



# An Analysis of Active Discourses in the Islamic Republic of Iran

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## ABSTRACT

**Objective:** This research seeks to describe and analyse the active discourses in the Islamic Republic of Iran, such as reformist, fundamentalist and discourse of the Islamic Revolution. After lexical, real defining and thoughtfulness of existing discourses, they compared the realities of the society and examined the origins of the discourses that came from which discourse. **Methodology:** The main questions of the research include: 1. What discourses are the existing discourses derived from? 2. What are their thoughts? 3. What is the distance between discourse and its practicality at the community level? 4. What is the community mentality about discourses? The method of research is the discourse analysis as a qualitative method. **Results:** The sampling method is also a judgment, in such a way that the written works and the words of the main producers of discourses are considered in addition to other people, below each of the questions of the research, by referring to the speeches and works of the thinkers of that discourse have been answered. **Conclusion:** Consequently, it must be said that the opposition of two important and influential discourses of fundamentalism and reformism, both of which emanates from a discursive breed, and uses the slogans and the semantic system of discursive order derived from the discourse of the Islamic Revolution.

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## 1. Introduction

In each society, there are different discourses and there is always a kind of competition and support for them and a struggle to overcome each other over other discourses, and the country of the Islamic Republic of Iran is not out of it (Javani, 2013). Generally, in the country two parties or political discourses, fundamentalism and reformism are active. If we look at these two parties, then we should see the opposite representative of the post-constitutionalism, modernity and tradition. To improve and ascend the country, the discourses should be analyzed, criticized and the weaknesses should be explained. To do this, we first need to know what the discourse is, how and with what kind of organization it is formed, and then we provide a literal and realistic definition of fundamentalism and reformism, and classify discourses with their definitions and describe their real conditions in society. Which discourses with which circumstances are good for the country?

### *1.1 Discourse*

Discourse literally means "speech" and the so-called "order in speech" or "speech of the form" or the main theme of thought dominant in any period of history. Political, social, cultural, and economic phenomena are formed within meaning of the common discourses in a society (Javani, 2013). Indeed, the discourse is a set of ideas, beliefs and opinions that create identity and make insights and enlightenment at the community level.

Each discourse is made up of a set of propositions, and in the meantime, a proposition is positioned as the central dash and the core of discourse, and the rest of the propositions are arranged around it. In fact, the life and survival of a discourse are in the light of its efficiency and dynamism. To survive, the discourse must be continuously created or produced (Javani, 2013).

The creation of the discourse is the responsibility of the theorists of that discourse, which must be discoursed with their own knowledge and conditions and their comparison and the will of society's day. The discourse is the key to publishing and comparing it with the issues of society (Hosseinzadeh, 2015).

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The discourse becomes a trend when it has three features of theoretical foundations, discourse, and social context.

### **1.2 Definition of fundamentalism**

Principles refer to the rules and frameworks that govern the society as the real origins and foundations. Fundamentalism is the adherence to the principles of genesis, which itself establishes the principles of credit and contractual principles based on the principles of creation. The desired fundamentalism is the pure Islamic monotheistic fundamentalism that the goals of the revolution, the ideals of the Imam (PBUH), the foundations of the government of Islam and the guidelines of the Supreme Leader and the lack of selective clashes with that moment are not neglected and these principles are focused in the macro decision-making system of the country.

Fundamentalism means transcendentalism and return to religious discourse and belief in religious principles and principles in attitude, behavior and management (Saeedi Shahroudi, 2011). From another point of view, fundamentalism means the management of society based on religious principles and beliefs. In the historical view of fundamentalism, it is a return to traditions, and principles are meant to be the ideal, that is, ideal ideas and that which is the purpose, an ideal purpose that may not be compatible with the realities of the day of society.

In the following, for simpler examination, we classify the fundamentalists into two categories of 1- Fundamentalist, and 2- Fundamentalist fundamentalists.

#### **1.2.1 Fundamentalist**

They practically accept the Guardianship of the Islamic Jurist. The motto of the fundamentalist discourse is independence, negation of domination, aspiration, valorization, anti-Semitism, Zionism, and protecting the disadvantaged. This group of fundamentalists has a religious background and revolutionary background and believes in ideals and traditions, but in practice they do not have the urge to operate.

In this discourse, the fundamentalist is the one who has accepted his mission in preserving the principles of the world-view, and his most important task is to recognize and explain the principles and rational defense of it. In this thinking, the individual tries first to explain and correct the principles of his thinking and principles of him and others. Then, he arranges, analyzes and describes them and solve the existing problems. This group of people is paying special attention to the current state of the country, but a number of them retreat from their principles based on the conditions and benefits of time.

The leader of the revolution does not consider these groups as the fundamentalist, but the opposite of the fundamentalism: the opposite of the fundamentalist is a baseless person who demands one day his interests or public space, which is highly anti-investment and capitalism to move one day, his or her interests or space will require a hard-fledged capitalist, even in the form of an inferiority (meeting with professors and students in Kerman, May 9, 2005).

The fundamentalism benefits from the slogan of just justice and simplicity (Taleqani, 2010). Therefore, the proponents of this discourse are from the middle to the bottom of society.

The strengths of this discourse are its balance in the analysis of issues that, at the time of the sensitive time, they appease their principles along with the realization of the future, and the provision of conditions for that purpose and aspiration, and its weakness is the presence of certain individuals that toggle the name of the discourse and they decide on their own interests and move their personal interests at a time when their personal interests are in the center of their lives.

#### **1.2.2 Fundamentalist fundamentalists**

The rule of political Islam is realized during the period of absence with the Governance of the Jurist, and the supreme leader has a divine legitimacy and his province is the same as the province of the holy prophet (PBUH) and during the divine province-the obedience of the jurisprudent is a religious and religious duty. The Governance of the Jurist has a popular legitimacy; in fact, it is a kind of lawyer from the people (Javani, 2013).

They accept the divine rule and believe that they should proceed in line with the words of the Supreme Leader and the ideals of the revolution. In practice, they also believe that he should listen to the absolute command of the supreme leader, and act whatever he says with his soul and heart. In fact, today's society is considered a basis for the emergence of the Imam of the time and consider the present situation as a test and practice, saying that if we were able to execute the commandments of the supreme leader without any reason, at the time of the presence of the Imam of the Time (PBUH) we would be able to order his orders without any execute an excuse, and if today we seek for the reason for any order, then that day will be followed by all the orders of the Imam of the Time. Such kind of thoughts can be on the sustainability front, which is one of the great discourses of the country in this regard, and their theorists Ayatollah Mesbah Yazdi searched.

The motto of this discourse in absolute suppression, absolute Zionism, full attention to the poor, absolute struggle and opposition to capitalism, and every struggle and opposition in the absolute and unconditional manner, according to the same belief, believe that to govern the country all the forces and all the power must be in the hands of the principals in order for the country to achieve prosperity. And, on the other hand, they believe that the rule of the liberal and secular reformist movement is to provide technocrats with an area of contradiction in governance (Saeedi Shahroudi, 2011). In the context of the interests of the system, they should formulate, manage and execute the country's decision-making system, which two the principle of national interests and the highest interests of the system should be fully and 100%.

One of the strengths of this discourse is to consider the happiness of the world and the perfection of the Hereafter of man in the same way, and its weaknesses are absolute consideration of the ideal, regardless of reality or reality.

## 2. Materials and methods

### 2.1 Reformist definition

Correction literally means "arranging" and "correcting", and calling for "seeker" and "sender". Therefore, the reformist in the word is called someone who seeks to correct society. Reformation is against the tradition and is seeking modernity. But the slogan of reform in social mentality evoked a complete shift in the misguided economic policies of the former government and, on the other hand, articulates those who sought unconditional religious freedom.

The question here is reformism, based on which society is reformed? The reformation in the true sense means reforming the community based on religious and constitutional beliefs.

The reformation from the point of view of the leader of the society: we must correct the methods; there are wrong methods and violations. Sometimes we reach a stage that today does not answer anymore; we have to start another step. Maintaining principles and modifying methods is the meaning of the reformism. Regarding the Americans, the reform is the opposition to the Islamic Republic of Iran, led Reza Khan to bring reforms; Mohammad Reza came up with reforms, that's what I said to my American reformers, these reforms are for their own sake, the Iranian people reformed based on his principles (visiting students in Kerman, July 10, 2005).

Unfortunately, in society, when the name of the reform is raised, it is in the mind that such a person is opposed to the system and religious beliefs of the people, but in the reality and the discourse of reformism this is not the case, and they accept the same as other constitutions.

To examine we divide the reformists into two categories: 1- reformist 2- reformist reformers, so that we can more easily look at their thoughts and separate the real reformers from the opposition.

#### 2.1.1 Reformist

The reformists have practically accepted the Governance of the Jurist and believe that the powers of the Governance of the Jurist can be reduced and extended, and its period is defined as the presidency (Javani, 2013). It is said that the country should be governed by the facts of the day of the society and for the ideals they do not have a place. One should see that what the reality of society is and based on the same motion, one should decide, for example, if the reality of today's society of women is the lack of veil in society, then the society should be allowed as they want. This type of viewpoint did not just focus on realizing and even half-look at the ideals.

But on discussing the interests of the system, it is said that, in accordance with the changing conditions of the internal and external environment, the laws and the decision-making system of the country should be formulated, managed and implemented so that the two principles of national interests and the higher interests of the system are provided as a maximum relative. They believed that within this system and within the framework of it, they would be able to implement their reforms by realizing the parts of the constitution that were delayed by operation. They said that inefficient devices should be reformed and that violators should be introduced and updated - the legal limit in all matters should be taken into consideration (Hazeri et al., 2011), but they did not succeed in practice, and then it was seen that they wanted the reforms as evolution without revolution.

On religious affairs, they believed that the concerns of worldly affairs should be summed up and that the people hereafter should be left to themselves. As the president said on May 24, 2018 that we cannot force the people to impose paradise on the people (the ISNA news agency), in fact, they have a minimalistic look into religion and they consider Islam lack of many systems such as legal, political and social systems (Javani, 2013). This is the separation of religion from politics and the adoption of secularism.

The reformist discourse was raised after the victory of the revolution, and especially during the second consecutive month, on concepts such as civil society, religious democracy, freedom of speech, human rights, social justice, and the consolidation of the constitution (Hazeri et al., 2011), of which each concept at different times were different uses, and this was the reason why some in the name of reformation represented a real face and their main thoughts beyond reformism, which in this article we call reformist reformers.

### 2.2 Civil society

It is a style of life that is located in front of traditional and tribal societies. Hegel considers civil society as a way of completing democracy (Bashariyeh, 1995). Subsequently, according to the slogan of civil society, the concern of managers must be with affairs of the worldly people because they have believed that the religion is not the responsibility of the community administration. Civil society is directly proportional to the pluralism and plurality of people. Indeed, in such a society, the recognition of goodness and virtue lies with one's own person (Vaezi, 1999). These words contributed greatly to the level of society. One of the issues of this pluralism, or Pluralism was accepted in this theory in the political theme of all political parties, and in the subject of religion, all religions were acceptable and for all religions, paradise, including divine and non-divine religions and these disputes were raised to some extent that the president was forced to say from civil society to religious civil society, the civil society of the Prophet (PBUH), civil society at the height of Islam, the civil community in the Qur'an and Nahj al-Balaghah, civil society with Imam Khomeini, civil society from the perspective of Ayatollah Motahhari. Opponents believed that religion has a heavenly, sacred and spiritual category, and civil society, land, humanity and the West (Amiri, 2007).

### 2.3 Freedom of expression

The other concepts that the reforms benefited from was freedom of expression. In speech, instead of the word "freedom of speech", they used the word "freedom" in order to gain double profits. By doing so, they were able to absorb two categories. The first group was educated people who had been neglected due to the lack of freedom of speech. The second group was community members that were able to attract seeking social liberty. However, at that time, the aim was not the slogan of social liberties, but when they saw the desire of the community in this category, they did so in their speeches, and then they did the same for survival.

The reformist audience was generally from educated societies, especially women, and at the head of them were young people who had been trying to recruit them with the day-to-day activities of reformist press and reform publications after the death of Imam Khomeini. The path that today the reformist movement is still pursuing, without solving it, expresses the problems of the youth and pushes them towards their thoughts.

### **2.1.2 Reformist reformers**

They did not accept the Governance of the Jurist and did not dare express their thoughts during the lifetime of Imam Khomeini. But after the government came to power, there were many publications and they activated their theorists using the slogan of free speech and published theories in their publications. Over time, they prepared the conditions and explicitly opposed the theory of the Governance of the Jurist. They went on to pursue the complete separation of religion from politics and this was not convinced, and the proclamation of religion should be separated from all matters and considered religion only for the interior and privacy of the individual and said that in the management of the country only must be considered worldly things maybe with these words, the apparently reformist group did not accept the constitution at all.

The reformist process had different layers; cortex and shell interconnected the discourse set by the discourse of the mold (Taleqani, 2010). In the following, they challenged the principles and fundamental discussions of Imam Khomeini's thoughts and aspirations.

This process has its own theoreticians and, based on their thoughts, modern-day theories of the community, one of them was Abdolkarim Soroush, who developed the neoliberalism discourse. He believed that the truth of religion was separate from the knowledge of religion, that is, it was relativism, knowledge religion is a human being, that is, religious worship is a historical religion, that is, the negation of all those elements is the basis of the school of neoliberalism, which silenced the truth of religion (Soroush, 2007).

If we want to analyze the same sentence of the law of religion, that is, the Islamic religion is not responsive to humans today, and it is not possible to rule the country with religious thoughts, the Qur'an which we read is its past, and at that time is not effective and its use is worthless. Today, these thoughts are seen to be abundant in society, based on the thoughts of the past that were institutionalized by Soroush. On the other hand, if we want to know "the knowledge of religion is a human being", then the Qur'an is not sent by God and is constructed and dealt with by the mind of the Prophet Muhammad (PBUH).

## **3. Discussion and results**

### **3.1 Islamic Revolution Discourse**

All of the discourses that were spoken of are from the discourse of the Islamic Revolution which, over time, gaining the power of their angles with this discourse, in fact, brought both fundamentalist and reformist discourses within the discourse of the Islamic Revolution. This discourse, known as Imam Khomeini (PBUH), has a maximum look at religion that responds to all human needs and in all cases needs to go according to religion.

This discourse completes the existing reformist and fundamentalist discourse. Each of these discourses is a one-sided view of the issues. The fundamentalism looks from the idealistic viewpoint and reformism to a realistic view of things. They have a one-way view of things, while the Islamic Revolutionary Dialogue sees a two-way view of ideals in the form of realism. Based on that, it decides to achieve the ideal in its time.

I also do not accept the reformist and principled lawsuit; I consider this division to be false. The opposite of the principled is not the reformist. The opposite of the reformist is not the principled reformist. I believe "the reformist fundamentalist" of the right and principled principles based on the epistemic principles of Islam, is up-to-date with modifying the methods (Supreme Leader, visiting students and professors in Kerman, May 9, 2005).

From the perspective of the leader of the revolution: the ideals should not be ignored, of course, the facts should be seen. If we do not see the truth, we do not see the realities. But the reality of the facts should not stop us from our paths (meeting with representatives of the leading experts, September 5, 2013).

In another place, he speaks of heroic temperament, which is an idealistic view in the direction of realism: with the problem I agree with her heroic exercise, but on condition of adherence to the main condition (meeting with the commanders of the IRGC, September 17, 2013).

The first factor behind the continuation of any open discourse is that the Islamic Revolutionary Dialogue has always found the conditions for re-production. Perhaps it can be argued that when the reforms came to power, this discourse could be restored more easily.

If the Islamic Republic of Iran fails to comply with its constitution, the discourse of reformist reformers who rebuild religious dialogue on the basis of religious beliefs will no longer be able to reproduce within the country.

That always the discourse of the Islamic Revolution is condemned to a state of arrogance - is not correct, because in order to win a country, it is necessary to engage two parties in order to keep their thoughts alongside the development of the country.

Now they accuse the system of wanting to unify the device. No, it is absolutely unacceptable to unify. If it is a matter of handing down all the work of the country to one side, this is a false thing, and I does not believe in the case, the two opposing factions can operate in the system, but it is conditional on loyalty to the constitution, the two factions for a country like two wings, that the country can fly with these two wings (the Supreme Leader, Meeting with the professors and professors of Kerman, May 9, 2005).

One of the important achievements of this discourse in the first revolution was solidarity and national cohesion, which gave the society identity and cohesion, leading to containment, sanctions, assassinations, riots and separatisms.

#### 4. Conclusion

Consequently, it must be said that the opposition of two important and influential discourses of fundamentalism and reformism, both of which emanates from a discursive breed, and uses the slogans and the semantic system of discursive order derived from the discourse of the Islamic Revolution.

We have defined and analyzed each of the reformist discourses in the context of which the reformist, fundamentalist, and fundamentalist fundamentalists accept the principle of the constitution that is required to be active in the country, and their views on the issue of the Guardianship of the Islamic Jurist and the type of country management are different. The fourth category is the reformist reformers who completely dismiss the country's constitution with the topics of the Guardianship of the Islamic Jurist and the influence of religion on the country, so that they cannot be used due to the lack of faith in the constitution in managing the country. Nowhere in the world do not allow those who do not believe in the constitution and principles of that country to enter the sovereignty sectors - even in the United States and Britain (Supreme Leader of the Revolution, visiting Kerman faculty and students, May 9, 2005).

As stated above, the condition for the survival of any discourse is its re-production, the time for the reforms was the turning point for the rebirth of the discourse of the Islamic Revolution by the Supreme Leader, which led to the victory of the principals who entered revolutionary slogans, then due to the distance between the two parties of discourse was expanded with the combination of the fundamentalism and reformism in line with the realization of ideals, and it became the reason why the slogan of seemingly moderate, which was an expression of discourse, would be voted on and, after polling, did not do that, and put the conditions for re-production of discourse again. The Islamic Revolution provided if, in the next election, the discourse of the Revolution is elected, the wave of Islamic awakening will reoccur in the region again.

In order to be powerful, we must accept the differences of taste and guide them to the emergence of new theories. The result of guiding the rise of intelligence, of understanding the people who are the main owners of the society, can be expressed on condition that all opinions are expressed within the framework of the constitution at the community level, not to say that this is the same view of Islam.

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