

Study of the Ways to Diffuse the Islamic Revolution Values through Hajj Based on the Theory of Diffusion

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Abstract

The theory of diffusion is one of the standard methods on the explanation of the quality of dissemination of innovations, expansion of ideas and thoughts in the area of culture. The present research is an attempt to respond to this question: Is it possible to disseminate the Islamic Revolution values and ideals through the window of Abrahamic Hajj into the world of Islam? If yes, how will be the rate and form of this dissemination? The researcher could achieve the following results in a precise and academic method. In this study, Hajj has been noticed as the route, channel and an instrument to disseminate the Islamic Revolution values, so the route of dissemination is the main topic of the study and other cases have been noticed due to their close relationships with the route of dissemination. Though this route is facing serious practical obstacles, there are potentials for the diffusion of Islamic Revolution values which are the very capacities of Hajj in different dimensions and levels, the most important of which include: epistemological capacities, potential information capacities, capacities to deepen the collective integrity of the Muslims, political, economic as well as cultural capacities. Of course in the route of dissemination, there are basic obstacles and challenges including epistemological, political, economic, cultural, and religious obstacles, as well as psychological war.

Keywords: Islamic Revolution, Export of Revolution, Islamic Revolution, Values, Abrahamic Hajj, Diffusion Theory

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Introduction

Abrahamic Hajj is one of the prayers which have individual, social, secular, and otherworldly blessings. In other words, while Abrahamic Hajj has a ritual, jurisprudential, divine, or spiritual dimension, it has socio-political, communicative, cultural, and other aspects too.

The ideal of Islam as a universal religion is only to reach a united Islamic Ummah throughout the earth. On the other hand, enjoying the noble Islamic values and principles, the Islamic Revolution of Iran is pursuing to present its ideas and importance to the outside world, because the nature of the revolution arises from an ideology based on the social philosophy of Islam. The universal nature of the Islamic Revolution can be recognized by the ideas of its founder and the Constitution of the Islamic Republic of Iran. In Imam Khomeini's perspective, the Abrahamic Hajji is an international opportunity at the level of the world of Islam, which can be utilized to export the universal ideals and values of the Iranian Islamic Revolution. Even though the Abrahamic Hajj has considerable capacity in different dimensions, but it seems that all the huge functions of the Abrahamic Hajj for long centuries and even after the Islamic Revolution of Iran - despite relative achievements- have not been identified and put into effect.

It seems that one of the suitable theoretical frameworks which can be considered for the transfer of the values of Islamic Revolution in Hajj is the Diffusion Theory, because the diffusion theory, due to its cultural nature, has a noticeable interpretive or explanatory capability to show the impacts of the Islamic Revolution on other regions (Kuper, 1985: 203).

The main questions of this research based on the diffusion theory are: which kind of opportunities are there for the export of the Islamic Revolution?

1. Definition of Concepts

1.1. Opportunities for the Diffusion of Islamic Revolution Values

Using the possibilities and capacities of Hajj to solidify the interests of other Muslims in the objectives and values of the Islamic Republic of Iran system in the Hajj season, are the opportunities of Hajj to export the Islamic Revolution.

1.2. Threats for the Export of Islamic Revolution Values

They are the presence of dangers and obstacles which prevent the spread and diffusion of the Islamic Revolution values as a successful and vibrant model at the Hajj season. In this research, there is no difference between

the concept of an obstacle, threat, and damage and between opportunity and the strengths.

1.3. Revolution Values

As the basic idea of the revolution has been the sovereignty of the Islamic decrees, so this process has been manifested within the framework of slogans and values. What is still pursued lively and joyfully after four decades from the Islamic Revolution is emphasize on three categories of "religion-centered attitude in all dimensions of the society, justice-oriented attitude in the local scene and justice-centered attitude in the foreign area" which are mentioned as the Islamic Revolution values. In other words, by Islamic Revolution values, it means a set of behaviors that the Islamic Revolution of Iran expects other Muslims to accept and to be agreed upon by the mass public. Moreover, the Islamic Revolution values is a set of assumptions which are favored by the Islamic Republic of Iran system, which some of them include the followings:

- 1) Seeking multilateral independence in the world of Islam;
- 2) fighting against oppression;
- 3) seeking justice;
- 4) Rejecting the hegemony system in the world.

1.4. Hajj

It is a prayer and political ritual which can be studied in three dimensions:

A) Hajj Jurisprudential Dimension

That means only the specific aspect, rituals, and prohibitive commandments of Hajj without paying attention to the secrets of Hajj. In other words, Hajji follows precise rules and principles which from the viewpoint of the Muslims. These rules are those divine and school conditions which no individual, group, or nation in any stages of history or any point of the earth can alter it. (Ziqeh and Danesh, 2001: 16).

B) Mystical and Prayers Dimension

It is the very inner and mystical dimension of Hajj. That is a dimension that causes receiving influence, spiritualism and leads to a fundamental change in an individual or the surrounding community of Hajj.

C) Socio-Political Dimension

That means the non-individual aspect of Hajj in political, social, economic, cultural, and policy scenes.

1.5. Epistemological and Information Dissemination Domain of Hajj

Epistemological and information dissemination domain of Hajj means the capacities which make having proper information dissemination on the opportunities, weak points, strengths, problems, and needs of the

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Muslims at Hajj season. The optimal use of the enlightenment of Hajj makes the provision of correct information about the opportunities, strengths, and weaknesses, and needs of themselves. There is no doubt that the knowledge and information capacities at Hajj can be considered as the soft power of the Muslims. In a world in which information plays the first role in the socio-political life of individuals, Hajj can be a very proper place for the exchange of information among the Muslims.

1.6. Social Dimension

Lack of awareness about the real Islam or false understanding and prejudice ignorant judgments of some of the followers of Islamic denominations towards each other are some of the factors accounting for the disunity among the Muslims. By the social dimension of Hajj, it means an aspect that leads to a lack of disunity and separation among the Muslims and causes mutual support among them, such as the political and social discussions proportional to Hajj rituals and divine land.

1.7. Economic Domain

An economical domain is one of the noticeable pivots in Hajj. Charity for the needy people and the formation of the joint Islamic market is the least action that can be done in Hajj. In addition to these cases, it is possible to form the union of Muslim conventional markets at Hajj season to support the products of the Islamic countries in one way or another and provide ground for the smooth transfer of them to the applicant countries.

2. The Significance and Necessity of Diffusion of Islamic Revolution Values

All revolutions of the world have ideologies that outline their ideal conditions. The leaders of revolutions do not consider the circumstances in which people live in it as something excellent and explain their solutions and ideal terms within the ideology of revolution. These ideologies are divided into two divisions: National ideologies and transnational ideologies (Mohammadi, 2002: 66).

In the transnational ideologies, the addressee cannot be considered as being restricted within the borders of the land of revolution and limited with the citizens of that territory. Of course, the strategic situation of the properties is also useful in the rate of reflection of the revolution. If a revolution occurs in strategic land, it will enjoy a vast reflection (Khoramshad, 2007: 65-68).

In a precise view, it is clarified that the Iranian Islamic Revolution has three features from the viewpoints of software elements:

- A) The presence and contribution of people in it were at the highest level. They enjoyed a more top people contribution as compared with other great revolutions of the world, such as the Russian revolution;
- B) The ideology of revolution, like the ideology of the majority of people, was an Islamic ideology;
- C) The leader of the revolution was also a clergyman who was the religious authority to many of the Iranians.

At the same time, it enjoyed three hardware elements of fundamental change, speed, and defiance. Thus, the Iranian revolution has been a great revolution whose ideology has been the ideology of a noticeable percentage of Muslims. Also, this ideology has had specific components, which were the concerns of many non-Muslim people too such as justice, spirituality, equality, and fighting against oppression, which was also accepted by many other nations, in particular, the oppressed people.

Based on these pieces of evidence, we can conclude that the Iranian revolutionary ideology has been transnational. Given the strategic position of Iran and its location in the Middle East region with high oil and gas reservoirs and having the strategic Strait of Hormuz and also being neighbor to the east superpower and Indian subcontinent gave rise to the increase in the reflection of the Iranian revolution.

The export of revolution has also been under the influence of all these factors. In other words, the export of revolution was a natural process concerning all the factors mentioned above. Thus, on this basis, Islam, which is a universal religion, is addressing all humanity and is not allocated to a specific nation. Its goal is the orientation and salvation of humankind. The objective of the Iranian revolution, which is also a revolution with Islamic-Shia ideology, is the salvation of all nations. The significance of this point has been reiterated in the Principle 154 of the Constitution, "The Islamic Republic of Iran considers the salvation of humanity in the whole human society as its ideal and recognizes independence, freedom, and government of truth and justice as a right for all people of the world". Thus, concerning the Islamic nature of the ideology of the Iranian revolution, the export of the revolution is an inherent integral part of this revolution (ibid. 65).

3. Islamic Bases for the Diffusion of Islamic Revolution Values

The nature of the Islamic school of thought is universal and is not exclusive of a specific nation, race, and land. The various Quranic verses and different traditions confirm the universality of the mission of the holy prophet of Islam (P.B.U.H.). Emphasizing on this mission, Imam

Khomeini has always reminded the necessity of the export of revolution values (Farzandi Ardakani, 2007: 114). “As the final goal of Islam is to create a coherent and united Ummah by presenting rules for all aspects of human life including social, political, economic and cultural aspects, so that the universality of Islam arises from the values which this religion considers for all humans because they are all from one father and principle and the only standard for their priority is virtue and serving to the society” (AlMusalali, 1999: 25). In line with the above-mentioned materials, Motahari believes:

Ideologies are of two types: human and group. Human ideologies are those ideologies whose addressees are the type of human rather than a specific ethnic group, race, or class, and they claim the salvation of humankind rather than the salvation of a specific group or class. The plan which is posed by him includes all humans rather than a specific category, and the supporters which it attracts are from all walks of life, groups, nations, and classes rather than a specific layer or group. The group ideologies, whose addresses are specific groups, classes, or layers, and they advocate to save and to grant a lofty position to the same group, and their addressees are the same groups. The plan that it poses is specific to those very groups and attracts supporters from the same groups (Motahari, 1990: 74).

After expressing the above materials and explaining the details, Motahari concludes that with no doubt, Islamic Ideology is of the first type, and its origin is inherent human nature. So the addressee of Islam is "Al-Nas" (the mass public) rather than a specific class or group. In practice, Islam has been able to attract supporters from all groups and even out of the categories by which it has fought, i.e., the course of the affluent people in the Quranic terminologies. Thus, the schools which rely upon saving a specific tribe, group or nation, cannot be a global school of thought and the only school of thought which encompasses all ethnic groups, societies, and races and considers itself responsible towards the salvation of all its nations is the school of thought of Islam (Falahnejad, 2005: 289).

4. The Quality of Diffusion of Islamic Revolution Values

With an emphasis on the global mission of Islam and commitment towards its high values in the scene of thought and practice, Imam Khomeini and Ayatollah Khamenei pay attention to the sense of responsibility towards the global community. This attitude is based on the denial of tyranny and acceptance of any suppression, rejection of the

hegemony and hegemonic perspectives, and negation of the destruction and passive treatment. In Imam's viewpoint, for the sake of acceptance of the model role of the Islamic Revolution and the system arising from it in the side of nations as the primary addressee of the Islamic Revolution, they should feel the responsibility of the authorities of the revolution towards their problems. Thus giving awareness to the nations to adopt an enlightening policy, such that they could change their destiny, has a unique position in Imam's viewpoint. In this viewpoint, the export of revolution, which is considered as a specific duty, will succeed when the system arising from the Islamic Revolution could play roles in various scenes as a successful model for other communities (ibid. p. 106). So, in the viewpoints of Imam Khomeini and Ayatollah Khamenei, the export of Revolution values encompasses framework and concepts which notices the emphasize on the fulfillment of values inside the country and dangerous attempt to convey the ideals and values of revolution to the outside concurrently, so that a logic and rational relationship could be established between Iranian revolutionary society and other societies to transfer the novel teachings.

5. Parts of Diffusion Theory

In the definition of diffusion, researchers believe that distribution means a process upon which cultural affairs (an institution or a technical invention and as likes), which is an indicative sign of a society, enters into another community which has borrowed and accepted it (Panov and Pron, 2013: 94). Hägerstrand, the theoretician of this theory introduces the following factors in this critical theory:

- A) Origins of diffusion include the source of innovations and issuance of messages, values, and changes;
- B) The subject of spread;
- C) The destination of the distribution;
- D) The route of motion of phenomena and channels of transfer of innovations from origin to the target (Shokohi, 1998: 305-306);
- E) Obstacles of diffusion and also forecasting the effects of distribution and its harmfulness or usefulness from the viewpoint of involved parties and even the confronting measures are among other cases of diffusion theory (Shokohi, 2000: 133).

Hägerstrand has detected many types of diffusion:

- A) Relocation diffusion: Its necessity is the physical transfer of an individual or a group conveying an idea (Jordan and Ravantry, 2001: 162);

B) Hierarchic diffusion: Innovations are initially disseminated in the high classes of the society and then in the lower classes. Some have called them the falling diffusion too, i.e. a process which falls from the larger and more important centers to the smaller centers (Haggett, 1983. p. 305);

C) Contagious diffusion: In this diffusion, the general expansion of ideas is performed without considering the hierarchy, such as the diffusion of contagious diseases. This process is intensively under the influence of distance. Thus, the individuals and regions near have the possibility of greater contact as compared with the faraway individuals and regions. (Haggett, 1983. p. 305).

6. The Applications of the Diffusion Theory on the Process of Diffuse of Islamic Revolution Values in Abrahamic Hajj

The researcher's objective is to study the trend of the diffusion of the Islamic Revolution values by using the Hajj capacities within the framework of the diffusion theory, so for localization of the theory and familiarity with the subject of diffusion of Islamic Revolution theory within Abrahamic Hajj, some of the applications of this theory are elaborated as follows:

6.1. Origin of the Diffusion of the Islamic Revolution Values

With the occurrence of the Islamic Revolution in Iran, the neighboring, the Middle East, and World of Islamic countries in particular and the world, in general, underwent the impact of this global and regional event and messages. The Iranian political and cultural innovations like every other innovation were intensively attractive and amazing to the Muslim. Thus, the Islamic Revolution became a hub for the dissemination and exudation in the region.

The comparative review of the cultural mosaic of the region, before and after the occurrence of the Islamic Revolution, shows well the changes in the texture of the regional mosaic of the Middle East. Therefore, we witness a series of unintentional impacts or, in the words of Graham Fuller, reflections from the people of the region. These effects were strong to the extent that even those who had no interest in the Islamic Revolution underwent its effects. This influence is resulting from the negating of revolution and extension of this belief that Imam Khomeini had practiced well that he could topple the king with all his power and the support of America and in this process, humiliates the USA too. In their views, Imam Khomeini, due to his success, is an inevitable model of ideology and revolution. (Fuller, 1997: 109). In this

connection, both the innate variables of the Iranian revolution and also the achievements of Iran during four decades of political and social life can be named as influential factors. Though, beyond its unintentional and automatic diffusion, Iran by itself not only has not created an obstacle for the diffusion of the revolution values but adopting policies to export the revolution has provided possibilities to transfer it with greater easiness. These measures include the establishment of the Islamic Culture and Communication Organization of Iran, The World Forum for Proximity of Islamic Schools of Thought and dispatching a group of expert pilgrims to Hajj event to study the situation of Islamic countries and responding to doubts of the Muslims in other Islamic territories (Jafarian, 2003: 383).

Concerning the management of the idea to export the revolution values, in Iran, years after the revolution, unfortunately, due to the imposed war and propagandistic attacks of the hegemonic countries, reduced the influence of the Islamic Revolution on the majority of the Muslim countries in the region. This reduction was also a predictable issue, though the justice-centered and fighting against oppression attitude of the Islamic Republic could pave the ground for accepting the revolutionary values of Iran. For example, for the leaders of the Islamic Jihad Movement in Palestine, the Iranian and Shiite identity of the revolution has not been considered an obstacle for its cultural diffusion. They, a Sunni group, with the publication of books, articles, and interviews, have tried to confirm the Iranian revolution with a Sunni identity and, thus, to provide the possibility of its diffusion in the society with a mostly dominating Sunni texture. Fathi Shaghaghi, the late leader of that organization, introduces the Islamic Revolution as a Sunni and Shia Islamic Revolution (Shaghaghi, 1996: 4). At present, the majority of ruling states in the Islamic Republic have emphasized the transfer of the values of the revolution, and they believe in this statement from Imam Khomeini that “The movement of Iran has not been allocated to itself. Islam has come for the human rather than the Muslims or Iran” (Khomeini, 1988: vol. 10, 446). But that this transfer could occur in managerial scene or the general scene, that this transfer could take place within the framework of receiving model or in the form of education and propagation and that in addition to spiritual support to the Islamic Revolution values, political and physical supports could be made, all these are cases which can be effective at present in the export of the values of the revolution.

6.2. The Destination of the Diffusion of the Islamic Revolution Values

Among other factors and topics of the diffusion theory, there is a geographical domain, destination, or environment. In general, all Islamic countries and even the non-Islamic countries, and in particular, the pilgrims in the Hajj season, are the destinations of the diffusion of the Islamic Revolution.

In connection with the destination and environment of diffusion, paying attention to the receptive or unreceptive aspect of the environment is important. By receptive environment, it means the intellectual, cultural, religious, social, and economic homogeneity.

By unreceptive environment, it means the differences, disputes and religious, race, and cultural gaps. The receptive factors cause the creation of favorable and convergent grounds, and the unreceptive factors cause the lack of receiving influence from the messages of the Islamic revolution and divergent from it. In connection with the Hajj season as the destination of diffusion, it can be said that this environment is a combination of receptive and unreceptive environments.

If we assume Iran as the center of diffusion in the region and the location and destination of the diffusion as the Hajj atmosphere, in that case, the diffusion waves enter into an environment which is a more unreceptive environment. These unreceptive environments are mainly interpretable in elements of political psychology. The Arabic - Iranian gap, the Sunni - Shia gap, and the Persian-Arabic language gap are some of the obstacles for the waves of the Islamic Revolution (Thual, 2001: 38). Thus, the waves of the reflection of the Islamic Revolution in many cases face with the pan-Arabic dams, Sunni-oriented or Arabic-oriented attitudes and only a slight rate of its waves pass through these dams and serve as a source of impact. From the religious point of view, the presence of 70 to 74 percent of pilgrims from Sunni people and their receptive influence from Wahhabism causes an unreceptive environment in the Hajj season. As it was said, having the same religion is both the factor for diffusion and a factor to accelerate the diffusion of ideas. In fact, one of the functions of religion is that it gives an unimaginable acceleration to the speed of diffusion of behaviors among people with similar religions. In a reverse sense, the dispute in religion can be converted into a serious obstacle for diffusion rather than serving as a [accelerating] factor (Rafipour, 2000: 88-92).

6.3. The Subject of Diffusion of Islamic Revolution Values

The diffusion of Islamic Revolution values means a set of behaviors that the Islamic Republic of Iran expects other Muslims to accept, and this

could be accepted by the public. Thus, the Islamic Revolution values are a set of assumptions that are favorable and acceptable to the Islamic Republic of Iran system which include:

multilateral independence of the world of Islam, fighting against oppression, seeking justice, denial of the hegemonic system in the world, supporting the justice-seeking struggles of the oppressed people, salvation of humans in the whole human community, coalition and unity of the Muslim nations and unity of the world of Islam, defending the rights of the world Muslims, brotherly commitment towards all Muslims, negating any kind of oppression and suppression, denial of any kind of hegemony and receiving hegemony, lack of commitment vis-à-vis the hegemonic powers, full rejection of colonization, prevention from the influence of the foreigners, denial and avoiding the pacts which makes the dominancy of foreigners over the natural resources, economy and culture of the Muslims, peaceful relationship between the non-fighting states, sincerity and faithfulness to the promises in the international accords, denial of the militaristic actions to export the Islamic revolution.

In other words, the subject of diffusion of the values of Islamic Revolution forms a diverse and broad spectrum of type of effects such as Islamic garments and clothes proportional with the indigenous culture in the atmosphere of Hajj, further presence in the mosques during Hajj season, encouraging the establishment of religious and combatant organizations, activation of previous organizations in Hajj atmosphere, expression of demands for the application of the Islamic religious laws and respect to the religious rituals of all the Muslims, Islamic awakening and political self-confidence, spread of the idea of fighting against the Zionist regime, reinforcement of the idea of Islamic unity among the Muslims and encourage to create the Islamic pole and superpower, unity of Shia and Sunni, encouraging the pilgrims to establish Islamic united states.

Anyway, the political Islam and power of ideology was that message which was presented by the Iranian Islamic Revolution to the Arabs in particular after their disappointment from the Arabic nationalism. Iranian revolution brought about the amazing reinforcement of the anti-west and conservative beliefs in the Middle East. (Fest, 2000: 699).

6.3.1. The Groups Diffusing the Islamic Revolution Values in Hajj

Three groups of individuals and institutions are, in reality, involved in the diffusion of the Islamic Revolution values through the window of Hajj:

A) Pilgrims who can be mentioned as the general ambassadors of the Islamic Republic of Iran;

B) the staffs and administrators of Hajj affairs of the Islamic Republic that with the facilities and services at their disposal can establish a close relationship with the pilgrims of other countries;

C) The advisors and experts who are present in the Hajj season in order to establish a link with the pilgrims of other countries in order to spread the values of the Islamic Revolution.

Considering the presence of these three groups at Hajj time, naturally, three types of diffusion are performed:

Relocation Diffusion

This type of diffusion occurs when individuals and or groups with a specific idea move physically from one place to another place, and thereby innovations spread in the new land. (Jordan and Ravanry, 2001: 162). The dispatch of Iranian people with a command in foreign languages and cultural, social, political, and religious experts in Abrahamic Hajji is made within the framework of relocation diffusion. Though with the invention and spread of new communicative phenomena, the model of relocation diffusion has diminished to some extent, relocation diffusion can still adapt itself with the new situations in Hajj, and in addition to the previous duties, it can use the new communicative facilities at a broad level too.

Contagious Diffusion and Effect of the Neighborhood

One of the topics of contagious diffusion is the extension of the diffusion subjects to the closest layers, individuals, and regions, which are located in the vicinity of change and innovation. This type of diffusion which is within the framework of link of Iranian pilgrims who are present in Hajj and also the formal administrative forces of Islamic Republic of Iran Hajj in connection with the pilgrims of other countries and other agents mostly occurs in the domain of behaviors and social practices of pilgrims and the method of their interaction. Thus, with regard to the broad linkage of Iranian pilgrims with the pilgrims of other countries in the Hajj season (Jafarian, 1992: 321), it can be expected that the pilgrims of other countries to be exposed to the ideas, behaviors, and practices of Iranian pilgrims. However, many factors that exist for having influence and lack of receiving influence need to be studied, such as limited time, lack of language homogeneity, and so on, but in general; association and communications provide grounds for the cultural exchange.

Hierarchic Diffusion and Pioneers

In this type of diffusion, phenomena, and innovations are transferred and spread within the framework of hierarchy and through regular sequence of groups and classes. Ideas are spread from one important individual to

another individual or from an important center to other center. For example, in the early days of Islam, when the head of tribe converted into Islam, the whole individuals were also changing their religions. This case is one of the best hierarchic diffusion. (Zargarinejad, 1999: 316). In this connection, the main administrators of Hajj can provide the grounds for the transfer of concepts and values of Islamic Republic in hierarchic way via holding conferences, seminars and joint meeting with the thinkers of other countries and Iranian thinkers as well.

Also a part of the Islamic countries and pilgrims of these countries can provide grounds in hierarchic way for the transfer of the values of Islamic Revolution which have been institutionalized in them due to the close relationship which they have with Islamic Republic of Iran or in other word, to take action for the diffusion of values from a secondary centers. (Jafarian: 1992: 321).

If diffusion could have the possibility of transfer in the atmosphere of Abrahamic Hajj through three pivots of relocation diffusion, contagious diffusion and hierarchic diffusion, the grounds for transfer can be considered which encompass opportunities and threats with the inclusion of the origin of diffusion, destination of diffusion, subject of diffusion, time of diffusion, route of diffusion, social and economic distance of the origin and destination of diffusion, method of passing the borders, speed of dissemination, geographical distance. But since this study has an emphasize on Abrahamic Hajj, so the route of diffusion is the main subject of this study and other cases have been studied due to the close link with the diffusion route.

6.4. Routes, Channels and Instruments of Diffusion

As it was stated in diffusion theory, a minimum rate of individuals is needed to do a behavior and then after that, the diffusion stream like a snow mass could automatically be converted into an avalanche and continue. (Rafipour, 2000: 88). In this study, Hajj has been noticed as a route, channel and instrument for the diffusion of Islamic Revolution values.

Though this route is facing many in effect obstacles in different aspects and grounds for the emergence of many potentials has been removed, such that there was not in effect potential in Hajj scene to diffuse the concerned values in this study but there are potentials in this connection. These potentials can be used for the diffusion of basic values noticed by this study, i.e. pervasive religion-centered attitudes, seeking justice in local and foreign scene and to be converted from potential into effect.

Conclusion

The diffusion theory has a good potential interpretive ability to elaborate the diffusion of the Islamic Revolution values in Abrahamic Hajj. Some of the various pivots of compatibility of the theory on the case were shown in this study. With the occurrence of Islamic Revolution in Iran, the neighboring countries and in particular the countries in the Middle East and world of Islam and the world in general underwent the magnificent of this event and its global and regional messages.

The political and cultural innovations of Iran, like any other innovations were intensively attractive and amazing to the Muslims. Thus, the Islamic Revolution became the hub and origin of diffusion and disclosure in the region. Consequently, we witness a series of unintentional or reflective susceptibilities by the people of the region. In a general view, all Islamic countries and even the Muslims of the non-Islamic countries and in particular the pilgrims in Hajj season are the destination of the diffusion of the Islamic Revolution values. If we consider Iran as the center of diffusion in the region and assume the Hajj atmosphere as the place and destination of diffusion, in that event, the diffusion waves enter into an environment which most of that environment is unreceptive.

The Arabic-Iranian, Sunni-Shia, and Persian-Arabic language gap, the presence of 70 to 74 percent of the Sunni pilgrims and their susceptibility towards Wahhabism, cause the creation of unreceptive environment at Hajj time. The subject of the diffusion of the values of Islamic Revolution in the atmosphere of Abrahamic Hajj is a set of behaviors which the Islamic Republic of Iran expects other Muslims to accept it and it could be accepted by the mass public. In other words, the values of the Islamic Revolution are a set of assumptions which are favored and accepted by the system of Islamic Republic of Iran, such as fighting against oppression, seeking justice, denial of the hegemonic system in the world, and extending support to the right-seeking struggles of the oppressed nations. In order to diffuse the values of the Islamic Revolution through the window of Hajj, it is possible to use at least from three groups of the pilgrims, the staffs and administrators of the Hajj affairs, and advisors and experts. On the other hand, the diffusion of the Islamic Revolution values holds the possibility of transfer in the atmosphere of Abrahamic Hajj through three pivots of relocation, contagious and hieratic diffusions.

In this study, Hajj has been noticed as the route, channel and instrument to diffuse the values of Islamic Revolution, so the route of

diffusion is the main subject of the study and other cases have been studied due to their close link with the diffusion rout. Though this route is facing with certain potential obstacles, there are potentials for the diffusion of the Islamic Revolution values which are the same capacities of Hajj in different dimensions and levels whose most important ones include: The Hajj epistemological capacities, the potential capacities of information in Hajj, the Hajj capacities to deepen the collective integrity of the Muslims, political capacities of Hajj, economic capacities of Hajj and cultural capacities. Of course, there is basic obstacles vis-à-vis the diffusion routes which have made the trend of diffusion facing with challenges, the most important of which include: the epistemological, political, economic, cultural, and religious obstacles, as well as psychological warfare.

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