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Study programme: Comparative study of ideas and cultures

Study module: The transformation of modern thought – philosophy, psychoanalysis, culture

Doctoral dissertation title: ***One unites into two: from an onto-theological statement to a political implication (Eno se združuje v dvoje: od onto-teološke izjave do politične implikacije).***

Mentor: Prof. Alenka Zupančič, PhD

A Summary of the PhD Presentation

The purpose of this presentation is to provide a concise overview of the dissertation, which delves into the Iranian Revolution of 1979 and the subsequent establishment of the Islamic Republic from a philosophic-psychoanalytical standpoint. In discussions surrounding the 1979 revolution and the Islamic Republic, it's customary to treat them as synonymous to the extent that the "Islamic" qualifier in the Islamic Republic's title retroactively applies to the revolution itself, transforming it into the Islamic Revolution. The widespread usage of the term "Islamic Revolution" in references to this event speaks volumes about this practice.

In contrast to this approach, our research hinges on structurally distinguishing between the revolution and the governmental formation that arose afterward. We argue that the relationship between these two should be comprehended in light of this structural distinction. We will endeavour to elucidate the unique characteristics of each of these phenomena in four sections.

In the first section, we aim to provide a brief exploration of the political theology associated with the Islamic Republic, with a specific focus on the doubled figure of Ayatollah Khomeini as both the spiritual and political leader of the revolution. Drawing inspiration from Ernst Kantorowicz's 'the two king's bodies' theory, we will demonstrate how Khomeini's doubled figure is reflected in the duality of his two bodies – the sovereign's body and the body of *Imam*.

Moving on to the second section, we will shed light on why Michel Foucault, in his engagement with the Iranian uprising of 1978–79, preferred to use the term "revolt" instead of "revolution." Our goal is to transcend the vague distinction he drew between revolt and revolution by drawing from Furio Jesi's *phenomenology of revolt* and elucidating in what sense the Iranian uprising can be categorized as a revolt. Furthermore, we will emphasize the influence of the Iranian uprising on Foucault's later works, asserting that his involvement in Iranian politics significantly shaped his subsequent intellectual trajectory.

In the third section, we tackle the notion of "political act" in the context of the 1979 Revolution. Drawing upon the conceptualizations of political act by Slavoj Žižek and Alain Badiou, as well as Jacques Lacan's idea of the *passee*, we will argue to what extent this revolution can be characterized as a political act.

In the fourth and final section, we delve into the differing approaches of Christianity and Islam in their engagement with the intertwined dimensions of time: Chronos, Kairos, and Krisis. Subsequently, we will elucidate the ontological and political implications of Islam's articulation of "the division in time" in contemporary Iran, contending that the mathematical statement "One unites into two" aptly encapsulates the ontological and political dynamics at play within the Islamic Republic.