. Minorski writes, the Lors are an Iranian tribe that lives in the southwest of Iran and are divided into four branches, the Khas Lors (inhabitants of current Lorestan and Poshtkouh), Mamasani, Kohgiluyeh and Bakhtiari. (Tabibi, 2015, p. 317).

### **Shia and Shiism**

Morphologically, in the Arabic language, "Shia" is the passive participle from the root "Shi'a" (Sha'a) and the word "Shia" comes from the same root. The word "Shia" means people who follow someone else and follow him, and people who follow someone's path, such people are Shia of that person, even if that person is ahead of that people or after that people. Shia is used in different meanings in the Quran. The first means a group of people. Chapter Anam/verse 159, the second Shia means army. Chapter Qessas/verse 15, the third means the followers of religion and religion, for example, chapter Safat/verse 83, the fourth Shia means spreading and spreading in chapter Noor/verse 19 (Damghani, 1982: p. 19). In the history of Islam, the word Shia was used in its original and literal meaning for the followers of different people; Sometimes the Shia of Ali ibn Abi Talib and sometimes the Shia of Muawiya ibn Abi Sufyan were mentioned. But gradually, it is said only to the followers of Ali who believe in his Imamate. After the time of the Prophet, the word Shia was used to refer to those who were followers of Ali and his family and believed in their imamate and guardianship.

### **Research question and hypothesis**

Question: How did Lors play a role in maintaining national solidarity by following

Shi'ism as the official religion during the Pahlavi era?

Hypothesis: In the Pahlavi era, Lors played a major role in maintaining national solidarity by using the pure Shia teachings and feeling of belonging to the Twelve Imam Shia religion.

### **First Pahlavi Era**

The first Pahlavi era is the consequence of the political failure of the constitution and the spread of modernist thought in Iran.

The period of Reza Shah, as a result of modernizing Iran in a western style, caused damage to the social position and political influence of the clerics. The adoption of western laws in various areas reduced the role and importance of Islam in social life (Bashiriyyeh, 1995, p. 244). This issue transferred the judicial and educational functions of the scholars to the non-religious institutions of the modern state, which greatly weakened the political and economic position of the clerics. The decline in the social status of scholars and the gradual reduction of gainful employment in their traditional roles forced many scholars and students to change their clothes and search for jobs in modern institutions such as public schools, the Ministry of Justice, and registry offices (Ashraf & et al, 2014, p.92). In this period, the role of Islam and Shia religion is weakened due to modernity and modernity for national solidarity, and instead, new foundations, institutions, and other customs are used to create a new identity for the people.

### **Second Pahlavi Era**

In the years 1941-1943, with the collapse of Reza Shah's government, the repressed social and political forces, including the clerics, were released and regained some of their previous

privileges and lost influence. This influence expanded during the government of Dr. Mosadegh's National Front. During this period, prominent scholars such as Ayatollah Boroujerdi and Ayatollah Behbahani did not enter the political scene. In general, in the 1950s, clerics did not have an active political orientation (Bashiriyeh, 1995, pp. 244-245). Although Mohammad Reza Shah was interested in limiting the power of the clerics, he had a two-sided approach to Islam and was undoubtedly less strict than his father in this matter (Ansari, 2012, p. 146). For example, he visited the shrines of Najaf and Karbala in 1953. He visited Imam Reza Shrine in Mashhad and Imam Zadeh Dawood on the outskirts of Tehran many times and even traveled to Mecca for Hajj. He believed that he was under the protection of the Prophet and the saints of Islam (Afkhami, 2009, p. 26). In 1960, a bill was prepared to subdivide large tracts of land. The opposition of large landowners who were present in the legislative body and important scholars, headed by Ayatollah Boroujerdi in Qom, caused them to make several adjustments to the said bill. As when this bill was approved by the parliament in May 1960, it was so full of exceptions and comments that it made it meaningless in practice (Kaddy, 2007, p. 263). After the efforts of the owners, Ayatollah Boroujerdi said in a public statement against it that the reforms violate religious principles and the issue of reforms expired (Homayoun Katouzian, 2000, p. 347). In the years after the death of Ayatollah Boroujerdi in 1961, the clerical institution was opened to new ideas and leadership and divided into three main factions. Its biggest faction, which included first-rate scholars, maintained the same expediency-seeking method of Hayiri and Boroujerdi's verses. The second faction actively cooperated with the Pahlavi regime and the Shah appointed some members of this

group to the Imamate of Tehran and other major cities. Others were working as advisors and officials of the Religious Corps, which was part of the White Revolution program in the 60s and 70s. And in the third faction, in the early 1960s, a small group of militant clerics formed within the framework of the Shia clergy, taking advantage of the dissatisfaction caused by land reforms, women's suffrage, and the extension of diplomatic immunity to American military advisers in Iran; who gathered around Ayatollah Khomeini, and it wasn't long before he achieved the authority of imitation and the title of Ayatollah al-Uzma (Ashraf et al., 2014, p.95).

The Pahlavi era is the period of return to Iranism against Islamism. The originality of the national elements of Iranian identity was emphasized a lot against the religious age. In the Pahlavi era, contrary to the anti-religiousness or non-religious nature of the Pahlavi government, Shiism remained an integral part of Iran's national identity.

### **The religion of Lor's**

Until the Sassanid dynasty, Iran did not have an official religion. But the Sassanids revived the centralized government of the Achaemenid era with new characteristics that relied on a single official religion and established the Zoroastrian religion as the official religion of all Iran. Therefore, regarding the religious beliefs of the residents of the Greater Lor area, it should be said that after the Muslim victory over the Sassanid Empire, the Iranian people gradually abandoned Zoroastrianism and converted to Islam. The exact history of the tendency of the people of this region to Islam is not clear; But it is natural that due to the dominance of the Umayyads, Abbasids and the rule of their emirs in this region, they invited people according to the tradition (Taqavi Moghadam, 1998, pp. 20-37). When Imam

Reza's route was changed from Kufa to Qom by the order of Mamun and his route went to Shiraz and through Great Lor territory to Behbahan (Argan) and from there to Shiraz. Some sources mention the unique and warm welcome of the Great Lor region and the Bakhtiari to Imam Reza (Akashe, 1986, pp. 13-16). Imam Reza's migration to Iran and Mamun's tolerance towards the Prophet's family and the Alawites caused various groups of Imam's relatives, Sadat and Alawites to go to Iran to join them. Following the martyrdom of Imam Reza Mamun, the governors of the regions were ordered to prevent Sadat from moving to Khorasan. The conflict between the Alawites and Mamun's forces caused many Alawites and Sadat to seek refuge in the mountains and safe and remote areas. The Great Lor region was located right on the way from Iraq to the central plateau of Iran. Therefore, the Alawite and Sadat groups took refuge in the mountainous areas of Great Lor, which today is evidenced by the many blessed shrines in the regions of Kohgiluyeh, Bakhtiari, and Lorestan. The Lors had converted to Shiism before the Safavid rule. In the book "Alam Arai Abbasi", it is mentioned that Malik Shah Rostam Alwar is a natural Shia of Imam Ali from his era until now, and he is called Abbasi Lor. That is, he is a descendant of Abbas and forty thousand Alwar houses are under his command, during this time he did not pay ransom to the Turkmen kings and they beat the huge caravans that passed through this way several times every year. Neither was the ruler of Baghdad could oppose nor anyone else. (Shokri, 1971, p. 130)

**Symbols and components of Shia religion among Lors:** The set of symbols mentioned here are the theoretical components of the

identity of the Shias among the Lors and most of the Iranians.

#### **-Imamate**

According to the Shiite theory, imams have guardianship over the people, and some jurists have considered this guardianship to include the actions of the government, and during the period of absence, they have considered scholars and religious authorities to be the imam's vicegerents (Bashiriyeh, 2015, p. 235). Unlike the Sunnis who only accept monotheism, prophethood, and resurrection as the principles of Islamic belief, Shiites also consider justice and imamate as the principles of Islamic belief. Their argument is that God favors and guides his servants as he sent prophets and revelations to them; Basically, even after the Prophet, he does not withhold his favor from his servants, and in the continuation of the prophethood, he appoints the Imam and introduces him to his servants. Shias believe that through the teachings of the Fourteen Innocents, one can benefit from divine guidance.

#### **- Ijtihad and authority**

Shiites will never see the earth without an infallible Imam. Therefore, in the age of absenteeism, Shia jurists and authorities perform ijtihad on behalf of the absent Imam due to necessity and within the framework of evidence and sources (book, tradition, consensus and reason). The authority of a mujtahid is that those imitate him and have a practical treatise so that the imitators act according to it. It became obligatory for every Shiite Muslim to follow the order of a living mujtahid (Nasri, 2011, pp. 53-57). Political, religious developments and the famous events of the unveiling of the hijab, the nationalization of the oil industry, the White Revolution and the Islamic



Revolution in the Pahlavi era all speak of the prominent role of Shia authorities and clerics in organizing and mobilizing the people. Despite the presence of various forces, during the struggle against the Pahlavi regime, the clerics of Lor were more capable of mobilizing the masses of the people by relying on religious sentiments and placing their hands on religious symbols.

#### **- Celebrities and religious figures**

Iran's Shiite religious figures represent a part of our country's national identity. Lorraine people have a proud past religiously, culturally, and scientifically, and many famous people and scientists have been raised in Lorraine areas. Lorraine cities, especially the city of Borujerd, have been the residences of great scholars and mujtahids for a long time. Here, as much as possible, we have tried to mention the names of some of the religious scholars of the Pahlavi era. And they tried to spread the symbols of the Shia religion and reform the affairs of Lorneshin and national areas, and they were superior in terms of grace, and they emphasized preserving the religious and religious identity of the Iranian nation. Great and famous scholars such as Ayatollah Boroujerdi, Malek Hosseini, Ruhollah Kamalvand, Seyyed Hasan Taheri Khorramabad, Abdul Rahman Haidari Elami, Abul Qasem Khazali, Ali Qudousi, etc., were introduced in the land Lors of Iran. Clearly, each of them had a high and valuable position in the Shia religion and seminaries during the Pahlavi era. By publishing the rulings of Islam and Shiism throughout Iran and the world, the scholars of Lor worked hard to preserve the rituals and consolidate the beliefs of Islam and Shiism among the clans of Lor and establish religious centers such as mosques and religious schools. Believing in the symbols of the school of Islam and the Shiite religion, they reminded the Pahlavi rulers

that if the westernization policies distort the religious identity of the people, it will not last in the practice of government and monarchy. Scholars, on the one hand, are carriers of religious culture and its promoters, and have played an essential role in directing the individual and social behavior of Ilat Lor; on the other hand, reformers have been trusted in solving social issues, such as correcting people's claims and conflicts, adjusting the behavior of clans towards each other, and adjusting the behavior of sheriffs towards people (Taqavi Moghadam, 1998, p. 396).

Ayatollah Al-Uzma Seyyed Hossein Tabatabaei Boroujerdi (1875-1961) was one of the famous scholars of the Pahlavi era and the author of dozens of books covers. After the passing away of Ayatollah Al-Uzma Haj Agha Hossein Tabatabaei Qomi, he became the authority of imitation of the Shiite world. He trained many students who became the source of many blessings for the seminaries of Iran and the Islamic world. Some of his students became Shiites from prominent authorities in the world, and he was very interested in establishing a good understanding between Shiites and Sunnis, which would ensure unity between different Islamic religions. And on the other hand, Shia and Shia teachings should be introduced as they are to the Sunni community, which is the majority of Muslims. One of the most important and stable ideas was the establishment of Dar al-Taqreeb between Islamic religions, with the efforts of a group of Sunni and Shiite intellectuals. During his leadership period, he collaborated with this idea and this institution. For the first time, friendly relations were established and letters were exchanged between the Sunni spiritual leader, Sheikh Abdul Majid Salim, and after his death, two or three years later, Sheikh Mahmoud Shaltut, Mufti of Egypt and the head of Jameh Azhar. His Holiness' way of

thinking and the good understanding between him and Sheikh Shaltut were effective in the famous historical fatwa regarding the recognition of the Shia religion (Motahari, 2001, pp. 261-263). Among his other actions, publishing magazines and books with Islamic religious content to promote monotheistic ideas of the Shiite school, defending the Persian script, which is an important factor for the communication of the Muslim nation and generations of our country and a sign of national identity. With the incitement of foreigners and under the pretext that the Persian script has many problems, they claimed that the only solution is to replace the Persian script with the Latin script. He took a stand against it with courage and said; "I will not allow them to do this as long as I live." Following the government's announcement, for the implementation of the compulsory education bill in the primary period, Ayatollah Boroujerdi demanded the inclusion of the religious education course in this period and assigned his representative, Mr. Falasefi, to negotiate with the government, which was implemented (mashahirlor.blogfa.com).

#### **- Devotion and love to the Prophet's family and pure imams**

The Lors' love and attachment to Shiism and the infallible imams is so deep-rooted that its manifestations can be seen in their swearing by the Qur'an, the Prophet, infallible imams and religious figures, and they believe that anyone who swears falsely will be punished for it. It is safe to say that among other Iranians, such feelings and devotion towards the Prophet's family and pure imams are less common.

#### **- Sadat of the Land of Lors**

Sadat has played an effective role in the process of political, social, and cultural developments in the regions of Iran and the land of Lors. On the one hand, they have been the bearers of religious culture and its promoters, and in this way, they have played an essential role in directing the individual and social behavior of tribes and peoples in the land of Lors. And on the other hand, reformers have been trusted in solving social problems (Taqavi Moghadam, 1998, p. 396).

#### **- Holy places and shrines of descendants of imams**

This symbol and component is a clear and concrete phenomenon in the land of Lors and Iran, which strengthens the religious identity of Lors. Iranians and Lors consider imams and their descendants to be a symbol of goodness and blessings, and to express their superior status and love for the Prophet's family, they use traditional Persian titles such as Shah, Sultan, Prince, and Bibi for imams and their descendants. These titles were given to leaders and religious elders because of their leadership role among the people. And they were considered a safe and spiritual refuge for people. For example, Imam Ali was given the title of Shah of Velayat, Fatimah, daughter of the prophet Mohammad was given the title of Bibi of Two Worlds, Imam Hossein was given the title of the Shah of Martyrs, Imam Reza was given the title of the Shah of Khorasan and Sultan Ali bin Musa al-Reza, etc.

#### **- Religious rituals and worship**

Lors, like other Muslims and Shiites of Iran, adhere to religious rituals and ceremonies and celebrate religious holidays. They are bound to offer prayers at Sharia times. Among them,

fasting in the holy month of Ramadan is important, and they consider visiting God's house and visiting it as one of their greatest wishes. And those who visit the Kaaba, after returning, will have the social and religious status of Haji and are respected among the people. Apart from the pilgrimage to the Kaaba, the special pilgrimage to the Baqi cemetery has a high status and value due to the burial of four Shia imams, shrines in Iraq, and the pilgrimage to Imam Reza in Iran. In addition to commemorating Eid Ghorban, Eid Ghadir Khom, or Eid of Imam Ali, the birthday of the Prophet of Islam and the Imams of Purity, the Lors hold special celebrations. For the first time, the sound of Azan reached the ears of Iranians from the city of Nahavand, and the city of Borujerd is known as Dar al-Momenin. The people of this land celebrate religious festivals with more splendor. Eid Ghadir khom and half of Sha'ban are two of the biggest Muslim holidays, including Lors.

#### **- Mourning of the Imam of martyrs and other innocent imams**

Lors during the month of Muharram in honor of the sacrifices of Imam Hussein and the martyrdom of his honorable companions in Karbala against the oppression of the Umayyads; Every year from the 1st of Muharram to the 40th of his martyrdom, they mourn in mosques and holy places, in the squares and streets of the cities of their regions, by standing on the mourning pillars, reciting requiems and lamenting. And mourning ceremonies are held on the last three days of Safar, coinciding with the death of the Prophet, the martyrdom of Imam Hasan and Imam Reza. In the mourning ceremonies of Tasua and Ashura in the past, when the tribal system was established, the heads of the clan had a great role in the performance of these ceremonies. Among the other religious and mourning ceremonies in

Lor lands are the Fatimiyyah ceremony and the Nights of Qadr, which mourn the martyrdom of Imam Ali by praying and worshiping throughout the night. The Bakhtiaris and other Lor clans created a link between Iranian and Shia traditions to religious beliefs by equating mythological concepts and values that have Iranian roots. Or those who created new religious myths through new myths and through them achieved an understanding of religious and national consciousness (Sinaee, 2013, p. 168). Ta'ziyeh is not only related to myths and rituals, but also to the religion of Iranians. Shia Muslims relive and retell the scenes of historical events that happened in the Karbala incident in the ritual performance of recitation. The role and function of Ta'ziyeh in society are very wide, such as shaping the general behavior of the people, purifying the soul and cultivating the soul, relieving pain, strengthening solidarity, stability religious values, preservation and continuity of traditional music, etc. Among the Lor people, like other people of our country, this religious ritual is held with special enthusiasm on some days of the year, especially during the mourning days of Imam Hussein. This has a distinct role in terms of giving identity to Shia in the Islamic world.

#### **- Naming children after religious leaders and imams**

The Lor people and their clans, like their co-religion compatriots, have benefited from using religious names for their individuals and families in tribal, rural and urban areas; For example, the holy name "Allah" is manifested in the components of different names of the Iranian people and specifically among the Lor clans. Sometimes the Persian name of God (Khoda) is used instead of Allah in the names of people of Lor clans. Based on this belief, they choose the names, epithets and nicknames of the blessed prophet and imams after

him in various forms and suitable combinations for their children. Of course, in addition to the names of Shia religious figures, Iranian Sunnis use the combined names of "Othman Ali" and "Omar Ali" for their children. Blessed names such as Muhammad, Ali, Fatima, Hassan, Hussein, Reza, Mahdi, etc. are among the most used Iranian names. In our martial and mystical culture, the name Mola is also used in phrases such as Ya Mola, Ali Yaret, or Ali Madad, Ali's hand is with you (Qanbari Adevi, 2013, p. 92). Among the Lors, even the use of the name Najaf, which is the city of Imam Ali's shrine, is common both alone and in the form of a noun combination called Najafali or Najafoghli, a prominent example of which is the name of Najafali Khan Samsam al-Sultaneh, the prime minister of the constitutional period.

#### **- Mahdism and the emergence of Imam Mahdi:**

Believing in the emergence of the twelfth Shia Imam, and relying on the Shia religion as a uniting element, a force that preserves national independence and a religion different from other religions of Iran, the Lors have tried to achieve a bright future on the hope and vitality of their fellow countrymen. This context and the need to prepare the government and land for the emergence of Imam Mahdi was one of the foundations of unity in the Pahlavi era.

In this period, the greater participation of the Lor people in exalting the Shiite symbols and their support of national and ethnic religious celebrities, and by expanding religious manifestations (praying prayers and religious festivals) against the negative actions of the Pahlavi era against the religion and religion of Islam strengthened the form of Iran's national identity.

Here, we mention an example of following the example of the Shia religion and the imams of purification in the field of anti-tyranny and oppression of the Lors in the Pahlavi era. The prominent feature of Alimardan Khan is the fight against Reza Khan's tyranny by being inspired by religious ideas and feelings.

The revolt of Alimardan Khan Bakhtiari, during the period of Reza Khan, is one of the exciting parts of contemporary Iranian history. Courage and courage and masculinity, faith and trust in God, imitating the Prophet and imams especially Imam Ali, defending the homeland and xenophobia, fighting tyranny and oppression and defending the oppressed. For this reason, he used religious symbols and teachings as symbols and slogans of the uprising. For the flag of the uprising, the most famous and sacred sentences among Muslims and Shiites, namely, "There is no god but Allah, Muhammad is the Messenger of God and Ali is the guardian of God", were chosen and the flag of the uprising was decorated with these famous sentences and religious slogans. When the flood of Alimardan Khan's army moved, they announced their intention to restore religion. They chanted "We want to reform the religion, lives are ours, property is yours" with this slogan they entered Shahrekord and captured the city. Alimardan Khan announced the cancellation of all government laws that humiliated, pressured and oppressed the people. The anti-religious law abolished the hijab, and Bakhtiari clothes and hats became popular again, and anyone who wore a Pahlavi hat was fined or imprisoned. The Lors are completely loyal to the imams. In private and public circles, they express the warmest friendly feelings towards the holy place of the innocent imams, and this declaration of interest and affiliation has created a

deep impact among the Lors and other Muslims and even non-Muslims. The Bakhtiari's strong hatred of British methods in the Second World War is the main cause of Shi'ism, which seems to be more dangerous than any weapon. Here, some prominent Lor-language writers, scholars, and religious figures of the Pahlavi era are briefly introduced; who had a fundamental influence in compiling and writing the scientific and religious works of Twelve Imam Shia. Because this period was the expansion of the idea of nationalism. Therefore, it is very necessary to train those who can handle this task. At the same time, Ayatollah al-Uzma Boroujerdi, a prominent figure and a great authority of the Shia world, despite all the difficulties, left a part of his knowledge in the field of interpretation, social and moral issues; And he played an undeniable role in safeguarding the achievements and spiritual and scientific heritage of Shia during the absence of Imam Mahdi and transferring it to the next generations. The translation of Quran, Nahj al-Balaghah and Sahifeh Sajjadiyyah, part of the works and compilations of Professor Abdul Mohammad Ayati, have been welcomed by Persian speakers. One of the most prominent lasting works of Dr. Jafar Shahidi is the literary translation with melodious prose and interpretation of Nahj al-Balaghah in Persian language. And the analytical history of Islam until the end of the Umayyads, Mahdism and Islam, writing the biographies of Lady Fatimah, Lady Zeinab and Imams was done in order to strengthen Shiism as a fundamental component of Iran's national identity.

### Conclusion

In Iran, in spite of various religions and denominations, the Shiite religion, as a comprehensive religion, is the only component that has the greatest extent and influence in the population dispersion. Strengthening the

national identity based on the component of the Shia religion has the greatest unifying capacity and national solidarity among the country's population. The religious and religious solidarity of the Lors with their fellow countrymen has caused them to have common beliefs, values, norms and symbols, and their social, political, and economic behaviors are formed in a great similarity and convergence with other Iranians. Belief in the principles of religion and belief in the imamate and governorship of Imam Ali and the infallible imams, belief in the occultation and waiting for the appearance of the Imam of the Age, the branches of Islam and ijthad and authority are among the things that formed the foundations of the religious-religious identity of the Lors. And it connects them with the whole religious identity of Iranian Muslims. Therefore, the Lors, like other Muslim peoples of Iran, are concerned about reviving religious values and love for imams, taking the example of Karbala, and following the authority of imitation. In accordance with these values, norms similar to the general norms of Iran such as: honoring Islamic holidays, mourning Imam Hussein and the death of imams, naming children after religious elders and imams among them have been deepened. These values are rooted in the fabric of the life of the Lors, which all indicate the depth of their special devotion to Shiism and its rituals, rituals and orders, which have been effective in shaping and strengthening the national identity. The Lors are proud in the Pahlavi era that they were able to introduce the Iranian nation to the Shia religion better and more under the shadow of the great Imitation authority, Grand Ayatollah Boroujerdi. The deep and deep-rooted attachment of the Lors to the Shiite religion has had a tremendous and undeniable effect on their adherence and loyalty to the solidarity and national identity of Iran. In this regard, we should mention

the role of Lor thinkers and scholars, including Ayatollah Boroujerdi, Dr. Raj Far Shahidi, and Professor Abdul-Mohammed Ayati in the jurisprudential position and identification of Shia in the Pahlavi era, who directly and indirectly played a key role in strengthening the national identity in Iran.

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