

The Historical Perspective of Iranian Hezb-Allah in Threshold of Demise

Hezb-Allah's back to the future

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The recent mass Iranian's freedom fighters revolt against Hezb-Allah's regime, which followed the last Islamist traditionally fraudulent election, manifested the re-emergence of the Shiites' Islamist historical memory. The political imagination of Hezb-Allah is confined to the historical events caused by the first great civil war in the nascent Islamic world, which rose from the Shiite struggle for political power. The third Rashidun caliph Uthman (644-56) favoritism to Umayyad clan derived companions of Prophet Mohammad, then nobility of Medina including Mohammad son in law, Ali the forth caliph (656-61), to resent him bitterly. After the assignation of Uthman, during Ali's caliphate era he faced a great number of armed challengers. The actors and historical events of this period have been emulated by Islamists who hold the political power and the Islamist reformers in modern Iran.

In warfare since the beginning of time, what combatants desperate to know are their opponents' war plans? In the case of Islamist there is no surprising strategy and tactics for the war they embarked on named *jihad*. To understand the Islamist intentions in the war all one has to do is to study the rise of Islam to status of world imperialism at the end of antiquity.

In the current struggle among Islamist reformers and hard liners, those Islamist reformers who were chased out of Iran compare themselves to Abo Zar the blunt critic of Uthman and a fierce supporter of Ali. To understand this vague historical comparative language, it is imperative to consider the Islamist imaginative religious environ, which they live in so vividly. Recently among exiled Iranians, the new collaborative political group formed with dominating Islamic tone and the aim of opposing Hezb-Allah current regime. This group consisted of a former Islamic republic regime's minister, a previously jailed middle rank religious Islamist dissident, a well known jailed political critic, and several political activists credentialed with opposing Islamic Republic for many years. Without their own agenda, this loosely formed group published their manifest in numerous Persian online sites; supposedly with significantly less ambiguity, the manifest supports proclamation of one of the leading challengers to dictatorship of supreme leader "Faghih", and the Hezb-Allah's president Ahmadinejad. One of the members of this group by comparing themselves to Abo Zar calls Faghih Uthman, which to a claimed Shiite leader is bone trembling.¹

Also, in the Faghih's regime the Shiite's comparative historical memories are being used daily. For both sides the use of Shiite's historical memories legitimizes the course of actions they will take in the future. This frame work of actions for political power prepares religious psychic for bloodshed. The same model served Hezb-Allah movement during revolution and the murderous years since they have been in power. The supporters of Hezb-Allah's regime who see that any compromise would erode their political hegemony are advocating murder of regime brazen opposition to annihilate challengers of their dictatorship; for mass murder of regime's oppositions, they firm the ground they are standing on with

¹ <http://www.jahannews.com/vdcefp8v.jh8oni9bbj.html>, accessed 01/14/10

Quranic verses in the period of Mohammad's life in Medina and his triumphant return to Mecca which involved a considerable number of wars to crush the resistance to Mohammad's Prophet-hood.

The street demonstrations are the principal method of Islamist to challenge regime's authority; fifteen years before the Islamic revolution triumph in Iran, the Khomeinist's street demonstrations failed to bring them political power. Iran's Hezb-Allah is well aware of its rise to power debate to the street demonstration; because in addition to intimidate the shah's regime, it brought the Shah's nonreligious oppositions competing for political power with Khomeinist to their knees. The political populous uprising to challenge the authorities is a well known and documented phenomenon in the Islamic history. This explains the necessity and adherence of Hezb-Allah to the street demonstration; because the show of hysterical street popular support intimidates internal opposition. During the Shah's political dictatorial regime practically any public gathering or demonstration would be dispersed immediately and the Shah contrary to Hezb-Allah did not depend on street demonstration for survival of his regime.

The Hezb-Allah's opposition primary uprising against the fraudulent result of election surprised the authorities; after that, the regime's oppressive organizations concentrated on prevention of opposition demonstrations with numerical strength. While the regime was determined to crash the pro-democracy assembly, it planned its own street demonstrations for *Ashora* to lament yearly ritual of third Imam's killing. The pro-democracy supporters take the opportunity of street assembly freedom to demonstrate against Hezb-Allah's regime; the Islamic regime became enraged after being upstaged and their day of lamentation spoiled by pro-democracy forces. Now that Hezb-Allah was cornered on its own day of lamentation by pro-democracy forces claimed insult to Imam's honor; consequently, Hezb-Allah accused pro-democracy forces in its propaganda "*moharb*" enemy of god punishable with death penalty. A mullah, who became one of the leaders of reformist by adhering to student organizations, compared peaceful demonstrations in the same day of *Ashora* before Islamist came to power with Islamic Republic's regime murder of demonstrators and concluded the Shah had showed more respect for this day than Islamist *Faghih*.

The comparative actors of *Ashora* reemerged in articles written by pro Hezb-Allah regime in their publications². Although, in the day of lamentation of *Ashora* the killers were regime paid oppressive cadres and pro-democracy movement were the victims, the regime claimed the reverse. The main actors of struggle for political power and hegemony, which boiled down to events of *Ashora* and murder of Husain by order of Yazid I, were Ali's fourth caliph and Muawiya's (661-80) fifth caliph offspring. In the previous struggle after assassination of Ali, Hassan the older son of Ali forfeited the caliphate leadership to Muawiya and declared allegiance to him. In the chaos of caliphate succession of Muawiya, the opportunity of being caliphate presented itself to Husain by the secretive allegiance from the Shiite of Kufa, an Arab military town founded less than three decades ago in conquered Sasanian province of Iraq. Instead of allegiance to Yazid I (680-83), Husain chose to take his chances to become caliphate and he went to join his Shiite supporters in Kufa. On his way to Kufa, Husain met his destiny and was killed on the day since then known to Shiite as *Ashora*.

² <http://www.kayhan.com>, accessed 12/30/09

Hezb-Allah's propagandist in an avalanche of articles rewrites the events of *Ashora* by plugging in the pro-democracy apparent leadership names comparatively to those who had a hand in killing of Husain. The comparison to actors who in one way or another had played a role in this killing and beheading differs and points out to punishment the person or persons will destined to get; so far, no one was compared to the *Shamr* the person who beheaded the killed Imam. The propagandist pursue several core objectives in their articles; they boast for the extent of their knowledge which they have from this momentous day; they prepare their supporters psychic mentality for future forth coming brutality by striping fellow citizens from all signs of humanity; they rap their political survival in righteousness of religiosity.

Hezb-Allah employs another national memory to diminish the status of pro-democracy movement and supporters. The Hezb-Allah accuses the pro-democracy oppositions of being foreign agents, a historical cliché in Iran's politics. The foreign countries are the England, the traditional bogymen of Iranian politics, Israeli, or with the Hezb-Allah's favorite name the Zionist government, and the United States of America, the great satan. The Hezb-Allah quest for the atomic bomb is the cause for an escalating conflict with the west and the natural leadership of the US. The US and its western allies hope and count on Iranians opposition of Hezb-Allah and pro-democracy movement to liberate Iran from the claw of Hezb-Allah and a catastrophic war forecasted because of declared foreign policy of Hezb-Allah. Therefore, western countries welcome any change toward moderation of Iran's foreign policy which necessitates removal of Hezb-Allah from power. But Hezb-Allah's regime disregards its own political nature and accuses pro-democracy movement being stooge of western countries.

The tragedy Iranian nation is enduring, since the Islamic Revolution, entered a new stage. What Iranians discovered in these tumultuous years leads Iranian politics to right side of history. The protagonist of pro-democracy movement fundamental believes concentrated on human rights, separation of government from Mosque, freedom of press, equal rights It seems there is a firm belief among leading pro-democrats that Islamic Republic will collapse under its own weight and peaceful social movement will come out victorious. Meanwhile, the Islamist Hezb-Allah relay further more to their historical model which helped them to survive to modern time. The Islamist, although, failed to achieve a homogeneous Islamic society, but they commands enough believers and organizational capability to manage their regime survival.

Since Islamic political imposition in Iranian history, the Islamist patriarchs were fortunate. Beside the founder of Pahlavi dynasty, the Reza Shah, who fought the Islamist bravely to drag Iran to modern time, no other government fundamentally challenged the Islamist religious hold on the masses. The last Pahlavi reluctance to confront Hezb-Allah facilitated their influence and increased their hidden power to the government in a government until Hezb-Allah became the government. The pro-democracy movement peaceful movement plays out a historical norm; the result of this policy remains to be seen. If this peaceful political movement comes out a winner it would be an exception and its defeat would be the norm.

