The response of Iranian religious temper in the political realm

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Abstract: When the new Muslim Arabs were dominant on the Sassanid Empire during comprehensive invasion and were prevailing in Iran, consequently the Iranian society accepted inevitably the religion of the invasive Arab, But Inwardly believed to Zoroastrian culture and the ancient heritage before the arrival of Islam in Iran, especially some Iranian elites could change the religion of Islam to Iranian Style Often in the form of the Shiite after two centuries of Perplexity and silence and have been the universal nature to it that were exposed to Moore malice constantly Arab Sunni Muslims. In this context, Iranian Sufism and mysticism emerged in the face of dogmatic of Arabic Islam that was mostly reserved for elite thus the followers of the Shiite movement in conflicts of the Sunni religious were identified as reactive until The Safavid of the Shiite government was dominant. In this era, the Shia religion becomes gradually classical nature. As a result, the Safavid Shiite (nearby Shiite Sufism) has continued until today despite the Sufis, the Imami Shiite Safavid found the political nature. Shiite reaction requires the concept of "enemy" to political and social solidarity. Even supposed the nature of the enemy as hypothetical and the legendary and its reason is internalization of (sense of insecurity) in culture of (Shiite Safavid) until today.

1. Introduction

There are various viewpoints about the origins of Shia religion; hence some are considered Shiite as the political movements in the form of Islam Against the invading Arab Who were governing on Iran at the beginning believed that After the Prophet's death, The government has been owned by the Umayyad and the Abbasids while it was the right to household of the Prophet (Ira M. Lapidus (1975). In this regards, Ali Shariati religious intellectual before the Islamic Revolution in Iran divided The Shiite into before and after the formation of the Safavid state as the Alawite Shiite and Safavid Shiite. Although A number of Iranian nationalists interpret Shiite religion to Iranian Islam; However, Today on political Shia, Today on political Shia, especially Shia political thought among Shia clerics and scholars have divergent perspectives, and even conflict are contradictory in some of the comments strongly with each other. But something is today known as the Shiite government after Islamic Revolution of Iran There is such an interpretation between various interpretations which is formed in the interaction or in response to political authority of time; Of course should not be forgotten the Sufi Shia and or mystical that has been formed among the Iranian elite in contrast the animosities of dogmatic Shiite; Because the Sufi Shia, Furthermore considering internal affairs and religious spirituality; Has a kind of the attitude of anti violence and negative fight In order to preserve Iranian culture and territory(Esposito, J.1999) ; However in this period, An attitude of modern Shiite has been created as Religious intellectual In response to the religious government in Iran that is engaged and have been common Among the parts of the middle class, especially students; so by the selective view to the western concepts and ideas are seeking to modernization of common religion in Iranian religious society (Black, A. 2001). One of the main causes of downfall of the Parthian dynasty has been investigated by the lack of attention to religious identity in society. This experience have led the Sassanid create theocratic government via reclamation of The Zoroastrian religion with the great influence of the Zoroastrian Clergymen after the Parthians dynasty; So that the religion would interfered in the personal and social affairs of the Iranian Sassanid society(Holt, P. M.; Bernard Lewis (1977a). Artaxerxes Sassanid (224-241 CE) that he was an a prominent Clergymen ordered to the great priest (Tansar) In addition to collecting and compiling of the scriptures, perform actions on the revision of the religion of Zoroastrianism Until strengthen public allegiance to the Sassanid dynasty; Even for this purpose, Zoroastrian Clergymen Tried to use of other religions in order to developing and strengthening the Zoroastrian religion further progress towards religious strengthen of the political rule of the Sassanid. Hence the theme of "cassette" and creating a class society in the Sassanid period is concept that has been imported to Zoroastrian religion from the religious culture of the Indian subcontinent in the Sassanid period. So, the language

of the Zoroastrian religion of the Sassanid era is fraught with mythological attitudes toward prominent religious and political personalities. So, the kings have mythological nature that would locate beside God. In this respect, Saeed Nafisi stated this theme: Zoroastrian clergymen were creating the Sassanid political system proportional to numerous innovations in religion; thus, probably the appearance of a savior in the Zoroastrian beliefs as (Saoshyant) is derived from the religion of Christianity and Judaism. However, in response to strong dogmatic Sassanid Zoroastrian was provided the context of expression Manichaean religion as a religious- spiritual movement against the religious tyranny and Sassanid of class society; about had elapsed sixteen years Sassanid rule that Mani was manifested after Ardeshir Babakan in the coronation day of Shapur I, in 240 AD and appeared as a prophet and promised (Farqlyta) Christ. Consequently fled to Kashmir and Chinese Turkestan due to pressure from Zoroastrian Priest and came across from Tibet; apparently was influenced by the school of Buddhism, more than ever; Finally Zoroastrian Priest ruled to disbelief of Mani, until ultimately was separated his skin as alive and were filled with straw and hung on the gate of the city (Esposito, John. 2002).

Mani noted that more than anything to the concepts and conscience of religion and in the religion and he believed to religious tolerance and indulgence and had a good relationship with all religions in the thought of Manichaeism God is present in the universe rather than govern the universe; Hence, the human is created of God. The Subject was used the basis of Sufism in Iran; however, Spiritualism religious movement had the delicate and humanitarian nature; but they collude with some dissident movements in the political campaigns by the dual nature. Phenomenon which was expanded in the Iranian culture to form a political conservatism in particular the that mystical and the Sufis alternatives; after Since, The rise of a political movement of (Mazdakism) in the Sassanid era was not ineffective of Manichaeism ideas but they believed to the supremacy and victory of light over darkness, most of Manichaeism(Nasr, Vali (2006); Therefore it further spread among the poor because the socialist tendencies If Manichaeism was more common among the educated elite. Mazdak was born about 431 AD and in the Sassanid Anushiravan era and influenced by Manichaeism believed to the (Cosmopolitanism) Therefore was looking to expand of the Peace in the world because he knew inequality and class differences as the cause of all wars. When Muslims entered to Iran, Manichean and Mazdakism attitudes of Iranian scholars were accompanied with the monotheistic concept and Islamic social Justice

and the Greek dualism (God and matter) was figurehead instead Iranian dualism (God and the Devil).The Ismaili Shiites tried to the readout of Islam influenced by the ideas before of the arrival of Islam in Iran influence of such attitudes by influence of such an attitude and interpret the Quran which were accepted by mystics and Sufis(Momen, Moojan, 1985) . Some Orientalists such as "H- Mase" believe that the emergence of Shiism has mysterious aspects and "Richard. N. Fry "knows Shiism arising from attempts Syndication the ancient Iranian beliefs with Islam; So Shiite objections is often because political aspect in its early stages up to the religious nature, hence "Hussein Bashiriyeh" considers the Shia in the beginning and political nature; In addition, the political theory has considered Shiism the grace of God To the clan of Banu Hashim and emphasizes It is common unto whom the idea of divine kingdom that this following Mojtahedzade says about it: (Hereditary Imamat of the Shiism had a lot of coordination with some features of Iranian culture and religion).Mazdakism Concepts and ideas was expanded amongst the general public due to justice seeking between Shiite Muslims that referring to the literature of Petrofsky, attractions of combating with oppression and equality seeking for disadvantaged and oppressed of Iranian masses, especially in rural areas, led to attracting more peasants to Shiism and within the Shiite attitude, lies the Kind of the potential and The power of very strong protest as an inherent feature of it(Dakake, Maria Massi (2008); even conservatism or duality of communication, is kind of style of campaign due to understanding that it is achieved religious texts and Shiite of concepts; particularly the concept of (interest and wisdom) is the primary means to remove hurdles of Shiite followers Furthermore, in terms of religion the Shiite texts, is including the appearance and inward that Only conscious People, are able to interpret the concepts of appearances from the inward; Naturally, such an attitude in the Shiite will lead to a strengthening of (Introspection) and (concealment) , naturally, all events are as the political and campaign and martyrdom-liking has caused Powerful backing in the followers of this religion as a valuable concept along with suffering in order to achieve of social justice; On the other hand, Recognition the Islamic sects inclined to Shiism, both the atheist and non-the atheist, is difficult regardless of its prominent leaders, Because Most revolts, uprisings in Iran In addition possessing of religious symptoms of Shiite, they have leaders who forgive the identity (with the sacred character or religious exaggerating) to the Shiism(Sachedina, Abdulaziz Abdulhussein (1988).

Almost until the formation of the Safavid by Shah Ismail, the Shiism was the most popular aspect

and belonging to the popular masses, But by the rise of the Safavid (1906 AH) was changed this trend and the Shiite became to the religious government and were controlled by political rulers(Halm, Heinz (2004) ; Therefore, its social aspect Was faintly and Shiite was divided Into two current: Alawite Shia and Safavid Shia But overall, ancient Iranian Concepts has generally covered Shiite worldview; Partially Iranians initially by accepting Shiite Islam They tend to Ali ibn Abi Talib, The groom of the Prophet or the fourth Caliph of Sunni who opposed the Umayyad rule because Were been humiliated by the Umayyad as (Mawali) Thus, were inclined to respect the geographic to the center of the caliphate of Ali (the first Shiite Imam) in the newly formed city of Kufa and Basra (unlike during the caliphate of Omar) And the expansion of Iranian Shia in Kufa and Basra, the second son "Ali" Imam Hussein, the third Shiite opposition to the Umayyad rule (II), Led to consider to the Shiite of this areas which belonged To the of the Sassanids, before the arrival of Islam in Iran. As a result, the convoy of Husayn ibn Ali moved to Iran from the Madina to the invitation and sympathizing of the people of Kufa but the people of Kufa Were faced with the dreaded politics and conspiracies of Yazid, Hence the people of Kufa had refused the invitation of Hussein; Finally, in Karbala, Hussein and his family were surrounded by the army of Yazid and therefore, All of them were killed on the tenth of Muharram in 61 AH, in a unjust war and their families have been captured after this event, Iranians due to pretext of the events of Karbala and Using of martyrdom-liking established struggle against domination of the Umayyad and Abbasid Arabs in the shadows of Shiism(Lalani, Arzina R. (2000). So that, has formed in the uprising and the struggle movement in second and third centuries AH totaled 109; then, in the fifth century AH disagreed by the Seljuk Turks, because the prejudice of Sunni . Consequently, in this period, the identity of the Shiite community organized in contrast to the Sunnis, o quote (Petrofsky) Shiite political movement constantly modified the figure In order to continuance of Political and struggles life; Thereby from the context of Political - Iranian Shia has created the new branches and It was a way such as fighting tactics of Shiism in during rule of feudalism fanatical Sunnis (Rogerson, Barnaby (2007). (Seyed Ahmad Movassaghi) notes a series of Iranians uprisings were not religious including Shu'ubiyyah movements in the second century AH; Therefore the major this uprising, especially after the e uprising of Bābak Khorram-Din and repression of The Khawarij Until the third century AH were created mostly Shiism coverage including Zaidiyya of Shiite, Ismaili of Shiite, Imami of Shiite, etc. that Of course,

the Sunnis, have not considered Shiite as a Muslim or believes to Islam So, this Shia current were known as non- Muslims. Ismaili Shia movement built many strongholds in the heart of the Seljuk Empire with the approach to the pre-Islamic beliefs, especially Mazdakism by the leadership of Hassan Sabbah according to the knowledge of the geography of Iran and has used of the methods of the guerrilla and terror especially the psychological war against the military - political rulers of Seljuk, In the Mongol invasion also the Shiite were associated with the Mongols according to the policies of Shiite elite such as   Khoja Nasreddin Tusi that had mystical tendencies as a result of political affinities; Mongol army invaded Baghdad and destroyed whatever had remained of the Seljuk and the Abbasid Caliphate and Succeeded to weaken the majority of Sunni community in the Iranian society. However, Helleh city nearby Kufa became the center of a safe political activity for political - religious activity of the Twelver Shiites (Wollaston, Arthur N. (2005). In these situations, Khajeh Nasir and his son by initiatives could to theorize concepts Shia Imami (Twelver) by strengthening principles of culture and beliefs of Shiism and even affected the Mongols in terms of theological beliefs. Most importantly Khajeh Nasir and his son by offering a series of concessions to the Mongols not only could take away the Shiites from the massacred   until Since the "Tamerlane" with tendency of mystical Shia after the conquest of Iraq, Went to pilgrimage to the tombs of the Shiite Imams in Najaf and Kadhimiya and Strengthened the Shiite minority against the hostility of the Sunni that were supported by the Ottoman Empire; so that have been quoted Timor With a political- Promotional movement Conquered and stated its motives In appearance to seek vengeance of the third Imam of Shiites and revenge against the generation of Yazid. Since basis of political nature was not so classic and always had been a Shia religious; consequently, all conflicts between Shiite and Sunni had before of Formation of the Safavid Shiite of the Empire more political aspect, so That States *(*François touwal): (the conflicts between Shiite and Sunni had strongly political aspect).

In The political conflict with Sunnis, taqiyya of Shiite (In the minority), were the most important tactics and Soft power that would protect them against detriment of Foe because The Sunni do not know Shiites as the Muslim (Moosa, Matti (1988). Many years ago and even in the early the Safavid state (906 AH) minority of the Shiites against the majority of the Sunni has combined with mysticism and also the works of ancient Iranian culture such as Zoroastrianism, Mazdakism, especially Manichaeism have prominent presence in the Shiism that they were

blame of the Sunnis Who formed the majority in the Muslim world, Because Shia were been considered as non-Muslim From the view point of Sunni scholars. Therefore, the struggle with Sufis was expanded in the rulers of the Safavid, from the Shah Tahmasp of the Father, especially Shah Abbas (son) and has replaced by Shia scholars (immigrant from Lebanon) Imami (Twelve) that they had a jurisprudential thinking, although they was not consistent with Sufism and were created in theological and juridical reaction against Sunni(Laurence Louėr (2008).

They arrived as religious and political ideologues from the Jabal *Amel of* Lebanon alternative the Sufism Elders in the Safavid court. Overall, the scholars such as Muhammad Baqir Majlisi(death 1698 CE) and Sheikh Ali Karaki and … has established The Twelver Shias as a classic religious with governance standards against Sunnis sponsored by the Safavid kings and Was introduced the Sufi Alawite Shiite that it had further political–spiritual aspect; hence, the Shiite of scholars especially those who were in favor of " Juridical Shia " and reached into the royal court and they were The owner of the property and wealth, So that participated in the economic field. Consequently, when oppressed people protested against the Safavid rulers and their dependents were faced with the decree of courtier shia scholar, For this reason, Most scholars of religion to achieve a degree of discretion entered the seminaries intended to achieve wealth and status, However, Even the fanatical Shiite clerics who tried to can remove the ancient Iranian culture of the Safavid and classical Shia because of this cultural dichotomy has been associated with the Iranian identity. Mulla Sadra (d. 1640) is the most important representative of the group of Sufism Shiite scholars who believed in the law as the coverage of religion that during the Safavid inconsistent with Courtier religious Shia scholars of thoughts expressed ancient philosophy as a simple language at the time of his life and complain of the ignorance of courtier scholars In addition, he wanted to Combine the Sharia, Mysticism and reason together. In particular, clarifying the Sufi metaphysics in mysticism led to his excommunication by the Juridical and courtier of scholars, Moreover, Mulla Sadra criticized the authority of the jurisprudents and Taqlid ("to follow) of them Because the issue of (marjaʿ taqlīdī) (Source to Imitate/Follow) does not have the historical record in the Shiism. In the last of Safavid state, Mahmoud Afghan with prejudice of Sunni (1722 AD) attacked to Iran with the murder of Kandahar Shiite and desecration of Shiite holy places. So the dominant Shiite clerics immigrated to the Holy Shrines in Iraq (Najaf and Karbala) However, with the collapse of the Safavid were corrupted the national government,

consequently Shiite clerics lost its power. This issue led to Sufis despite the failure occurred, return to Iran following a period of injustice of the courtier scholars influenced by Safavid rulers towards Sufis and Mystics (John L.Esposito). Nader Afshar by Pushing the Afghans, the national unity return to Iran; But Nader did not deal properly with Shiite clerics, even removed Endowments which were the disposal of Shiite clerics Moreover, he also cut off wages and recommended: The Clergymen should not unemployed and do not lost their time even Offered to them until have been in the Army to receive the salary, Nader Considered religious conflict between Shiite and Sunni influenced by The conflict between religion scholars as mainly reason of conflicts with the Ottoman Empire , So try to create religion that it would be Compilation of the intellectual and religious basis of the Shiite and Sunni but because much of his time was spent on military management failed project Karim Khan Zand, with little interaction with scholars and Shiite clerics and followed Policies of Nader and believed that the clergy should live on their wages. (Edward Browne), Muhammad Iqbal, William Freeman Vilas and Robin Hugh Gibb were among the intellectuals and Orientalis*t* who believed Sufi faith, especially "Shaykhi" emerged influenced by the thought of Mulla Sadra and ultimately this current led to the emergence of a new religion (Bobbi Fait*h*) and the The Bahai that it is considered a religious reform in the thought of Shia which later this movement of Bobby and then Baha'ism , has been hated jurisprudential Shia scholars since the Babi and Baha'i denied the most basic principles of Shi'ite i.e. (Mahdism); Although the subject of Mahdism or the issue of absence of the twelfth Imam has not accepted according to some scholars, such as Ibn Khaldūn, " Muhammad Rashid Rida 'and' Muhammad Iqbal" in order to rationally – Historical; especially Ibn Khaldun in this context, does not know a reliable narrative and historical resources;

In any case Shaykhi faith and critical views that offered in relation to representation of the Hidden Imam Provided the context In the early modern period for the emergence of "Babbitt" and then Baha'ism Faith This led to the creation of a new viewpoint in Shiite realm. Perhaps one of the most important causes of the Constitutional Revolution in Iran in the early of the twentieth century was the incidence of new attitudes that have been raised about the Shia (and modernism) Meanwhile, provided the relatively adequate environment for the emergence of some intellectual and Shiite of Clergymen and scholars as representatives of Islamic liberal such as:

- Haji Sheikh Hadi Najmabadi (1834 - 1902AD)

- Seyyed Jamāl ad-Dīn Asadābādī, commonly known as Al-Afghani (1838/1897)

-Sayyed Mohammad Tabatabai (1841 - 1920AD)

The most important of the intellectual character of this people is modernity in the Muslim world regardless of religious intolerance and rationality as the most important prophet; comprises the essence of Islamic thought of this current Islamic modernism That based on humanitarianism were fighting against any religious superstition and extremism; In addition, prevented people from indiscriminate imitation far from rationality; Such approach not only did not tolerate from the look of Shiite fanatical scholars but also has done excommunication of some modern scholars; So that they accused Sheikh Hadi into Babism while he was mentioned issues in critical of Babism, Up to the dogmatic Shia clerics excommunicated Sayyid Jamal of reformist religious views; Moreover, Sayyed Mohammad Tabatabai as well as a prominent clergyman of his time, proposed the establishment of the Legislature and considering of Iranian nationality as in the context of modernistic and justice in the society because before the Revolution (1906), the courts were exclusive in the monopoly clergymen and Shiite clerics; In other words, There are no rules for the implementation of law even as Islamic form of it. Because the most judgments in the religious courts was done based on the jurisprudence;

The Jurisprudence which was formed in the year of 676 AD as generally and the written and then started its expansion from the Iraq; Moreover, according to some scholars, Islamic jurisprudence derives from Jewish law such as stoning Is not in the Quran but runs among Muslims even in this era. Especially, in during of the first Caliph (Abu Bakr) and second Caliph (Omar) have not seen much growth in the field of Islamic Jurisprudence But something was manifestation of the concept of jurisprudence in the Islamic field began in the third century AH. Consequently, Imami Shiite jurisprudence was created in response to the Sunni jurisprudence as passively. In looking at "Joseph Schacht" in the first century AH, (Legal Entity) was apart from religion. As a result, were implemented, more legal principles especially the conquered territories (by the Muslims) adaptation from the customs and culture of the native regions; However, in emergency situations, the Prophet would act when the unfairness or the inefficiency of customary law; However, in the look of Prophet were respected provision of common law of Muslim regions and etc. if it was not unfairly. Shiism in inception, more had political aspect, consequently had been considered to jurisprudence later than the Sunni; additionally, the

Shiite Was inclined to Introspection and had mystical aspects that was not consistent with the jurisprudence and behavior r religious Because that believed to paraphrase and interpretation in religious texts in order to recognize the essence of religion; Certainly, Occurrence and incidence of (comparative jurisprudence) in the Imami Shi'a seminaries belongs to the fifth century and has not been popular before it. The first person who researched and written about the Imami Shiite and was looking comparison for Shiites of Jurisprudential opinions with Sunni is Abu al-Qāsim 'Alī ibn Husayn al-Sharīf al-Murtadhā(965 - 1044 AD)especially he has been the disciple of t he number of Sunni scholars. Therefore, many fatwas of Seyed Morteza is consistent with the Sunni and it could be represented primacy of jurisprudential thought in Sunni than Imami Shia and mainly the convergence of Shia and Sunni jurisprudents can be observed in the course of Jurisprudence of Shaykh Tusi (d. 460 AH) which was attended the hundreds of Sunni scholars in it and Some of the Sunni scholars was Quoted the hadith of Sheikh Tusi. Shaykh Mufid was present as Shi'ite ideologue in the The Buyid dynasty when saw Sunni juristic opinions based on reasoning and argument accepted without prejudice; However, the most of the Imami Shia and Sunni of conflict that leads to a lot of violence, generally has the political aspect up to jurisprudential and theological disputes. So before the arrival of the Safavids, there is not much disputes on jurisprudential issues and ideas between Shia and Sunni. So the Shiism for the Safavid was a mean for social strengthening and mobilization of the masses against powerful enemies such as the Ottoman Empire which therefore diffraction of Islamic jurisprudence has been occurred due to the political differences between Shia from its origins in the past. For example, Abu Hanifa, the Hanafi leader issued the permits recitation of prayers to Persian language for Persian speaking if the moderns of Hanafi religion do not believe to such view because this problem is not unrelated to ethnic divisions between the Arab and Ajam and its surrounding political issues. About the emergence of Sufism in Iran, there are different opinions and even conflicting but what can be close to reality, There is a transition and cultural stretches from pre-Islamic to the after of it as the Sufism in the domain of scholars and scientists that seeks negative fighting style to deal with enemies n terms of theological, despite the views of jurists, They see God In the world and are not looking for evident of Religion as jurisprudential Muslim, Of course, In the political arena, the Sufis can act as a powerful secret society, While it may not have the political interference. Overall, it can be spread such as a sense in the political and social

trends. Ali Shariati says :(in the periphery there is the Sufi sense In the Iran and has been the nation's soul. Ghazzali, Hafez oppose with the Sufism has his works as mystical color. Sufism and Shi'ism, despite their inherent differences they feel a kinship with each other…..Sufi and Shia movements In the Iran So much have merged together that sometimes are not distinguishable from each other) Sufism is a negative campaign Which acts like a safety valve of steam boilers In the social - political pressure of time regarding difficult religious and traditional laws and customs. However, the historical examples in the tendencies of people toward mysticism suggests political - social disappointments and crises that People who seek refuge in the incidence of severe conditions to the world of mean and dream; This is a situation that has no role in the political and military struggle even cultural struggle and does not have so much social support for people.

If we accept, The Sufism has been a totally negative struggle in Iran and to quote, "Sharyati were member properties and social Scholars in it, so Generosity (youth) as the subset of the Sufis would protect as a shield or bodyguard of Sufism; I.e. defends of the Sufis from the Iranian culture and nationality as military and paramilitary. To quote, "Chardin", The Generosity attended to various form in the pre-Islamic and afterwards period that it has originated from the Iranian Sufis influenced by the Manichaeism, and Manichaeism, has been severely influenced by Buddhism that Nafisi believed: (the Iranian at least in the Sassanid and the beginning of Islamic period were fully aware of the Buddha) because The Afghanistan is the first country that has been accepted the migration of *Buddhism of* india and the reason of presence of peaceful beliefs in *the* among of the Sufis in Iran's East is the influence of Buddhism. According this subject, The Sufism in the geographic spread of the Islamic World has three general trends:

1. The Sufism of Iraq and Island that it has been influenced the teachings of *Nazarenes,* Nestorianism and Jacobites.

2. The Sufism of Iran and India that it has been influenced the teachings of Zoroastrian, Manichaean and Buddhist.

3. The Sufism of Egypt, Syria and Morocco and Andalusia that it has been influenced the teachings of New Platonic (Neo-Platonism), Jewish and Alexandrian philosophers

Nafisi believe that Iranian Sufism always has been the Doctrine and it has not related to religion and has been the philosophical aspect and the reason of integration of doctrine and religion is mainly due to the entry of Ibn Arabi "in the Iranian Sufism. However the presence of Isra'iliyyat and Western

thoughts in the field of idea and Iranian Sufism has not been influenced but Jalāl ad-Dīn Muhammad Balkhī is the first person who accepted the idea and caused to spread it; therefor, The Iranian Sufism has divided two current: by the Sharia and whiteout Sharia that the current of Sufism with Sharia had the classic aspect by Ibn Arabi; Overall The Sufism is a culture field that has been presented as (Semantics society) On the Iran real society in the history trend, In addition, the thinking system of Sufism is not separated of the viewpoints of Suhrawardi" and the opinions of ancient Iran (pre-Islamic) but Indeed it is composed of with Greek philosophy which ultimately has a mystical and semantic schema, Consequently , in the Iranian religious beliefs, whether mystical or juridical, the subject of secrecy, is in the inside of it as internal and cultural nature; So that in the historical and religious process has found the classics aspects.

Ali Tehrani in the book od (reservation in Islam) refers to the methods of that any kind of the reservation is proportional to the disconcerting situation in the various ways in the society that has been used by the Shiiteas religious minorities and marginalized people. When the Soviet Union dominates on Afghanistan; Ismaili Shia initially were opposed against the Communist regime in Kabul Even rebelled against the government but when they were been persecuted by the Sunni of Afghanistan were inclined to the communist government in Kabul and supported them or Alawite Shia in Turkey and Syria for the severely paranoid of political leaders were forced to take refuge to the France of local military in the early modern period, his led to Alavian with theMembership in the French of local Army gradually take power in Syria but according to the flexibility of Sufism thinking Never did not attempt In relation to Alawite of the Syria; in this regard Druze Shiites, (including an initial split of Ismaili Shia) who live in Israel, due to fears of the Sunni of power in the region, inevitably took refuge in the Israeli government, now they are been supported by Israel in the Golan Heights that it is the center of difference between Tel Aviv Damascus and the Lebanese governments , Although The dichotomy of due to feelings of insecurity or resilience towards adverse conditions is such features of minority(Halm, Heinz (2007); For example Such as the historical cases is relatedthe to Jewish Maran who lived in the peninsula of Spain in the fifteenth century AD that to escape persecution and expulsion from that country, Apparently accepted by the secretly Catholic while they believed Judaism and their ancestors and conduct their traditional rituals secretly and from the viewpoint of Roger Baptist(The marginal man is no someone lives between the social and cultural world

but someone who is living through one of these two, The inadequacies relate them together… Those who are culturally marginal condition, often they are very creative and flexible and could be as leader of social and cultural transformations. They benefits of the break, the complex cultural and social system. "Durkheim" also believed, if there is a difference among the social system with cultural system, would not happen (social and cultural system) reciprocal influence. The main difference among the social system and the cultural system at the beginning was the arrival of Islam by Arab of New Muslims which conquered Iran because of the Iranians while Adjusting to Arab Muslim of culture but inwardly believed as emotional to culture of pre-Islamic especially Manichaeism and Mazdakism or Zoroastrian culture. This process lasted for almost two centuries and this dichotomy gradually became unconscious in the Iranian entity as (Cultural habit) that has been continued. Especially the manifestation of this feature strongly has been organized in authoritarian regimes and Iranian intellectuals, especially in the current era were accustomed to the conservatism against authoritarian governments towards policy; It may be cited as the " Internal migration or to refuge to (semantic society). The common language in a society reflects the nature of popular culture as well language construct and (culture construct) are similar. The reason of Use of words, phrases and virtual terms, ironic, allegorical, and metaphorical and look like is the viewpoint of Seyed Mostafa Mohaghegh Damad (the prominent mujtahids of seminaries of Iran) : (Repression and tyranny in society leads the use of words that have different meanings or semantic) totally, social conditions mood effects on human understanding, especially the thought and memories have a significant role in human behavior even the concept of "enemy" will influence the behavior of people during their struggle in the course of time, as "Young" refers in the field of psychology to The Romans of the Old Testament that how citizens can influence the subconscious mind because of the multitude of slaves and the spread of slavery involuntary in the passing of time and have the character of slaves(Dabashi, Hamid (2011). From the psychological perspective, the individual sphere, if, human despite its desire can intrinsic qualities of the authorities is committed to (antagonism cloning). In response to "compensation" as a defense mechanism unconsciously or consciously seeks compensation for feelings of inferiority that is found and takes refuge to dream escape to stagger of despair; In this case, it usually tries to escape from reality even for a short time; Even sometimes have a tendency to drugs, smoking, alcohol, unhealthy treats; Until can to

endure the humiliation and concerns (Corbin, Henry (1993). Following the failures, it may to build the fanciful society for them and settle their disagreement with the status quo and social realities, because they can not catch up with the social reality and the best of it, may turn such as Sufism alternatives is a mystical, artistic groups, sports and so on. Perhaps special attention to mysticism or poetry can be derived from various points of history. even the growth of literature "utopian "In such a social space may be due to the restriction, hopelessness, frustrations and political frustration because many of the "utopia" in the field of literature, philosophy, etc. arises from the provision of a social and political attitudes and ideals to society and they often have critical aspects to the policy and the current state of society (Nasr, Vali. (2006). Formally in authoritarian regimes, public opinion led to the praise and love for integrated governance and there is not any categories and a plurality of votes in these communities(Nazih N. Ayubi); The classification and diversity of views, particularly on political power is considered a crime and will be suppressed, and what is seen as The concept of social solidarity and unity in appearance and naturally occurs in nature of criticism and political struggles in the various aspects has done as the hidden, secret and ironic; So the political protests is concealed behind non-political protests, in the Stalinist regime of the Soviet Union was made Critical and political movements in the political grounds; In the contemporary Iranian society, also there is a kind of(Apolitism) Which arises from its dualism. In societies where authoritarian is as religion, traditions and myths that the government is seeking to consolidate public opinion appeared in their favor while create a fictitious unity in public opinion or the verbal behaviors of people that understood social cohesion from it, may not represent the actual attitude,. However, people can freely express their thoughts on the process of communication and media but it may hidden their aptitudes and viewpoints base on insecurity of feeling and it is different and may be different from those indicated as public opinion, especially if the people would be in social or political pressures consequently there are the some conflicts among Obvious thoughts and hidden views might be different in a society among of the (popular culture) and (mass culture) due to political condition such tyranny if mass media would be monopoly on political power and the private media have limited naturally, the (mass culture) which arises from the media, it may to be inconsistent to (popular culture) that is originated from the mass society(Tabatabae, Sayyid Mohammad Hosayn (1979). One of the symptoms of social phobia is a. The relatively common concept has

presented in communities ravaged by colonialism and despotism in the conservatism, hopelessness is associated with the track on the Shiite Iranian culture, especially in the form of messianic thought. Political Thought Islamic Republic of Iran, after the Islamic Revolution is formed the concept of Messianism. In this regards, *Roche* written: (Messianism is the One of the phenomena that is frequently seen in colonial society and causes the emergence of different forms of Messianism).

The concept of Messianism in the In Zoroastrian culture existed as (Saoshyant) in the beginning the Islamic era, that this idea was revived in the anti Arabic movements in the second half of the second century AH. After this, in the form of messianism, in order to achieve victory and incentives were created as a political principle - the Shia Imami belief in the crisis and hopelessness (Homa Omid, 1992).

2. Discussions

Mainly the religious character is created always influenced by the political state in each period. On the other hand, continues its stability in response to the presence of enemies and adversaries; If, indeed there is not enemies, consequently they is creating an imaginary enemy. As a result the presence of insecurity in society in the religious beliefs, inadvertently not only internalized but also today it is effective on all political actions and reactions due to the religious nature of the Iranian.

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