Explaining the Iconographic Role of Karbala in the Formation and Continuity of the Shia Movements and the Islamic Revolution

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Abstract

Shia, as one of the main components of Islamic society, has always had a revolutionary attitude towards other religions throughout history. The Shi'ite school has been the promoter of movements that have stood up to oppression, and this political thought has shaped Shia political and social movements throughout history. Historically, the turning point of the Shia revolution and the formation of Shia protest movements is the Ashura incident in the year 61 AH. And the land of Karbala as the Shias holy shrine of and the place of Imam Hussein martyrdom (a.s.) has always, at all times and places, conveyed the ideological burden of the Ashura event to Shia communities. Thus, the formation and activity of Shia movements can be traced well after the Karbala event and examined in terms of the effects that Karbala has had on their structure and continuity in different categories. The present study aimed to investigate the role of Karbala in the formation and continuation of Shia movements in the context of political geography based on Gatman's theory of iconography. To this aim, Descriptive-analytical methods and library and document studies are used. Based on the results, this influence has not always been the same at different times, and in each period, it has manifested itself in different ways depending on the temporal and spatial requirements and the degree of Shia community readiness. That can investigate the type and extent of this effect on dual format in the Imamiyyah and the Zaydiyyah method. So, the categorization of Shi'ite movements is as following: Imam Hussein's revenge and revenge revolts, Zaydiyya uprisings, movements that led to the formation of the government, and contemporary Shi'ite movements.

Keywords: Karbala, Ashura, Shia, Movement, Shia movement.

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Introduction

At one glance, two types of uprisings imagine: First, the rebellion that is self-fulfilling in pursuit of its goals at a historical juncture and its case close there, whether successful or unsuccessful. Second, some uprisings set a pattern for later periods (Jafarian, 1388: 321). The Karbala uprising led to the growth of all political and religious movements and revolutions aimed at advocating for and pursuing Islamic justice (Alkhazraji, 1396: 203). Some believe that the Shias' emotional connection and their weeping over Hussein (a.s.) will alleviate their suffering and deprivation and torture throughout history. Instead, the other important aspect is to connect with the Karbala uprising and prepare for revolutionary activities and strive for human freedom. A function that has historically played a significant role in Shi'a identity (Ale-Tome, 1396: 573).

On the other hand, identity in political geography reinforces iconography and the sense of unity in a political country. From a geopolitical viewpoint, identification is a crucial iconographic phenomenon. An independent and distinct identity from others is one of the inherent aspects of humanity. The concept of identity has the most significant impact on human political life, and its study is not possible unless through a proper understanding of the history and events that have shaped the present political form of society in any society (Mojtahedzadeh, 1391: 54).

The Karbala incident considers as the first revolutionary act and widespread call for justice and the establishment of the true Islam fundamental principles in history (Zaki Al-Durrah, 1396: 48). Inspired by the pilgrimage and mourning occasion, Shia militant groups were able to express their views, aspirations, and history and, most importantly, their political stance towards the ruling regimes. And Karbala has historically stood openly against the ruling regimes, such as Umayyad and Abbasi, as a governmental hub (Taher, 1396: 165). Ashura has always caused by many social and political revolutions and uprisings, and always remembering this uprising and movement was the new blood that created life and progress in the bent and dormant people's blood vessels. The event, which the Shias commemorate every year by holding a mourning ceremony, has profound implications for martyrdom in the Shia religion. The massive uprisings that took place in the realm of the Islamic Caliphate have brought about political and social change (Thavagheb, 1382: 272). That this issue and its reflections in the field of political geography are worthy of consideration. The present study aimed to

answer this question of what role did Karbala's iconography play in shaping and sustaining Shia movements, notably the Islamic Revolution?

1. Theoretical Framework
1.1. Iconography Theory
According to Gutman, the management of political space as subject to two processes of "environmental disintegration" and "environmental integration." He believed that the movement of political thought would cause space to become both disrupted and unified. He proposed the disruption and integration of space under two titles: "Iconography" and "Circulation" (Mojtahedzadeh, 1395: 241).

Iconography widely used in the interpretation of symbols and artistic images that represents outstanding cultural and historical concepts through which we can understand past culture and thoughts. Logos can equated with myths, images, manifestations, signs, and all the symbolic aspects as well as material and spiritual heritage and semantic carriers which includes subjective imagery, historical stories and writing, literature, folklore, language, buildings, artifacts, historical centers and buildings, sculptures, paintings, spiritual masterpieces, and creative artistic activities (Salimi and et al, 1395: 38). The geographic symbol is, in fact, a spatial-locative index and a logo for reflecting culture, history, and values as well as shaping identity. Geographical symbols represent the territory and bounds of land by signs, on which the province or area based on iconology or iconography. So geological symbols represent the boundaries of a human realm, give it a spirit and meaning as well as build it. Also, geographical logos are capable of relying on a place, location, or position to derive power and force from what emanates from it (Bonnemaison, 2005: 45).

According to Gottman, a movement like an iconography is one of the two main elements of shaping geography space. Each region essentially needs a firm belief based on religious beliefs, some particular social views and manifestations of political memory, and often requires a combination of these three. The most important facts are those that belong to the spiritual world, not those that exist in the material world while history shows us to what spiritual realities are enduring. Geography shows that the main divisions available to humanity are not those that live in the lower and higher parts of the earth or the plant environment, but those that are involved in people's thinking.

On the whole, unifying forces in the form of iconographic or symbolic effects seek to bring about national unity and the integration of ethnic

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groups into territories by highlighting cultural values and indigenous patterns - while reducing communication with the outside world (Heidari, 1384: 108).

1.2. Karbala, the Center of Shia Political Inspiration

In modern cultural geography, religion and politics interconnected in the study of the geography of beliefs, and governments achieve political ends through cultural and religious symbolism. Based on this intellectual line, a new title, "Political Symbolism of Religious Places," has been introduced into geographical literature. In recent years, most geographers who have explored the impact of new cultural geography on the religious geography have given more importance to the analysis of the political symbolism of holy sites (Shokoei, 1372: 346).

The Karbala Movement as a sacred movement and a revolutionary political movement is the most enduring religious, political movement in Shia political culture (Jafarian, 1388: 283). The tragic event of Karbala in the year 64 AH, is a turning point in Shia history and played a significant role in the emergence of Shias and had a profound impact on Shia communities in later centuries that continues to this day (Mirshahi, 1396: 39).

The Karbala event for Shias has become an essential source in recent years because of its high status in Islamic history, and its crucial religious and sacred aspects. Ashura has always been an inspiration to Shia religious sentiment but, in recent years, more emphasis on its spiritual, intellectual, and political usage. The origin of the incident is a kind of sacred history. Divine, holy, religious, and many other aspects that are fully covered and included in the event and for different reasons, this incident considered among the most critical part of Shia history: The principle of the conflict is an important event that no one can ignore;

A) Numerous traditions from Ahl al-Bayt, who have described the incident in various ways and highlighted it, have urged the Shias to focus on it such praise, pilgrimage, soil, and many other things;

B) This incident has a significant role in shaping the Shi'a identity and its purpose internally on the one hand and externally as Shi'a rituals;

C) The emotional aspects of Ashura derived from its next events and sensitivities that make this event as a tragedy;

D) Ashura becomes a religious myth both in form and content and, more importantly, in all its persons. It means you have elements in the tale that are all in the Karbala event;

E) Karbala is not a history for the Shias, and it is a religion because its particle is like religious elements, and many of its issues are not history

that anyone would want to criticize (Jafarian, 1395: 245-246). It is noteworthy that in Shia thought and ideology, the administrative burden and motive of the Ashura movement and its historical continuity has crystallized in the land of Karbala. And the city has been known as the Shia movement's inspiration throughout history.

1.3. Shia Uprising

Uprising means an organized effort to achieve a political, social, or cultural goal, relocation, or change of status. Movement, in other definition, is an action or group behavior that is a relatively natural and durable way to achieve a specific socio-political goal based on a particular plan that may be revolutionary or reformative (Agha Bakhshi, 1374: 213).

There is no unified theory about movements but can claim that researchers have focused on at least four specific aspects of progress: 1. Informal interaction networks; 2. Shared beliefs and solidarity; 3. Conflict-focused collective action; 4. Use of protest (Azimi and Seif, 1396: 103).

Shia has been the religion of the disadvantaged and excluded minorities and masses since its existence. And in its evolution process, it has acquired an ideal view of history and the world's future. This religion based on the end of human history in the resurrection. So, in dealing with the affairs of the world, it becomes a revolting and revolutionary religion. These two traits, namely belonging to the minority as well as the prophetic and potentially revolutionary view of the Shias, make the return of Shi'ism necessarily a "cause for explosion." (To al, 1376: 11)

Therefore, the Shias have risen almost whenever they can. The history of Islam is full of Shia uprisings, but most of these uprisings have failed miserably, and few movements that have gained power have abandoned some of their noble goals (Kramer, 1368: 7). The program of Shi'ite religion in its mundane form is life awaiting the advent of Imam Zaman, along with the struggle for justice on earth (To al, 1376: 15).

One of the effects of Imam Hussein's (a.s.) uprising on history is the emergence of the Alawite revolutions from the late Umayyad and Abbasid periods. These uprisings are the natural continuation of the bloody Karbala movement. The Alawites continued their revolutionary movement along Karbala, insisting that the Imamate and Caliphate were their natural right (Jafarian, 1379: 7). Before the establishment of the Safavid dynasty, Shia followers had always been in the minority, living under oppression and deprivation, contributing to the spirit of Shia militancy and cultural abuse from a cultural and political perspective.

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Although the distinction between Shia and Sunni is more substantial and far-reaching than political, Shia, in general, has always had a more revolutionary nature than Sunnis. And in Shia political thought, every human being must stand up to oppression and cruelty, regardless of time and place (Lashgari Tafreshi, 1395: 80).

2. The Conceptual Model of Research
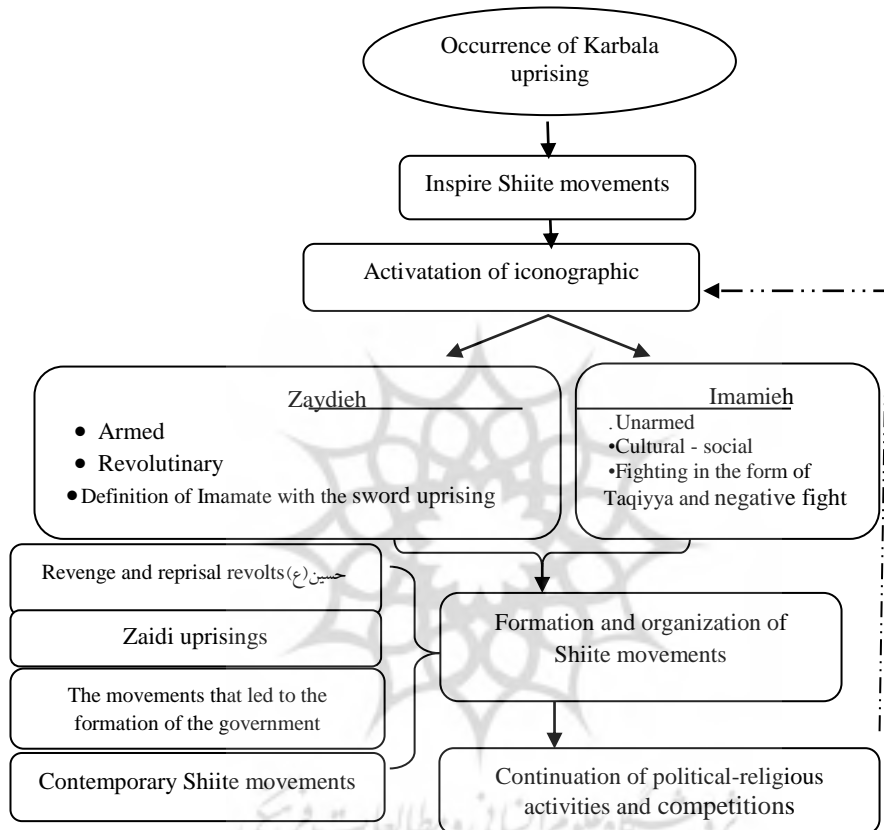
3. Research Findings

The mythical event of Ashura in Karbala is the basis of Shia's revolutionary theory. Shia views Karbala as a red flag rising that represents the continuation of the battle for right and wrong (Akbari, 1396: 244). The movement of Sayyed al-Shohada (a.s.) is much smaller than many other actions and uprisings that took place before or after it, and its historical course is much narrower and its history book shorter. But its life-giving and role has played in Islamic history, and a paradigm for reforming and combating oppression, discrimination, and Jihad to uphold the right and rule of religion, and making a change in attitude towards life and human life is Beyond the role of creating a limited movement, at a specific time and in the corner of the vast Islamic land (Mortazavi, 1382: 75).

The Karbala uprising also had immediate consequences that occurred in the event geography, the principal, or central area of the Islamic caliphate (Iraq, Hejaz, and Sham) and transformed the existing political situation. And both in terms of inspiration and influence, they were influential in subsequent uprisings and historical Shia and Alawite struggles. The rebellion of Karbala was able to create an internal revolution (spiritual transformation) in the Islamic society and also to promote the external revolution (political movements and uprisings) (Thavagheb, 1382: 269).

German Tarbin believe that, Just as the greatness of the Hussein (a.s.) calamities and all the misfortunes of the earlier clergymen were inevitable, the importance of the rollisions that came after Hussein's catastrophe had an advantage over its previous rollisions, and its expansion was more magnificent and its consequences more significant. Hence the oppression of the remanents of Muhammad in the world of science (Tarbin, 1329: 34). Imam Hussein's (a.s.) movement is a permanent vengeance that A Shia should think about it any time. It means that Karbala's campaign is not only a model, but it also portrayed as if all the false faces were involved in shedding the blood of Imam Hussein (a.s.). And they have to take revenge on them every time (Jafarian, 1388: 325).

Therefore, based on the iconography theory, the Karbala event and the crystallization of the political activity in the land of Karbala from the days after Ashura in 61 AH became a central focus of Shia thought. Which created Shia mobility in the face of the ruling regime and shaped a unique and specific Shia identity. From now on, the iconographic process of Karbala's political-spatial influence has begun, and this event caused the identification of the Shia movement and the formation of political-social-military changes. Bani Hashem found large and small streams as a result of the Ashura uprising. There were two dominant paradigms in the macro dimension: one was the political and cultural belief paradigm represented by the Imamiyyah, and the other was the political paradigm of different currents. Although these movements are fighting the regime, some engaged in the hidden struggle, or underground, or with correctional methods but with revolutionary goals, and groups have gone revolutionary (Aghajani Ghanad, 1385, 50).

4. Imamieh's Thinking and Method

The Shia imams followed a peaceful path from the post-Karbala revolutionary struggle. The fact that the Shia Imams after Imam Hussein

(a.s.) did not find the appropriate conditions for an uprising and armed conflict did not mean that the governments would accept or refrain from any struggle with them. For this reason, all Shia Imams have typically been martyred after Imam Hussein (a.s.) by various cruel governments (Zareei, 1393: 29).

In this era, the most crucial act for Imamiyah is to strengthen the Shia religious beliefs. In this sense, the nature of the Ashura uprising influenced the Imamiyyah and considered it a movement of various religious, political, and social dimensions that sought to eliminate deviations from government and society in a reformist and revolutionary manner. The next act must be continued due to the spirit of the uprising and the nature of the movement. Therefore, after returning to Medina, Imam Sajjad (a.s.) withdrew from the existing armed movements due to the sensitivity of the Umayyad regime to him and the nature of some leaders of these movements, performed a peaceful and productive struggle. He had some goals, such as: keep alive the memory of Karbala uprising, the explanation of Islamic teachings in the form of prayers, the expression of the Prophet's family virtues, and the continuation of the Imamate and leadership of the true Shias (Thavagheb, 1382: 278).

In the era of Imam Sajjad, the Imamiyyah often tended to exploit non-political institutions and methods other than public campaigns, namely the covert struggle in the form of prayer literature that symbolized the movement of Imam Sajjad and his efforts. It has also focused on scientific and cultural endeavors and the organization of Shia public and social status (Aghajani Khanad, 1385: 54).

Imam Sajjad (a.s.) and Imam Baqir (a.s.) planned and managed the way of peace for cultural Jihad and focused their efforts on establishing cultural and educational centers without any involvement in political tensions. From the time of Imam Sajjad (a.s.), the beginnings of this training, which began in the atmosphere of asphyxia with a few students, were widespread in the school of Imam Baqir and then Imam Ja'far Sadiq (a.s.), and students from All parts of Islamic lands were present (Ansari and Atefi fard, 1395: 156).

So, the Imamiyah, under the influence of the Ashura sub-layers, made clear his approach to politics. This approach must account for revolutionary goals and corrective methods. Imamiyyah reformism based on consideration of the human body, reform of forces, social thoughts and education, and training of the elite believers based on the beliefs and beliefs of this school to provide the necessary ground for establishing a legitimate and arbitrary government.

Therefore, the group pursued its gradual movement by using two complementary methods of negative resistance and Taqiyya, since the primary purpose of the Imamiyyah was not to seize political power but to reform the control social fabric and then the political structure. Imamiyah's strategy was to reject the existing regime with all its religious foundations but, in tactics, had a non-violent approach. That is why we do not see the formation of jihadist currents by Imamite leaders during the era of Imam Sajjad and subsequent Imams, and we do not even see the uprisings named after them (Aghajani and Ghanad, 1385: 560). However, there are differences of opinion among scholars and historians about their support for some uprisings.

5. Zaydieh's Thinking and Method

Karbala was a militant revolutionary headline for Zaidian, followed by Zaid and his son Yahya (Jafarian, 1388: 287). After the death of Imam Sajjad (a.s.), some Shias dissatisfied with the continued employment of Imam Baqir to religious facts and trepan to with his passionate brother Zaid bin Ali (Musavinejad, 1384: 254).

An essential characteristic of Zaydiyah was that he was trying to take the government from the usurpers and return it to al-Muhammad and overtake others in this way, but this process gradually became an intellectual school. Zaydieh, with his political thought, combined with the Hanafyan jurisprudence and the Mu'tazilite word and moved away from Ahl al-Bayt thought. Thus it can be said that Zaydieh, rather than a belief system, is a political thought centered around the imamate of the righteous mujtahids from the Prophet Muhammad Turns round and rounds up by his passionate brother Zaid bin Ali (Zareei, 1393: 16).

The most crucial difference between this movement and that of the Imamiyyah was maintaining a revolutionary practice that the religious Imamis at least appeared to avoid, and the other was their lack of rigor in theological and jurisprudential discussions (Jafarian, 1379: 8). Jihad, in Zaydiyya's thought, is the principle, not a subset, and much of their beliefs based on Jihad (Tavakoli Mohammadi, 1395: 40).

They believed that any person of Sadat Hassani or Husseini, who qualified based on religious doctrine, could claim an Imamate by the revolt against the illegitimate rulers; In this case, they can swear allegiance with him and support by believers (Madelung, 1372: 156).

Zaid bin Ali's struggle was initially a semi-underground movement using covert methods that continued to emerge rapidly and continue to be revolutionary. Zayd's approach was based on modeling the jihadist,

militant, and extremist aspects of the Ashura movement. Unlike the Imamis, the Zaydiyah movement did not believe in the Taqiyya, and this represented their revolutionary and radical approach. They reproduced the Ashura form. The Zayd movement was, therefore, a revolutionary movement against the Umayyad regime that emerged before it entirely went underground. The Zayd movement was the first among the Immamit Shi'ite who, unlike the mainstream of the Imamis, believed in a revolutionary and armed subversive movement and managed to gather a large number of Shias for a time (Aghajani Ghanad, 1385: 57).

Zaydieh's numerous and varied uprisings against the Umayyad and Abbasid systems continued throughout the Muslim world until the middle of the third century. But usually, except in a few cases with only temporary successes, they failed and failed in other instances (Musavinejad, 1384: 255).

According to the former, Karbala and its ideological burden have been the source of almost all Shia social, political, and armed movements during history, and its historical extension seen from the early days of the incident to the present day. But in a general categorization of Karbala-influenced Shia uprisings and movements it summarized as follows:
- Imam Hussein's revenge revolts;
- Zaydie uprisings;
- The actions that led to the formation of the government;
- Contemporary Shia movements.

6. Imam Hussein's Revenge Revolts

The rapid reflection of Imam Hussein's (a.s.) uprising in the political arena was the result of numerous revolutions and movements in Islamic cities that completely changed the situation of the caliphate system. Influenced by this uprising and the emergence of weakness in the Sufi state, people revolted and threatened the Umayyad system. These uprisings were of several categories in terms of nature and purpose. These uprisings were either influenced by the movement of Imam Hussein (a.s.) or due to the weakness of the Umayyads that resulted from the rise and testimony of Imam (a.s.):

A) Individual reactions of Imam Hussein (a.s.) Shia supporters in protest or conflict;

B) Campaigns and activities of Imam Hussein (a.s.) and Alawites dependents against the Umayyad system;

C) The expanded uprisings and movements in favor of Imam Hussein (a.s.) and the fight against the Umayyad government;

D) The revolutions and changes that claimed power in the existing political arena to seize power, and in power struggles;

E) Numerous Khawarij operations in Iraq expanded as a result of the shaky Umayyad rule. With different motives: Religious and ethical motivation and God's satisfaction, vengeance on the killers of Imam Hussein (a.s.), defending the Prophet's family and their legitimacy, overthrowing the Umayyad government, achieving rule and power and ... (Thavagheb, 1382: 270).

The Karbala incident was an influential factor that, by its influence, overthrew the Bani Umayyad government and consolidated the Shia roots and was one of the miraculous effects of the revolutions and uprisings that continued with the bloody wars for up to twelve years (Tabatabaei, 1390: 180). According to the Thavagheb, The consequences of the most critical anti-Umayyad protests and post-Ashura movements are as follows:

- Zaid bin Arqam's protest;
- Disclosing activities of the Ashura survivors, including Imam Sajjad and Zeynab (S.A.);
- Abdullah bin Afif Azodi uprising;
- The Hara incident in Medina;
- Tavvabin uprising;
- Mukhtar uprising (Thavagheb, 1382: 276).

Meanwhile, based on the historical texts, the two uprisings of Tavvabinbin and Mukhtar are more critical as a Shia movement.

7. Zeidya Uprising

The first Alawite uprising in the second century was the uprising of Zaid ibn Ali ibn Hussein (a.s.). He rebelled against the Umayyads in Kufa in the year 122 AH. Zaid was reluctant to rise, though he believed in its principle (Jafarian, 1388: 163). many Alawite, Since then, inspired by his uprising that inspired itself from the uprising of Imam Hussein (a.s.), began to revolt and fight in the whole of Islamic lands, forming a school called Zaydiyah. A significant group of Shias in major centers of the Islam world saw itself as a follower of it (Musavinejad, 1384: 253).

Yahya, son of Zaid, rose in Khorasan at the request of his father and eventually martyred during a fierce battle (Ghoreishi and Razaghi, 1395: 50). An essential part of the Zaydis is from Hassaniun. Historically, the term is mainly used for the children of Hassan, the son of Imam Hassan (a.s.), because they played a role in the historical and political events of the early Islamic centuries and succeeded in establishing governments in

Morocco and Yemen and the foundations of sectarian beliefs. Hassaniun formed five political movements versus the Abbasids within the years 4-5 AH. That despite the failure of all except one, in addition to forcing the Abbasids to seek legitimacy, succeeded in achieving different results in society, especially for the Alawites and Their followers initiating the Alawite political movements against the government and the Alawite-Abbasid military conflicts in the second century and later that led to the formation of the Alawite government (Ghoreishi and Razaghi, 1395: 51).

At the same time as the Abbasid caliphate, the Alawites, who saw their efforts to overthrow the Ahlul-Bayt (a.s.), waged massive internal uprisings .Thus pressured and suppressed by the Abbasid caliphs (Musavinejad and Yazdani, 1389: 230). The most critical revolutions or movements supported by the Zaydis can cite:

1. The uprising of Zaid ibn Ali;

2. The rebellion of Yahya ibn Zayed;

3. Uprising of Ibn Tabateb;

4. The revolt of Muhammad ibn Abdullah, known as Nafs Zaki;

5. Uprising of Ibrahim ibn Abdullah, known as the Ghatil Bakhmari;

6. Uprising of Hussein ibn Ali, known as Shahid Fakh;

7. The uprising of Idris ibn Abdullah;

8. The rebellion of Yahya ibn Abdullah;

9. The uprising of Yahya ibn Hussein;

10. The rebellion of Zeid ibn Musa;

11. kokabi uprising;

12. The uprising of Muhammad ibn Qasim;

13. The rebellion of Muhammad ibn Jafar Muhammad Dibaj;

14. The rebellion of Ibrahim ibn Musa ibn Ja'far (Ghoreishi and Razaghi, 1395: 52/ Musavinejad, 1384, 254).

8. The Processes that Led to the Formation of a Government

The Shia had an anti-cruelty and cruel caliph's stance from the beginning, especially after the Karbala incident, both in jurisprudence and in practice. This position continued with intensity and weakness throughout the Umayyad and Abbasid rule, always legitimizing the atmosphere of struggle against oppression (Jafarian, 1388: 100).

In the early centuries, the Twelve Imams Shias, Zaydiyya, and Ismailis waged a negative or positive and armed struggle against the Islamic rulers who believed they are usurped and tyrant. The Imamiyyahs Shia succeeded in forming a government in cases such as al-Bu'yeh and for a time during the Mogul Ilkhanid and Safavid times, indicating the

Imamiyyah Shia struggle throughout history, in various cultural, ideological, and political forms (Keshavarz Shokri, 1379: 182).

Zaydiyya's political struggles, by the middle of the third century, had gradually entered a new phase, and instead of regional uprisings against the caliphate, Zayd's imams were increasingly concerned with being in the power pyramid and taking over the leadership of governments in Iran and Yemen. These governments brought new successes to Zaydieh's political experience. Previously, the Idrisian rule in the Maghreb was the only sustained success in Zaydiyah's political involvement (Musavinejad, 1384: 255). But until the Safavid era, the lives of Shia governments were short, and their geographical expansion limited. Shia religion for most of the first millennium of Islam was the ideology of cautious minorities who sought to reconcile religious ideals with everyday reality. The Twelve Imams Shia religion has been the ideology of one of these minorities. The Shias tactics were too broad and inclusive, which included Taqiyya, or concealment of real beliefs (Kramer, 1368: 7).

Some of the essential Shia movements whose origins originate in the Karbala movement and have succeeded in forming a government include:

Mukhtar Government: As the first Shia government to derive directly from the Karbala incident.

Abbasid Rule: Bani Abbas kidnapped the caliphate by the name of Ahl al-Bayt, and at the beginning of the work, they had an excellent manner with people and the Ahl al-Bayt and Alawites for a few days. They even massacred the Bani Umayyad in the name of revenge on the Alawite martyrs and buried the graves of the caliphs of the Umayyah children and fire them. They took the cruel way of the Bani Umayyah, not long after, and caused a lot of oppression and corruption .(Tabatabaei, 1390: 54).

Idrisian Government in Morocco: Idris ibn Abdullah fled to Morocco after working with Hussein Fakhi and defeating his uprising. In 172 AH, after inviting tribes of that region, he established a government independent of the Abbasid caliphate (Musavinejad, 1384: 255).

Alawite Movement: The first Alawite who went to Deilam and called for the uprising was Yahya ibn Abdullah ibn Hassan ibn Hassan (a.s.), who participated in the rebellion of martyr Fakh and lived in secret after his martyrdom. The ruler of Deilam welcomed him, and some of Deilem's people loyal to him. Thus, the Alawite uprising grounds in the northern parts of Iran and around the Caspian Sea were created. That led to the formation of the Alawite rule (Torkamani Azar, 1384, 14).

Al-Bowie: al-Bowie after took over Baghdad and Iraq support Shia. And Mu'ez al-Dawlah ordered that on the day of Ashura, held a

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mourning ceremony and people feast on Eid al-Ghadir. Shia scholars quickly gather and regulate their intellectual and jurisprudential views in the light of Al-Bouyeh's material and spiritual support (Panahi, 1390, 110).

Yemeni Zaidy Government: Zaidy Imamate was established in 284 AH by the grandson of Qassim bin Ibrahim, al-Hadi elal-Haq in Yemen. Al Hadi made his capital the city of Sa'da. He and his sons were recognized as Imams one after another, and Sada remained a stronghold of Zaidi's faith and its teachings in Yemen (Madelung, 1384: 183).

Fatimids in Egypt: Fatimids in Africa and Egypt, and the Ismailis in India and Iran were each divided into dozens of branches and sects. The Ismailis now have a sizeable population in the form of Aga Khanieh and the Bahreha in India, Pakistan, and Iran (Ghaedan, 1386, 102). The Fatimids, who are Ismaili Shias, in the fourth century, took over the Egyptian government and competed with Al-Bouyeh, claiming to dominate Baghdad and the Islamic world (Tabatabaei, 1390, 57).

Sarbedaran Movement: Sarbedaran, as Dr. Shariati explains, is the first revolutionary movement based on the Alawite Shi'ism, against foreign domination, internal hostility, and the power of feudalists and great capitalists. And for the salvation of the captive nation and the deprived masses was established and prevailed seven hundred years ago, with the slogan of justice and the culture of martyrdom, led by the peasants (Shariati, 1392: 23).

Safavids: the late Timurid era is the dominance of politically-religiously influenced by Shia religion over other religions. And the works were formed by these politico-religious conditions that were purely Shia. The influence of some Maghatels, such as Ruza al-Shohada's book, has been beyond the reach of popular beliefs. It seems that some of Karbala's rituals, such as Amir Timur's ta'ziyah, are also affected by this book. Some scholars regard this book as one of the main factors contributing to the victory of the Safavid movement or at least one of the main factors contributing to the spread of Shiism in Iran. That Iranian society was already prone to religious change (Rousta and Gharachahi, 1395: 520).

Islamic Republic of Iran: Ayatollah Ali Khamenei states: "what done during the time of Imam Hussein (a.s.), a small copy done during the time of our Imam. But the result, there, was the martyrdom, and here was the government. Both are the same, and it does not matter. The purpose of Imam Hussein (a.s.) was the same as that of our noble Imam, and it is the basis of Imam Hussein's teachings. Hussein's lessons are a large part

of Shia teachings, it is a necessary foundation, and it is one of the foundations of Islam itself" (Khamenei, 1396: 181).

9. Contemporary Shia Movements

François Tuall, an author of the book Shia Geopolitics, says: "The twentieth century for all Shias in the Arab world is a century of deprivation and the rise of revolutionary tensions", Shias have always been among the oppressed, deprived, and poor in the Arab world, which has been ruled by Sunnis for centuries, from the first caliphs to the Ottoman Empire. Awakening of this disadvantaged Shia class with its special militancy in the Arab world has severe consequences for the stability of the ruling regimes (Tuall, 1376: 14).

On the other hand, emphasized that Karbala is not just a historical event and a model of Shia historical movements. In recent years, it has also been a source of inspiration for the mobility and ideology of contemporary Shia movements. Although argued that the influence of the Karbala movement on modern liberation movements did not monopolize by Shias and non-Muslim and non-Shia leaders such as Gandhi insisted on modeling the Karbala uprising for their revolution, however, most influenced was on the Shia movements. Karbala, in particular in contemporary reading, has not departed from Shia political thought and established a Shia ideological system. Almost every Shi'ite political-military action in any part of the world where there has been a social community is somehow directly or indirectly derived from the Karbala discourse. Some of the most important of these contemporary movements are as follows:

9.1. The Islamic Revolution of Iran

Michael Fischer, about the crucial changes that have taken place in Shia fundamental concepts during the Islamic Revolution, believes: Two significant ideological changes occurred during the revolution. First, Karbala's approach is not merely a passive cry for Imam Hussein (a.s.) but a real war for the realization of Imam Hussein's ideals and not a personal commitment but a social commitment. then another interpretation, after the disappearance of the regime, has seen: of Imam Hussein (a.s.) as a symbol of protest against despotism, of Imam Ali (a.s.) as a symbol of state-building and Prophet Muhammad as a symbol of universalism and worldview (Fischer, 1980, 70).

Imam Khomeini began his movement in a context of religious rituals. The famous speech of June 13, 1342 Imam, in the era of Ashura and among the large crowd of religious people gathered to mourn the third

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Shia Imam. In his speech, he likened the Pahlavi regime's attack on the Faiziyah School to the Karbala disaster. Following this speech, the Supreme Leader was arrested and imprisoned. But his message was conveyed in the context of the emotions of mourning people in the rites of Muharram (Muhammadi sirat, 1395, 10).

His speech on this day, confirms the reinterpretation impact of the Ashura concept in this period. And Imam, referring to the events of Faiziyah, cleverly links and compares the behavior of the Pahlavi operatives with the Yazid army. Thus, such an approach would provide the basis for a public uprising that would take place a few days later. Imam Khomeini insisted on the role of Ashura in the formation of the rebellion on 15 Khordad: "The great nation on the anniversary of this explosive disaster that coincided with the 9th of Khordad 42 inspired Ashura that crushing the uprising" (Harati and et al, 1391: 209).

Thus, the most prominent doctrine of the Shi'a religion, Ashura, was applied to the 15th Khordad uprising, and the Imam was able to initiate a movement against the Pahlavi government with such a rebirth. After the riot on 15th Khordad, the Islamic Revolution described as another significant event in contemporary Iran that began with this uprising. The revolutionary movement of the Iranian people, emblazoned with the slogans of Hussein, demonstrated the effectiveness of this Ashura symbol. Also, the popular demonstrations in Tasua and Ashura on the eve of the Islamic Revolution that shook the foundations of the Pahlavi government are another sign of Ashura's influence on social and political developments in Iran, using the same reinterpretation. Revolution against the Pahlavi regime citing Ashura uprising to fight religious deviation; And based on the task that the Imam explained, the uprising against the Pahlavi government of Yazid is the duty of every Shia Muslim today, and martyrdom in this way is also an honor. The popular slogans that included expressions of Ashura concepts and the use of mourning ceremonies and lectures at the event provided ample room for popular mobilization. The themes of martyrdom and sacrifice in the Islamic Revolution also date back to the Ashour uprising, and many writers have dealt with it (Harati and et al, 1391: 210).

The significant and vital part of Imam Khomeini's revivalist attitude to the movement of Hosseini Ashura is reflected in his political career in the rise and fight against cruelty and the formation of a Shia community. The Imam established his campaign following the bloody uprising of Imam Hussein (a.s.) based on historical experience and learning from the weaknesses and strengths of Shia uprisings throughout history, especially

the struggles of Shia scholars in recent centuries and marked the path of struggle and goals and objectives the Islamic Revolution. Imam's practical manner before and after the uprising reflects the fact that he has provided solutions for the bedrock of the Shia sect based on the humanistic culture and the dignity of Ashura (Sheidaeian, 1382, 98).

The advent of the Islamic Revolution not only made the Shias feel dignified and empowered and transformed them into an influential element in regional and global developments instead played an essential role in awakening the entire Islamic community with the Islamic-political approach. The inspiring impact of the Islamic Revolution, which increased the awareness and dynamics of Islamic societies, expanded the activity of political movements, both among the Shias and among the Sunnis. Thus, the Iranian revolution created a turning point in the revival of Shi'a religious identity, and even in a broader sense, the religious identity of Muslims, and put Shia Islam at the heart of world news and events (Pishgahi Fard and et al, 1394: 21).

Reinterpretation, in a sense, is presenting new interpretations and opposing what has shared. Some scholars have claimed that such key concepts reinterpretation about the Shia in the Iranian revolution have not been moving until the conceptual reinterpretation. Hamed Olgar, on the theory of imamate, says: "There were two theories in the Imamiyyah about the ruling companions and the government, one was the theory of those who believed in the necessity of opposing them, second, the other those who were unwilling to interfere in political affairs. The second theory gradually gained more power in Shia and also had its effects on the Safavid and even post-Safavid Shias in Iran" (Keshavarz Shokri, 1379, 182).

The Karbala myth continuously uses in Iranian attempts to influence among Shias in countries where the banner of the revolution has not yet raised. The soldiers of the Islamic Republic in the war with Iraq inspired by Karbala's resonant message. The Iraqi leader is just another Yazid, and death in the fight against his forces is a testament to the end of Imam Hussein. Imam Khomeini, emphasizing the Shia belief that Hussein (a.s.) deliberately hailed his death, legitimizes some form of voluntary martyrdom (Kramer, 1368, 14).

9.2. Lebanon Hezb al- Allah

Concerning the victory of the Islamic Revolution in Iran, the spirit of Muslims around the world, especially in Lebanon, has strengthened and given them greater confide of the revolution moved from the Islamic

Republic of Iran to Lebanon and led to the formation of the Hezb al-Allah movement (Pishgahi Fard and et al., 1394: 18).

When in the past some people were influenced by the propaganda of enemies thought that Ashura was a cross-sectional event, today, regarding the teachings of Imam Khomeini's Ashura teachings, the establishment of the Islamic State, and its impact on Islamic movements, including Hezb al-Allah in Lebanon, the uprising of Hosseini is regarded as an event that can be consciously given to free people and oppressed by history. Sheikh Naim Qassim, Hezb al-Allah Deputy, wrote: "A society that follows the pattern of Imam Hussein and his companions appreciates their behavior and diminishes their dedication to their sacrifice. We have learned from Imam Hussein, the love of martyrdom for God and Jihad for Islam, and realized the greatness and achievements after his movement through his generations in Karbala" (Taheri, 1391: 76). The western scholars rooted Hezb al-Allah's actions and their cause. Robin Wright writes the roots of these acts go back to the uprising of Imam Hussein (a.s.), which is a symbol of Jihad for Islam and the struggle for the right as a Shia cause (Taheri, 1391: 79).

The prominent scholars of Lebanon, Mohammad Hussein Fazlullah, said: "discussion about the Karbala event does not mean stopping in geography or its history. Each of our generations has its own Ashura and its own Karbala. In Jabal Amel, and in "West graves" or in any area where a fighter rises to confront oppression, aggression, and occupation, Karbala is in every sense. These youths who worship at night and attack the enemy ranks with the motive of the Jihad are the companions of Prophet and Ali, Hassan, and Hussein. Because they are motivated by a common origin with those nobles and are moving in a familiar path. History is not enclosed within a single framework because it is inherently dynamic, and the struggle transfer from generation to generation" (Fazlullah, 1384, 105).

9.3. Ansar al-Allah Yemen

The victory of the Islamic Revolution in Iran was a golden opportunity to revive Zaydieh, but at first, only a small part of Zaydieh, that was considered a "religious critic," saw it as an essential opportunity. The Islamic Revolution of Iran brought Zaydiyah back to the Yemenis and made the jihadist principles in their religious culture more prominent than ever. After the Islamic Awakening, especially, Ansar al-Allah's movement has become one of the most crucial political-religious forces in Yemen from Shia groups in the country (Dara and Babaei, 1394: 140).

Imam Khomeini, after the Islamic Revolution victory in Iran in Houthis and many Yemenis believe, was a famous personality. With his revolution reinforced the values that the Yemeni Zidis trained. To the extent that many Yemeni scholars have declared that Imam Khomeini is a Zaidi because the Zaids have revolutionary thinking and the principle of this religion is the revolt against tyranny and order to goodness and forbidding denial (Zareei, 1393: 32).

The Ansar al-Allah movement led by the Al-Houthi family, whose members are from Sadat. The roots of the Ansar al-Allah movement go back to political and militant groups (Dara and Babaei, 1394: 138). Shia nature of this movement and the regional and geopolitical importance of Yemen, as well as the concern of the regional countries over the coming of another Shia government in the region, have raised concerns among the regional countries, including Saudi Arabia, and are therefore trying to contain it (Madadi, 1393: 40).

Sayyed Hussain al-Houthi injects the Ashura culture that had forgotten in Yemen into Zaydiyah. And introduce Muharram as a mourning month in Yemen and trying to create a new way in people's perception (Dara and Babaei, 1394: 145). This ceremony, before the Islamic Revolution, was not popular among the Zaidis, but many Yemeni Shias now mourn Ashura Day (MirAhmadi and Ahmadvand, 1394: 159).

9.4. Hashd al-Sha'abi and Iraqi Movements

Intensification of Salafist Movement in Iraq Shows that this crossing overlaps with the broad Salafist circuits abroad since the occupation of Iraq in 2003. And with unprecedented intensity and volume, it used all its ideological capacity to contain and weaken the Shias. These included the formation of an ISIL group; ISIL, Shia, and holy places considered it a legitimate target for its attacks (Nejat, 1394: 104).

The Islamic State of Iraq and the Levant (ISIL) founded in the year 2013. The group invaded northern Iraq on June 9 in 2014 and occupied the city of Musel and some parts of the country. And then it destroyed the sacred places, especially the mosques and holy tombs. ISIL forces blew up the graves of Prophet Younis, Jurgis, Sheath, and the tomb of Yahya ibn Zayed on the outskirts of Kufa. Ayatollah Sistani, in the time of the inefficiency of the Iraqi security structure, declared in Friday's Karbala pray, that anyone who can take up arms and confront the terrorists Volunteer to face them. Two days after the Jihad fatwa, the Iraqi government announced the formation of a new structure called "Hashed al-Shaabi" at the behest of the prime minister.

The number of al-Hashed al-Shaba'i forces ranges from 100,000 to 2,500,000. All Shia, Sunni, and Christian, and all Arabs, Kurds, and Turkmen tribes, are present in al-Hashid al-Shaabi. At the beginning of the al-Hashid al-Shaabi activity, some of its breakthrough forces made up of fighters who had previously defended the shrine of Prophet Zaynab in Syria. And with the fall of Musel at the hands of ISIL, they returned to their country to defend Iraq against it (Halafi, 1395: 47).

The public force comprised 42 armed groups registered with the National Security Adviser, which has about 118, 000 fighters, and 60, 000 of them are currently at war with ISIS. The armed groups divided into two parts: First, the well-known armed groups such as the Badr organization and the Hezb al-Allah and Asaib Ahl al-Haq battalions; the second part made up of small groups, most of which created after Ayatollah Sistani's fatwa (Azad, 1394: 68). The activities of Hashid al-Sha'abi derived from Karbala movement model: First, in this movement, like all Shia movements, the core ideology of mobility and activity derives from Karbala's discourse; then, this movement formed on the land of Iraq and in the geographical vicinity of the land of Karbala as the center of Shia ideology; finally, the campaign created by the direct threat and attack of the Salafis on the sacred places of worship and the primary nuclei of its formation were the defenders of the shrine who initially fought in Syria.

Conclusion

The Karbala paradigm based on two bases: Refusing to accept abjection aimed at defending the community dignity and all days are Ashura, and the entire land is Karbala aim at the eternal continuation of Ashura culture around the world and throughout history, has able to promote the "discourse of the resistance power" as one of the distinctive aspects of Shia thought and practice (Akbari, 1396: 8).

Karbala, throughout its history, has able to activate Shia movements by propagating this ideological burden at different times and places due to the particular ideological load gained by the extraordinary and oppressive testimony of Sayyed al-Shohada and his companions. And always keep the Shias on fire for their resistance to oppression. So, as explained in detail, Karbala has undoubtedly played an essential role in shaping and sustaining Shi'ite movements throughout history and across lands. Therefore, according to the iconography theory, the earth and paradigm of Karbala have able to impart a moving wave of Shi'a religion

that has led to the Shi'ite ideological identity and has generated numerous movements from the early days of Ashura to the present day.

The results indicated that this influence always was not the same at different times, and has manifested itself in different ways in each period, depending on the temporal and spatial requirements as well as the degree of Shia community readiness. It should be noted, however, that the type and extent of this influence must always examine in the dual form of Shi'ite thought, namely, Imamiyyah and Zaydiyyah methods. From this perspective, the role and position of Karbala in the formation and continuation of Shia movements can be interpreted as follows in terms of time and type of influence:

First Period: Coinciding with the early years after Karbala's uprising, the Shia community has not yet become stable, and the dispersed Shia communities have been dramatically affected by the testimony of Imam Hussein (a.s.). At first, individual and dispersed protests take shape, and after some time with the solidarity that the Shia community finds, especially in Iraq and in Kufa through the Ashura event, the first Shi'ite cohesive movements are formed in the Tavabin Uprising and the Mukhtar Uprising. At this time, the primary purpose was to avenge the blood of the Imam and the Karbala martyrs. It also had anti-Umayyad political motives, but after the rise of the Shias and the relatively stable cohesion among Iraqi Shias and the weaknesses of the Umayyad government, the idea of Shia rule emerging as a consequence of the uprising to avenge it., Shia movements, after that, have affected by the Karbala event have favored the government in both positive and negative terms. Many of the uprisings and progress of this period are, opposed to regimes that are more identifiable by the Zaidiyyah method, and after the first wave of Zaydis uprisings that nearly all lead to defeat, subsequent revolutions have given rise to the formation of Shia governments.

The most prominent examples of this movement seen in the Bani Abbas rule establishment, the Idrisian government, the Zidyya of Yemen, and so on. The Shia movement's struggle with oppression continued. But the tendencies that led to the formation of the state are becoming more prevalent such: the Egypt Fatimids, Ale-Buyya and Sarbedaran, and the exemplary example of its Safavid rule are. After the establishment of the Safavid rule, the Shi'ite movements have changed its nature for many years and are less effective than in the pre-Safavid era that called the age of Shia movements such: the tobacco uprising, the democratic movement or the fight against British colonization in Iraq, and so on.

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The outbreak of the Islamic Revolution, undoubtedly, in Iran marks the beginning of a new era in the role-playing of Shia movements. Although formed in the contemporary period with specific modern approaches of its time, but its relevance to the Karbala event and the use of this ideological burden after about 1, 400 years is evident. And the Islamic Revolution revived Karbala's role in the Shia movements. The formation of the Islamic Republic, the victory in the sacred defense period, and the establishment of the Basij were one of the early effects of this revival. And then in other Shi'ite territories, following the pattern drawn from the Basij. The existence of Shia movements such as Hezb al-Allah in Lebanon and Hashed al-Sha'abi in Iraq and Ansar al-Allah in Yemen, etc., is derived from the Karbala event.

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