



The Role of Revolutionary Centers in Chaharmahal and Bakhtiari Province in Forming Public Fights in Islamic Revolution with the Emphasis on the Role of Spirituality

¹Mashallah Izadi, ²Faizullah Booshasb Goosheh and ²Alireza Abtahi

¹Islamic Azad University, Najaf Abad, Iran

²Department of History, Islamic Azad University, Najaf Abad

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Abstract: The main objective of this study is to investigate the fighting role of revolutionary centers in Chaharmahal and Bakhtiari province in forming fights and public fights with the emphasis on the role of spirituality. A historical method has been used in this study and data collection includes library and field methods such as book, publication, document and interviewing with revolutionary persons in region and so on. So, in addition to introducing the most important revolutionary centers in Chaharmahal and Bakhtiari during years leading to Islamic revolution with the emphasis on the role of spiritualists as the pioneers of revolutionary movements in province the manner of forming and emerging public fights and the performance of fighting men will be dealt with. Findings show that the most important fighting centers had been mosques, schools, universities, seminaries, religious bands and meetings holding in houses that were active in promoting revolutionary ideas. Revolutionary fighters were among different groups such as spiritualists, educators, merchants and women that they were active in these centers with promoting revolutionary ideas and arranging fighter's activities with depending on revolutionary persons especially spiritualists that were the most important propagators of revolutionary values among people also they were the solidarity and unity factor among fighters and they were promoting revolutionary ideology they played an effective role in constructing Islamic revolution with their active participation in marches protesting and other fighting activities.

Corresponding Author:

Mashallah Izadi

Islamic Azad University, Najaf Abad, Iran

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INTRODUCTION

Featuring the Islamic Revolution, the ubiquity of its people was crucial, so that, people in different countries

had played a major role in the formation of revolution scholars and clergymen often as promoting the teachings of the revolution among the various strata of people has had a significant role. Clergymen extensive network in

different areas of the country such powerful media to organize and transfer information about the revolution were busy and the message of Imam Khomeini in different areas of the country through the transition. Sabbagh and Hussain (1966) Chaharmahal and Bakhtiari Southwestern Iran Shahr center, located in the South of and North of the province. A glance at the records left corner of the revolution, suggests that the people of this province, from the beginning of the movement of Imam Khomeini, Islamic Revolution have appeared in various scenes. Thousands of people attended the funeral and burial branch in keeping with the Persian martyr Daisies (on 13 Bahman 1356) the broad participation of the people of old with the effective role of the clergy in the demonstration on 17 Bahman 1357 in support of Bazargan government and join the majority of administrative agencies branch issued a statement to the demonstrators and providing huge rally support for the elected government of Imam on 18 Bahman 57, including the activities of people in these days. Boroujen on the same occasion in the 18 Bahman rally was held. People march in support of the government-appointed imam entails the negation of the Shah's ouster was Shapour Bakhtiar because Imam Khomeini and the Iranian people sent a message to the people of Bakhtiar's government illegally introduced. Shapour Bakhtiar in spite of tribal origin not only did no place among people Chaharmahal and Bakhtiari province won but as a traitor and an affiliate that was an obstacle to the demands of the people were ridiculing people. This research is to investigate the influence of revolutionary currents, tides and transfer to the provinces the emergence of the Islamic revolution in the province. In other words, show that the people of the province in the revolutionary process in terms of what role they have played central focus of the campaign, clergymen and special role in promoting revolutionary ideology and solidarity among fighters in what was?

The impact of the campaign focus on the release of the revolutionary ideas of the Islamic revolution. In the formation of the Islamic revolution, religious-based social networks (mosques, religious communities, religious site, etc.) one of the main location awareness, rally and protest and protests against the Shah's regime was forming. The crowd that gathered important factor in the formation of the masses and play a significant role in the formation of mass protests against the regime of the Shah of these networks could take root. Since, the broad political and social phenomena such as revolution, news flow in the form of hierarchy and ideas of an important center of transmission and spread to other centers in this regard, the introduction of networks such as mosques, fields, university and the market as the main base in this field and its role in the dissemination of revolutionary ideas, formation and fruition of the revolutionary movement in the province is evaluated. In this region, like other parts

of the country, the revolutionaries' places such as central and local publishing revolutionary ideas had been put to its sessions. This choice of location depends on the nature of the Islamic revolution and publishing network was a revolutionary idea. Since the revolution, influenced by the teachings of shiite and revolutionary ideas was broadcast networks, clergy, markets, universities and schools were included places and centers of revolutionary activists also were associated with these networks. Accordingly, mosques, seminaries, universities, religious bodies and schools in the province were the main centers of revolutionary ideas the study also examines the role of the mosque as the most important center in the province of spreading revolutionary ideas. Other places and centers of revolutionary and revolutionary coalitions of the province will be discussed.

MATERIALS AND METHODS

The epicenter of anti-regime activists in Chaharmahal and Bakhtiari province: Among the focal points of the struggles that existed in the province, some centers as the central focus of the revolution and the revolutionaries to advance the publication of opinions and news from them was the most revolutionary. The following are the most important centers in the province are:

Religious institutions: Study the recent history of our country shows that mosques as religious and cultural centers and stations, social and political role in the direction and flow of people had to move. Iran's Islamic revolution as a social movement, using networks, often in the form of religious folks were formed and became widespread. Network of mosques and religious meetings as an intermediate link between the job of the leaders of the revolution and the revolutionary people mobilize people to oppose the policies were responsible (Hussain, 1958). Clergymen mosques link between people that this relationship was strong as well and best clergymen who could communicate through face-to-face contacts. Among the mosques in the revolution as a center of revolutionary fighters gathered and shelter were active in the province, mosques were under greater role:

Khan Mosque branch: Branch is one of the great mosques Khan Mosque in 1270 AH. Chaleshtori was built on the orders of one of the Khans. Because of the mosque in the city center, considered by believers and mosques is active in religious and cultural activities. In the years leading up to the Islamic Revolution Sheikh Hussein Ali Davoudi children were among those clerics that in the years 1356 and 1357 solar lectured to the mosque for prayers and the prayers came and paid speeches and insightful. Khan Mosque is one of the main focal points

of focus, concentration and movement of believers and in this respect, attention and investigation officers and was connected with SAVAK. The mosque venue of many meetings and gatherings clergymen and revolutionary activists, But over time due to increased activities and gatherings revolutionaries, The location and sensitivity to the mosque SAVAK and its recognition as a major center of accumulation of revolutionaries, recognized that a number of these meetings was held in unknown places. Commenting on hold because of the lack of a security agent Interfaith Youth Conference sessions or “Center of debate and criticism” The site states that “In my view because Khan Mosque used for official ceremonies, maybe some do not want meetings to be convened conference in Khan Mosque because the opposition to assume cover for their operations because they think that the officers may have given Khan Mosque.

Mosque Atabakan: Branch is located in the historic core of Atabakan Mosque early on in the seventh century AH Atabakan Lor-Style Mosque built early Islamic centuries. The mosque was registered in 1351 to No. 929 national monuments and cultural heritage component repair and after the victory of the Islamic Revolution Imam Sadeq (AS) was renamed. Hojjat al-Eslam Mehdi zero Noorollahi Nurullah who was known in 1357 chaplain Atabakan Mosque and famous scholar and director of the school’s revolutionary Shiite-Kurd. And the dissemination of revolutionary ideas and cast their pulpits and preach up and manage meetings in the mosque were revolutionary activists the revolutionary clergymen in various occasions such as Muharram and Safar invited, speak on the revolutionary events and thoughts of Imam Khomeini calls and thus the dissemination of revolutionary ideas had a great impact on public opinion in the province. (Department of Information Region (g) and (B), 1388).

Town mosque: City (town Qian current) 6 km Southwest Farrokh Shahr is located southeast of the city and the old mosque that has not been protected from harm in times Mongol invasion and re probably corrupted by Ali Baig, Sardar Nadir Shah name has been restored. Goodness (1968) Qian old city mosque and historical background that has as an important center for meetings and presentations clergymen problems of the revolution and the revolutionaries for their decision was. The mosque rallies in many revolutionary activists in the city had been done. It can be said the main community center and discuss the issues and messages and actions Revolution Imam Khomeini in the town (the town’s current Kian) was the mosque.

Mosque chaleshtar: The mosque in 1267 AH by order of Haj Mohammad Reza Khan Chaleshtori 9 km Branch made. Revolutionaries in Chaleshtar for decision-making and participation in revolutionary activities in the mosque came together. Like other mosques in promoting messages as well as the mosque of Imam Khomeini and awareness of the events of the revolution in Qom, Tehran and other cities have a key role. Clergymen in the mosque by lectures and disclosures in the pulpit who seek prayer was held people were during the revolutionary events (Artaxerxes, 1965).

Mosque Sheikh Ali: The mosque is located in the neighborhood in Borujen and based on an inscription which until recently was available in the construction of the mosque at the time of Shah Abbas was performed. Between the years 1342-1357 AH clergymen were invited to attend the mosque and young people’s guidance. The mosque was one of the focal points of the revolutionary youth in the month of Ramadan in 1357 to reveal his opposition to the regime since it first began its activities in Borujen.

Reliance (religious site) Shotor Khun: This religious site Taleghani Avenue and the junction of Imam Hussain (AS) and the martyr Naqany is located in the city Borujen and construction on the Qajar period. Hosseinieh central Shtrkhan the year leading up to the Islamic revolution following the prayers, ceremonies, prayer and lamentation as a place to come and inform the public about the revolutionaries and revolutionary events and messages of Imam used. SAVAK documents also indicate that this religious site was one of the main centers the people and the revolutionary activists to learn about the city and events and events in other centers to attract the revolution. The document states that rely on 02/09/49 in Shtrkhan known to a person named A. Navoi (the revolutionaries Borujen) the lamentation at the foot of the pulpit for the return of Imam Khomeini (RA) prayed but did not speak publicly name them is.

Mosque Zaman (AS) branch: Mosque Zaman (AS) on Saadi Street West and instead of Caravan Serai Mir Haqqani in 1354 AH the branch has been constructed. Until the construction of the mosque of Imam Hassan (AS) at the gate and street educators organize and mosques dormitory bed this was the only mosque in West branch. The mosque is part of the revolutionary events and the dissemination of knowledge about revolutionary ideas, announcements and messages of Imam Khomeini spread and people came to the attention of the various classes. For example, one of the announcements broadcast

on SAVAK documents that include text and call Astftayh Imam Khomeini (RA) the resurrection and that prohibit people from membership of the party is against the interests of the Iranian people, have been reported. Mosque Zaman daily prayers by Ayatollah Seyyed Branch venue Ataullah Ahmadi and one of the centers of enlightenment in years 56 and 57, respectively.

Hosseinih dignity: Hosseinih in the form of mourning, one of the religious centers of the masses in their attended and because it was limited to the most commonly used mosques were revolutionaries. Dignity religious site in 1348 by some Khyran Boroujeni and donations made during the revolution and the revolutionaries was considered one of the important centers of accumulation. One of the important reasons for this religious site in the center of the revolutionary struggle, the custodians of the revolution was religious site on different occasions as they travel to Tehran and Qom and Mashhad were even, Combatant clergymen to invite to your house. Even SAVAK repeatedly threatened to lock this religious site. Often the gathering place for people to start protests from the religious site.

Mounth of Shahrekord: Mounth of Shahrekord in 1347 Proj at the beginning of the boulevard doctor Shariati (after four of Hafez) was established. In these places as well as other centers of publishing a revolutionary idea in addition to the disclosures that follow the prayers by clergymen in pulpits have been done, revolutionaries and revolutionary activists and local meetings for decisions to carry out revolutionary activities. Hojjat al-Eslam Seyed Asghar Brotherhood Nazemzadeh by a group of revolutionaries including clerics from Qom had been invited to of Shahrekord the religious site trans esophageal echocardiography up to the pulpit and presentations in the field of Islamic revolution has delivered for the people (Anonymous, 1962).

Farouk Mosque city: The mosque is located in the South central square Farouk shahr and is the oldest and largest mosques in the city. Farouk city including the grand Mosque that clergymen who do commercials and speeches and prepare the ground for people to keep up with uprisings and revolutionary actions in which he was traveling (Artxerxes, 1965).

Borujen Mosque (Mosque of civil Zia Agha): Agha Zia Masjid Mosque in Old Town Borujen (owned by the Qajar period) is at the center of boroujen and near the central square and adjacent streets Qanat 15 May and Lamb Creek is located in one of the oldest neighborhoods in the city and the location is about a meter below street level. The mosque was located next to a world that often

clergymen home and found the accommodation to be close to the mosque for preaching it chose. Also, due to the location of the mosque in the main centers commute revolutionists were Borujen and a great revolutionary leaflets distributed in the mosque and reached to the people (Tibi, 16/08/1394).

Religious board: In addition to the religious mourning ceremonies and special occasions such as meetings of religious rituals and programs that can maximize the utilization were also held. Usually people participated in programs held by board and the origin of many movements revolutionary fighters were clergymen these meetings and presentations. These attractions are in fact took a prominent clergymen young people had faith in them. Among the bodies that were active in the province, political groups and delegations have had the most significant role in revolutionary activities:

Islamic youth centers Borujen: Do Borujen Islamic Youth Center since, 1352. At the recommendation of Ayatollah Hossein Noori and Sayed Mohammad civil partnership (living Borujen and Qom) began its activity. The report dated 08/12/52 Borujen SAVAK, the founder of the center and its organizers were: Amir Hossein Gholami welder, Ibrahim Mansouri grocery student, Sayed Khalil Eshaghi vegetable vendor, shopkeeper Mohammad Hussein Calm, G. proof apprentice coppersmith. Last SAVAK reports about the activities of these organizations at the end of July, 1354 Proj Is. In the report dated 13/09/52 SAVAK the members of the Association with some of the Qom seminary students, including Ali Al-Madani Seyed Mohammad Ishaq and have been associated and an extraordinary revolutionary ideas have provided to the provinces.

Anti-Baha'i society: Anti-Baha'i society (charity Hojjatiyeh Mhdvyh) in 1332 Proj Sheikh Mahmoud Halabi efforts (born in 1280 and died in 1376 AD Proj) its activities in the province. Until the year 1332 AD. Proj. became politically active as a cleric in Mashhad but because of disillusionment with political issues Mashhad, left the city and came to Tehran for eleven years, she does not even make the pilgrimage to Mashhad. In Mashhad some anti-Baha'i activities and when he came to Tehran, It has chosen as its main strategy and was away from politics. He collaborated with a large number of Mtdynyn-under the board, the board ran until the beginning of the Islamic revolution, against the sect was engaged in cultural activities and in every way tried to gather additional information to train them to deal with the Baha'is and their advertising. Association of twenty-five years while fighting the Baha'i faith was able to attract a large number of young people and familiarize

them with matters of faith. This knowledge and intellectual training in order to stand against atheistic ideologies such as Marxism has the function after indirect reference to the supreme leader community stipulate that no name was asked to set aside the distortion. Association announced officially shut down in 1362 but after a while number of affiliates to continue their activities secretly gave to the community. However, in the course of the revolution, many connected with the association of isolated and had great cooperation movement (Anonymous, 1962). Branches of the association in Chaharmahal and Bakhtiari province Shahrekord years before the revolution was established Borujen and Persian. Hidden in this forum by inviting people especially the youth with a focus on the fight against the Baha'i religion and belief was expressed. The cultural meetings and clergymen were pivotal role in leadership. In many cases, speakers of Isfahan were invited to these meetings (Anonymous, 1968).

The Qur'an forum: Accordingly, interest and turnout of Quranic activities made the "Community Quran" by Haj Safar Nourolahi and a few other clerics in the formation. They raise the spiritual level and attractions in the creation of religious organizations, clerics and merchants in the morning every friday in the presence of the Holy Quran and other interested people held prayer wailing. In the Quran sessions at school was made up of Shiite religious books were occasionally introduced or were prepared and presented to the audience. Campaign caused some of the youth who participated in the Quranic program decided to release their publication. As a professor named Hussein Trusted Famous Quran to Muhammad Ali Tabatabai, together with Mr. Ahmad Reza Sadeghi mobilization and cooperated in the publication announced and after a while it can contain religious during that time it was spoken against the regime were released. After the revolution, the forum continued its religious activities and now also in the Qur'an meetings, funerals and religious festivals is active.

Board mohammedia: Borujen mourning delegations during the year in the first decade of Muharram and Safar particularly active. The only delegation that was active during the year, the Board of Mohammedia the city that was founded in 1342. The board with greater devotion to Hazrat Mahdi (AS) was formed with the express religion and it was in this way that every friday at the home of one of its members held prayer wailing and in every meeting and discussion of the provisions of Nahj al-expression. In their Ramadan evening program was postponed and instead of wailing prayer, prayer Samat was called. However, while activity was reduced after the revolution but it was a great religious activities. Now, in the context

of religious ceremony works (Construction, 6/14/91) in the spring of 1353 Proj SAVAK in an evaluation of the staff reports that has components that are central to its plans to defend the ideals of the revolution and Imam Khomeini (RA) have and hold meetings of their revolutionary leader and program support and praise. The head of SAVAK the Savak Borujen province ordered the care and control of the activities of this board. Fereydoun an active member of the staff is eager Boroujeni the care and control of the behavior and actions of the Savak protection programs. Even the sound from other AA members after once or twice a hint, take a written commitment that does not work. Despite these pressures Mohammedia meetings attended by its members in private homes, including the home of Sheikh Kamal was formed Borjian and by inviting leading to the establishment of Combatant clergymen and prayed lectures and readings. (Anonymous, 1962).

Aid Society of Imam Mahdi (AS): The association was formed by a group of revolutionaries Borujen religious. The leaders of the revolutionary activists Mahdieh Fereydoun martyr was born in 1315 in Borujen. Boroujen his revolutionary activities in and outside the company. Participation in the establishment and management's Aid Society of Imam Mahdi (AS) and interest-free loan fund Mahdi (AS) and continued at religious meetings is Mahdieh activities before the revolution martyr. Presence in front of right against wrong Muharram and martyrdom operations (19 November 1361) another piece of record is the god of this great martyr. A son of the martyr, is the spiritual and war veterans. This forum investigate and identify those in need and help them in operation and has been leading the revolutionary activities (Anonymous, 1968).

Board Abolfazl (AS): The Shahrekord Board Abolfazl (AS) in 1355 thanks to the faithful and religious solar was set up and regular religious program was held in the city. The delegation was headed by Mohammad Musharraf, Ahmad devotee. They were clergymen participate in the program. In some other cases people have benefited from lectures and guidance. The board of the association in the Quran which was governed by some of the Shia school students on friday morning by Mr. Nurollah and now many people held prayer wailing market. In fact, mosques and religious bodies for the dissemination of revolutionary ideas and ideals of the Imam refuge among different groups of people and in different regions of the country of Shahrekord led the delegation a successful performance in the other city to be held on the same board. As in Farah city Council Abolfazl (AS) gifted by the town priest, the late Sheikh Abdol Srshad light Farokhsahr were held in the mosque. The delegation was

welcomed by many good people of that city. In this regard, delegations were held in villages Kiar city that the board, in addition, to holding mourning ceremonies Hussein's regime pursued advertising program. Almost religious formation of these bodies with the aim of a period of increasing religious and political campaigns against the Pahlavi regime in 1356 H.sh.v after it is connected.

Educational institutions: The major three centers in the field of education institutions in the Islamic revolution had played a crucial role including schools, universities and seminaries. The base component and the main focal centers of struggle and revolution and to broaden and deepen and advance the ideals and slogans of the Islamic revolution movement had a significant impact in such a way that its name evokes the presence of passionate youth centers and mixed with them. Following the introduction of the Islamic revolution and the impact of these centers in the province will be discussed.

Shiite religious school mom revolutionaries: Shahrekord Shiite seminary established in the year 1315. Ah. By scholars of the late Mohammad Hosni dehkordi more attention to knowledge and religious knowledge was in this land. Delivery qualified scholars in the field of education and the community. Great scholars to teach and promote the establishment of the science center where he attended were eagerly. Shiite seminary in publishing rulings and attract believers for guiding and directing people played an influential role. Shahrekord Shiite seminary in the years leading up to the revolution entered a new phase of the struggle against the Shah was a great place to come and revolutionaries as well as a haven for the opposition to the Shah. According to the people's belief in God and trust in the value of clergymen, consultants Islamic groups and religious bodies during this campaign compared to other leading parties and were more active, because they had a central role in guiding and leading the people in struggle. Scholars and clergymen who attended some of Shahrekord, to go to Qom and Isfahan went on. Its position and opportunities for revolutionary activities were used whenever the SAVAK were threatened and persecuted were escaped to other cities (Anonymous, 1962). Sheikh Mohammad Ghanbari was a pastoral theology student who had studied in the seminary Shiite of Shahrekord. He went to study in Isfahan went into campaign activities but were identified by SAVAK, so, again of Shahrekord returned to the seminary. Haj Nourollahi in the seminary also kept him and tried to take her in meetings and thy reader. This month of Muharram, Safar and Ramadan will become more effects. Jsrvastfadh was eloquent of clerics and mosques to boom. They also invited their pulpits would

openly advocate protests against the government. Shiite clerics and seminary residence is usually where most hearings were the planning and coordination. Some of these people may be named Sheikh Mohammed Ebrahim Hashemi was invited to Qom. He Masjid Hazrat Abolfazl (AS) without fear of government officials, passionate and rousing speeches against the government (Anonymous, 1962).

Schools and universities: Including educational institutions were the first schools in the province, the birthplace of revolutionary campaigns and day-to-day activities became more widespread. During the years preceding the security situation, particularly of Shahrekord capital of the province starting in 57 days became weaker. And control of military and security went hand. Little by little, people were trying to take the initiative in development. Students and teachers with management in the development of opportunities were well used. Even when the foot is popular protests in order to use the space and facilities of schools, training centers had opened as if for some reason the field is tight on protesters in which to take shelter centers. They also strike, students were encouraged to participate in the protests. Along with educators to help academics and inclusive campaign and they're going to their classrooms.

They planners as well as enforcement agents participated in the protests. The campaign activities with frequent meetings of teachers and guidance was launched. Occasionally in order to coordinate with scholars and activists in other cities they communicate. Rahman sticky martyr in a speech in Persian date Ordibehesht 1352 Proj Among teachers and students the Shah's anti-religious policy and denounced US interference in Iran sharply criticized. In addition, the speech was welcomed by opponents of the Shah's regime was echoed in the province. Teachers in schools to encourage students to participate in the protests were effective. The school was founded actions that can be a role for stability and resistance training teachers in schools with teachers Shahr Farsan support educators teachers strike in Fars, Kord dated 07.16.1357 the teacher's strike, protesting teachers to 2500-year celebrations, protests and encouraged students on 17.07.1357 under the direction of teachers such as wine glasses Shahid Rahman, Rahman Razavi, Mohammad knowledge, Fazel Rahman was noted K. (Anonymous, 1968).

Homes: The other centers under various titles, including meetings of the Koran, prayer wailing resort or religious discussion, focus on the introduction and integration of fighters, most of them offered by the private homes. This attracted the attention of Muslim youth circles the city.

SAVAK reports some private homes of revolutionaries plot is introduced. Mr. Haj Mohammad Heidari, referring to the subject says: we had a relationship with Shahid Rahman stack. Activities and often have meetings in homes and periodically formed. These activities also-Kurd and in the Gulf. We met at my home and in the homes of men of God Y. power Haj Ali Ghaffari and David Babai gave up. Meetings usually continue to provide news and reports, utilizing mosques, especially on special occasions, communicate with scholars and clerics, bringing the campaign among the people were at a meeting of Shahid Rahman stack after explaining, automatic on his throat and said: "this pen as a knife or dagger whatever, let's say yes and head down the throat sticker goes further. SAVAK arrested if you do not cooperate with them. If cooperation did you destroy yourself. This is what you do not know do not know I do not know if that forces you give misleading information to confuse and distress are vague (Heidari, 04/28/89). The Holy Quran recitation sessions and the tip end of the chapter was formed in homes. In these meetings, the Quran was interpreted by priests. In some officials sometimes like Ali Naqi Nikzad, Mohammad Sadiq knowledge Ashtiani and chairman of the Central Bureau of Statistics of Shahrekord who became religious activists and they were invited to fight against the government.

Clergymen at the center of the revolutionary role in creating solidarity between the people and their functions during the struggle for the victory of the revolution, the clergy has always been guided by the people, flagship resist the excesses of the Pahlavi regime. Clergy in Iranian political and social developments and long-standing role of reference and guidance and the only group that can be had to the masses explained:

The role of the clergy in informing and making people aware introduction of any political mobilization, information networks for organizing revolutionary forces. Important information network also did some special work. A messages and guidelines of supreme leader was transferred to other leaders across the country. Leadership was aware of the resources and public support. The revolutionary people, for assembly or joint action to communicate. Navigation messages and speeches of leaders of the masses had dispersed.

Organizations and individuals without notification, coordination between the opposition and its leaders for revolutionary action there was therefore individually dispersed forces are suppressed by the ruling regime. In every political mobilization, institutions and individuals are doing this special and important clergymen in the Islamic revolution of tools at their disposal by the position of the main factors considered were messaging the main information tools in most major clergymen Islamic

revolution and producer and replicating declarations and notifications Islamic revolution in the country and were in Chaharmahal and Bakhtiari province. For example, the distribution of leaflets and expressed his happiness about the news of the revolution in the province, says: "Because of oppression in society and strict control of SAVAK, always distribute the news and notices were carried out in secret, I remember Mr Kermani Landyvr car came to our house and together with his declarations of Shalamzar, Gahro, Boldaji and wheat distributed Yasouj. Clergymen in this regard can be said as a liaison people and the Imam, the most effective in delivering leaflets and informing the people were responsible. And though in the preparation of declarations, first and second degree clergymen have played the most important role but the distribution of them, young students were more important role" (Happiness, 19/08/1394).

The role of the clergy in organizing and mobilizing the revolutionary forces clerical his role in organizing and mobilization through mosques, Hasina and religious Takaya, distributing leaflets of Imam Khomeini and awareness and inform on certain days and occasions, played. Clergymen of Shahrekord network in place and the tools at their disposal by the central message of factors were considered. Of course, because they were exiled political leader of Islamic revolution abroad, the only relationship between the leader and the revolution of information through the network. Notices, announcements and messages were often prepared to text or voice, were the major information tools in the Islamic revolution. Clergymen majority of personnel preparing and distributing notices and announcements of the Islamic revolution. In addition, distribution of leaflets and announcement revolution the clergy and the proliferation of mourning ceremonies and other religious ceremonies such as ceremonies 47 martyrs were also the maximum utilization. According to, the tradition of mourning in Iran after the death, his entourage ceremony on the third, seventh and fortieth day to honor the memory of the deceased and the survivors find solace hold. Including that it was used a lot during the Islamic revolution, the ceremony was the fortieth martyrs.

Clerics also promote the values of God's guidance and awaken the people and inform them of the country's political situation also had an influential role. They prayed and went to John King often refused to do so were avoided as much as possible. So that on Sunday the fifteenth of February 1346 AD. Khan Mosque of Shahrekord of the provincial authorities and other heads of departments, parliament to form praying for the king. They invited the clergy to pray but the priesthood of this research were not (Anonymous, 1962).

The role of the clergy in explaining and promoting the ideology of Islamic revolution. Islamic revolution as well as any other revolution sweeping the ruling ideology and the ideology of struggle more than any other single factor was based on Shiism. Shiites were able by their orders and messages, the status quo as a trespasser during the reign of the Imam and the unfavorable effects models were able to campaign as imams, especially Imam Hussein, the manner struggle to learn followers. Finally, by this ideology, the ideal situation the government fully qualified jurist was offered on behalf of the Imam (Ahmed and Aziz, 1968). In this context, in addition to prominent Clergymen like martyr Beheshti, Shahid Motahari martyr Imam Mofateh next to the main ideologue of the revolution, the ideologues of the revolution, clergymen cities across the country promoting the ideology and explaining the role it plays in people out. Clergymen of every opportunity to explain and enlighten the people used this ideology. Clergymen were unable by their orders and messages the status quo as a trespasser during the reign of the Imam and the unfavorable effects models were able to campaign as imams, especially, Imam Hussein (R.A) how to fight to learn followers.

The role of the clergy in the correlation between the opposing forces: Grassroots coalition forces in opposition to the Shah, the Islamic revolution is the most important factor. Ervand Abrahamian, about the role of opposition groups in the Islamic revolution said “While the traditional middle-class opposition helped with the organization of your country, the new middle class, sparks his revolution which fanned the fire and the last hit are down. Lawyers, judges and intellectuals, wrote open letters and created the association for human rights. Students, street protests began. White-collar workers, particularly employees of banks, administrators and officials paralyzed the economy” but “However backbone of the movement (Ayatollah) Khomeini, the traditional middle class, especially, merchants and clergy” (Rod, 1958). Most revolutionary movements and statements emanating from the organization was clergymen and public confidence in the cortex. For example, on Saturday, dated 23.10.1357 AD. Clergymen Bashur Branch to invite people to the city and indescribable enthusiasm to their protests. Setting up the protests led by the clergy and people joining cohesion were more people and clergy. They participated side by side in protests. These attractions are in fact a prominent clergymen took that young people had faith in them. For example by virtue of Haj Mostafa El-Sayed of clerics, influential, simple life, people are kind and loving and trusted by all the people. Awe and spiritual influence he had even affected the political police. Haji Nurullah zero-day reported to the police to complain

that someone in the clergy therefore, 1388. In line with this mutual trust between the people and the clergy, people regularly have their funds to the representatives of the authorities while scholars to come and serve their funds offered to scholars or their representatives.

RESULTS AND DISCUSSION

Featuring the Islamic revolution, the massive presence of people in it, so that, people, especially, clergymen cities across the country have had a major role in the formation of revolution. Therefore, people like people all over the country with a focus on the clergy had an important role in the victory of the Islamic revolution. Revolutionary association during the years before the revolution took shape in the province of grassroots networks in the revolutionary movement. The most thriving centers in the province were revolutionary: Mosques, schools, universities, Branch Shiite theological school the Board of Mohammedia Borougen Board Abolfazl (AS) branch, the Anti-Baha'i society, the Islamic Youth Center Borujen and Aid Society of Imam Mahdi (AS) and the centers are promote revolutionary ideas, organize and plan an important role in regulating the activities of militants scattered in the unity of the revolutionaries were province.

CONCLUSION

It became the center of social networks that maintain solidarity between people and clergymen were considered an important factor. The centers, normally meetings in mosques, schools, religious site and at home by revolutionary fighters was formed. The focus of the campaign as a network of 56 non-stop weekly, monthly or once worked for two months. The centers are functional to the priesthood granted a privileged position and its relationship with different groups of people linked. Popular initiatives to exploit. It was a privilege that no party could not be achieved in his lifetime.

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