

HEROIC DISCOURSE AND MYTHIC REPRODUCES IN THE POLITICAL CULTURE OF IRAN (CASE STUDY: AMIR KABIR AND MOSADDEQ)

Rozhan HESAM GHAZI^{1*}, Mohammad NEZHAD IRAN²

¹ Assistant Professor and Member of the Faculty of the Department of Political Science, RobatKarim Branch, Islamic Azad University, RobatKarim, Iran.

² Young Researchers and Elite Club, Robatkarim Branch, Islamic Azad University, Robatkarim, Iran.

***Corresponding Author**

ABSTRACT

Since the advent of heroic discourse revolves around the formation of concepts such as "the, truth, faith, adhere to the treaty, chivalry, avoidance of deceit and lies, adornment and of egotism, hatred, fear, homeland friendship "means that the formation of such a discourse, Shahnameh enter the political arena as mythical symbol of Iranian political culture we are witnessing the formation of myths that shape the hero that to save part and answering all the demands of the people are appearing and to reproduce the terms of the hero, savior and ... pay and the kind of results that appears, on the other hand the appearance of politicization of Iranian society and political culture discourse in Iran where political superhuman figure in politics is charismatic leaders and national heroes.

Keywords: Heroic Discourse, Shahnameh, Epic, Myth and Truth, Chivalry, Political Culture

INTRODUCTION

The oldest dating back to the story of epic storytelling can be a jam in the doorway and rose in New Avesta. This epic era of Hindi and Persian mythology that are part of the growth of monotheism in the form of myth and epic heroic been taken and have been reflected in the Avesta. So twists and the difficulty of finding meaning in Shahnameh apart from being derived from the nature and structure of the mythical epic poem of this work also opens the way to be, so today, after thousands of years to the effect seen when a question arises as to what impact the discourse hero in Shahnameh is the Iranian political culture? It can be said in this regard, given that the emergence of heroic discourse revolves around the formation of concepts such as "will, indeed, Mandy believe in religion, adherence to the Treaty, chivalry, avoidance of deceit and lies, greed and selfishness adornment of, aversion fear, homeland friendship "has led to the formation of such a discourse, Shahnameh as a mythical symbol enter the field of politics on the other hand, we are witnessing the emergence of superhuman political structure of Iran's political culture in the form of charismatic leaders who have always been the role of national heroes in politics after the emergence of a new paradigm in power relations in Shahnameh, because before M, the king of kings and heroes - heroes on the relations of the ruling. Kings put themselves in the mantle of hero and fight the forces of evil and alien, but of course Manouchehr later, a second pattern and the pattern Shah Pahlavi in two separate areas appears and official institutions in the political literature Shahnameh heroes will emerge. So generally motivated by the presence and facing the hero in Shahnameh can be expressed in a few cases: 1 - Bounce ideal

king has the divine charisma that his country will balance 2 If the offense to the king or the king who stumble and go astray 3 settle the battle with the enemy, evil and evil 4 Reflect on conflict and create internal unity, when they are in power together with conflict.

Approach to discourse in politics

The general idea of discourse theory is that social phenomena are never total. Meaning can never be established forever, and this is the usual way for social struggle over definition's open society and identity that comes their social impact. They are based on post-structuralism theory that the entire social sphere network of processes to consider which meaning is created. Policy approach of the political discourse concept is secondary and derivative. Policy actions a set of discourses and institutions that are looking develop a specific order and social organization. But the political conflict inherent in all societies and is considered persistent conflict and hostility in society points out, because in every society there are always adversarial relationship. Laclau and Mouffe believe in the primacy of the political over the social priority of the political and social action means that the product is politics. According to the political structure of social relations social dialogue, however, since this process is done with its own approach thus making society is seen as a political act. Dialogue is an attempt to convert elements (signifiers not articulate) to long (articulated signifiers) by reducing multiple meanings and semantic units and multiple signs stabilized. This leads to an obstruction in the swing semantic meaning of the symptoms and prevention. However, this is not permanent obstructions and never (Laclau & Mouffe, 1985: 11). Discourse symptoms set in the heart of an area where a network of relationships is different and the meaning of each sign within a discourse around the central slab will be minor and temporary fixation. Other symptoms are prominent landmarks is the central signifier around which they perceive discipline (Laclau & Mouffe, 1985: 112)

Laclau and Mouffe essential role of myth in shaping the discourse, because discourse without myth, depending established discourse in which any change has no restlessness and leaves no space for the representation. (Laclau & Mouffe, 1985: 187)

Laclau argues that the conditions of social myths and explain the kind of representation and to represent and explain the need to create a social atmosphere metaphorical and mythical space that is not necessarily trust.

The myth is built by subject area similar to the existing structure is not logical form, but with the criticism and replacement of existing structure that features mythical form function. (Laclau, 1990: 61)

Laclau to explain the process a myth of the "empty signifier" is used. Empty signifier represents a social and political space is an absence in the task of empty signifiers represents an ideal situation. Since the slabs are always reminded defects, they will produce the dynamics of society and politics. (Laclau, 1994: 49) empty signifiers are creating new myths. New political articulation of the discourse around the empty signifier in the discourse is shaped restless. Thus, in the central slab sits empty signifier.

Absence and emptiness, the central slab features and condition of its success is its hegemony. (Laclau, 1994: 49) to become a myth in the social imaginary addition to the need to create a metaphorical space, should the notion of "accessibility," which has two aspects: First, literature and concepts that discourse is simple and understandable, or at least be expressed in a simple language and slang. Second, it is a position available in the field of public discourse is no other



discourse as a competitor and alternative to the hegemonic form in the field of competition is not present. (Laclau, 1990: 66)

When a society is in disorder and pervasive crisis, any discourse that seem to be able to restore order, the likelihood increases its acceptance in public opinion. This is because in terms of irregularities, the need for order and content of the order of things is more important, is secondary concern. (Laclau, 1994: 3) Discourse analysis elements aims to reduce their meaning to what it means to have fixed several modes, after the exchange. On the other hand the fluid signifiers, signs have different discourse own way trying to give them meaning. (Jorgenson and Phillips, 2010: 63-57)

The prospect of world mythology and beliefs in Iran

As we know, merely a collection of Shahnameh stories and stories of kings, but it also has philosophical and ethical message. The overall message of the mystery of human destiny and endless struggle between good and evil and relentless confrontation seal of God's elements and evil Kane, in the judgment "worldview profound and sublime wisdom Firdausi's" Shahnameh is manifest throughout. It is clear that a profound worldview and superior wisdom (as reflected in Shahnameh) without relying on the precedent of the ancients thought not possible. If Shahnameh can be studied by looking at the code, multiple views, certainly one of these views can bounce signs of the impact of previous philosophers' thoughts about the human soul and philosophical attitude to the creation of man and his happiness that branch of the worldview and wisdom and Mala of mythological themes considered. (Mortazavi, 1993: 10)

Round the world in ancient Iranian myths and plate-like space is not infinite sky and the diamond-like substance was made. Moon and the sun and the stars were at the top of the ground without moving and stationary. The "divine wisdom" heaven and earth and the weather and everything else that is inside the oval shape have been conceived.

The sky was high and hit the ground like an egg in the center of the universe. (Tafazoli, 2006: 57)

On the other hand, mythological and religious texts Iran is the dual nature of the universe.

The main territory is divided into two distinct boundaries. In this context the totality of thoughts and Iranians around the world and include such zurvanism as well. According to "Zener" in reports about the creation and conception of the universe through old texts such as "paragraph hash" and "sperm fertility" is obtained, cannot be delimited with views Iran as an ancient rituals and Zrvanyism More recently the Mazda-worshipping religions such as Manichaeism was given. (Zeno, 2005: 183) at the beginning of the invasion of evil Bundahisn move from the realm of brightness in the image below, the position of Jupiter and evil has been determined. The same division with a special giveaway at the beginning of "birth sperm" is mentioned in the text above and the dark world into two clearly under the divided territory:

"So religion is so obvious (= stipulated) high brightness and darkness Central Hrdvshan aperture (= outdoor), respectively." (Rashid Mohasel, 2006: 33)

The main feature of this division, conflict and the result of a comprehensive two realms are mentioned that it is the result of a valuation based on the characteristics of the climate. Here mind your own system of values that is light and bright and knowledge on one side and on the other side of the dark, darkness, lack of knowledge and in the awareness of what the mind of the contrast value is extracted, the concept of "good" and "bad". (Bagheri Sharifabadi, 2009: 46)



It is theorized latest harvest will be later in the Zoroastrian dualism. In the framework of this dualism, two opposing forces are involved in the world and their various manifestations and effects of human life and the role of their petition. In general, the dominant vision in Iranian mythology insight into the boundaries of good and bad. Fantasy realm of mythology has the struggle between the two Bonn. Shahnameh is generally a symbol of the idea that conscious and unconscious in more Ferdowsi have been objective.

If the Shahnameh of Ferdowsi spent just storytelling and narrative of ancient relics of ancient Persia know many stories of Shahnameh still constitute a conflict of good and evil. The largest of these polarities the period epic Shahnameh and Iranian secular forces and Turan returns and other samples can be conflict between Kaveh - Zahhak and Fereydoun -Zhak noted (Bagheri Sharifabadi, 2009: 47).

So in such a Manichean world in which the religious beliefs of the ancient Iranians, between good and evil or good and evil there has led to overcome evil, superhuman mythical hero in epic form into the realm of politics and thus to combat the evil in such discourse has been given the power of holiness and for moral base, patriarchal and religious epic has been made, so in this context, dialogue was wrestling with the formulation of such concepts as truth and faith and avoidance of deceit and adornment of greed and selfishness, aversion, fear, friendship homeland, around the central slab superhuman mythical (sideways) to be converted discourse. Thus we see that the religious beliefs of the ancient Iranians the ability to provide the necessary funds for hegemony such discourse. Iran "within the borders of Iran in the form of charismatic leaders and national heroes appeared in the political arena and therefore such a discourse to the discourse in Iranian political culture has become.

Myths in Iranian political culture

However, given that the Iranians were talking beliefs reliability heroic discourse, now how to access the heroic discourse in Iranian society and the hegemony of the discourse in the political culture of Iran. It must be noted that Ferdowsi for timeless and repressive climate prevailing in his time, forced to express issues of the day, chose language and mythical allusions, while the content he discussed current issues of his time. In this sense, Ferdowsi is one of the few people who could portray the crimes of political power has had its time. He directly under the sharp vision and spies in Baghdad and Ghazni, set Shahnameh begins and to analyze the political forces leave Baghdad and elements inside them. And it expressed their corruption not only Baghdad, but they also interior elements. In fact, the theoretical plan of the Arab successor and left the shed. At least hope has been that the combination of Sassanid authority and positive features and the purity of Islam in Iran see the Samanids. (Rezagholi, 2008: 31)

In this regard it should be noted that according to Iranian society, a society in which civil society as a place for gathering specific demands of the people is still underdeveloped, it appears, on the other hand the appearance of politicization of Iranian society and political discourse in the form of superhuman charismatic leaders and national heroes are in the realm of politics. Examples of such approach in the dialogue open heroic people like Amir Kabir produced and certified that they were present at the time and place because of the repression; people gathered their demands on the political leaders of the hegemonic political culture myth to believe such discourse in Iran. The myth is one of the salient features of Persian culture. In fact, the myth of inevitable part of civilization, culture and desirability of Iranian lies and myths as much as their social nature, have more continuity. Evidence suggests that myths through identity, political culture to



reproduce. This suggests that any transformation based on symptoms formed legendary and mythical form without any political action, and the international community is not created. Myths must be sustainable factors, mental and social action guide elements. In general, it is one of the elements of national identity, the myth of Iran. Iranian myths around the time that formed our identity throughout history have continuity. On the other hand it must be noted that any social action and historical event can provide new infrastructures for myth-making, as well as the myths that are causing the excitement of social and behavioral actions, cultural reproduction are also political factors. It should be noted that in each historical period, new myths are formed; of course, myths should be based on power and strength. Public opinion in every society can tolerate only signs that based on the mentioned elements are community and national spirit form to track specific targets. (Mosalanejad, 2007: 375)

So, Shahnameh such as books philosophical and allegorical qualities and thought, and action, and for more general concepts such as justice and injustice and so forth, and even for periods of forgot historical events - if not symbols - at least represented (Ghobadi and Biranvandi, 2007: 125). According to this, the audience expects from a fictional character and talks about the art of rearing beliefs and views of the poet and his commitment to the values and standards and national aspirations, easily beats the benchmark. We should not forget mythology themes of events over fiction, philosophical ambitions - the united psychic show. (Ranjbar, 2008)

Iranian mythology the hero in the dictionary

The first refers to the name of epic heroes, the story of Fereydoun and when an army to fight him and the avenger of blood Iraj tour provided. The athletes have been named as host of celebrities. Manouchehr story on the hero in Shahnameh are formed, Ferdowsi heroes and done reading them with the name of Manouchehr reminds.

* Go directly read warriors on earth is done (Ferdowsi, 2007: 164)

Prior to this period, the heroic and the Kingdom of the merged entity and kings because Kiomars and Hoshang and Tahmos and Jashid also appear in the role of hero.

Among the milestones in the latter part of the mythological epic Shahnameh is the beginning of the period, the official separation of the chivalry of the kingdom. This happened at the beginning of Shahria Manochehri and the Sam place to be announced: a

Chu knob to the sword Hindi earth * to sit quiet and Ramesh switch

After all it's our turn this battle * Terra is rather flat and goats

* You crush the heroic ancestor gave me your intelligence and your vote will

Before the throne after his heroics gave Sam * before step (Ferdowsi, 2007: 164)

Immediately after the birth of Ferdowsi story of Sam Nariman and Zal (Srslslh famous heroes of the Shahnameh) begins, expect the beginning of the championship - according to its functions - the description of a war, but on the contrary, serious start heroic stories in Shahnameh, the odd incident, the white-haired born son Sam (albino) and drop him in the mountains and it is by Phoenix.

Furthermore, Zal, the father of Rustam - Iran's most famous hero of this story strangely entered the post-romantic story that it tells a lot of Ferdowsi at length.

So the hero in Shahnameh to break the habit with the birth of Zal and the romance of Zal - Roudabeh begins.

Bagher Parham in the book "Looking at Ferdowsi, the critique of political wisdom" heroic elements of the list is as follows: 1. The separation of the chivalry of the kingdom 2. Leaning



Shah Pahlavi against foreign aggression and greed and internal 3 Paladin Imperial base defense as the key to unity is not a defender of the king monarchy 4 side before the king, valet eyes and ears closed 5 The implementation of the laws and standards of care Pahlavi monarchy 6 The name of the man by the side of the defense against the interest of the prince (Parham, 1994: 64-68)

In Shahnameh hero's criticism of the princes just does not have to Iranians, but also champions at the court Afrasiab who criticize the king. This is one of the greatest heroes of old Veiseh Ferdowsi in the story "Bijan and Manijeh" and when Afrasiab going to Bijan's hanging, enter the elders. Again, as always, the Iranians are old and Bijan comes to intercede. So throughout the Shahnameh epic, heroic role in running the country and some are responsible for resolving the country. Even during those incompetent kings such as Kay Kavus sit on the throne of the Shah of Iran, athletics, highlighted more than ever the pulse of the country's problems have the upper hand.

It also has the features like heroes in Shahnameh ", the people, truth, faith, adhere to the treaty, chivalry, avoidance of deceit and lies, greed and selfishness adornment of, aversion, fear and cowardice, homeland friendship" are (Kazazi, 2001: 64-68). Kazazi set this feature in the form of "name" in Shahnameh presented. On the other hand, important functions in Shahnameh heroes are the most important of which are:

1. The selection king. It must be noted that this function as Ferdowsi, the "crown portion" has learned. 2 The second important function of heroes, function wise counsels them and solves specific problems. 3 Training princes, and intercede for sinners. (Kazazi, 2001: 64-68)

Mythical heroes in Shahnameh

Ferdowsi's Shahnameh important role in the nationalist imagination is the Iranians themselves and many historical attitude of those who have studied contemporary Iranians themselves Shahnameh as the most influential work of literature and mythology have been introduced. (Marashi, 2009: 93-111) To review a limited number of Shahnameh for example, consider:

1- Zal

With the start of the championship in the period M, mythical heroes also appear at this time. Without a doubt, the biggest and most important mythical hero Rostam Iran, but should be an albino as the most mythological hero Iran. Zal, son of Sam, Ferdowsi, Fereydoun an important part of the story is devoted to Zal. He describes the story of the birth and nurturing Zal wonderful story that has remained predecessors. Sam dreams of children, after many years White-Haired child is born from one of the handmaids of his house.

Separated from the mother because the sun does journalism world a few days * F. Neco face was Sun Shade * But all white hair (Ferdowsi, 2007: 164) so life begins Zaal of myth and epic lasts. Mohammad Mokhtari, in this regard, acknowledges that "life begins Zal since the beginning of the mythical identity and joins Epic. He credits that are narrated in the epic is a new creation, is a mythical being. The divine origin and true spiritual ideals and states the conduct and behavior of individuals and institutions benchmark his epic and ritual is interested and balanced" (Mokhtari, 2000: 34)

2- Kaveh

Kaveh myth in Shahnameh Zakhak inevitably arises during the proceedings. Blacksmith man introduces himself as the king has wronged him and is the brain child Zakhak feed their patients. Kaveh justice in the court Zakhak answers and his son returned to him, instead, he testifies



Zahhak wants Tom to justice. Kaveh disobedience official start is the uprising against the Dragon King and the destruction of his body.

In this regard, Zabihullah Safa acknowledges that "history is the story of Kaveh the Parthian and Sassanian era and the Flag of Freedom must be understood because there invented this story." (Safa, 2008: 570)

3- Rustam

Rustam is heroic symbol of power and greatness in Iran. As people like the Talmud and Hercules is a symbol of power in the West Semitic culture, Rustam also seen as a sign of strength in the Iranian political culture. On the other hand, if signs of intelligent personal effort and ability to apply methods exist, Rustam attributed. So as you know the story behind Seven Last Rustam operations in Mazandaran, such as Arjang and Dave White in front of the court is carried out. Dave's Avatar Dave White is an ancient demon king is fettered. Sadness and ugliness and evil Chehregan Dave White's captivity was that the fight against Rustam Blind Dave White and Dave White blood in the eyes of the king, he again won his sight. (Curtis, 2009: 60)

In Shahnameh, Rostam is a symbol of national strength and the symbol of the state. In modern times the struggle between Rostam and Sohrab "Signs folk" has found. Rustam symbol in the gymnasium of foreign threats (Afrasiab), but he placed the unconscious conflicts with Sohrab, so that this conflict will reduce his ability. On the other hand, Rustam placed in an atmosphere of conflict and struggle with his half-brother Juan seventh "Shaghaad 'faces, and become a legend Iran. Father and son is the nature of the unconscious conflict, the Iranian political culture, a symbol of the state and society is a contradiction. In Western culture there are also signs. But in the political culture of the West, children are their fathers overcome. So one should emphasize that the political and social history of the West, fathers lost their sons have always, while such an atmosphere is different in the social history of Iran and Rustam is a symbol of state power. The killing Sohrab have recognized the state of society in Iran's political culture. In such a process the government is defeated, because the Iranian political culture has always attempted to kill their children are their fathers. This power struggle is reflected in the symbolic open space have been produced. (Mosallanejad, 2007: 381)

Reproducing discourse in contemporary Iranian political culture

Iranian political culture in general and constitutional nationalism in particular, is rooted in efforts to intellectuals such as Akhundzade, Mirza Aqa Khan Kermani, Taghizadeh and ... in an attempt to revive the myths of ancient Persia. Sometimes your effort into promoting the spirit hero and mythological heroes of ancient Iran is considered. (Abdolmohammadi, 2013: 27-38) One of the characteristics of cultural hero worship is institutionalized in the political system. In the whole of the political system, government leaders, elites and those who have led the special features, like the hero image are sacred character, who is the source of all goodness and grace they lead to the creation utility for others. Here we have two historical examples of culture hero worship in this regard and how the political culture we have briefly examined:

- *mythical hero Amir Kabir progress*

As we know, Amir Kabir, Iran is one of the historical examples in the form of heroic discourse as a national myth and called reformist leaders in Iran. His 3-year-old during his chancellorship in Iran, the lack of local civil society as Iran was trying to rally the people to seize much of the country as a national hero to fill the void of civil society in Iran. Therefore, due to the presence of authoritarian concentration of power in the hands of the king and the non-proliferation in



Iran and Iran's political power structure, we are witnessing the emergence of superhuman who plays the heroic stand against the king and the demands of the people carrying all undertakes. So we see that the era of Amir Kabir revived his standing army and to meet the needs of the army and cut off foreign imports, fifteen manufacturing plants, factories for the production of ball light weapons, military uniforms, military and so on to create a variety of symptoms, and as well as the first Official Gazette of the events established and most important of all, the first high school or academy founded new style. Amir Kabir also to finance these projects, additional costs for court costs reduced government revenues by raising import duties, suspended sales office officials, tax officials, working closely monitoring the situation the new tax on armed forces not sent to defend the country increased. (Abrahamian, 2008: 70)

On the other hand, Amir Kabir personally led the country's foreign policy and for being ambassadors of foreign interference in Iran's internal affairs and to avoid direct contact with foreign governments have decided in state capitals that time resident embassy conduct. (Mahdavi, 2002: 267)

- *mythical hero doctor Mohammed Mossadegh nationalism*

He nationalization of the oil industry as the leader and the leader of the movement in the name of national hero known in Iranian history. Now the question that arises is whether the agency a doctor certified that the hegemonic discourse of national hero heroic based on evidence (doctor certified) or for political set the conditions, and the discourse hegemony in the political culture Iranian instrument is myth?

Prime Minister Mossadegh the Shah person certified for the War Department rejected, regardless of Representatives and the resignation of his writing appealed directly to the public. For the first time, a prime minister openly criticized King for violating the constitution and the court condemned because of resistance to the national struggle and the courage to pose problems for the nation's constitution directly. This was followed by a backlash. So with the support of the National Front Party urged the public to support the general strike and mass protests achieved certified Bznd.kashany also highly critical state, the consistency of the enemies of religion, freedom and national independence reads. King first tried to calm the crisis by resorting to the army, but after five days of mass protests, bleeding and find signs of insubordination in the army surrendered and the Mosaddeq asked to form a new government. Thus, Mossadeq had won the victory in Iran's history was recorded as a direct beam. (Abrahamian, 2008: 334-333)

So we see that this discourse has the power to sanctify and legitimize underlying a particular form of political leadership and other forms of legitimization of political power in competing discourses emerged, shaped around it. The political culture in which it forms a part of the rescue discourse has become a national hero seen by the masses. Thus, certified the victory with a fierce attack against the king, the army, the landed aristocracy and the Senate and the National Assembly followed. He was sacked from the cabinet monarchists, acting through the Ministry of war, thirty-beam holy day national uprising day martyrs and victims of the nationalized land Reza king returned to the government, part of the court budget cut and the Ministry of Health, the Royal charitable foundations under the supervision of the government, Amini was appointed to the court and the king banned from communicating directly with foreign diplomats. In fact, the court finally certified accused of meddling in politics and assured that a special parliamentary committee to examine the legal issues between the Cabinet and herring. The report said the constitution committee oversight and administration of the armed forces to put



to the Government, not the king. Thus, King in May 1954, all power and authority that was fought from September 1941 and won again, lost. (Abrahamian, 2008: 336-335)

When the myth is built, of course, waiting for the hero will increase. In other words, social groups in Iran are not structural and social constraints. They are trying to represent their goals to political leaders. If these leaders can have little utility for community groups to provide, in those circumstances lose your position. As authoritarian structure has the effect of behavior is exaggerated, in connection with political leaders such indicators exist. If leaders try to embark on a social atmosphere more balanced political behavior, may lose their position to the public. In other words, social mentality in Iran's political leaders so that they can carry out sweeping measures, when such a process is not formed or that political leader in technical computing to achieve their decisions, in which political leaders credit conditions significantly collapses. (Mosallanejad, 2007: 423-424)

Such expressions of social and political behavior can be administrative, managerial and economic activity observed. Some coaches also placed in such an environment. Instructors who to feature in a special historical period had progressed, trying to stabilize their position in the form of myth-making. There are signs of the cult of personality in authoritarian political structure can be seen as a reflection of the political structure of society and its social and cultural nature of in authoritarian situations. (Bashiriyeh, 2008: 65)

In this situation, no one is willing to respond to no other. Social groups prefer to pursue their goals in a way that does not create any restrictions for them. This can be considered one of the indicators of illegal behavior. Continuation is the spirit. And maybe this is an action directed at different times, regardless of the consequences repeat; echo the spirit of authoritarianism in Iran, because myths and heroes never make mistakes. (Mosallanejad, 2007: 425)



CONCLUSION:

Since the emergence of the heroic discourse formulated in line with a floating signifiers such as "will, indeed, Mandy believe in religion, adherence to the Treaty, chivalry, avoidance of deceit and lies, greed and selfishness adornment of, aversion, fear, homeland friendship 1 The selection king (that Ferdowsi is referred to as the crown part of it) 2 Training princes, and intercede for sinners 3 advice and solve specific problems in three new functions "led political trust, power and legitimacy rescue part of speech", it has produced. This discourse, given sanctity power and moral base, and the underlying patriarchal epic, there are certain legitimate form of political leaders and other forms of delegitimization of political power.

The discourse on the one hand and on the other hand religious moral is that these two concepts are to redefine nationalism and thus Iran's political discourse has become in Europe.

In general, it should be noted that according to the Iranian society, a society in which civil society as a place for gathering people's demands, in particular, has not yet formed as a result, the political culture we observe that the myth of the hero to save part and answering all the demands of the people are appearing and to reproduce the terms of the hero, savior and pay and the kind of results that appears, politicization of the Iranian community on the other hand the emergence of political discourse in the form of superhuman charismatic leaders and national heroes are in the realm of politics. Examples of such approach in the dialogue reproduced heroic

people like Amir Kabir on the other hand one of the features of cultural hero worship is institutionalized in the political system.

In the whole of the political system, government leaders, elites and those who have led the special features, like the hero image are sacred character, who is the source of all goodness and grace they lead to the creation utility for others. In general, such a discourse on authoritarianism, reform from above, nationalism, political centralization is emphasized. In the process of political leaders who have achieved special character or special historic era to have effective measures, benefit from authoritarian spirit. The spirit can be a new cultural space in order to create consolidation of authoritarianism in Iran's political structure, leading to more authoritarianism in Iran's political structure.

References

- Abdolmohammadi, Pejman (2013) »History, national identity and myths in the Iranian contemporary political thought: Mirza Fathali Akhundzadeh (1812-1878), Mirza Agha Khan Kermani (1853-1896) and Hassan Taqizadeh (1878-1970) «. In: Ansari, Ali, (ed.) Perceptions of Iran: history, myths and nationalism from medieval Persia to the Islamic Republic. I.B. Taurus, London, UK,
- Abrahamian, Ervand (2008) Iran between two revolutions, translated by Ahmad Gul Mohammadi and Muhammad Ibrahim Fattahi, Tehran: Reed Publishing,
- Baqiri Sharif Abadi. Mehdi Hassan (2009) political wisdom in Shahnameh of Ferdowsi, Azad University, Science and Research Branch of Tehran, Ph.D. thesis,
- Bashiriyeh H. (2008) The history of political sociology Iran, Tehran: Publication contemporary look,
- Curtis. Vesta Sarkhosh (2009) Iranian myth, translation Abbas rapporteur, Tehran: Center,
- Ferdowsi. A. (2007) Shahnameh, Dftravl, based on the Moscow edition, the third edition, Tehran: Hermes,
- Ghobadi. Hosseinali and Biranvand (2007) Muhammad, the religion and the mirror: the evolution of symbolism in Iranian culture and Persian literature, Tehran, Tarbiat Modarres University,
- Houshang Mahdavi. A. (2002) on external relations of Iran, Tehran, Amir Kabir,
- Jorgenson. Marianne and Phillips. Louise (2010) theory and discourse analysis, translation Hadi Jalili, Tehran Reed Publishing,
- Kazazi. Mir Jalal al-Din (2001) Mazhay secret (Essay on the Book of Kings), second edition, Tehran: Center,
- Laclau, Ernesto & Chantal Mouffe (1985) Hegemony and Socialist Strategy: Towards a Radical Democratic Politics. London, Verso.
- Laclau, Ernesto (1990) New Reflections on the Revolution of our Time, London: verso



- Laclau, Ernesto (Ed) (1994) *The Making of Political Identities*, London: verso.
- Marashi, Afshin (2009) » Nation's Poet: Ferdowsi and the Iranian National Imagination «. In: Touraj, Atabaki, (ed.) *Iran in the 20th Century: Historiography and Political Culture*, edited by Touraj Atabaki. London: I. B. Tauris,
- Mokhtari. M. (2000) *Epic national secret spot*, second edition, Tehran: birch,
- Mortazavi. M. (1993) *Ferdowsi and Shahnameh*, Tehran: Institute for Cultural Research and Studies,
- Mosalanejad. A. (2007) *The political culture in Iran*, Tehran, Saba Cultural,
- Parham. Baqir, political wisdom, (1994) by Ferdowsi look *Critique of political wisdom in Tehran: Center*,
- Ranjbar. Abraham (2008) *Afrasiab manifestation of anger and lust in the Shahnameh*, Journal of Literary Studies, Issue 21, Autumn
- Rashid Mohasel. Mohammad Taqi, *Vzydgyhay Zadasprm* (2006) second edition, Tehran: Institute for Humanities and Cultural Studies,
- Reza Qoli. (2008) *Sociology of tyranny*, Tehran: Reed Publishing,
- Safa. Zabihullah (2008) *Epic storytelling in Iran*, Eighth Edition, Tehran, Amir Kabir,
- Tafazoli. A. (2006) *divine wisdom*, fourth edition, Tehran: birch,
- Zeno. MR. C. (2005) *Zurvan or the mystery of Zoroastrianism*, translation Timor Qaderi, Tehran, Amir Kabir,

