

The Revolutionary Role of Marzieh Dabbagh and her Mental Pathology in Sacrifice and Martyrdom Culture

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Abstract

The main goal of this paper is to study the role of Marzieh Hadidechi “Dabbagh” and her Mental Pathology in Sacrifice and Martyrdom Culture. The discussion about sacrifice and martyrdom refers to all values, beliefs and norms coming out of Islamic worldview, culture of Ashura, Ideals of Islamic republic, Imam Khomeini’s thoughts and the veterans which are manifested by seeking divine satisfaction through sacrificing life, property and personal benefits. This culture has been one of the most important factors in forming the Islamic revolution and escalating revolutionary activities by different classes for the upcoming years. Women are among the important classes who have been playing specific roles culturally, politically and in military, etc. for the process of Islamic revolution in the culture of sacrifice and martyrdom. Among them, Ms Marzieh Dabbagh is considerable. For reaching the goal, in this paper, the method of descriptive, of document analysis is used. The results of the study reveals that Ms. Dabbagh, despite of all mental stress, has been present in every different area i.e. culture, politics and military; she showed a sensible example of selfless character and a champion for defiance and revolution before and after the martyrdom; in and out of the country.

Keywords: sacrifice and martyrdom culture, role, Islamic revolution, mental pathology, Marzieh Dabbagh

Introduction

Undoubtedly, Islamic revolution is one of the most important events in the 20th century which fundamental changes resulting from it altered Iranians completely (Nikkhah Ghamsari 2:2005). Accordingly, dealing with role and part of women in Islamic revolution is of historical and cultural interest. Among ladies having a direct role in formation, victory and continuity of Islamic revolution is Ms. Marzieh Hadidechi, known as Dabbagh. This woman is one of the revolutionary pioneer women in defiance who acted with aware and belief and endured all the hardships and difficulties. Her life was replete with big and small concerns, interest, boredom, mental and psychological stress, belief selection and finally God test. Every single part of her story for what she did for Islamic revolution is valuable and pleasurable.

A: Role of Ms. Dabbagh in sacrifice and martyrdom culture

One of the revolutionary Muslim women is Ms. Marzieh Hadidechi, known as Dabbagh, born in 1939, in city of Hamedan. Her father is “Mohammad Ali Pasha Hadidechi” who had a curious spirit and extra-energy since childhood. She started her education at the age of seven from Maktab, and after marriage continued her study seriously with prominent professors at the age of thirteen. Her political activity was triggered in 1963 through distributing Imam’s state and provincial association statements against Shah; her husband responsibility was to bring the statement home. But generally in 1967, influenced by his martyred professor Ayatollah Mohammad Reza Saeedi, she kept on her political activity. In 1970-1971

followed her activities by political missions, statement distribution and political speech. Since 1973 till 1975 for about one and a half year she was tortured and imprisoned along with her daughter 'Rezvaneh' (she was in prison for four months) by Savak. While possessing 8 toddlers and adolescents, no hope to release, she was freed. But because of being disclosed, soon after the freedom, she fled to England in 1975. She continued her political activity in countries such as France, Germany, Palestine, Lebanon, Jordan, Iraq and especially Paris for four months (Nofel Loshato) as the guard of Imam's house.

All these years she accompanied both Association of Combatant Clerics and students. This lady had gone abroad bravely while her family including her kids was in Iran. After about four and a half year being abroad, she returned home in 1978 after the victory of Islamic revolution (Jafarian 542:2012). Generally, Ms. Dabbagh was a good actress in all areas, but she was more shining in the culture, politics and military whether before or after the Islamic revolution. Her political activities included: presence in political groups, active participation in demonstrations, presentations and speeches, the various advertising trips (memorial of Martyr Saeedi, 47:2008 and Shafei 247, 2006). After the revolution she took the responsibilities like: a member of parliament, a member of Society for Defense of Palestinian Nation, the officer for women prisons, Kremlin mission (interview with Ms. Dabbagh, 2013).

In the cultural area she involved herself in: acquiring the needed education from the prominent professors, holding Quran and interpretation classes, wide relationship with universities (Morad haseli Khamene, 103:2007), the effort for introduction and veneration of martyrs, and the needed advertisement for Hadj. After the revolution she began to guide people emotionally and morally in the front; she was responsible for the Female Basij, Elm-o-Sanat lecturer, deputy of society for Islamic revolution women and also she organized revolutionary committee (Shadloo, 424-428:2000). In military, in addition to torture, prison and exile; she passed the military trainings and went through outside the country. After the revolution she was appointed as command of Hamedan Sepah, collected guns and drugs, confronted Monafeghin (especially Komalah and Democrat [branches]), pacified the uproars, and broke the siege of Paveh and Nojeh Coup Plot. By now she is the deputy of society for women of Islamic republic of Iran.

B: Marzieh Dabbagh's mental pathology in sacrifice and martyrdom

Ms Dabbagh suffered from lots of physical and emotional stress during her activity whether before or after Islamic revolution victory, just like before the revolution which she suffered from a physical illness little after the marriage. In 1971, she worried about her son 'Mohammad' suffering from a heart disease to which they went England so as to cure him. Also being surrounded by Savak for six days made her irritated in the late 1972 (Kazemi, 88:2008); on the other hand her and her 14-year-old daughter's 'Rezvaneh' capture, who was recently engaged, made them truly melancholic. It was done by Savak in the early of 1973 and 1974. Those physical and emotional tortures of these two had a tremendous hurt upon them. About Ms. Marzieh Dabbagh:

"...They took her hand, injected long needles under her nails (Raeisi, 17-18:2008 and Jalalvand 128-135:2006, memorial of heroes). They took her veil as an excuse for preventing suicide but in fact breaking Hijab, the symbol of a Muslim woman, to dampen her spirit. The capture and torture of Rezvaneh's husband by Savak cost them a lot; Rezvaneh still had a problem in her throat."

And in 1974, by fleeing abroad till 1978 for 8 years and being away from her eight young children and husband caused people's severe reprimand. It made her so sad upon seeing the current matters. After revolution, an accident and the following death of one of his son-in-laws, captivity of the other in-laws of hers for 10 years, death of Ameneh, her daughter who was recently engaged because of a special disease, her injury out of leg during Sepah command by Monafeghin, remains of a laceration and finally demise of Imam Khomeini made her so emotionally fragile. In her memory book "flight with light" she mentions that she used to smoke to overcome her stress and sadness.

Conclusion

Generally, reasons making Ms. Dabbagh as a qualified example include:

1. During that period, there was a limitation upon political activities.
2. Ms. Dabbagh operated in political and social areas while she did have an independent life, to make peace among them in a way there would be no hindering and disturbance; it was a positive point of hers.
3. Different physical and fragile diseases and also various problems of children lives couldn't impede her from her presence in revolution.
4. The humble personality and spirit, interest in different and considerable areas in a way she has been anxious to know about the political issues of the day and not being faithful to the traditional mentality is of importance.
5. Her confidence is admirable before and after the revolution, especially in her political campaigns.

But she did not limit her activities for a couple of years; despite many political problems and diseases, she stayed and fought. Her mental pathology showed she continued her activities in adverse weather conditions. On this way, she endured lots of mental stress (like torture and death of beloveds, etc.) none could prevent her to go on her activities.

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