Cultural Reflection on the Islamic Revolution of Iran and Imam Khomeini s Teaching on Islamic Movements
(Case Study: Hezbollah in Lebanon)

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Abstract

One of the crucial issues in the Islamic Revolution of Iran is its impact on Islamic countries and movements. One of the countries that the Islamic Revolution has dramatically influenced is Lebanon. The Lebanese Hezbollah movement is one of the most successful Islamic movements. Today, Hezbollah in Lebanon plays a decisive role in the fate of that country, but also regional and global equations. The present study aimed to study the effects and thoughts of the cultural ideas of the Islamic Revolution of Iran and the teachings of Imam Khomeini on the Lebanese Hezbollah movement. The article's central question is, 'what is the cultural impact of the Islamic Revolution of Iran and the teachings of Imam Khomeini on Hezbollah in Lebanon?' The research hypothesis is that with the victory and expansion of the Islamic Revolution of Iran, Muslims, especially Lebanese Shias and the Hezbollah movement, were more influenced by the Islamic Revolution of Iran than other groups. The results indicated that with the victory of the Islamic Revolution of Iran, Islamic movements, based on the teachings of Imam Khomeini, took steps towards identity and independence. Political Islam came to the text from the margins. Iranian Islamic ideas inspired Islamic movements. The result is that among the Lebanese Shias, the Hezbollah movement was more influenced by the Islamic Revolution of Iran than any other group. They see Iran as a supporter and model of the rescue struggle. Ideology and belief have played an essential role in the emergence and continuation of Hezbollah in Lebanon. This element has transformed Hezbollah from an ideological movement to political and social action. This article deals with the cultural dissemination of the Islamic Revolution of Iran in Hezbollah in Lebanon based on the theory of broadcasting and using a descriptive-analytical research method.

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Introduction

The Iranian Islamic Revolution of 1979 occurred when the bipolar rivalry between the West and the east had divided the world's ideology into two separate identities, liberalism and communism. Nevertheless, the Iranian revolution chose a third way to shape Islam's semantic system. Islam was a new identity at that time. Islam overthrew a Western-backed dictatorship in Iran. Hence, Islamism was introduced as a practical political, cultural, and economic orientation. Accordingly, this revolution's values and concepts are articulated in a different semantic system. It forms a novel idea in its time. This revolution has always been influential in various regional and global developments. This study aimed to study the cultural beliefs of the Islamic Revolution of Iran and Imam Khomeini's teachings regarding identity and semantic impact on the Lebanese Hezbollah movement. The main question of the present paper is 'what cultural impact has the Islamic Revolution of Iran and the teachings of Imam Khomeini on Hezbollah in Lebanon?' The report is based on the assumption that with the victory and spread of the Iranian Islamic Revolution, Muslims, especially Lebanese Shias, became more hopeful than before. Following the teachings of Imam Khomeini, they took a step towards identity and independence. Lebanon's Hezbollah sees Iran more than any other Islamic group as a supporter and model of the rescue struggle. Therefore, this article tries to show the cultural reflection of the Islamic Revolution of Iran and Imam Khomeini's teachings on Hezbollah in Lebanon. Study how Lebanon's Hezbollah was formed and how this political group transformed from an ideological force into a socio-political movement. The present research has been done using the descriptive-analytical method. The library method has been used to collect information.

1. Research Background

Valuable texts have been written in the foreign policy of the Islamic Republic of Iran. There are also essential texts in exporting the Islamic Revolution. Some of the studied works have only considered the political structure of the post-Cold War international system and its effects on Iran's foreign policy. These writers have contributed to other influential domestic components in the foreign policy of the Islamic Republic of Iran (Dalirpour, 1997 AD/1376 SH); (Sotoudeh Arani, 2001AD/1380 SH); (Mohammadi, 2005 AD/1384 SH); (Pourahmadi, 2007 AD/1386 SH). Others have focused solely on government performance, foreign policy, and the weakness of Iran's diplomatic apparatus. They have criticized it (Tajik, 2004 AD/1382 SH). Others have examined the fundamental contradictions in the constitution of

the Islamic Republic of Iran regarding the ideological obligations of this system, compared to other nations of the world, in the foreign policy and the weakness of the country's diplomatic apparatus in forming alliances with regional governments and major world powers. The common denominator of the texts studied in this field is that none of the mentioned research has completely covered the subject of this article. The present paper has the necessary innovation because it reflects the cultural ideas of the Islamic Revolution of Iran and the teachings of Imam Khomeini in the form of dissemination theory and as cultural dissemination.

2. Theoretical Framework: Broadcast Theory

The broadcast theory is one of the most popular theories on how ideas, thoughts, and ideas are disseminated, spread, and developed. This theory was invented in 1953 by the Swedish geographer Hagstrand for agricultural exploitation and diseases such as tuberculosis and cholera. It has spread to cultural fields, political science and geography, international relations, and revolutionary studies. Revolution theorists believe that the issue of exporting the revolution is one of the inherent and fundamental issues of processes because any course will affect other countries, especially its neighbouring countries. According to the diffusion theory, each revolution will have regional and International follows. The Iranian Revolution as a model provided the causes of Islamic awakening movements in the Middle East (Jamalzadeh, 2012 AD/1391 SH: 61).

The theory of diffusion was invented in 1953 by the Swedish geographer Hargerstrand (Hagerstrand, 1968:152). Acceptance is accepted. Strand enumerates six main factors in broadcast theory: 1. The domain or environment in which broadcast appears; 2. Playing time, which may be continuous or intermittent; 3. The subject of distribution; 4. Origin of distribution and its head; 5. Broadcast destination; 6. The path of phenomena (Haggett, 1972: 350). According to Strand, the degree of playback may vary from place to place. Broadcasting accelerates through the early stages to the middle and gradually. Especially in the new era, cultural elements and innovations spread rapidly between jet aircraft and satellite images between countries and continents (Jordan and Raventry, 2001 AD/1380 SH: 316).

2.1. Types of Broadcasts

Strand has identified three types of playback:

Displacement: Displacement dispersal occurs when individuals or groups with a specific idea physically move from place to place. In this way, innovations spread in the new land. Religions spread through the

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dispatch of religious missionaries.

Hierarchical distribution: Phenomena and innovations are spread hierarchically in this type of distribution. Ideas extend from a critical person to another or from a significant urban centre to another urban centre. This type of broadcast is also known as "Drop Release." That process flows from critical and essential centres to smaller ones (Haggett, 1972: 305). The highest propagation speed is hierarchical because the phenomenon is quickly transferred to the absolute rule (Hosseini and Barzegar, 2013 AD/1392 SH: 39). In this type of broadcast, the most prominent individuals and organizations are the audiences. It is then transferred to other groups.

Infectious or contagious part: In this type of distribution, the general spread of ideas occurs without considering the hierarchy. This process is strongly influenced by distance. The distribution process follows factors such as the main characteristics of phenomena, their quality, the centre of wonders, the population ready to accept and its distance, and the resistance or acceptance of the phenomenon (Morrill and Manninen, 1975: 296). Of course, the broadcast phenomenon is not just one of the above, but maybe a combination of them.

2.2. Principles of Broadcast Theory

In general, the principles and components of broadcast theory can be classified as follows:

1) Primary domain and environment: The first factor is the domain and environment in which diffusion occurs. This environment has natural or environmental, human or social characteristics;

2) Broadcast time: A phenomenon spreads to other regions over time. Time can be days and years as separate periods;

3) Subject or phenomenon of broadcasting: Problems and events that spread from one area to another can be technical and scientific innovations, new agricultural and production findings, and social phenomena such as behaviour, dialect, fashion, diseases, or cultural activities. It can be political like revolutions;

4) Origin of broadcast: The origin has particular characteristics and conditions for creating and forming the phenomenon. It spreads to other areas due to widespread acceptance;

5) Broadcast destination: Areas and places where the subject and phenomenon of broadcasting have spread over time and among these areas people;

6) The path of the phenomenon: The subject of the broadcast flows in specific directions. These routes bring the broadcasting phenomenon to its

destination (Hosseini and Barzegar, 2013 AD/1392 SH: 175). In the present study, the spread of the Islamic Revolution of Iran in Lebanon is investigated using this theory.

From the perspective of the present article, the dissemination and reflection of the Islamic Revolution of Iran occur in the form of displacement, hierarchy, and contagion. The broadcast of the Islamic Revolution of Iran cannot be limited to one of the above. Because the Iranian Revolution had a general and universal message. According to religious teachings, it is not limited to borders. This theory cannot clearly show many of the influential capabilities of the Iranian Revolution, including in the soft power in Iran. But it can be used to study the effects of the revolution in many areas. However, this theory cannot fully show the effectiveness of the Iranian Revolution. But for various reasons, including the religious and cultural affinity between the Islamic Revolution and Hezbollah in Lebanon, it is a suitable tool for analyzing and explaining the spread and export of the Islamic Revolution.

Differing views have been expressed on how and why Islamic movements formed in West Asia. Dekmajian considers the crisis-stricken Arab society and Farahmand leadership as two fundamental factors (Dekmajian, 2004 AD/1383 SH: 31). According to Buzan, the security and racial structure of the Middle East is the most critical factor in the growth and formation of these political currents (Buzan, 2002: 643). Migdal proposes the theory of a "Weak State-Strong Nation" (Migdal, 2016: 105). These theories emphasize a specific part of Islamic society's causes and social movements. Most of them neglect to pay attention to Islamic ideology and the ideological system in creating these groups. The motivation of Muslims to participate in Islamist groups and take collective action should be sought within the ideological system of Islam and the historical tradition of Muslims (Ahmadi, 1999 AD/1377 SH: 70). In addition, globalization and the collapse of Islamic societies are the most important reasons for the formation of these groups in the Islamic world (Ahmadi, 2011 AD/1390 SH: 50).

3. Lebanese Shias

Lebanon covers an area of 13,452 square kilometres. It is bounded on the north and east by Syria, on the south by occupied Palestine, and the West by the Mediterranean Sea (Toloui, 1994 AD/1372 SH: 748). The official languages are Arabic, French, and English. 40 to 50 per cent of Lebanon's population are Christians, and 55 to 60 per cent are Muslims. In Lebanon, 17 religious denominations are recognized. There are 11 Christian sects, 5

Islamic sects including Shias, Sunnis, Druze, Alawites, and Ismailis, and one Jewish sect (Alizadeh, 1990 AD/1368 SH: 11). The current Lebanese population is 6093,509, according to 2018 statistics (Rotbe.com). Its political and demographic structure is very heterogeneous. Lebanese society lacks solidarity and a unified national identity. Government positions, public services, the army, and the judiciary, are divided according to sectarian and religious affiliations (Pargo, 2006 AD/1384 SH: 12). The president is elected from the Maronites, the prime minister from the Sunnis, and the parliament speaker among the Shias. According to the Lebanese constitution, s. Jabal Amel Shia scholars claim that the Lebanese Shia community is older than other Islamic communities except for the Hijaz. The establishment of this society is attributed to Abuzar Ghaffari (Assaf, 1996: 105). The history of activity and scientific life in Jabal Amel dates back to the establishment of the School of Charities by the first martyr.

Shias were excluded from the political scene in Lebanon, especially in the 19th century. Except for the Shias, all Islamic and Christian sects were associated with foreign countries. They enjoyed their support. Until the late 1960s, Imam Musa Sadr emigrated from Iran to Lebanon. Provides a solid network to support the peasants in southern Lebanon under "Movement of the Deprived." (Pargo, 2006 AD/1384 SH: 25)

He gave Lebanese Muslims, especially the country's Shias, great confidence. If today they have resisted the great powers, especially Israel, they owe much to the divine teachings of this superman of history. After the victory of the Islamic Revolution of Iran, inspired by the Iranian Revolution, a particular movement and dynamism arose among all Lebanese Muslims, especially the Shias of this country. Today, the Lebanese Shias play a decisive role in the fate of that country, but also the global equations.

4. Hezbollah Movement

After the Israeli invasion of Lebanon in 1982 and the occupation of Beirut, a large number of believers in the Amal movement and abroad founded a new anti-Zionist movement called Hezbollah (Kadivar, 2000: 116). Its main and primary goal was to fight against the occupiers, based on Islamic principles according to the order of Imam Khomeini (Gaub, 2013: 6). This group quickly opened a place in the people's hearts by creating nuclei of resistance and carrying out large-scale operations against the Zionists (Pargo, 2006 AD/1384 SH: 125). This party consisted of the critical Shia figures opposed to Amal (Maksad and Lord, 2018:5). He worked closely with Iran. In such a way, it was considered the political-military arm of Iran in Lebanon (Pargo, 2006 AD/1384 SH: 47). Hezbollah believes in the

principle of Velayat-e Faqih. It feels obliged to obey the Islamic leader (Asadollahi, 2001 AD/1379 SH: 58). It believes that this leadership is in the present age in the Islamic Republic, and every Muslim is legally obliged to obey the orders of the guardian of Muslims. Hezbollah did not have good relations with Amal in the late 1980s. There were even clashes between them. Until the mediation of Iran from mid-1988 onwards, reduced these differences. Finally, in early 1989, with the participation of the Lebanese national-religious Forces at the Tehran Conference, the two groups put aside their differences (Frati, 2003 AD/1381 SH: 48).

Essential factors in the formation of Hezbollah in Lebanon are deprivation and lack of social justice in the Muslim community and the inefficiency of the existing government structure; civil wars, the collapse of the social-democratic system, and the disregard for the Shias' political, cultural, and social rights; increasing the Zionist regime's aggression in the southern regions to weaken the position of Muslims; the impact of the teachings of the Islamic Revolution of Iran on Lebanon, especially the Shias (Talash, 2010 AD/1389 SH: 56).

5. Theory of Broadcasting and Influence of the Islamic Revolution of Iran and the Teachings of Imam Khomeini on Hezbollah in Lebanon

Every revolution, naturally, after victory, seeks to spread and promote the achieved ideals and affect the environment. This principle is the coercive result of the phenomenon of the process throughout the history of the world (Ramezani, 2008 AD/1387 SH: 55). It is considered part of the extraterrestrial mission of all revolutions (Mohammadi, 2007 AD/1385 SH: 60). The Islamic Revolution of Iran has also affected other societies. These influences are more visible in the case of neighbours, Islamic countries, and Shia currents. The most significant and influential impact and reflection of the Islamic Revolution have been in Lebanon.

5.1. The Beginning of the Broadcast of the Islamic Revolution and the Teachings of Imam Khomeini

The Islamic Revolution of Iran introduced a new cultural and political model. Without dependence on the world's superpowers, without modern and advanced weapons, empty hands, and faith and belief in the eternal divine power, can defeat a robust regime. Of course, having a Godly leader is a necessity. Before the Islamic Revolution, well-known ideologies all had a material colour and smell, in the meantime, resorting to religious belief and faith as a revolutionary ideology was considered an improbable and unexpected event (Alia Nasab and Kheiri, 2012 AD/1391 SH: 102). Iranian Revolution in 1979 can be considered a significant turning point

for contemporary Islamic movements. Because with the victory of the Islamic Revolution led by Imam Khomeini in Iran, Islamic movements and the Islamic Awakening entered a new phase. The general and global nature of the Islamic Revolution caused this historical development not to be limited to the geographical borders of Islamic Iran. Have an impact, especially in the Islamic world.

The Islamic Revolution has influenced Islamic movements from various dimensions. It seems to have had the most significant impact on academic and cultural fields. The Islamic Revolution of Iran introduced new cultural values in the political struggle of Islamic movements. One of these values is the tendency to Jihad. After the Islamic Revolution of Iran, Islamic movements have accepted Jihad, martyrdom, and self-sacrifice as fundamental principles. In other words, principles such as Jihad, martyrdom, and sacrifice, which were the symbol of the Shia revolutionary movements and the slogan of the Islamic Revolution, were accepted as the basic principles of the struggle (Asadollahi, 2003 AD/1382 SH: 172).

The role and influence of Imam Khomeini on Islamic movements can be studied from both theoretical and practical dimensions. Theoretically, Imam Khomeini's political-religious ideas had a profound and comprehensive impact on Islamic movements. A positive approach to the rational management of religious teachings in various areas of collective human life hopes for a bright and prosperous future. Most importantly, confidence in Muslim societies' religious and Islamic identity is among Imam Khomeini's most apparent effects in the theoretical part. The deep and comprehensive connection that the Imam established between the Islamic Revolution of Iran and religious movements around the world, on the one hand, made the religious movement of the Iranian people a point of reliance and source of support for these movements. On the other hand, the firm foundation of the ideology of the revolution, the Islamic movements also had dynamic ideological foundations and ideology (Sajjadi, 1996 AD/1375 SH: 374).

Therefore, Imam's impact on the theoretical dimension and Islamic movements, in addition to providing a logical and appropriate response to the challenge of Islamic movements with the West, the most robust sense of religious identity and strong belief in the effectiveness of spiritual teachings and ideology. He also left Islam as a memory. The profound effects of the great thoughts of the religious leader of the Islamic Movement of Iran on the Islamic Movement were not limited to the theoretical and intellectual dimensions. On the practical side, it has also influenced the movement of Islamic movements. Most Islamic movements and Muslim countries in

their anti-colonial struggles have benefited from the experiences and objective achievements of the Islamic Revolution of Iran, which shows aspects of the beneficial influence of these movements from Imam Khomeini.

5.2. Broadcasting Destination: Hezbollah Movement in Lebanon

The Lebanese Hezbollah movement was founded in 1982, about three years after the victory of the Islamic Revolution. This movement is now the most famous and influential Islamist group in the Islamic world that has achieved this with its activities and actions. Therefore, we should study and know this movement's history, background, goals, principles, and programs. On 6 June 1982, as Lebanon was burning during a civil war, the Israeli army invaded Lebanese territory and quickly and without significant resistance occupied more than half of Lebanese territory. Three days after the rape began, it reached the gates of Beirut and laid siege to the city. The Israeli military aggression lasted about a month and a half, during which only some Islamist groups in southern Lebanon and some other areas resisted. With Iran's efforts, disparate Islamist groups came together, and after negotiations, a nine-member committee consisting of Lebanese Shia clerics was formed. After negotiations, the group presented its final plan, known as "Document 9," to Imam Khomeini, and he approved the project. The nine-member committee elected a five-member council to chair the new organization at the end of the nine-member committee. This new council was named the "Lebanese Council," and its first meeting was held in the winter of 1982. The Lebanese council adopted the method of collective leadership and the principle of a majority of votes in decisions. This council was initially responsible for the formation of the following tasks:

Organizing military and security organizations; managing political organizations; expansion of military operations against the Israeli army; dealing with all enemies: Israel, the West, the Lebanese political system and the Arab gathering, etc.; preventing the conclusion of any peace treaty between Lebanon and Israel; spreading Islamic ideas through cultural and propaganda activities. In 1983, after holding a conference of liberation movements in Tehran and the agreements reached, the Islamic Revolutionary Guard Corps forces entered Lebanon. They trained the military and ideological forces of the resistance forces in Lebanon in the Bekaa Plain and the Baalbek region. The arrival of the IRGC in Lebanon led to a cultural revolution because the members of the IRGC transferred Imam Khomeini's thoughts and Islamic culture to Lebanon and attracted everyone with their behaviour. Despite having a specific understanding of how to deal with Lebanese society and events, the disparate Islamist groups gathered in Baalbek had no choice but to merge due to exceptional circumstances.

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None of these small groups could lead a popular uprising and counter the occupation.

On the other hand, these disparate Islamist groups shared two views: Belief in Velayat-e Faqih and following Imam Khomeini and confrontation with Israel. The young people who gathered in Baalbek also agreed that the parties and organizations in the Lebanese supply could not achieve their political theories and goals. Taking advantage of the experiences and successes of the Islamic Revolution of Iran, they should think about creating a new organization to realize their Islamic theories and goals (Asadollahi, 2001 AD/1379 SH: 69).

Thus, Hezbollah's core and its organizational structure are from the Islamists. According to all Lebanese analysts, the Israeli military invasion of Lebanon in 1982 was the cause of the Lebanese Hezbollah movement (Fazlullah, 1994: 56). In other words, Hezbollah emerged in response to the Israeli occupation. The occurrence of the Islamic Revolution in Iran, the educated Lebanese clerics of Najaf, who were influenced by the thoughts of Imam Khomeini, played a significant role in the formation and emergence of Hezbollah. In general, it can be said that the occupation of Lebanon by Israel, the continuation of the civil war, the Islamic Revolution in Iran, and the lack of central government and instability, led to the completion of the process of politicization of Lebanon. The politicization of Lebanon provided the environment for the emergence and growth of revolutionary discourses in the address of resistance. It was in such evil that the Hezbollah movement was born. The goals of the Hezbollah movement are:

A) Efforts to establish Islamic ideology and link Lebanon to the body of the Islamic world;

B) The liberation of Holy Quds from the clutches of the Zionist regime;

C) Continuation of resistance against the occupations of the Zionist regime.

We should say broadcast topics are different from each other in terms of the degree of compatibility, connectivity, and ease of access (Shokouei, 1997 AD/1376 SH: 302). The subject of the message of the Islamic Revolution of Iran to the Lebanese Hezbollah movement was quite compromising. The seed of this party, inspired by Imam Khomeini and the Islamic Revolution of Iran in 1982, was formed following the occupation of the suburbs of Beirut by Israel (Taheri, 2009 AD/1388 SH: 206). Sayyid Hassan Nasrollah, the party leader, said: "We are part of the Islamic Revolution, and we announced this ten years ago" (Mohammadi, 2006 AD/1384 SH: 236).

5.3. Playtime

The spread of a phenomenon from one centre among the people who are ready to accept that phenomenon takes place over time (Shokouei, 1997 AD/1376 SH: 122). From the very first days of its victory, the Islamic Revolution of Iran sought to spread its message to other societies. This effort has always been continuous. The Islamic Revolution of Iran has a global nature. This effort has always continued (Asgari: 2008 AD/1386 SH: 113). Nikki Keddie concludes in her observations in several Muslim countries: "As a general principle, it can be said that the Iranian revolution during its period and for several months after the victory is widely considered inspiring in the Islamic world, especially in third world countries, but over time, except for a few. The Shia country and some radical Islamists, especially students, have a positive view of the revolution." (Keddie, 1995: 118) Since the Islamic Revolution of Iran with the Shias of Lebanon was friendly from the beginning of the revolution's victory. Therefore, influencing and promoting the Islamic Revolution has continued continuously in Lebanon.

5.4. The Subject of Broadcasting the Message of the Islamic Revolution

The victory of the Islamic Revolution of Iran under the leadership of Imam Khomeini brought about a profound change in the Middle East. The triumph of the Islamic Revolution of Iran under the supervision of Imam on 11 February 1979 created a profound difference in the area. From the first days of the victory, the Israeli embassy in Iran was closed and established the Palestinian embassy. Imam Khomeini Muslim students occupy the US embassy and expose its espionage plans. Iran opened its doors to various organizations, parties, countries, and forces in the world to cooperate within the framework of the policy of the new Islamic government and held several conferences on Islamic unity, the issue of Palestine. Clergy and Islamic groups in Lebanon found this Islamic state as a source of hope and support. Hezbollah also found it possible to achieve its ideals and goals through its support and approval of the Islamic Republic of Iran. The deployment of IRGC forces after the invasion of occupied Israel to train Lebanese youth interested in fighting Israel, assistance to Lebanon to support the Lebanese resistance, and participation in meeting existing social needs are examples of this support. The relationship between Hezbollah and Iran grew rapidly and confidently. Some of the most important reasons are as follows: Hezbollah and Iran's faith in the theory of Velayat-e-Faqih; the election of the Islamic Republic, which is following the Islamic principles believed by Hezbollah; political cohesion and coordination resulting from Iran's achievements in opposing domination

(Divasalar, 2007 AD/1385 SH: 75). Hezbollah's influence on the teachings of the Islamic Revolution is, in fact, one of the factors influencing the party's tendency to use the model of resistance and the use of coercive methods against Israel. After the Israeli military aggression in June 1982 and the annulment of all peaceful plans in dealing with Israel or cooperating with the United States, the principle approved by the Islamic Revolution, namely resistance and resistance against the oppressor, gained great acceptance and credibility. As a result, the groundwork was laid for the merger of small Shia Islamist communities and establishing a single organization called Hezbollah in Lebanon. This new Islamist organization showed the most outstanding readiness to accept the teachings and values of the Islamic Revolution. In general, the topics of spreading the message of the Islamic Revolution of Iran in Hezbollah in Lebanon are:

5.4.1. Political Islam

Hezbollah was an objective manifestation of Imam Khomeini's political ideas. It was not just a military force in Lebanon. Instead, he was considered the representative of Shia political Islam in this region." (Taheri, 2010 AD/1388 SH: 245) Sayyid Abbas Mousavi says: "The victory of the Islamic Revolution in Iran restored self-confidence to Muslims. He made them aware of the level of power and ability in Islam and the Islamic ideas of the movement. The Islamic Revolution inspired the Islamic resistance in Lebanon." (Amrayi, 2004: 238)

Sayyid Hassan Nasrollah says in this regard: "Islam for us is the religion, the mosque, the school and the government and its institutions. Religion can establish a revolution and establish a government." (Garmabdashti, 2010 AD/1388 SH: 53)

5.4.2. The Idea of Religious Rule

The main feature of Hezbollah compared to Shia Islamist groups in the Arab world is the full acceptance of the theory of Velayat-e Faqih. Martyr Sayyid Abbas Mousavi, one of the founders of Hezbollah, says about his influence and his party from Imam Khomeini: "Imam Khomeini became the meaning of life in us. He was our friend and companion in all our travels and exiles. The tent under whose shade we took refuge and thus felt calm." (Mir Ali, 2014 AD/1392 SH: 231)

Sayyid Hassan Nasrollah, the party leader, says: "Opposition to the principle of Velayat-e Faqih leads to expulsion and expulsion from the party." (Gharib, 2005 AD/1383 SH: 113) He considers the ability of Hezbollah as a result of following Velayat-e Faqih and says: "We are completely obedient to the leadership and position of Velayat-e Faqih." (HabibZamani, 2010 AD/1388 SH: 160)

5.4.3. The Culture of Jihad, Resistance, Self-sacrifice, and Martyrdom

Sheikh Ragheb Harb said in this regard: "We used to live in fear and anxiety of the enemy's attack, but in the light of the Islamic Revolution of Iran, now it is the enemy who is terrified of Islam and us." (Taheri, 2010 AD/1388 SH: 242)

5.4.4. The Centrality of the Religious Clergy and the Location of Mosques as the Center of Struggles

Thanks to Imam Khomeini, Lebanese Hezbollah placed the clergy at the centre of revolutionary work and struggles and mosques at the centre of the battle. In this way, they maintained their Islamic and extreme originality. The clergy plays an essential role in the various pillars of Hezbollah in Lebanon. From the beginning of Hezbollah's establishment, most Hezbollah council members have always been clerics. Hezbollah's spokesman, secretary-general, and deputy secretary-general have always been elected clerics. Most of these Lebanese Shia clerics, who had studied at the seminary in Najaf, were influenced by Iranian clerics and scholars and had close relations. In this way, they established the two essential foundations of Hezbollah's ideology and organizational structure in Lebanon. After the formation of the first Hezbollah leadership council in 1982, the members of this council came to Iran and met with Imam Khomeini. Thus, it established a formal and organizational relationship based on Velayat-e Faqih between Hezbollah and Iran.

5.5. Background and Opportunity of the Islamic Revolution of Iran on Hezbollah in Lebanon

5.5.1. Velayat-e Faqih under the Leadership of Imam Khomeini

The main feature of Hezbollah compared to Islamist groups in the Arab world is the full acceptance of the theory of Velayat-e Faqih and the leadership of Imam Khomeini. This feature dominates all organizational elements and Hezbollah views. It is one of the two main reasons for the merger of small Islamist communities in Lebanon (in 1982) and the formation of Hezbollah (Mousavi, 2012 AD/1390 SH: 174). Regarding Hezbollah following the leadership of Imam Khomeini, Sayyid Hassan Nasrollah says: "In our opinion, Imam Khomeini is a religious authority, Imam and leader in every sense of the word." Like any great religious leader in any religion globally, this is not the case; but the Imam is more than that for us. He is the symbol of the revolution against the tyrants, the arrogant, and the authoritarian regimes ..., thus, Imam Khomeini is more than a religious symbol for us. This spiritual relationship existed between the Imam and us, even before the Israeli military invasion in 1982. Thus, Imam Khomeini became the sole source of legal rule in Hezbollah in Lebanon.

5.5.2. Political, Cultural, and Religious Literature

Hezbollah's political literature shows the party's influence over the Islamic

Revolution in Iran. The terms and expressions used in the statements of Hezbollah or its figures in the 1980s are derived from the expressions popularized by the Islamic Revolution of Iran. Also, Hezbollah's propaganda methods and tools are similar to the propaganda tools in Iranian society. The culture of Hezbollah slogans is borrowed from the dictionary of the Islamic Revolution of Iran. The choice of the title "Hezbollah," at the same time, is taken from verses 22 and 56 of Surah Ma'idah. It also originated from the political culture of Iran after the revolution. In Hezbollah's discourse, issues such as the oppressed, global arrogance, usurping Israel, Islamic unity, and the liberation of Quds were borrowed from the culture of the Islamic Revolution and the words of Imam Khomeini. The Islamic Revolution of Iran has strongly influenced Hezbollah in adopting propaganda methods and tools.

5.5.3. Using Iranian Islamic Symbols and Slogans

Hezbollah's use of Shia religious symbols to convey revolutionary and radical messages manifests the party's influence over the Islamic Revolution in Iran. The use of characters such as the issue of Ashura and the martyrdom of Imam Hussein. Hezbollah conveys Jihad, martyrdom, perseverance, and enduring hardships and sufferings more powerful. Hezbollah's symbolism and use of symbols of the Shia religion caused people to join the party, to stop division and civil war (Asadollahi, 2001 AD/1379 SH: 71). Thus, a villager or a poor Shia youth living in the southern suburbs of Beirut became a revolutionary Muslim through Hezbollah (Divasalar, 2007 AD/1385 SH: 85).

Demonstrations, celebrations for Islamic holidays, Qods Day, mourning ceremonies for the Ahl al-Bayt, and political literature and slogans of political groups, including Hezbollah in the 1980s, also show their influence on the Iranian Islamic Revolution. The choice of Hezbollah's name for this movement is one such example. He also used the term oppressed, global arrogance. He launched the first Hezbollah radio station called "Voice of the Oppressed," inspired and influenced by the Islamic Revolution of Iran (Taheri, 2010 AD/1388 SH: 95).

5.5.4. Iran-Lebanon Long-standing Relations and Cultural and Trade Exchanges between the Two

Before the Islamic Revolution, many Iranians and revolutionaries were in Lebanon. In its open environment, they engaged in socio-political activities. The most important people are Imam Musa Sadr, Mostafa Chamran, Mohammad Montazeri, Sayyid Ahmad Khomeini, Sadegh Tabatabai, Jalaluddin Farsi, etc. The presence of these people and their activities among Lebanese Shias and more Iranian cultures introduced the thoughts

and ideas of the Iranian Revolution. There were also cultural similarities between Iranians and Lebanese Shias, which led to the desire of Iranians to be present in Lebanon and the acceptance of Iranian personalities among Lebanese Shias (Garmabdashti, 2015 AD/1393 SH: 57).

5.5.5. The Seminary of Najaf and Qom and the Person of Imam Khomeini and Imam Musa Sadr

Most Lebanese Shia clerics who were educated in the seminary of Najaf were influenced by Iranian scholars and had close relations with them. Most of them were students of Sayyid Mohammad Baqir Sadr and were familiar with Imam Khomeini's political views (Ahmadi, 1999 AD/1377 SH: 70). In the late 1970s, Iraqi authorities expelled non-Iraqi students from Iraq for fear that the Iraqi Shias would be affected by the victory of the Islamic Revolution. The young Lebanese students returned to their country and took the teachings of political and revolutionary Islam with them to Lebanon (Shirazi and Rezaei Jafar, 2010 AD/1388 SH: 202). Most of the clerics who returned from Iraq were young people influenced by the views of Imam Khomeini, who, through the establishment of religious schools in Lebanon, passed on the teachings of political and revolutionary Islam to the new Lebanese generation.

5.5.6. Islamic Revolution Guards Corps

After holding a conference of liberation movements in Tehran in 1982 with the presence of Lebanese scholars such as Sayyid Mohammad Hussein Fazlullah, Sheikh Ragheb Harb, and Sheikh Sobhi Tufaili and requesting their immediate assistance from Iran, the first group of IRGC forces under the command of Ahmad Motavasaliyan arrived in Damascus. The IRGC entered Lebanon as military advisers and training and ideological trainers. In 1982, the IRGC sent about 1000 Revolutionary Guards to train Hezbollah militants in the Bekaa Valley in Baalbek (Esposito, 2003: 193). Thus, strengthening the military and ideological strength of Hezbollah forces provided their significant military arenas and the liberation of Lebanon (Pollak, 2016: 1). Nabih Berri attributes Hezbollah's victory in Lebanon's 33-day war with Israel to three factors. First was the training of the Revolutionary Guards in the first days of the formation of Hezbollah (Taheri, 2010 AD/1388 SH: 235).

5.5.7. Constructive Jihad

Through its civil and jihadist services in Lebanon, the constructive Jihad of the Islamic Republic of Iran became the basis for the influence of the Lebanese people, the Muslims of this country, including the Hezbollah movement. The constructive Jihad played a significant role in attracting the Lebanese people, especially the Lebanese Hezbollah, to the revolution and its ideals (Mirbageri, 2001 AD/1380 SH: 86).

Conclusion

The present study evaluates the cultural reflection of the Islamic Revolution of Iran and Imam Khomeini's teachings on Hezbollah in Lebanon. The Islamic Revolution of Iran was cultural and religious, and its stance against the great powers and the support of the deprived and liberation movements were met with independence. The Islamic Revolution of Iran sought to expand and export its ideals to other societies, especially Islamic societies. Since the Islamic Revolution of Iran was a Cultural Revolution, and its cultural aspect is superior to other elements, the Islamic Revolution can affect different communities, especially Islamic countries, in cultural factors, especially with an emphasis on soft power.

Numerous theories have been put forward about the formation and survival of political and social movements in the Islamic world. These theories do not have the necessary comprehensiveness. These theories ignore the essential elements of the formation of Islamic movements, namely "Belief" and "Ideology." The approach of this article is to emphasize the aspects of belief and ideology. Islamic movements result from the interactive role of ideology, politics, and society of their time. It is political and social development.

Regarding its capacities, broadcast theory can show the extent of the impact and spread of the Islamic Revolution in other societies. The cultural ideas of the Islamic Revolution of Iran and the teachings of Imam Khomeini as the centre and source of broadcasting and Hezbollah in Lebanon as the broadcasting destination have made Lebanon a reception environment for broadcasting. In terms of broadcast time, we see the continuation of the impact of the Islamic Revolution of Iran on Lebanon, especially Hezbollah. The Islamic Revolution of Iran has influenced Islamic movements from various dimensions. It has had the most significant impact in the academic and cultural fields. The Islamic Revolution of Iran introduced new cultural values in the political struggles of Islamic movements, the most important of which are: accepting principles such as Jihad, martyrdom, and sacrifice as the basic principles of effort; the popularity of the struggle and the expansion of the popular base; imitating the slogans of the Islamic Revolution of Iran and writing slogans in the style of Iranian revolutionary fighters; they are organizing Islamic movements from mosques and holy places; holding demonstrations in the type of the Islamic Revolution of Iran. The present article indicates that the Islamic Revolution of Iran and the teachings of Imam Khomeini have been able to influence Hezbollah in Lebanon. Teach Hezbollah in Lebanon the concept of values

such as identity, independence, struggle against arrogance, and sympathy for the oppressed. The effects of the Islamic Revolution of Iran on Hezbollah in Lebanon include the active involvement of Lebanese Shias in political and organizational activities, highlighting the role of ulema, strengthening scientific fields, and trying to repel oppression and aggression. Hezbollah is a successful movement in the Islamic world. By standing on its internal and regional positions, this movement has a high understanding of the political and social developments of its time. This movement has opened its way to influence social and political activities in Lebanon and the region. Essential factors in the formation of Hezbollah in Lebanon are:

deprivation and lack of social justice in the Muslim community and the inefficiency of the existing government structure; civil wars and the collapse of the social-democratic system and the disregard for Shias' political, cultural, and social rights; increasing Zionist aggression in the southern regions to weaken the position of Muslims; regional developments; the impact of the teachings of the Islamic Revolution of Iran on Lebanon, especially the Shias.

At present, to model the cultural discourse of the Islamic Revolution of Iran, it is necessary to try to prevent the emergence of religious, ethnic, and tribal differences. Proper use of all capacities resulting from globalization and new information technologies is essential to properly educate the Islamic world's cultural elites.

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