Iran, Israel and the Shi'ite Crescent

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Iran, Israel and the "Shi'ite Crescent"

Uzi Rabi
Ronen A. Cohen

Netanya, Israel: S. Daniel Abraham Center for Strategic Dialogue, 2008-11

About: Department of Middle Eastern and African History, Ariel Academic Center: The symposium was held in co-operation with the Friedrich Ebert Stiftung Israel. Two leading researchers, Dr. Uzi Rabi and Dr Ronen Cohen sponsored by the Center, presented their research findings. Dr. Rabi's research focused on the relations between the regional powers of Iran and the Arab world, while Dr. Cohen's study discussed the relations between Iran and Israel since the Islamic revolution in 1979. (from cris.tau.ac.il)

1. Excerpt

from chapter "Postscript: The Developmental Stages of Iranian Society" by David Altman, p. 68:

Iranian society, comprised of a Shi’ite Muslim majority and a number of prominent minorities, can be studied as a representative model of the changes that a society undergoes when it is transformed into a society ruled by religious fundamentalist leadership.

Mohammad Mossadeq, who served as Prime Minister of Iran from 1951-1953, only to be deposed by the Shah, was a socialist who attempted to forge a society based on civilian equality and cooperation, while marginalizing and minimizing the religious aspect of society.

The return of the Shah to power, following Mossadeq’s brief rule, empowered secular elements of Iranian society. Iranian society enjoyed many of the features of western society including theater, restaurants, entertainment centers, which operated as central aspects of the citizens’ lifestyle. During this period, the Jewish community, although a small minority, enjoyed substantial influence. In addition, the Baha’i community, a slightly larger minority, enjoyed prominent social

status, including advanced military posts and involvement in governmental affairs. The Baha'i community's loyalty to the Shah was complete, and they enjoyed a wide a variety of governmental positions. This period also enjoyed academic successes, as Iran's research and development advanced during this period. Thus, the secular basis of Iranian society developed.

2. Complete book (from israel.fes.de)

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