

The typology of communication in the management of pre-revolution political struggles Case StudyL the years 1963 to 1978 before the victory of the Islamic Revolution of Iran

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Basically in Islam, in the eyes of the "leaders of the Islamic movement," political struggles are not in themselves original, but rather a means of achieving the goals outlined in the Islamic school. It is of particular importance to identify and build on the intellectual foundations and political methods of the currents that have played a prominent role in the Islamic Revolution. The main purpose of this research work is to focus on the ontology of Islamist groups and movements in order to find a model of their political communication that we have attempted to achieve through content analysis and meta-analysis. In this way, based on a comparative-comparative framework, the necessary data were obtained through the use of library and documentary methods. On this basis, first, the Islamist militant political movements that were active against the imperial regime in the form of groups and movements such as the National Front, Motelafah, the Freedom Movement, the Mojahedin, the militant clerics (Qom seminary), the Islamic Fadayyans, and The Party of Islamic Nations was categorized. Then the foundations of thought and practical methods of their political communication were examined and evaluated. The findings of this research work include the identification of communication channels of Islamic militant groups that were often evaluated as unofficial. Of course, in 1356 and 1977, these communication channels became official and universal after the deportation of Imam. The nature of political, religious-media communication was assessed. Political communication networks were identified as physical-contagious. The current political culture in political communications was mainly evaluated as participatory-obedience culture, the type of media advertising, a blend of white and gray advertising. And the

main media sending the political message to establish political communication by the oral media was traditionally valued after the deportation of the modern media imam including radio and television. Finally, according to the content analysis and the typological evaluation of these political crimes, the main models used in the years 1342 to 1357 were: Lassol's Media Functionalism Model, Fierre's Discourse Model and Interview Model. Maccab & Shaw highlighting model.

Keywords : Political Communication, Elements of Political Communication, Islamist Trends, Islamic Revolution, 1342-1357.

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