

Effects on unrest historical Center of gravity on historical mentality of modern Iranian

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Abstract: Five critical centers in the Iranians history have led continuing political unrest in the social mentality that basically constitutes the nature of the political culture in the present society due to the Iranian historical temper That include: 1. The invasion new Muslim Arabs from the Arabian Peninsula and the fall of the Sassanid Empire. 2. The Mongol invasions and his domination in the many years on Iranian society. 3. The formation of the national unity of government by the Shi'ite Safavid dynasty of rulers. 4. The incidence of the Constitutional Revolution in the early twentieth century. 5. The incidence of Islamic Revolution in Iran (1979).

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Introduction:

Iranian society always could be sustaining itself in the course of history to the present in the shadow of a sense of insecurity, especially cultural duality. Therefore, this topic has been complicated to recognize Iranian society for observers; Hence, has been institutionalized distrust In the collective mentality of the Iranian and is common a kind of immigration inbound or Refuge to the semantic society (imaginary) among their that have been leading to the dual life of Iranians; Hence They behave in the actual society (real) not only may be different to what they think in the semantic society (imaginary)but also it is likely to be opposite (Abrahamian, Ervand, 2008); So an obvious sign of romanticism of Iranians is The expansion of Persian poetry and their poetic spirit, Apparently the Iranians who live in their imaginary society most of their social reality and are looking for a utopia that is formed in the historical past; hence, not only culture of Retrospective leads to repeat history in this society; But also interprets the legend instead of history, and basically in terms of historical memory is proportional with historical temper; Thus it has a historical unrest mentality(Michael P. Zirinsky; 1992); So does not have historical knowledge. Therefore, not only most historical periods are similar but the critical and unrest stages are effective on the political culture due to Iranian historical temper. From the sociological opinion, collective memory is further called to the common experiences of huge numbers of people on the periods of time such The emergence of crises, uprisings, movements, revolutions, and so relatively as a social phenomenon initially that the culture of society and political and socioeconomic fields have a major role in the How and fetches of memories that There are as well as in the memories, narrations,

celebrations and the like about them and the reason of Adumbration of past as" collective memory" on the present, Refers to the meaning of "Freud" mention of it as forced people to repeat. Namely same past is which pervades as the "ghost" on the present (Michael P. Zirinsky; 1992). Including one of the factors of history of Repetition in the Iranian society could be caused by dependence of mechanism Collective memory to culture of Retrospective; Richard Fry "Moreover, who conservative are known Iranians Due to of their repetition of history, but says: "interpret the History as which should be done, not as it actually happened(Del Guidice, 2008). " Including there is a kind of culture of Retrospective in the political and social of Iranian, especially from the nationalists and intellectuals since the Constitutional Revolution (1906). The "nostalgia" has led to the strengthening A part of factors of Iranian identities, but also has created to hatred towards the aggressive Arabs to cause the collapse of the Sassanid Iran of greatness. So this reflection the nostalgia to the ancient history and hatred against Arabs due to attack to Iran can be seen in the form of "literature of regret 'in the most of works of writers and poets in the early twentieth century onwards that During the first and the second of the Pahlavi period (fall 1979) is the culmination such ancient Retrospective. Due to the reluctance the current Islamic regime of Iran Proportion of culture and civilization before of Islam, But so far have been perpetuated events like chaharshanbeh sori, Norouz and especially Ferdowsi's Shahnameh culture and many other examples in the form of ancient Iranian culture, especially in the "historical continuity" (Petrushevsky, I. P., 1985). However "Ahmed Ashraf" refers to issues that dynasties were gone two thousand years of Iranian historical memory, they were revived in the present century, as if there is a past that does not

want to pass. Because the Iranians are too dependent on their memories if we do not say that there is not a crisis of memory in Iranian culture and history, at least could say they are complicated a collective memory. In the critical look of "Paul Rico" When the memory does not allow us to imagine the future, should forget it and adds The French are trying to forget their country's occupation by Nazi Germany and the events of the Algerian War(Chopra, R.M., 2003). One of the most important factors of Iranian retrospective in the contemporary era, there is further due to Continuity of the memory of the great civilization and culture, especially during the Achaemenid Persian Cyrus in the current collective mentality, so that this has been more over the identities, it is a source of legitimacy of government in the history even during periods of Islamic; including the factors of strengthening of this culture is Shahnameh of Ferdowsi that Today, ultimately as the certificate of the Persian identity respects; because it is connected to The identity of ancient Iranian (before Islam) Iran during the of Islamic; because ancient culture with the Islamic culture, is interwoven such as milk and sugar; Since contemporary Iranian attention to the ancient times is such important that President of America "Obama" "when want to congratulate New Year to the Iranian emphatically refers to the culture and greatness of the Iranian civilization Because has not seen respect for human rights among the ancient governments as the rule of Cyrus; After the defeat of the Parthian (224 AD) decided the elders and Sassanid kings are forgiven identity in terms of Culture to Iran Because the Iranian identity and culture was damaged due to cultural incorporation with the Greeks in the Parthian period. Although in the reconstruction of Iranian culture by the Sassanid Widespread the elements "unreal" and "fanciful" abundant in cultural and religious beliefs of the Sassanid and in the last Sassanid era, attempted to restore the lost legitimacy of religion by using legends; even They sought to reincarnate the spirit of Cyrus to the deteriorated Sassanid king to restore lost legitimacy through historical achievements. Thus was introduced utopism fabulistic, histrionic tradition, to the realm of religious beliefs in the last Sassanid era, so that has continued so far epithets and exaggeration in Iranian culture; Moreover, by the dominance of Zoroastrianism in the political realm of the Sassanid, religious prejudices and determinism especially classification of society in the form of "Cast" despite the idea of pluralism of the Achaemenid era was institutionalized in Sassanid - Zoroastrianism society and has spread to the afterwards periods; Thus was created The spiritual - intellectual religion of "Manichaeism" (260 AD) in confronting of prejudice and determinism of Sassanid religious sovereignty in the response to the religious

despotism in the Sassanid period and In the second half of the fifth century, Social - Political of collectivization movements (socialist) Mazdakism uprising in response to Cassette Society of Sassanid religious government That was not ineffective in the undermining; because by the initial invasion of new the Arabs Muslim had been shattered the great empire of Sassanid; nearly the half of seven century AD. Subsequently Iranian culture and civilization was suffering a major change that the Iranian identity has continued until today, So Iranian history is divided into the before Islam and after Islam of periods; Consequently, Iranian society during the past two centuries disagreed with Arabic Islam by Negative struggle and by the duality of tactic in the political communication and in accordance of Iranian culture produced a universal religion. Ali Shariati calls the two centuries of history as the perplexity of period and believed that the Iranians were Muslims in appearance when the Arabs conquered their country, perhaps but in terms of emotionally remained as Zoroastrian. Especially if wealthy Iranians did not incline into the religion of Islam apparently, should have paid a heavy tribute into the Arabs dominated of society actually can to protect the temples and their rituals, even were forced to change the official language Persian into Arabic. But "Richard Fry" says cautiously:

(Iranian culture especially it's Zoroastrians, has been greatly impacted on the religion of Islam, So that led to the religion is the global. Elsewhere "Fry" writes (the relationship between the ancient Iranian cultures with Islam was expressed in the form of the Shia).

Manichaeism religion by the flexibility than other religions could converge with Islam and achieved new life again. Hence, it had penetrated in Islamic Sufism and mysticism; In addition including the most important phenomenon which has been transferred from the era of Sassanid to Islamic period is Bureaucracy structure associated with an Iranian expert that were active in the Organizational and administrative system of the country(Hovannisian, Richard (1998). Because of the urgent need for Arab rulers to Iran's elite due to The bureaucracy Structure and Governance of the organization in Iran which they are forced to show resilience the face of this class and social stratum. These vindicators through time led to maintain and promotion of their Iranian culture (Hovannisian, Richard, 1998). Especially Most of bureaucratic Offices were written in Persian. Meanwhile, the Iranian authors had a role in the dominant Arab government in Iran was strong Have trade union or organization have the Union or organization that most their children continued in this job as hereditary instead of their fathers. After the overthrow of Umayyad rule and on the rise of the

Abbasids was transferred to the Central Muslim caliphate from Damascus to Baghdad, This led to up to expand the promotion of the Iranian culture in the Islamic world more than in the past; Since the Iranian attitude to the topic is a phenomenon Which was transferred the culture of before the arrival of Islam into the Islamic period to Iran. In addition, Although the Sassanid Empire has been collapsed by attacking of The Arabs, However, this attitude extend on all Arab political rulers of Iran(Islamic period) so as manners and ethics of Iranians were not ineffective(R.M. Savory). It is known that the Arab was followed from the patterns of Sassanid Governance for the administration of the Muslim Caliphate. So, the Iranians were considered second-class citizens of the Arab ruling in Iran; Even the Caliph Umar That was one of the precursors of egalitarianism and asceticism, believed that must be maintained Arab and Ajam distinction therefore emphasized on social division. The other hand Iranians apparently changed their lives as "Islamic" due to acceptance of The Arabs Islam; but they have slowly coordinated Islam with The Aryan styles of thinking; more importantly, is not found Iranian submission against their king, nowhere in the world such as Iranian traditions which has continued in the form of naturalization and patriarchy culture (Lewis, Bernard, 1993). After two centuries of remaining silent or expire two centuries of negative of struggle finally, in the third century changed its nature according to Iranian preferences. First in the third century, the Persian language revived and subsequently Iranian national identity was formed by compiling of Shahnameh of Ferdowsi; Moreover, the Iranian Sufism has grown out away from prejudice among the middle class and the elite society. Hence, Nowadays the cultural dichotomy has caused continuity of dichotomy of life in the first and second centuries AD, until now. To quote of Ali Shariati: The masses of people were seeking social justice and intellectuals sought freedom of thought influenced by the same cultural - political space. So, gradually, masses of people were prone (especially rural) to Shi'ism and The intellectuals were inclined to Sufism. By the arrival of the Seljuk in the fifth century AH was placed in the course bellicosity and prejudice, especially after a hundred year rule of the Seljuk Turks yet these people were illiterate which dominated the Iranian lands by the militancy and their origin was further the east of Iran against Origin of the Shiite in the West of Iran. "Richard Fry" writes the Seljuk effects on Iran ("Should say that Seljuk period until the arrival of [the Safavids were nomadic of the period and tribal of Iran that was almost Such as Period of ignorance of pre-Islamic Arabia) by the arrival of the Seljuk, Ended an era of Iranian - Islamic

thought (Amuzgar, Jahangir, 1991). This led to the development of Sufism as a political - social response in the society in contrast dogmatic Seljuk. However, in the last Period of rule of the Seljuk, there are signs that the influence of the culture of the Seljuk Turks because Iranian specialists and scholars underwent according to Turks of need in different areas, especially the landowning, Bureaucracy, and so serve the Seljuk. Including minister of prominent Iranian Such as ""Khwaja Nezam-almolk" (Death 1092 AD), who was serving the Alp Arslan and Jalaluddin could reconstruct the country's tax system and Abandon the incomplete Arabic calendar instead of the official calendar of the Sassanid era as calendar of yazdgerd. This issue is considered achievement of a group of astronomers and mathematicians and prominent Iranian of scientists. Even mentioned as a great poet and mathematician "Omar Khayyam" has been such a council member; actually The Seljuk Empire was run based on the merit and competence of Iranian bureaucrats. As a result, led to concerns and deceit of Seljuk of Chieftains, Therefore dismissed Khajeh Nezamalmolk and etc. Thus, such issue has been provided grounds for the decline of the Seljuk. Until the Mongols conquered the Iranian lands in the massive attack; so has been dominant different space than in the past on Iranian society that led to further isolation of Social individual; since the Mongol invasion was different than the invasion of the Muslim Arab and the rule of Seljuk Turks in Iran; Because the Mongols are those that married with their intimate, The blood had baked in the gut of sheep and were eating as the food(Gelvin, James L., 2008); In times of drought and famine were not prohibitions to eat human of meat or any animal; Because of slightly different among each other killed each other easily. Now the question arises, why did not the resist the Iranians against the invading Mongols? Many historians have charged Iranians of this period as the spirit of weakness and sometimes believed this issue as the outcome of their special traits especially mental instability, distrust and treachery toward each other and such social damage that inhibits the formation of resistance to the Mongol invasions. Some authorities, personalities or Iranians who were employed to serve The Mongol leaders to any action and they attempt to informant and they betrayed their compatriots and even were plundering the people along with the Mongolian. Consequently, insecurity was dominated such on the social space that people inevitably closed heir homes with stone and consistently had a great fear of the tax authorities that were being directed by the Iranians whistleblowers. Some of these Iranians by the supporting of Mongolian drown out people from the hideouts, basements, ruins until they received their taxes and Otherwise Beat their wife and kids as tied

hand and foot to disclose their husbands of hideout; Hence, the people went through the roof of the house or hidden underground from fear; For this reason, Some of people Connected their homes to create a relationship underfoot The streets were made narrow enough to be reduced maneuverability Mongol soldiers; So They did not attempt to renovate or at least repairing their homes; Because they had paid more attention to the construction of the basements. Apparently they lived in Extreme pronunciation as far as not only did not attend the rise of "Sheikh Caliph" against the Mongols but killed the Sheikh Caliph in Sabzevar via Clergymen and jurisprudent's conspiracies of dependent on the Mongolian government (in the form of suicide). So disappointment, panic and social pronunciation were engulfed in the Iranian society that will provide context of strengthening Of Sufism in Mongolian society; naturally, the Mongols did not remain immune from the influences of Iranian mysticism (Sufism), Persian language and culture of Governance; Therefore, When Indian lands are being Mongols conquer, inevitably has used senior Iranian agents for manage the affairs; This led to extend the Persian language in the Indian subcontinent by the Mongols So that became the official language of the India. By following the gradual weakening of Mongol rule in Iran and Controversies among Mongolian leader occurred after the death of Timur (808) naturally provide ground to cavaliers are organized to form of formations " ayyaran " In the support of the poor, anti-Mongol uprising, Consequently almost Sufi and Shia movement were imported the struggle as a political movement Despite the origins of religious, spiritual and social The Shah Ismail (founder of the Safavid dynasty) (died 903 AH) The first King of Shi - Sufi rely on the power of throne and For the first time in history after the fall of the Sassanid Empire, he called him "the king of kings" as exaggeration and in his poems, he called Such as "Ali" (the first Shiite Imam), "Imam Mahdi" (the twelfth Shiite Imam who is absent) and the like, which of course the rule of Shah Tahmasp, the extreme claims of "Mahdism" Have been set aside; This was due to the arrival of Shiite versed in religious law scholars ()From the region of Jabal Amal Instead of Sufi leaders (which were not compatible with Islamic jurisprudence) in the Safavid state. So as Sufis gradually were excluded from the power structure. This trend continued during the Shah Abbas with greater intensity (Lewis, Bernard, 1993). Overall, the main achievement of Shah Ismail and other Safavid kings was national independence for the formation of Shiite rule because after the fall of the Sassanid Empire to the Safavid state, Iranians society did actually not achieve to a national unity government. In general, Safavid state could strengthen

national unity Based on the expanding of Shiite in the society. In addition to conflict Shiism with Sunni that was centered in the Ottoman Empire helped to find more consistency of Iranian identity in enmity against Sunni and particularly its bureaucracy, Was reestablished the nature of governance and even in the context of religious Shia; Hence, when the first Safavid king (Shah Ismail) wanted to gain power, he did not unaware of the ancient Iranian culture, especially during the Sassanid dynasty; Therefore he Consider him the third Yazdgerd of lineages(the last Sassanid king) And knew his reason The marriage of Third Yazdegerd daughter with the third Imam of Shiites; therefore culture of Retrospective continued frequently the Iranian government of approach from the beginning of the Islamic era to contemporary era in the political culture and even Iranian religious; So that we can know the Safavid dynasty as Outcome of the Sassanid Empire, after several centuries of Iranian national sovereignty (Hovannisian, Richard, 1998). The peak power of the Safavid dynasty, was seen in the Shah Abbas era But then, the Safavid kings were drawn to the decline until finally Mahmoud Afghan (Afghan) Attacked from the East of Iran By prejudices against the Shi'ite willingness to exterminate Safavid rule in Iran that in the attack created a lot of damage to people, particularly from Isfahan. Fryer Alexander Malabar "provides a description of the last days of the decline of the Safavid Dynasty rule and the people that how had resorted to cannibalism due to starvation even adds get robbed Children to eat their flesh He says that Who seen how ate people dried feces due to hungry. Also "Malcolm "says in this regard that about a million of population due to invasion of Afghans has been murdered while the whole Iranian population at this point in history has not been more than ten million; Finally, in the last of the Safavid dynasty, Shah Sultan Hussein, has withdrawn from the Isfahan (23 October 1722 AD / AP November 110) by humiliation and went to the Afghan camp, which had surrounded the city and offered his throne So that The Ottoman ambassador in Iran described this period as very disappointing and frightening of social psychology for the people of Iran and reported to his government: (The people of Isfahan were dying due to starvation in the streets. The people live in apprehension, because they were afraid to leave their homes and kill them...). The people of this period feared and lost the social will to bail them from the adversity until it emerged Nader Shah As a savior and defeated the Afghans in 1376 AD. Nader has considered him a follower of Commanders such as (Timur) and was interested to integrate the Islamic world in the format the Sunni and Shia of unity Due to the Sunni of the Ottoman Empire and the Mongol empire in India. So attempted to create the form of

Islam Based on the teachings the sixth Shia Imam (Jafar Sadeq) However By this effort, Twelver Shiite of scholars has been hostile against him and by partiality to Nader are prevented from the formation of thought of Nader; Nevertheless, Nader evicted endowments which were considered to be an economic resource of Shia Clergymen of their authority. As a result this led to the seduction of Shia clerics to Nader. Nader when invaded to India that he has noticed a huge library of Delhi; so he attempted to carry the library of books to Iran. According to some scholars, this event is an effective step especially in the promotion of Iranian literature, but two major weaknesses of Nader led to fail his strategy, Such as the unity of the Islamic world and the consolidation of national identity in Iran; First did not consider the influence of Shiite scholars among public opinion, second he suffered shortcomings of emotion in the last stages of their life and showed he is a battlefield of man to political man; As a result has preference military management of political management; So Such reasons Was effective in his demise. After Nadir Shah, Karim Khan Zand was replaced that he has been called the lawyer, the intermediaries between the people and Shah Third Ismail that he were imprisoned and lack of authority of political or military. Although Karim Khan never did not read their king, but he had all authority of the king, and his evil was that society was to the secure until that this was provided relative tranquility on the society since the middle class and poor of society was considered Karim Khan such as with respect; Overall, Karimkhan as well as Nader ailed to make a good relationship with scholars and Shi'a clergy because he believed Shiite of the clergy should not be imported into the realm of power and politics and believed The clerics and The seminary students should be live on their wages; More importantly, indicated no belief to the heredity of monarchy and the succession; Therefore, he did not choose his successor; But the relative calm has been discontinued on Iran; because As soon of his death (1779 AD) began again political- social instability and civil wars, Therefore, As in the past, people were desperately seeking a savior to provide security and peace. After the death of Karim khan Zand, Was created Anarchy and insecurity in the Iranian society, Due to the rise of Lotf Ali Khan Zand and his popularity among the people of Shiraz Could not act as Karim khan; So was killed in the wake of the conspiracy; his friends especially Agha Mohammad Khan Qajar as Terrible form; Finally Agha Mohammad Khan Was as the king. Reign of Agha Mohammad Khan Qajar was coincided with the French Revolution, and since Iran were fighting with Russia in this situation; however, this led to consider Iran by World competition; In addition to contract

"treaties of Golestan" and "Turkmenchay" with the Tsar Russia and signing contract of Herat with the government of Great Britain Caused to be provided aspects of familiarity of Iranian society by European nations More than the last and the beginning of Iran's economic relations with emerging economy at the end of the nineteenth century led to changes in social structure, economy, and culture of Iran; Thus gradually were composed (Modern of social classes) So the Iranians were familiar with the achievements of Western in the areas of Thought, technology, especially thinking (development) But the changes did not include all aspects of society because of poverty, social; But the attitude was more impressive More the upper classes society And created areas for improvement in Iran by returning of Iranian students from European countries, the establishment of the modern Iranian school, Western trips and the their presence in large cities; The (tobacco movement) (92-1891 AD), the first political protest movement against British colonialism sovereignty at the beginning of the modern history of Iran, influenced social and political thought in the upper classes of society, Which tobacco movement was caused by the unification (traditional market) and the Shiite clerics based on this change because Traditional merchants were turned to stipendiary of English company (Talbot). The Shiite of clerics and seminaries were also strongly dependent on the traditional market for Shariah-Based Funds; Furthermore, The intellectuals also opposed the despotic rule of the Qajar in terms of progressive; so were initially synchronized with Shiite clerics In order to regulate the relationship between state and society. However, assignment of the northern lands of Iran during Contracts of Golestan and Turkmanchay to Russia and then the assignment of Herat to the Britain has been accelerated the motivation of opposing by Qajar government but was required for the formation of the "constitutional revolution" to convergence of social groups That was approximately created the social and political conditions in the upper classes but The Shiite clerics did not have conscious thought of the Constitution or the concept of modernism in the beginning such as Sheikh Fazlollah Nouri believed that (Constitutionalist) is totally opposed with "The Shiite Sharia" According to The drafting constitution and its Amendment of constitution has been based on this model of constitutions of France and Belgium, which has led to legal deficiencies in legal articles That really was not compatible with the cultural and social conditions in Iran; With all of these instances, the clergy and people who acted in adherence of them had feelings of insecurity due to unfamiliarity towards civil rights and democracy; As previously The obstacle of the reform process Amir Kabir (Minister Nassereddine) were same intolerant Clergymen;

Because the reform of the legal structure of traditional society which actually was performed the Shiite clergy should be excluded; especially in the realm of religion, Amir Kabir has posed by some traditional Shiite rituals, including (**Ta'ziye**) (religious theater) (Clergymen of sanctuary) etc. Because the Shiite Clergymen have changed the public opinion in their favor through religious ritual; of course some eminent Shia clerics, such as "Ayatollah... Mirza Mohammad Hussein Naini Qaravi in his famous book (Tanbih alomah and Tanzih almelah) did not know to oppose the constitutional and democratic rule with law (fiqh) The Shiite, especially prominent scholar like "Akhund Khorasani," which was considered the greatest of source of emulation its time knew (constitutional) as endeavor of the "Hidden Imam of Shiite» However, a third group of Shiite clerics such as Sheikh Ansari (the first of Shiite source of emulation) fundamentally disagreed with involvement of clergy in politics Because was believed According to necessity during the "absence of the twelfth Shiite imam," should be done taqiyya (religious dissimulation) except rule of infallible Imams is not the legitimate of any government; In any case, the influential of Shiite clerics in the most of public has caused to consider to Clergymen as political elite among the popular masses that The Banuazizi mentions its reasons such as:

1. Shiite Clergymen of participation in all of the important movements during the past one hundred years
2. The personal and economic relationships of Clergymen with Conservative classes and the lower and middle class
3. Relationship of Shiite Clergymen With traditional merchants
4. Financial autonomy of Clergymen to obtaining funds and Grants of followers
5. Their control on Wide area network of traditional media, mosques, religious shrines, religious communities, etc.

Overall, the Constitutional Revolution happened.

Culturally as incompletely because of illiteracy the majority of the people and modeling of the political theories of the West, Therefore gradually became a decline. Almost a year after The Constitutional Revolution (1907) was divided into two spheres of influence of Russia in the north and the south of England. This led to know the constitution as conspiracy of England that subsequently led to distrust of the general public to revolution. Therefore, the Iranian society, in addition to problem of the despotism of political rule, was faced with a new phenomenon of (colonialism); so with the support of the colonial governments, especially the United Kingdom has been ended the Qajar Kingdom and "Reza Khan" came to power. Due to the outbreak of

Constitution revolution and its aspirations, Reza Khan proposed the nominal sovereignty as the republican government (Olmstead, Albert T. E., 1948). But because the Shiite of Clergymen were not familiar with the theme of (republic) and was compatible with the culture of the Kingdom and had Hallucinations of conspiracy in relation with the Republic; immediately resisted that finally, the issue of Republic on Iran and Reza Khan, Became king, supported by a group of the Shiite clergy But Reza Shah began the modernization of Iran as incomplete and One dimensional such as imperative development; In addition, has been done predominant the Iranian culture of Retrospective against religious -Shi'ite identity; as well as has provided element of modernism to Western style as main component in the Iranian identity that initially it led to conflicts Of identity in the society that beginning of the conflict led to The challenge of tradition and modernity Although nonwestern modernism was as concept of extensibility of Iranian society accepted by the elite, but in the view of most religious and nationalists, the consensus among the of retrospective and Shiite seemed slightly difficult up to not only the current of national and religious commensurate with the Iranian society and Islam did not know contradictory with each other But in the realm of culture and history, have been integrated the two basic elements of the Iranian identities namely Iranian and Islam Such as milk and sugar. In addition, Reza Khan (the first Pahlavi) has maintained Retrospective of element and modernity in the national identity and were trying to Undermine with imitate the "Atatürk" (the founder of modern Turkey), the religious element in the national identity compared to the two other elements such as modernism and Retrospective (Afshar, Haleh, 1985). Thus, attempted to reduce the influence of the clergy in the population; Following this issue he has ordered to Veiling of women and prohibited the wearing robes and turbans even ordered Seminarians of seminaries are obliged to attend to the military and gain academic qualifications; After Reza Khan, at the time of Mohammad Reza Shah (the second Pahlavi) also was created the conditions until Clergymen are able to enter into university at higher levels of seminaries and To study in addition the religious sciences to the New Science (Hiro, Dilip, 1989). Although Reza Khan (Shah of Iran) is a leading modernization and development in Iran But personal characteristics and his influence prevent the correct formation of the development process in Iran. For example, the usurpation of feudal estates was to become the largest landowner in Iran and the abuse of military power was exploited the peasants But what he drawn into the fall was the British and Russians invasion Iran on 1941 August that led to the collapse of the country. Thereby

Mohammad Reza, Crown Prince of Reza Khan (Pahlavi) has been sit on the throne by the British government But the process of rule of second Pahlavi was as such way as that were expanded bourgeois ideology in Iran in 1950 that Was used the heavy loans and low interest, amounting to hundreds of millions of dollars available to friends and acquaintances of Shah, which eventually led intense disagreements between rich and poor class in the path of the modernization of the country, was undermined traditional market was considered Financial support of Shiite clergy(Harris, David (2004); In addition urban culture has been expanded that consequently was followed the rural migration to the suburbs of large cities, widely due to class differences On the other hand a relatively popular government "doctor Mossadegh" also wanted to limit the authorities of the king by the democratize if society and implementing the aspirations of the Constitutional Revolution, but the government of Mossadegh was ruled out because of the fear of the Soviet Communist in Iran during the 18 August 1953 coup by the intelligence services of America and Great Britain that Unintentionally provided the condition of collapse of the traditional market by the neglect of the traditional- agriculture economy and vice versa focusing on the industrial and bourgeoisie economic in the form of modernization that It was considered as kind of financial support for Shiite clerics and seminaries that this issue led to The clergy fight against the second Pahlavi that subsequently was created 5 June 1963 uprising led by Ayatollah Khomeini in the seminaries and the traditional market and continued until the Islamic Revolution in 1978; Overall has been formed the organizations and communities of opposition of the second Pahlavi Including "religious", "national", "national - religious," "Marxist," and "Islamic-Marxist In light of Iran's mass society under the influence of a charismatic leader of Ayatollah Khomeini lake of social revolutionary and post-revolutionary discourse merely by focus on overthrow of the second Pahlavi of monarchy And the rural migrant workers were employed at the periphery of large cities that were included in the as a dark army of the Revolutionary in street protests; However, before the revolution, Ayatollah Khomeini undertook leadership of the masses of people to its religious for deposed king of the monarchy, however, There was not compiled Strategy and Theory (Rahnema, Saeed & Sohrab Behdad eds, 1995); So Ayatollah Khomeini after the revolution Back to work as the spiritual leader Religious affairs and religious debates, but when Clergymen were noticed to the their influence of traditional media such as mosques among the public and additionally They realized the power of the charisma of Ayatollah Khomeini in the society

immediately by Setting aside of non religious fighters of authority actually Took over political power by all classes of society Who were willing to die for a religious view of the order of Ayatollah Khomeini (Moin, Baqer, 2000)

Conclusion:

Apparently, Historical events in a society that is full of insufficiency political rulers, especially the feeling of insecurity

Indicate that has not created knowledge and recognition in the historical memory based on historical events but the attitude of retrospective in the light of the historical temper has led to the production of various forms of despotism based on the culture of fatalism. The historic character has been repeated; consequently, any event that occurs during this period, such as the Constitutional Revolution (1906) and the Islamic Revolution (1979) does not cause to growth and development; today, over 35 years since the Islamic Revolution, Iranian society is still quite unprotected and vulnerable as a Mass Society against to the political power; However, a new generation is born that their identity is influenced by new media not only Has not been laminated but also has The fluidity in the light of Inner-generational and inter-generational difference after the Islamic Revolution and has put themselves in the realm of change of cultural – historical attitude.

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