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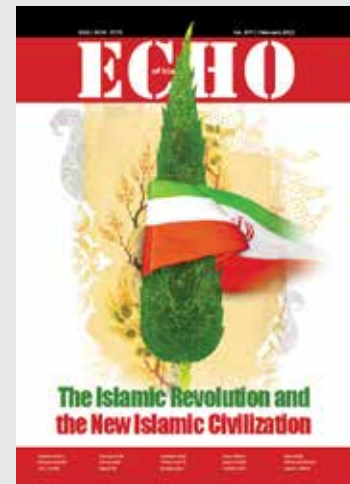
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The New Islamic Civilization, the Statement on the Second Phase of the Islamic Revolution and the Cultural Achievements of the Islamic Republic of Iran

Hojjat al-Islam Mohammad Asadi Movahed

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The victory of the Islamic Revolution of Iran in February 1979 and under the leadership of the late Imam Khomeini (RA), ended a long historical degradation and marked the point of departure of serious and important changes not only in Iran but also in the region and the world and it disproved the beliefs of politicians and political analysts and also disturbed the super-

powers.

The victory of the Islamic Revolution of Iran in February 1979 and under the leadership of the late Imam Khomeini (RA) marked the end of a long historical degradation and the beginning of serious and important changes not only in Iran but also in the region and the world, and it vanquished the beliefs of politicians and political analysts, and it dis-



turbed the world's superpowers.

The 1979 Revolution showed the world the role and position of a nation in determining the policy of a country and the extent of their influence in determining or changing the political positions of the government and to what extent a government should be the crystallizer of the will and demands of its people and to



what extent it should safeguard people's beliefs, ideals and cater to their material and spiritual needs. And this is the reason that makes highlighting the achievements of the Islamic Revolution of Iran specifically meaningful. But before addressing the achievements of the Islamic Revolution of Iran, it should be noted that achievements are closely related to the issue of efficiency

and effectiveness. Thus, identifying the achievements of any revolution requires attention to the concept of its efficiency and effectiveness. In its precise sense, efficiency is defined as "success in achieving the intended goals by taking into consideration the possibilities and obstacles". Therefore, the level of the efficiency of any phenomenon, including the revolution, is clarified on

the basis of the three indicators of goals, possibilities, and obstacles. It is also to be noted that the achievements of the Islamic Revolution should be examined by keeping in view available resources, various internal and external obstacles and threats, and hostilities towards the Islamic Revolution of Iran.

Keeping in view the above-mentioned three indicators,

the Islamic Revolution of Iran introduced the element of “national will”, which is the “lifeblood” of all-round and real progress, in the core of the country’s management, and made the youth the main caretakers of country’s affairs and involved them in their management. It also inculcated the spirit of the concept of “we can” to everyone, and by considering the numerous sanctions imposed on it as a “blessing” inspired everyone to rely on internal abilities, which led to significant achievements in various political, cultural, economic, educational, scientific, technological, and military fields, etc. For example, as it is clear, science and technology are one of the most important components of national power in every country and, in fact, the relationship between growth in science and technology and other areas is such that it paves the path for progress and expansion of power in other different areas of national importance, including political, cultural, economic, and military areas. This is the reason that Imam Khamenei(RA) has repeatedly emphasized the need to rely on science and software movement. The most important scientific and technological achievements of the Islamic Revolution are progress in education and research, access to world-class science and technology, gain-

ing top rankings in science production, access to peaceful nuclear energy, progress in the defense industry with the aim of strengthening the deterrent power of the country.

As regards culture, the Islamic Revolution of Iran has had certain outstanding cultural results, both inside and outside the country, some of which are mentioned hereunder:

Cultural Outcomes of the Islamic Revolution within the Country:

- Diversity and increase in the volume of publications on various topics, development and increase of television and radio networks of the Islamic Republic inside the country and beyond its borders, establishment, and development of cultural and art centers, holding dozens and even hundreds of domestic and international book fairs, enhancing the interest in reading books among the general public, increase in the quantity and quality of visual arts, especially in the film sector and achieving global success in this field and, most importantly, promoting the general and social insights and awareness at the community level.

- The efforts made by the IRIB to elevate the level of culture after the victory of the Islamic Revolution led to the structural transformation of this organization and the

establishment of such groups as Islamic teachings, youth, culture, art, etc. on radio and television networks. The establishment of provincial, national, regional, and global radio and television networks and special radio and television networks such as Radio Farhang, Radio Maaref, Radio Javan, etc.

- As a culture-making factor the main mission of “art” is to promote and elevate the level of the culture of society. The serious attention that has been paid to the art of theater - performed in the traditional forms of ta’ziyeh, puppet shows, street plays, as well as in its new forms such as tele-theater, etc. - has become the cause of greater attention of people towards this novel art. Fajr International Film Festival, film festivals organized by the Ministry of Culture and Islamic Guidance, Roshd International (Educational) Film Festival, Fajr International Theater Festival, Provincial Theater Festival, Fajr Music Festival, International Qur’an Competition, Book Reading, Essay Writing competitions, formation of anthropological and traditional art exhibitions, The Qur’an Exhibition, Cultural Heritage Exhibition, International Book Exhibition, etc. are among the most important cultural activities after the victory of the Islamic Revolution.

Cultural Outcomes of the

Islamic Revolution outside Its Boundaries:

- The Islamic Revolution of Iran introduced new cultural values in the area of the political struggle of Islamic movements. One of these values is the struggle against oppression and arrogance. Islamic movements formed after the Islamic Revolution have accepted the concepts of martyrdom and self-sacrifice as their basic principles.

- Being popular, which is one of the characteristics of the Islamic Revolution of Iran, has found its way into Islamic political movements. These movements have realized that Islam has the ability to mobilize the masses.

- Strengthening the position of women in society and the elevation of their status and value, is one of the important achievements of the Islamic Revolution. By encouraging the Quranic lifestyle, the Islamic Revolution regarded them as an influential and decisive element in society who can have active participation in scientific, cultural, economic, etc. fields of society.

In spite of facing a lot of external pressures and sanctions and internal obstacles caused by its enemies, especially the United States of America, the Islamic Revolution of Iran has successfully passed more than four decades of its blessed life. At the end of its fortieth year, the Supreme Leader of

the Islamic Revolution issued a statement entitled "The Second Phase" of the Islamic Revolution. In fact, the statement refers to the achievements and performance of the revolution and outlines the future horizon. And more than being a charter to raise the level of the awareness of the Iranian people, it is a strategy that outlines the process of institutionalization of the revolution on the basis of the historical background of Iran, human achievements, and the experience of the first forty years of the revolution. According to the statement made by the Supreme Leader, the formation of "The New Islamic Civilization is the ultimate goal of the Islamic Revolution, and this statement seeks to promote the achievement of the New Islamic Civilization, the elements of which will be defined

and provided by the Islamic Revolution of Iran.

The new Islamic civilization is based on three important components and pillars: revival of Islamic civilization, civilization-building, and cultivation of civilization. These three pillars together provide for the New Islamic Civilization. The Essence of the New Islamic Civilization must be manifested in the revival of Islamic civilization.

The Islamic Revolution of Iran has had the capacity of building a civilization. And building a civilization means a civilization that can respond positively to the material and spiritual needs of the people in order to enable them to live a desirable and value-oriented life. The third issue is nurturing a civilization, which requires strategic foresight, and in this regard, we must have a stable goal, and to identify the strengths and weaknesses to achieve this goal and the desired results.

The Islamic Republic of Iran is now about to celebrate the 43rd anniversary of the victory of the Islamic Revolution of Iran, and the fact that despite sanctions and political and economic pressures, it has been able to find a special place in the world as an influential power in the political, cultural and economic spheres; Preparing the grounds for the creation of a New Islamic Civilization.

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Excerpts from the Statements of the Supreme Leader Delivered on different Occasions of the Anniversary of the Islamic Revolution

The 22nd of Bahman (11th February) is like “Eid-e Ghadir”; because it was on that day that the blessing of the wilayah, the completion of the divine blessing took place for the Iranian nation in its actual and practical form and was externally manifested. (24/1/1990)

Whenever and wherever the victory of 22 Bahman is mentioned and remembered, the face of our martyrs and the role of martyrdom appear before the eyes. (8/2/1990)

In fact, the Fajr decade marks the area of the liberation of the Iranian nation and is that part of our history that has separated the past from the future. (31/1/1991)

The Fajr decade is the mirror in which the sun of Islam shone and was reflected upon us. If it were not for this mirror, again and like the same dark periods and centuries, we would have to sit down and just mention the name of Islam. (31/1/1991)

The memory of the Imam (Khomeini) is more than ever alive, in the course of the anniversary of the Fajr decade and the 22nd of Bahman (11th February). Even more than the

anniversary of the Imam’s demise, and this commemoration reflects upon his noble personality. (31/1/1991)

As a matter of fact, the Fajr decade marked the birth of the Imamate in this country; in the same sense that the late Imam (Khomeini) and Islam have explained for us. (31/1/1991)

22nd Bahman has played a great role in the historical and national life of the country and directing the destiny of the Iranian nation towards truth and righteousness. (26/1/2000)

At the beginning of the bright days of the Fajr decade, the most worthy act of all is to honor the martyrs and humbleness towards their self-sacrificing souls. (31/1/2001)

The enemies are trying to make the people forget the revolution, but the Fajr decade reminds people of their revolution. They (the enemies) try to make people forget the Imam (Khomeini), but the Fajr decade is the embodiment and the manifestation of the will and greatness of our great Imam (Khomeini). (23/1/2002)

The victory of the Islamic

Revolution on the 22nd of Bahman marked the end of the humiliation of the Iranian nation. (10/2/2003)

If it were not for the Islamic Revolution and the leadership of our great Imam (Khomeini), and if Islam were not the flag-bearer of the Revolution and transformation in this country, there would be no hope that the humiliating hellish domination of the United States and the dictatorial rule of the Pahlavi regime would be removed from this country. (11/2/2003)

The Bahman 22 march is a unique phenomenon in the world. No country has seen or remembers such a great gathering in any ceremony in big or small cities. This is what you (the Iranian nation) have created. (13/2/2004)

The Bahman 22 march is the manifestation of national authority. It shows the general determination of the Iranian nation. It is the manifestation of this power that frightens any enemy of any size and power, military strength, propaganda influence, and political capabilities. (7/2/2005)

Every year, and through the

move, it makes on the 22nd of Bahman, the Iranian nation has stopped the enemy in its place and forced it to retreat. (7/2/2005)

The 22nd of Bahman and the march of the Iranian nation on this day are the manifestation of (Iran's) national authority. It is a manifestation of the will-power of the Iranian nation; It is a manifestation of the active participation of the people and their national will and determination making them - men, women, old and young - take to the streets in all circumstances and throughout the country and present themselves in front of the eyes of the spectators (people of the world). This is very grandeur. (8/2/2008)

The auspicious (Islamic) Revolution of the Iranian nation, which has been the greatest and most popular revolution of the contemporary era, is the only revolution that has persisted forty years of pride, has been saved from betrayal to its values, and has preserved its dignity and original slogans against all the temptations which seemed irresistible and, hence, entered the second phase of self-development, society-processing, and civilization-building. (11/2/2019)

Imam Khomeini's Ideals and Our Identity in the Contemporary Times

By Dr. Ali Komsari: Acting Head of the Institute for Compilation and Publication of Imam Khomeini's Works

Even though some people may argue that Imam Khomeini (RA) was similar to many other figures who emerged in this land or elsewhere in the world in the past or the contemporary history to lead a movement or revolution and ultimately passed away after playing his role, it needs to be noted that the late Imam Khomeini was not a mere political figure and was, by far, beyond being defined in this way.

As per the first materialistic outlook, the late Imam's role pertained to a particular period of time and, thus, there is no need to pursue his thoughts and teachings except for historical research purposes. On the other hand, according to the second view, the late Imam Khomeini has been such a history-making figure whose role and contribution were not limited to a specific time. In other words, besides having a historical role he was a history-making personality and played an unprecedented and influential role that went beyond the scope of space and time.

The sayings of the Supreme Leader also indicate that the

founder of the Islamic Revolution had played a great history-making role and is, therefore, still alive because his ideals and thoughts keep appealing to many people across the various parts of the globe. Also in our belief, Imam Khomeini has been of such caliber and the kind that traces of his ideas, directional movement and his guiding spirit are alive in our society.

One of the necessities of the present age is to pay attention to the profound and discourse-making thoughts of the Imam (RA). This is because his ideals form the identity of our political system, behavior, and character.

With the advent of Imam Khomeini and the emergence of the Revolution under his leadership, a new discourse was introduced to the Muslim world based on which the will of a nation was expressed and was a natural response to religious needs or demands of the current era.

Imam Khomeini's discourse of the Islamic Republic was based on two pillars: Islam and the Republic. These two have been the most significant elements and pil-



lars of the Islamic revolution. The Imam's movement was also composed of some other elements such as a mass public uprising, change, and transformation.

If someone intends to explore the explicit words of Imam Khomeini, he can witness these two main elements of Islam and the republic are radiant and evident. Therefore, the establishment of a popular system has been based on the genuine teachings of the divine religion of Islam. This discourse of the revolution was also, in fact, a response to the historical need of the Iranian nation and its major slogans of "independence, freedom, and the Islamic Republic".

Therefore, independence and freedom are other key elements



of this discourse. Naturally, any discourse could become alive and dynamic as long as it can be appealing and effective in addressing the needs of society.

In other words, the existence of any discourse depends on its popular origin. The writer believes that the discourse of Imam Khomeini ideals arises from a historical and religious need of the Iranian society from ancient times to the present.

Imam Khomeini's ideals will keep attracting society for many years and generations to come, and we must focus on institutionalizing this discourse more than ever before, especially for the youth.

It is the natural right of the young generation to get acquaint-

ed with Imam Khomeini's personality as exactly as he was and to become familiar with his life, behavior, and character.

Imam's multifaceted and integrated personality should be observed in all perspectives as he had great command over a range of Islamic disciplines. He was not only a jurist but also a philosopher, a mystic, and a commentator of the Holy Qur'an.

We do not have another personality identical to the late Imam Khomeini (RA) in contemporary history because his ideals remain revolutionary, transformational, and youth-friendly.

We have a duty to act correctly while presenting a profound analysis of his discourse to avoid distortion of the Imam's spiritual

personality or his ideals, for that matter.

At the same time, we should not portray Imam's thoughts in a wrong manner, presenting some aspects of his personality smaller than the others.

We should keep in mind that many intend to target the discourse of Imam's ideals either by distorting them or mentioning them within a contradictory context.

The Supreme Leader of the Islamic Revolution has already warned that some are desperately attempting to distort Imam's ideals. Such people cannot make changes in Imam's words, but use his sayings in certain contexts to misuse or make them devoid of reality and alienated from their true soul and spirit.



The Impact of the Islamic Revolution of Iran on the Phenomenon of Islamic Awakening

By Dr. Mohammad Reza Dehshiri, the Faculty Member of the School of International Relations of (Iran's) Ministry of Foreign Affairs and the current Ambassador of the Islamic Republic of Iran in Senegal

vided into the following three different phases:

- Historical and intellectual background or the first wave of Islamic awakening,
- Imam Khomeini's foresight and the revival of the Islamic awakening in the 20th Century or the second wave, and
- The recent phase of the Islamic awakening or what could be referred to as the third wave.

Historical and Intellectual Background of Islamic Awakening

The historical and intellectual background of Islamic awakening dates back to sometime around 150 years ago when the first wave of this great phenomenon was started through the revivalist movement of Seyyed Jamaluddin Asadabdi against foreign colonialism and domestic despotism and tyranny in the Islamic world some time towards the end of the 19th Century.

This wave then spread by thinkers like Abdolrahman Kavakebi in Syria; Mirza-ye Shirazi, Allameh Na'ini, Akhound Khorasani, and Seyyed Hasan Modarres in Iran; Sayyid Qutb, Mohammad Abdoh and Rashid Reza in Egypt; Allameh Mohammad Iqbal and Mohammad Ayda in Pakistan; Ahmad Danesh in Tajikistan and Qunanbayuli/Kunanbaev in Kazakhstan and resulted in independence movements in the Middle East, the Indian Subcontinent and the Greater Khorasan and Transoxiana and

brought about some sort of self-awareness and self-confidence among the peoples of the Eastern civilizations.

Evidence of this can be seen in the fact that this Islamic awakening – which is wide awake today – prevailed in the Indian subcontinent and was adopted by such figures as Abul Ala Maududi and Muhammad Iqbal and others. This also applies to the Islamic awakening that is prevailing in a number of other Islamic countries around the world.

In other words, the “Islamic awakening” has been in a state of motion at least over the past two centuries, shedding light on the political dimension of Islam with the objective of liberating the Muslim masses from the bondage of western powers and domestic dictators. By reminding their people of the period of the glory and grandeur of the Islamic Ummah, these thinkers, on the one hand, emphasized the Eastern values and threw light on the causes of the backwardness of the region and, on the other hand, endeavored to draw the attention of the masses towards the role of colonialism and tyranny in suppressing and oppressing the people of the East in order to come up with a solution to the crisis that the nation-states of Asia were facing. In other words, their main purpose was to prevent the colonial presence of the Westerners in the East, confront the spread of Western forms of government,

To speak on the important issue of the impact of the Islamic Revolution on the phenomenon of Islamic Awakening and the late Imam Khomeini's foresight in this regard and on a trend that began in the early 19th Century and is spreading in our Islamic world rapidly could be of interest to many people.

To begin with, the trend of Islamic Awakening should be di-



oppose the tyranny of their rulers and foil their exploitative and opportunistic quest and attempt to seek and gain absolute power. This wave of awakening, which believed in and stood for people determining their destiny through unity and solidarity, was transformed into a cultural awakening among the Asian nations and resulted in some sort of solidarity against foreign colonialism.

The second wave of “Islamic awakening” came into being in the year 1963 after Imam Khomeini’s speeches condemning the US-supported atrocities of Israel in the occupied Palestinian territories and

calling on the Muslim scholars, thinkers, and people to rise against what was happening in

▶ **The second wave of “Islamic awakening” came into being in the year 1963 after Imam Khomeini’s speeches condemning the US-supported atrocities of Israel in the occupied Palestinian territories and calling on the Muslim scholars, thinkers, and people to rise against what was happening in the Islamic world in the name of progress and development.**

the Islamic world in the name of progress and development.

While elucidating the importance of resistance and struggle against colonialism and internal despotism, Imam Khomeini based his movement on Islamic principles and succeeded in rekindling the self-esteem and self-confidence of the Eastern peoples through reviving such values as justice, comprehensive progress, self-reliance, and justice-oriented development. In addition, by throwing light on the principles of religious democracy, he paved the way for the restoration of the past glory of the Eastern civilizations, spread the spirit of awakening among

the Eastern nations during the so-called age of modernization, emphasized the necessity of struggle against the attempts for the secularization of Eastern societies against their religious and historical background, imposition of imported Western cultural values on these societies and exposed and opposed the colonialist plans and programs aimed at cultural alienation of the Eastern cultures.

As a matter of fact, the stance adopted by the late Imam Khomeini proved to be a turning point in the history of cultural awakening in the East and South such that by replacing the Western secular model of governance with an Islamic political system a wave of quest for Islam was formed in the Middle East region and the Western hegemony came to face serious challenges in this region.

On the other hand, the introduction of the policy of “Neither East nor West” meant that as the superpower of the Eastern block the Soviet Union had no right to interfere in the political and cultural destiny of the Eastern peoples and rather the people of each region were to be left alone to determine their own destiny by relying on their own identity. It was for this reason that the Arab media of the time described the late Imam Khomeini in these words:

“Imam Khomeini emergence bewildered/astonished the East and shook the (founda-

tions of) Western world”.

The third wave of Eastern awakening began with the spontaneous movement of the Tunisian people in late 2010 and early 2011 in response to social degradation and struggle against poverty, corruption, discrimination, and tyranny and spread to countries like Egypt, Bahrain, Yemen, and Libya rapidly. This new wave of awakening, too, is in pursuit of such objectives as the negation of despotism, elimination of colonialism, confrontation with Zionism, and restoration of national identity, self-awareness, self-belief, honor, and independence. It also emphasizes the role of religion in the establishment of peace, freedom, and democracy and while stressing on human dignity is looking for religious and ethical values. At the same time, while regarding the promises made by Western modernism for internal well-

being and international honor as false it believes that efforts should be made towards self-reliant development based on indigenous norms and the will of the masses. As a matter of fact, this wave of awakening is a response to the new uni-cultural trend in the multicultural Asian region as well as a response to efforts made by the post-neo-colonial powers to bring about a cultural uniformity and cultural transformation in Islamic societies. It is, however, to be noted that this wave of Islamic awakening shall be a prelude for the awakening of all the countries which seek the honor and dignity of their nations. This is why the revolutions in the Arab world are also referred to as “Revolutions for Dignity”.

Challenges Facing the Current Wave of Islamic Awakening

Some Western analysts and observers have been trying to forge the term “Arab Spring” in order to divert the world public opinion from the true essence of what was happening in the Arab world. It is important to note that such a hypothesis would inevitably lead to wrong conclusions. Looking at it from a broader context, the Islamic awakening is a call for a return to the practice of moderate and rational Islam. This call has spread widely across the Arab and Islamic world in response to the westernization brought about by colonialism, which was later adopted by consecu-

▶ **Some Western analysts and observers have been trying to forge the term “Arab Spring” in order to divert the world public opinion from the true essence of what was happening in the Arab world. It is important to note that such a hypothesis would inevitably lead to wrong conclusions**

tive despotic governments in a number of Arab and Muslim states. The Islamic awakening is therefore an immense human effort undertaken by a variety of Islamist factions, from governments to clerics to individuals to liberation movements. In brief, the Islamic awakening, which is manifested in whatever is entitled as “Arab Spring” revolutions, is the result of the joint collaboration of all the stakeholders on a wide scale. However, there is no doubt that the third wave of Islamic awakening has been immensely inspired by the ideals and style of the Islamic Revolution of Iran. That move towards religion that prevailed in the Arab and Islamic world, represents a quest for moral and intellectual Islamization.

Therefore, it is quite evident that Imam Khomeini’s views on the close relationship between Islam and democracy have come to be manifested in all the Arab revolutions such that the two are now considered the two sides of the same coin. By the same token, Imam Khomeini’s manner and style of struggle have proved to be a great source of inspiration in as much as the people of these countries were seeking the overthrow of the dictatorial regimes without resorting to force or armed uprising. This is marked by the fact that their revolutionary slogans comprise “Allah-o-Akbar” and “La ilaha illal Allah”, mosques were being used as the main base for mobilizing the masses against oppression and tyranny and both traditional and mod-

ern methods of communication were deployed for fostering coordination among the forces.

To conclude I would like to make a few distinctions between these populist revolutions with what has happened in Syria.

1 Unlike what is being propagated the developments that took place in Syria were far from being a mass movement and was, in fact, an armed struggle by a multinational group that infiltrated into this country with the support of foreign powers to overthrow a regime.

2 Syria has experienced unrest since 2011 with organized attacks by well-armed groups against Syrian police forces and border guards, of course, with foreign support.

3 If foreign powers had stopped their meddling in Syrian internal affairs, the Syrian

government and people knew how to settle the problem.

4 Ironically, some regional Arab states, which helped the armed opposition in Syria, asked the Assad administration to implement what they don’t implement themselves.

5 The Arab countries that opposed Assad have refused to accept even the reports of their own observers. In fact, one of the main impediments to peace in Syria was the violence triggered by armed groups. If violence were stopped, the Syrian problem could be solved peacefully and through internal negotiations.

6 The main problem was that rational, moderate Islamist forces in Syria were challenged by extremist, fanatic, and secular forces that challenged the rational and moderate Islam as well as interreligious dialogue and peaceful coexistence between the Muslims and Christians. Moreover, the extremist and radical groups were endeavoring to insult the shrines of pious people and Divine prophets and to incite religious hatred.

Thus, my conclusion would be that any reform or change in Syria should take place from within and with the participation of and negotiation among all the political groups and any decision from outside will obstruct the establishment of sustainable peace in Syria.

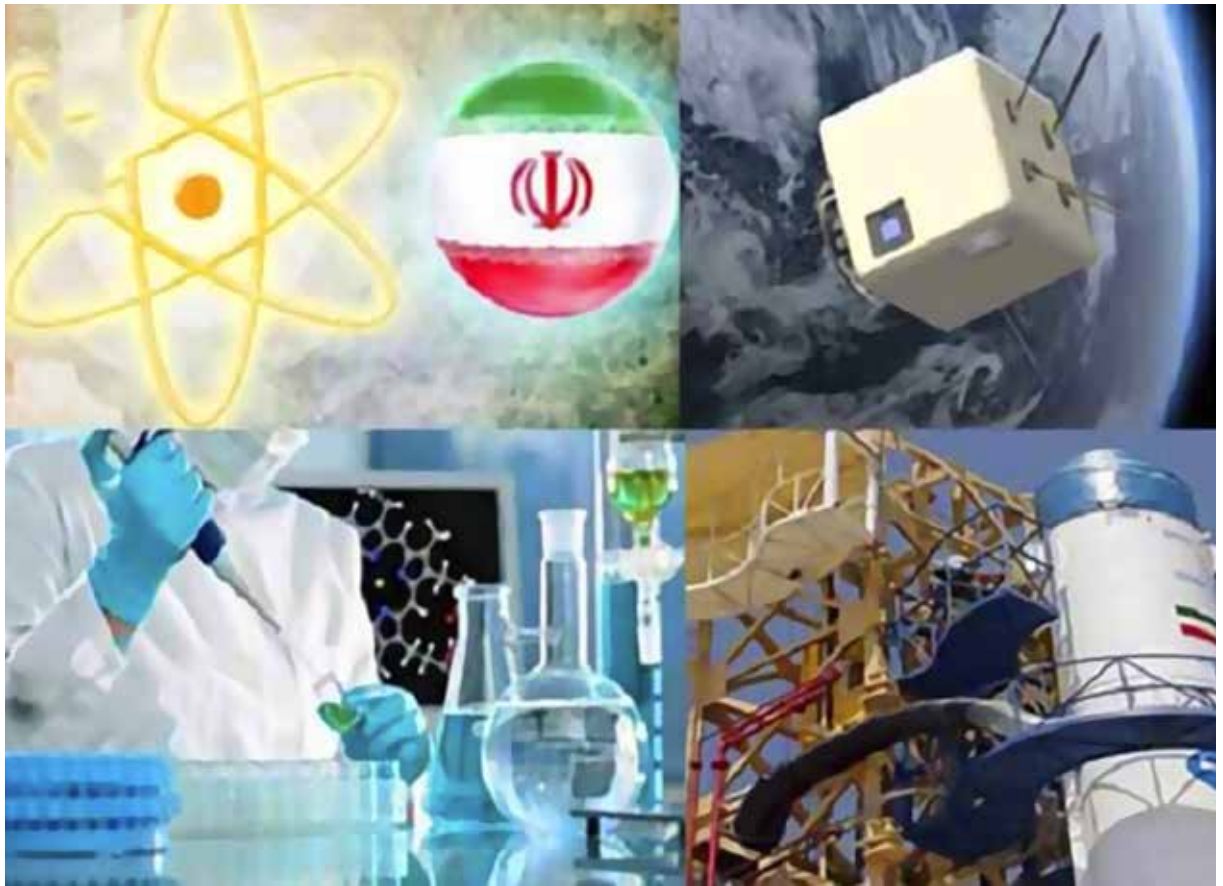
► **Therefore, it is quite evident that Imam Khomeini’s views on the close relationship between Islam and democracy have come to be manifested in all the Arab revolutions such that the two are now considered the two sides of the same coin.**



The Impact of Islamic Revolution of Iran on Theories of Revolution

By: Dr. Mohammad Bagher Khorramshad: Faculty Member of the Allameh Tabatab'ei University of Iran and currently the Deputy for Political Affairs of the Interior Ministry of the I.R. Iran.

In order to analyze and evaluate the impact of the Islamic Revolution of Iran on theories of revolution, it is important to first have a glance at the existing theories of revolution and subsequently discuss the strength of these theories with regards to the Islamic Revolution of Iran. It is also important to assess whether the existing political literature is in a position to analyze the Islamic Revolution of Iran in its entirety, or the fact is that some aspects and dimensions of this revolution cannot be examined and analyzed within the context of these theories. Furthermore, it is also important to know if the Islamic Revolution of Iran has set off the creation of new theories on revolutions.



The Pre-Islamic Revolution Theories on Revolution Classical Theories

Aristotle believed that the root cause of revolution is inequality and injustice in society. In his opinion, it is in the pursuit of equality and justice that people resort to revolution and resort to changing the existing social and political system.

Karl Marx defined revolution as the final result and outcome of class conflict over the ownership of the means of production at different ages in which the owners of the means of production comprise the exploiting class while those without the means of production are the exploited class working for the

former. In the opinion of Marx proletarian revolution is an inevitable phenomenon in which the working class overthrows the bourgeoisie and history enters a new era.

Alexis de Tocqueville considers the main causes of revolution to be disintegration in the fabric of the society, class gap, destruction of the middle layers of the society, the hard and inflexible resistance of the old political system toward the new social conditions, and the emergence and expansion of liberationist revolutionary thoughts and beliefs. The interesting point in his theory is that he believes that once the same people who have compromised

with a tyrannical government realize that the government has mitigated its pressures, they tend to take up arms against it.

In the opinion of Vilfredo Pareto, expressed in his major work "Trattato Di Sociologia Generale" (Treatise on General Sociology), the main cause of the revolutions is the non-circulation of elites in societies. He further expresses that a balanced and stable society is one in which elements from the lower stratum, or the non-elite can find their way into the higher stratum or the elite. He then goes on to state that in the absence of such a trend the society faces misbalance and moves towards instability and

revolution.

Modern Theories

The modern literature on revolutions was mainly formed in the mid-20th Century and particularly during the 50s and 60s and came to be completed in the 70s. However, with the involvement of various disciplines of social sciences in discussions pertaining to revolution the contemporary political literature was particularly enriched in this area. The five broad categories with regards to theories of revolution may be classified into the five categories of “Sociological Theories on Revolution (structural or functional); Economic Theories on Revolution; Psychological Theories on Revolution; Political Theories on Revolution; and Socio-political Theories on Revolution.

Chalmers Johnson is one of the prominent theorists of sociological (structural-functional) theory of revolution who believes that social balance can be upset as a result of a change in two factors: common values and environment. Since both these factors have a key role in the unity, integrity, and stability of societies, a change in any of them can direct a particular society toward revolution.

In the case of the economic theory of revolution rapid economic growth and development can be the main contributing factor to the revolution. As an economist and social scientist, Olson was of the opinion that economic development would not result in peace and nonvio-

lent democracy, but rather will lead to revolution and instability. This is because rapid economic growth and development give rise to a set of fundamental changes the inevitable outcome of which is instability and revolution.

The psychological theory is characterized by James Davies’s “increasing expectations” and Ted Robert Gurr’s “relative deprivation”, which are complementary and at the same time more outstanding than the other methods used, advocate the occurrence of revolutions becomes more likely when a period of material growth, whether economic or social, is followed by a short period of acute crisis. As a matter of fact, what prepares people for revolution during this period is an abstract and psychological phenomenon rather than an objective issue. People’s material expectations, too, gradually grow during the period of material growth in an

increasing manner while the state is unable to meet these increasing expectations because of being faced with an acute crisis. This inability of the state in aligning with people’s demands results in a gap that eventually leads to a revolution.

The main framework chosen in the political theory of revolution is concerned with issues related to modernization and development. By relying on political institutions this approach looks for the causes of revolution within the context of social modernization. From among the most prominent theorists of this approach, reference may be made to Samuel P. Huntington and Barrington Moore. According to Huntington modernization is the structural cause of revolution in the changing societies while in the opinion of Moore revolution is one of the causes of modernization in such societies. It is to be mentioned that Huntington, too, considers revolution in traditional societies to be a step, perhaps the final one, in the process of modernization. Thus, in the opinion of Huntington revolution does neither take place in very traditional societies with a low degree of social and economic complexities nor does it happen in very modern societies, and it is rather a phenomenon that occurs in those societies that have experienced some sort of social and economic development.

The socio-political theory of revolution is the last in the chain of theories of revolution and, therefore, is, in a way,

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complementary to the above-mentioned theories. The most prominent theorists of this approach include Charles Tilly and Theda Skocpol.

Charles Tilly is a sociologist according to whom revolution is a micro socio-political phenomenon within the macro context of social changes and developments. In this study, he specifies three political groups, which are struggling for power: the government, which intends to retain power; rival groups within the structure of the state that are fighting to come to power and finally the rival groups from outside the system that endeavor to find entry into the political system and power. Tilly then concludes that in their struggle for power every group is engaged in mobilizing its resources with the aim of influencing and eliminating the other rival groups.

Theda Skocpol, too, examines revolutions from the viewpoint of a sociologist. After making a comparative study of the French, Russian and Chinese revolutions, Skocpol concludes that two sets of structural conditions lead to revolution: a) the pre-revolution internal conditions and b) external international pressures. As regards the internal factors influencing the emergence of revolutionary conditions she deals with the pre-revolution structure of agriculture, the government structure, and the structure of the elites. From among external factors contributing to the outbreak of revolution she points out to the

two phenomena of the spread of capitalism and military rivalry among states. In the opinion of Skocpol social revolutions are ignited by a purely political crisis; a crisis in which a lot of conflicts take place among the political factions and parties. This crisis usually becomes acute and decisive that turns into a political-military crisis as in the case of many revolutions. She is also of the view that social revolutions generally take place in agricultural and peasant, and at times, in bureaucratic societies ruled by monarchs.

The Post-Islamic Revolution of Iran Theories of Revolution

It was under this atmosphere of political literature and theories on revolution that the Islamic Revolution of Iran was born. Being essentially and irrefutably different from other great revolutions of the world as well as the contemporary third world revolutions, one of the first impacts of the Islamic Revolution was challenging the contemporary political thought, stereotype analytical methodologies in social sciences, and sociological theories of revolutions.

The Islamic Revolution of Iran provided a perfect opportunity for putting the existing theories of revolution to test. The comparison made between the principles and contributive factors discussed in these theories and the causes and factors that contributed to the victory of the Islamic Revolution of Iran produced certain interesting re-

sults; a set of theoretical results that were of sociological, psychological, economic, political, and cultural essence.

Studying the essence and nature of the Islamic Revolution of Iran and analyzing its causes, two groups of political and social thinkers and analysts began to revisit the existing literature on revolution. These two groups included the Iranologists and the theorists on revolution. The epistemological methodologies and the theoretical context of both groups fell within the same conventional framework used in social science. The difference, however, was that the inability of the Iranologists in predicting the occurrence of revolution in Iran, on the one hand, and the Islamic essence and nature of this revolution, on the other hand, prompted fundamental reconsiderations on the part of this group of thinkers in their Iranian studies. By the same token, the inability of the contem-

porary theorists of revolution in explaining the essence and analyzing the causes of the Islamic Revolution made a number of them like Theda Skocpol reconsider their theories and prompted some others like Foucault, Foran, and Eshghi to create new theories on revolution.

A glance at the number of studies on the Islamic Revolution of Iran would result in the identification of a dual typology: a) those who, by taking into consideration the complexity and expansion of the Islamic Revolution of Iran, consider it to be a multi-causal or multi-factorial phenomenon and try to deal with and explain it with this approach; and b) those who, by relying on certain existing theories on revolution, have tried to analyze and explain the Islamic Revolution as a uni-causal uni-factorial phenomenon. The multi-factorial approaches to the Islamic Revolution are generally of descriptive-historical nature while the uni-factorial one is basically analytical and depending on their fundamental essence are sociological, psychological, economic, political, or cultural.

From among the research scholars who have tried to study the Islamic Revolution of Iran as a multifactorial phenomenon and with a descriptive-historical approach mention may be made of Nikki Keddie, the renowned American Iranologist. By the same token, from among the advocates of the uni-factorial approach for describing and analyzing the Islamic Revolution of Iran reference may be made to Paul

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Vieille of France, Eric Hooglund of the United States (adopting a sociological approach), Marvin Zurnis of the United States (adopting a psychological approach), Robert Looney and Mohammad Ali (Homayoun) Katouzian (adopting an economic approach), Ervand Abrahamian of the United States and Bernard Hourcade of France (adopting a political approach) and Jean Pierre Digard and Christian Bromberger of France, Hamid Algar, Mary Hegland, Said Amir Arjomand and Michael Fischer of the United States (adopting a cultural approach).

Revision in Theories of Revolution

The famous scholar of Iranian

studies, Nikki Keddie, who had failed to predict the victory of the Islamic Revolution in Iran and was, therefore, taken by surprise by it, tried to justify her earlier arguments on Iran by resorting to theoretical discussions on revolution. For instance, in her article "Can Revolutions Be Predicted, Can their Causes Be Understood?" she endeavors to argue against the possibility of predicting revolutions due to their complex nature and essence.

Revisiting her theory on revolution after the Islamic Revolution in Iran she reached the conclusion that contrary to her earlier staunch views and beliefs on social revolutions, the Islamic Revolu-

tion of Iran was the result of a rapid modernization that was caused by some sort of social rebellion and deviation, on the one hand, and extensive and widespread deprivation, on the other hand, in which the lower classed of the society managed to convert people's discontentment into some sort of effective political action, that was ultimately transformed into a revolution. She also points out that contrary to what the theories of revolution generally suggest prior to the revolutionary movement of the people the government of Iran was at the peak of its power.

Undoubtedly, one of the first theorists who revised her theory of revolution after the Islamic

Revolution of Iran was Theda Skocpol who categorically emphasized this stand in her article “Rentier State and Shi’a Islam in Iranian Revolution”. It is, however, to be noted that this new claim of hers has given rise to new discussions by some other thinkers who have tried to challenge her views and these new debates certainly reflect upon the influence of the Islamic Revolution of Iran on the contemporary political literature and theories of Revolution.

Skocpol introduced the term “Rentier State” in her new model in order to strengthen her revised theory and adapt it to the Islamic Revolution of Iran and elaborated on how the Shah had set out improving the economy of the country by relying on petrodollars without resorting to any taxation system. In the opinion of Skocpol disintegration, degeneration and discontent alone do not cause the collective organization of forces and mobilization of reliable resources to form a resistance against the political and economic pressures of the ruling system. Such a task requires independent and powerful social cores capable of directing people’s discontentment, both economic and political, and supporting and guiding their revolutionary movement. In the opinion of Skocpol, this decisive role was played by the Bazaar in the case of the Iranian Revolution. The Bazaar also managed to organize the revolutionary movement of other urban groups like the university students and industrial workers and give the required economic support.

Nonetheless, it was the Shi’a Islam that eventually made the revolutionary movement of the Iranian masses meaningful and directed it towards victory. The role of Shi’a Islam in this Revolution was outstanding, vital, and decisive both organizationally and culturally. The hardliner clergies supporting Imam Khomeini challenged and humiliated the monarchial regime by spreading the political thoughts of the revolutionary Shi’a Islam. Therefore, it is quite obvious that by admitting the decisive role of the ideological religious leaders in creating the Islamic Revolution of Iran by relying on the revolutionary Shi’a Islam Skocpol revised her earlier theory of revolution and joined those who considered it a fundamental role for ideology in giving rise to revolutions.

The Birth of the Fourth Generation of Modern Theories of Revolution

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In an innovative classification, Jack goldstone classifies the theories of revolution into three generations and considers Theda Skocpol to be the last of the theorists belonging to the third generation. The revision and reconsideration of Theda Skocpol’s earlier theory of revolution has led some scholars like John Foran to ask if it is possible to speak of the fourth generation of theories of revolution.

This writer agrees with Foran on this issue and, therefore, believes that the theories of revolution inspired by the Islamic Revolution of Iran fall under the fourth generation of such theories since it would not be out of place to claim that this Revolution gave birth to a new set of theories. The most outstanding difference between this generation of theories of revolution with the one preceding it is the result of the differences between the Islamic Revolution of Iran with the earlier revolutions of the world. According to the famous French-educated sociologist and scholar of Iranian studies, Leili Echghi, the least impact of the Islamic Revolution of Iran was putting an end to certain other earlier revolutions. In other words, the Islamic Revolution of Iran proved to be the beginning of a new set of revolutions that logically call for new theories for explaining them. It appears that we can accommodate four theories and approaches in the fourth generation of theories of revolutions; the theories and approaches that may be referred to as the

children of the Islamic Revolution of Iran. The most important of these approaches is the cultural approach, which will be briefly discussed here.

Cultural Approach

A glance at the earlier discussions in this chapter i.e., the discussions on the pre-Islamic Revolution theories of revolution

would clearly reveal that prior to the victory of this Revolution culture had no place in the various approaches dealing with revolutions. The theories developed during the 1950s to 1970s were basically dominated by sociological, economic, psychological, and political approaches and none of them considered culture to be of any significance

as regards revolutions.

However, immediately after the victory of the Islamic Revolution of Iran and owing to the fact that it was essentially different from other revolutions of the modern times due to the outstanding role of Shi'a Islamic culture in it, many thinkers of revolution, scholars of Iranian studies, humanities and social sciences set out looking for a new approach that could explain the causes and the various new dimensions of this unique and unprecedented Revolution. And certain features of the revolution like the point of its departure, the focal center of the revolution, its slogans, its leadership, its turning points, the pioneering strata and classes,



the literature of the revolution, and the mode of struggles of the revolutionaries made it absolutely clear that it was a hundred percent religious, Islamic, Shi'a and cultural revolution.

Some of the most outstanding characteristics of the Islamic Revolution of Iran were as follows:

1) The point of departure of the movement was the 19 Dey 1356/9 January 1978 in the city of Qum, which was an important center of Shi'a Islam in Iran and the world of Islam. 2) The main centers of this revolution were religious places like mosques, hoseiniyehs, and shrines. 3) Most slogans of the movement were essentially of religious and cultural context. The two main slogans of the revolution were "Esteghlal, Azadi, Jomhuri-ye Eslami/Independence, Free-

dom, Islamic Republic" and "Na Sharqi, Na Gharbi, Jomhuri-ye Eslami/Neither East, Nor West, Islamic Republic" both of which emphasized the religious nature of the movement by stressing on "Islamic Republic". 4) The leader of this revolution was a great Shi'a scholar, a Grand Ayatollah and a religious leader. The interviews taken from the late Imam Khomeini by the media reporters from different parts of the world during the period his stay in Neauphle-le-Château made it absolutely clear that the movement of the people of Iran was religious-cultural in essence. 5) The turning points of this Revolution, too, were of religious significance and included events like the fortieth day of the martyrdom of a number of revolutionaries, demonstrations on such days as the Eid al-Fitr of 1978 in Tehran, followed by the 17th Shahrivar/September 8, 1978 incident, and on Tasu'a and Ashura of the same year in Tehran. 6) All research schol-

ars agree that the pioneering groups of the Revolution were university students and religious and traditional lower classes of the various urban areas all of whom were inspired by religious and cultural motives. 7) The language and the terminologies of the revolution, too, were derived from the religious culture of the Iranian society. The terms that could be frequently heard during demonstrations and in speeches included justice, martyrdom, freedom, jihad, (Imam) Husain and Yazid, sacrifice, forgiveness, Moses and Pharaoh, Taghout (arrogant power), imperialism, oppression, etc., all of which were religious terms derived from the Glorious Quran and the teachings of Islam. 8) The struggles against the regime that was mainly in the form of shouting slogans inspired by the Islamic teachings in demonstrations held in the daytime and shouting Allah-o-Akbar from the rooftops at night, reflected upon the cultural-religious nature of the Revolution.

Thus, a new approach was introduced to the theories of revolution and many thinkers began to discuss the role of culture and religion in fundamental socio-political developments and changes in society from different angles the titles of which will be mentioned hereunder.

John Foran's Theory on Social Revolutions in the Third World
Michel Foucault's Theory of Spirituality

The Mystical or Metaphysical Theory of Leili Echghi



Imam Khomeini (RA), the



▲ Ancestral Home of Imam Khomeini in Khomein



▲ Imam Khomeini's House in Qom



▲ Imam Khomeini's House in Najaf



▲ Imam Khomeini's Residence in Neauphle-le-Château, France

Source: Institute for Compilation and

Symbol of Simplicity



▲ Jamaran Hussainiah



▲ Imam Khomeini's House in Jamaran



▲ Holy Mausoleum of Imam Khomeini



▲ Imam Khomeini in Bursa, Turkey

Publication of Imam Khomeini's Works



Islamic Revolution PROMOTES Love, Peace, Unity, Harmony, Islamic Brotherhood & Hope for Oppressed People of World



By: Rasheed Ahmad Chughtai, Chairman of the Islamic United Council of Pakistan and Chief Editor of the International Page

The Islamic Revolution of Iran became successful on February 11, 1979, which was unprecedented of its kind. Besides creating a significant change in Iran, it

was also a source of great regional and international evolution. According to Imam Khomeini (RA), the Revolution of Iran was the “Miracle of Century” and a

“flare”.

The Islamic Revolution of Iran wrapped in the scroll of 2500 years of the monarchical system in Iran and replaced it with a



government that is based on the teachings of Islam.

Imam Khomeini (RA), who revived political Islam and called it a pure Mohammedan Islam, harmonized between politics and religion and brought Islam back to the heart of society and politics. As a result, he revived abandoned literature and culture of Islam such as martyrdom, the struggle for God, resistance, and combat against tyranny. The Islamic Revolution of Iran is an amazing phenomenon in the modern world that intended to revive Islam's dignity in the Muslim World.

A mandate was established by the people. People and leadership were instrumental to the victory and continuation of the Iranian Revolution. Relation between the people of Iran and the great leader of the revolution

was cordial, candid, and mutual that was of no precedent in the contemporary world. It is enough to explain this relationship by pointing out that during the success of the Islamic Revolution and the arrival of Imam Khomeini (RA) in Iran, six million people in 33 km route welcomed him and after 11 years more than 10 million people participated in his mourning procession with great sorrow and grief. Hence, after 43 years of the Iranian Revolution, the system of the Islamic Republic of Iran, under the great leadership of Ayatollah Khomeini and with the mandate of the people has become an established, empowered, and unique system. Roger Garaudy, a French Muslim scholar, describes the Islamic Revolution of Iran as under:

“Verily, the Islamic Revolution led by Imam Khomeini (RA) does not have any precedent in the past. The various social revolutions that took place in various parts of the world over the

past course of time intended to change just certain political systems. Most of these revolutions were stemmed from poverty and economic problems. The national revolutions were also mostly triggered by the anger of nations from the exploiters and plunderers. The Islamic Revolution of Iran included all these reasons, but it also carried new concepts and meanings as well. These new concepts not only forced out the government of exploiters but also presented a particular worldview and revolutionized the theory of confrontation between religion and science.”

According to several experts and researchers, the Islamic Revolution was one of the major events that influenced the awareness of Muslims and enhanced Islamic activities in different Muslim societies. The tendency of Muslim societies had concentrated on confrontation and opposition to the West and its allies during the 1980s and 1990s. These developments should be dealt with as normal outcomes of revival movements and consequences of confrontational policies of the West against the Muslim World.

This Revolution, which revived Islamic thoughts, has made the role of Islam and Muslims in various social arenas prominent and has placed the components of the Islamic identity as an accepted reality against the western identity. Imam Khomeini (RA) addressed Muslims in these words: “Muslims should find their identity and they must understand that they have an independent

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culture. The exploiters have promoted a culture for us so that we become unaware of ourselves. This provided them a chance to plunder our possessions and undermine our personalities.”

By displaying the potentials of the Islamic civilization, the Islamic Revolution presents a comprehensive and multi-dimensional system in religious, political, economic, social, and cultural areas and also an ideology and a perfect political model in domestic and international arenas. It has also created awareness among the oppressed and deprived people and created suitable seedbeds for self-awareness, self-reliance, self-confidence, and the Islamic awakening among the Muslim nations. The Islamic Revolution also emphasizes the significance of freedom movements, including Islamic and anti-colonial struggles, as new players in the international system. It also insists on freedom ideals, social justice, the negation of external interference, and the necessity of dynamic management to handle the political and social changes.

Some characteristics of the Islamic Revolution are as under:

1. Freedom and People-backed Religious System

According to Imam Khomeini (RA), seeking freedom from suppression and creating institutions, which can guarantee liberation and public contribution in determining their political destiny, are the major objectives of the Islamic Revolution. Therefore, based on Imam Khomeini’s ideals, the Islamic Revolution of

Iran exemplifies people’s choices and selections.

Imam Khomeini (RA), the leader of the Islamic revolution, had frequently emphasized - in his pre-revolution speeches, interviews, and letters - that the reason for our struggle against the Shah regime was due to his wrong anti-Islamic agenda, lack of legitimacy, and unpopularity among the public. He insisted that the Iranian nation had joined the Islamic movement not only to form an Islamic government but also to have access to freedom and democratic government.

The Iranian people, with all their power, intended to relieve themselves from suppression and oppression of the Shah regime, and wanted to have access to real practical freedom and experience national sovereignty. Of course, people deemed it all possible only through the establishment of the Islamic government. Therefore,

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the people did not forget such slogans as “independence, freedom and the Islamic Republic” in even a single of their rallies. Emphasis on freedom and the formation of a democratic Islamic government was a common demand in all these declarations.

2. Strengthening Unity

One of the outcomes of the Islamic revolution in Iran was the reinforcement of brotherhood among all Muslims. From the very beginning of the Islamic Revolution, Imam Khomeini (RA) called on people across the Muslim World to get united against their enemies. He considered unity as a guarantor for the honor and endurance of the Muslim nations. He said in one of his statements:

“O, Muslims of the World! Who have faith in the reality of Islam, you must rise and get united under the flag of monotheism and teachings of Islam, and cut the treacherous hands of foes and the so-called superpowers from rich resources of your countries, and revive Islam and put an end to differences and selfishness.”

3. Justice Seeking

Imam Khomeini (RA) considered the establishment of justice, expansion of individual and social justice, prevention from the dictatorial system, creation of the rule of law, and execution of justice-based regulations as major objectives of the Islamic revolution. By the same token, the Imam considered the establishment of the rightful pro-oppressed government and global government of Imam



Mahdi (May God hasten his appearance) a necessity for the implementation of those principles. Offering favor and support for oppressed people, rendering services to oppressed ones and their delivery from clutches of suppressors, eradicating poverty, and reducing the gap between rich and poor were, according to Imam, the vital steps for implementation of justice and accession of oppressed people to their truthful rights.

4. Seeking Independence

According to the late Imam, independence has two dimensions.

One of these is to eradicate colonial components and another aspect is considered as a prelude to the performance of a government, which means it should not be associated with East or West.

The great Imam exemplified these great objectives by using expressions such as cutting off the hands of foes from the Islamic states, abandoning friendships with the arrogant powers, removing dominance of the colonial powers, and giving up laziness and weakness against these powers.

The above-mentioned expressions reflect a sense of independence against the colonial powers.

Imam Khomeini (RA) believed that the objective of the Islamic revolution is to relieve the country from the axis of association with imperialism and to defeat the aims of the superpowers. He not only placed special emphasis on cutting off the hands of criminal powers and isolating them but also insisted on countering the regional agents of imperialism.

5. An independent Identity (Neither East nor West)

Imam Khomeini (RA) believed that the independent identity of the Islamic Revolution distinguishes it from other move-

ments. The Islamic Revolution was not associated with power camps of the East or the West and could resist all powers through reliance on God Almighty; despite shortages of military tools and weapons. The great Imam made the following statement in this regard: “The other revolutions were associated with the East or the West, but the Islamic Revolution of Iran relied on Islam and carried out signs of prophets and had not been associated with any power except God.”

The Islamic Revolution has gained great achievements in domestic and international arenas. It has accomplished freedom, justice, democracy, and a republic for its own people. The revolution also revived Islam and motivated the Islamic movement in different parts of the Islamic world. The Islamic Revolution fulfilled the Imam’s ideals as it removed sectarian and ethnic tensions and instead raised awareness among the Muslims across the Islamic world.

Whereas in the present times in some countries of the Middle East region, people have no role in governance and are still ruled in the shape of hereditary and regality, the Islamic Republic of Iran is proud that it has held more than 30 elections during the past 43 years; the fact that shows the sovereignty of democracy and participation of people in governance.

The present authority of the Islamic Republic of Iran system has not been achieved easily and inexpensively. The Iranian

Revolution, during its existence, has faced many sabotage acts, conspiracies, and intrigues and foreign powers have taken many steps to fail and undermine the Iranian Revolution. But none of these hostile foreign acts could come in the way of this great revolution of the people and the sovereignty of Iran is constantly flourishing. Iran has shown resistance despite a number of crises like coup plots and unjust sanctions and has overcome all of them with extraordinary vigor and authority. Iran had to face eight years of imposed war launched by Saddam Hussein supported by the United States of America and many countries of the region. However, in spite of being alone and without the support of other Iran withstood the invasion and, with the help of the power of its Muslim nation, came out victorious from the imposed war.

In the post-sanctions period, the Islamic Republic of Iran

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has made it a point to promote its trade, industrial and economic ties with all neighboring countries, and political and multilateral cooperation as its priorities. The Islamic Republic of Iran does not want tension with any of the countries of the world, especially with neighboring countries. Today, Iran invites the world community to step forward for friendship and cooperation in various areas; - instead of the causeless option of “coalition for war”.

Iran has always been against terrorism and believes in a “World Free from Extremism and Violence” and one of the priorities of its foreign policy has been readiness to have a close collaboration with the countries of the world and region, especially neighboring countries to do away with terrorism, extremism, and violence. It is a matter of pleasure for Iran that Muslims of the region from Iraq, Syria, Lebanon, Palestine to Pakistan Afghanistan, and Yemen have stood against extremism, violence, and terrorism and are making new achievements every day.

The Islamic Republic of Iran has shown its diplomatic power in resolving its nuclear issue with the world powers. Undoubtedly, it intends to utilize this soft power for establishing peace, stability, tranquility, growth, and development in the Middle East. It goes without saying that Iran can have a significant role in resolving regional conflicts and achieving peace and tranquility.



The Islamic Revolution of Iran and Its Main Characteristics

The most eloquent and comprehensive word for providing an accurate introduction of the Islamic Revolution is the definition given by the late leader and founder of the Islamic Revolution, Imam Khomeini, who said: "There is no doubt that the Islamic Revolution of Iran has been different from other revolutions in terms of its emergence, struggles involved and even its terms of the motives behind this revolution and uprising. And there is no doubt that this is a gift that has been bestowed from God to this plundered and oppressed nation". (Imam Khomeini, *Sahifa Imam*, 21, 402)

A review of the causes and factors of the Islamic Revolution, if

carried out properly, will reveal that, in its essence, this revolution has certain unique characteristics that distinguish it from other revolutions and uprisings of the world. Therefore, these characteristics must be carefully examined and taken into consideration in order to have an accurate understanding of the true nature and essence of the Islamic Revolution, on the one hand, and the threats and challenges facing it, on the other.

1 - Inspired by True and Pure Islamic Teachings

The origin of the Islamic Revolution of Iran was the pure Muhammadan Islam and pure Islamic teachings (the Holy Qur'an and

the tradition) and this is what has prevented it from deviation. Even though this feature was and is very clear for the thinkers and scholars and the revolutionary people who were closely involved during the revolution, many political analysts and theorists of the world who have not had a right perspective and understanding of the true and pure Islam, have failed to come up with a correct analysis of the Islamic Revolution in Iran.

John D. Stemple, the political attaché of the US Embassy in Iran at the time of the Islamic Revolution, and the author of the book "Inside the Iranian Revolution" has in a part of his book, considered lack of understanding the religious fac-

tor as one of the major obstacles in preventing the Islamic Revolution. According to him, three factors contributed to failing to make a decision as to what stance should be adopted vis-à-vis the revolution that was in progress and the most important of these factors was the lack of a proper understanding of the role of religion as a political weapon. The Westerners, even those who lived in Iran, were unaware of the fact that the pressures and anxieties caused by corruption and economic turmoil could be the path to a popular uprising by resorting to Islamic symbols and teachings. The most difficult thing to perceive was the fact that a religious movement and a political current like the one led by (Imam) Khomeini(RA) could be formed. Making a review of the various aspects and dimensions of the political-religious structure of Shiite Islam is not an easy task.

The flamboyant presence of the element of pure Mohammadan Islam in the process of the Revolution and the formation of the political structure of the Islamic Republic was the main fundamental characteristic that has been completely hidden from the minds and views of theorists and political designers of the world. Under such conditions in which all the minds, views, thoughts, research, hypotheses, and penmanship were focused on materialistic political ideas - minus religion - and Liberal Democracy was seen as the endpoint of human aspirations and the end of history, the return of pure Islam as a divine school in the area of the administration of society on the basis of which

the Islamic Republic system was formed, is considered a great political phenomenon that can never be ignored by anyone, especially thinkers, scholars, and political analysts. Undoubtedly, having a correct understanding and perception of this important phenomenon will need time and the practical confrontation between the political thought of pure Islam and the material thought minus religion in the world arena.

2 - Having Divine Leadership

The lively presence of the pure Muhammadan Islam in all aspects of the Islamic Revolution - based on methodical ijihad - which is indeed is the driving force of Islam, and the leadership of a very learned Islamic scholar (who is vested with the responsibility of leading and guiding the Islamic Ummah during the age of occultation) was the other characteristic that guaranteed the success of this Revolution. This characteristic has, on the one hand, generated a wave of confidence and stability in the masses of the revolutionary people of Iran and, on the other hand, has protected the revolution from deviation and has also removed theoretical and practical obstacles from the path of revolution. The prophet-like leadership of Imam Khomeini (ra), who is counted as the clear manifestation of true Islam in this age, guaranteed the full-fledged presence of true Islam in all stages of the Islamic Revolution, and this added another characteristic to this Revolution; distinguishing it from the revolutions that have occurred in the history of the world.

In her book "Roots of Revolution: An Interpretive History of Modern Iran", the famous American Iranologist, Nikki R. Keddie, emphasizes that the Iranian revolution was a phenomenon that did not fit even with the models and expectations of those who were well acquainted with the existing situation in Iran. It was the first time that an established religious leader had become the passionate leader of a revolution against a monarchy. By the same token, Michel Foucault, a French philosopher, who has spoken extensively about the Iranian revolution, described the leadership of Imam Khomeini in the Islamic Revolution in his book entitled "What Are the Iranians Dreaming About" saying that the character of Ayatollah Khomeini is like a myth. Today, no head of state or political leader, even with the support of all the media in his country, can claim that his people have such a strong personal and strong connection with him.

The truth of the matter is that Imam Khomeini's character and personality was a mixture of such qualities as strong faith, righteous deeds, strong willpower, moral courage, firmness, wisdom, clarity of mind, eloquence, spiritual purity, intelligence, prudence, and piety; qualities and virtues the collection of which can rarely be gathered in a great man over centuries. Indeed, his unique and unattainable personality and his high human status were far from being conceivable and seemed mythological.

3 - Being Popular

Being popular, in the true sense of the word, is another prominent

and exemplary characteristic of the Islamic Revolution of Iran. Although many political parties and groups with different ideologies and thoughts had been involved in the process of political struggles against the monarchial regime, there is no doubt that the consciousness, understanding, enthusiasm, and the mass movement by millions of Iranians from all classes and social strata formed the identity of the revolution - right from the beginning of the movement to the final victory and even after that - as a 100% popular revolution, which completed its various stages with the same characteristics.

In his book "Fragile Resistance: Social Transformation in Iran from 1500 to the Revolution" the American sociologist, John Foran, has described this characteristic of the Islamic Revolution of Iran by stating that the theoretical framework and the consequences of the recent study experience lead us to the fact that the social forces involved in the process of the revolution have been another example of an urban, popular and multi-class coalition. The revolution was accompanied by massive and large-scale demonstrations by the people against the (monarchial) government; demonstrations that brought the largest masses of human history to the streets.

This characteristic of being popular was not only specific to the period of the formation of the Revolution but has also been a strong, unique, and identifying feature of this movement after the victory of the revolution and the formation, the establishment, and the stability of the Islamic Republic and in

the course of all the ups and downs of the past four decades.

The Islamic Revolution has astonishingly improved the political foresight of the Iranian people and their view of international affairs. Political analysis and understanding of the international issues such as the crimes of the West, especially the United States, the issue of Palestine and historical oppression on its people, the issue of incitement to war, and the interference of bullying powers in the affairs of other nations and the like are no more exclusive to a particular class called intellectuals. This kind of intellectualism has spread among the general public throughout the country and in all walks of life, and such issues have become clear and understandable even to adolescents and young adults.

4 - Prominent Cultural Aspect

Another characteristic of the Islamic Revolution is its prominent cultural aspect. Undoubtedly, class gaps, the construction

of aristocratic palaces alongside densely populated urban slums, and undue discrimination in the distribution of national wealth shook the foundations of the Pahlavi dynasty, but what plunged millions of people from all walks of life into the arena of the Islamic Revolution and made them determined in this way, was the fierce and comprehensive opposition of the Pahlavi regime to Islamic values and national culture and traditions and its political dependence (on certain powers) and the promotion of anonymity and excessive moral promiscuity in the Iranian society of that time.

Therefore, Islamism, attention to national culture and values, severing dependence on the Eastern and the Western and reliance on national power and the rule of divine values in society are some of the main cultural features of the Islamic Revolution of Iran, which distinguishes it from other uprisings and even great revolutions of the world. The prominence of the cultural dimension of the Islamic Revolution of Iran has resulted in the emergence of a theory among the general theories of revolutions, which has been called "Cultural Theory of Revolutions". This prominent cultural dimension has led to the publication of hundreds of books and articles around the world about the Iranian Revolution that have analyzed this revolution from its cultural perspective and this is because it is not hidden from any observer that the most outstanding aspect of this Revolution is its cultural aspect.

▶ **The Islamic Revolution has astonishingly improved the political foresight of the Iranian people and their view of international affairs.**



THE NEW ISLAMIC CIVILIZATION

(ANALYTICAL STUDY ON THE NEED FOR THE NEW ISLAMIC CIVILIZATION)

By: Kassim Ntabindi Hassan, Islamic Research Scholar, Tanzania

Introduction

Before the topic in question is discussed it is necessary to briefly look at the meaning of the word civilization from its lin-

guistic aspect.

What is Civilization?

Civilization is often defined in vague and ambiguous terms.

According to the linguistic meaning as cited by Mozaffari, n.d.) in the Al- Mu'gam al-Wasit Dictionary, the word civilization means, to lead the life of a settler (in settlements, villages, and towns), which is contrary to the life in the desert as argued by Halilovic (2017). Fernand Braudel provides us a better definition when he defines civilization as both moral and material values (Braudel, 1995: 5 as cited by Mozaffari, n.d.).

Cambridge dictionary of English (1998) defines civilization



as “human society with its well-developed social organizations or the culture and way of life of a society or country at a particular period in time”. Yet Oxford Dictionary of Current English (1992) looks at civilization as the opposite of barbarism and chaos. Therefore, Civilization can mean an advanced stage of human society, where people live with a reasonable degree of organization and comfort and can think about things like art and education (Mozaffari, n.d.).

It is also popularly known that

civilization is not merely about the claimed heritage of the past. Civilization can also be the question of the present time and the future. Therefore, the inclusion of reviewing the new Islamic civilization is of great importance.

A Brief Meaning of Islamic Civilization

Islam is a religion the teachings of which are based on total submission to Allah the Almighty who is the Creator and the Controller of the universe. Islam being a religion, has its

ways to define human life in all its aspects.

Islamic civilization is one of the most important fields of Islamic studies which attracts the attention of researchers, both Muslims, and non-Muslims. Realizing the above, the field of study of the new Islamic civilization is significant enough to be reviewed. According to Huntington and the “Clash of Civilizations” (1996), religion is a central defining characteristic of civilizations. As such, there is no surprise that civilizations



have frequently been identified by religions. For example, “Islamic civilization” or “Christian civilization” implying that each religion has its civilization.

Al- Faruqi (1992), as cited by Ashimi (2016), argued that Muslim civilization was the first universal civilization that was based on a pure and strict Unitarianism (unity of God/ monotheism) meaning that submitting ourselves to the only One Who deserves submission, the only One Who deserves worship and the only One Who deserves absolute obedience. Based on

the above fact, the term ‘Islamic Civilization’ is rooted in two concepts: namely ‘Islam’ and ‘Civilization’. Therefore, it means a civilization based on Islam which is also a religion of comprehensive way of life and comprises people, society, and a nation whose ways of life are based on Islam. Thus, the Islamic Civilization cuts across all the disciplines of life such as political system, social life, trade system, education system, moral rights, banking system, science, and arts.

Unlike the other civilizations

which are mainly devoted to material life, the following are the basic characteristics of Islamic civilization.

1 - Spiritual Power:

A tremendous impulse was given to the Muslim community to explore life and the world around them (life and world created for a purpose) and to spread the words of Allah. As such, the early Muslims, argued Muhammad Iqbal (1985), realized the importance of *ijtihad* or exercising human intellect that is allowed by Islam and they

started to swim in various fields of knowledge that later contributed to the rise of the Islamic civilization, bearing in mind that the first revelation to Prophet Muhammad (pbuh) is strongly urging Muslims to seek knowledge.

2 - Ability to Transform the Ideals of the Qur'an to Daily Conduct:

Islamic civilization is a source of ethical values and moralities and early Muslims used to follow the teaching of the Holy Qur'an closely and used to transform the theoretic messages of Qur'an into practical ones, hence, they took into account the importance of hard work, perseverance, sincerity, honesty, patience, and love of knowledge for the sake of Allah.

3 - Intellectual Freedom:

The other feature of Islamic Civilization is the freedom of human intellect from superstitions. As argued by Iqbal (quoted by Ashimi, 2016) the existence of ijtehad and productive creativity were some of the factors behind the rise of Islamic civilization. There was a sense of teaching people to think critically and creatively (prohibition of imitation without sound evidence). Thus, the research environment was so conducive and motivating; especially regarding revelations about natural phenomena and returning to the revelation in case of any obstacle or any hindrance in their study of the physical world. The opening of Bait al-Hikmah by the Abbasid

ruler, Harun al- Rashid, for research and innovative purpose was an example that prove intellectual freedom in the early stage of Islamic civilization.

4 - Political Freedom:

According to Ibn Khaldun (as quoted by Mozaffari, n.d.) injustice, despotism and tyranny are the clear signs of the downfall of any state. Perhaps, the early Muslims realized the above fact that any sort of oppression, especially, between the ruled and the rulers will affect their unique civilization, which is rooted in tawhid and the Qur'an. Therefore, the early Muslims maintained the sense of justice, and equality between the ruler and the ruled. Mutual consultation was also considered as well as freedom of speech and expression which is highlighted by the shariah (Islamic law) was highly respected, along with the sense of reciprocity between the ruled and the rulers for the sake of a

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mutually beneficial relationship. This attitude of Muslims has contributed immensely to the development and rise of Islamic civilization.

5 - Openness:

Openness here means the ability to learn from human experience, regardless of people of different races and ethnicities. Initially, Muslim civilization was a joint endeavor of Muslims from different peoples and races. It was not the military power that enabled early Muslims to dominate half of the world. It was their righteousness and their humanity. Moreover, the Muslims intermarried freely with local people and became part of them.

6 - The spirit of seeking knowledge:

According to the teaching of the Quran: "Say: 'Are those who know equal to those who do not know?'" (Qur'an, 39:9). Obviously, the above verse was asking a question without providing an answer, with the belief that human being is given the faculty intellect by Allah that can help them to reach a logical conclusion. Indeed, rationally speaking, the answer to the above question is negative, because there is no way to balance between knowledgeable people and ignorant individuals. Perhaps, some of the Abbasid rulers realized the importance of the above Quranic question and, thus, they encouraged learning and scientific inquiry and they used to spend on it generously.



The House of Wisdom (Dar al-Hikmah) that was founded by Harun al-Rashid was an example that proves the existence of the spirit of seeking knowledge in various dimensions. Abdul Rauf (n.d.) writes that great Muslim scholars emerged in the early Islamic centuries, which included Jabir ibn Hayyan in the field of chemistry, Khawarizmi in the field of mathematics, Ibn Sina in the field of medicine, Ibn Haytham in the field of optometry, Biruni in the field of science and religion, and ibn Khaldun in the field of Sociology, civilization, and history. These scholars said Hamidullah (quoted by Ashimi, 2016) had also contributed to western civilization. Notably, Islamic civilization had strongly

contributed to the world civilization that is because it was not a hegemonic civilization but, it was homogenous that considered not only the well-being of Muslim ummah alone but also considered the progress of humanity at large.

Therefore, having highlighted the basic characteristics of Islamic civilization, it is clear that Islamic Civilization is quite unique and bears the sense of harmonizing people's livelihood because of the following facts:

First, unlike the other civilizations which existed and perished and the most recently co-existing civilizations, Islamic civilization is characterized by submission to the will of God and service to humankind. It is

a socio-moral and metaphysical view of the world, which has indeed contributed immensely to the rise and richness of this civilization.

Second, Islamic civilization is not associated with any particular geographic region, race, or historical era. In the Holy Qur'an Allah tells His Prophet: "And we have not sent you but as a mercy to the world. (Chapter 28: 107) Elsewhere He addresses him in these words: "And we have not sent you but to all the men as a bearer of good news and as a warner, but most people do not know." (Chapter 34: 28)

Also, Islamic Civilization is an open civilization and is not shy of deriving and drawing niceties of other civilizations of the past,

provided they are not contradictory to the spirit of Islam. Islam is the most pluralist religion; it coexists with other religions, allowing full religious autonomy.

Moreover, Islamic civilization is a perennial (persistent) civilization and will last as long as it embodies and adheres to the principles of Islam. This unique civilization is not expected to wither away since it is not a national or a racial civilization, nor is it in contradiction to human nature. Muslims may become weak or strong, but Islam would remain as the everlasting guidance to humankind. In the words of the Holy Qur'an: "It is He who has sent His Messenger with guidance and the true religion, that He may make it prevail over all religions, and Allah suffices as witness." (Chapter 48: 28)

Is there a Need for a New Islamic Civilization?

Since Islam is a dynamic religion that can cater to the needs of different societies and the changes they go through over time, the ancient Islamic civilization does not seem to serve the requirements of modern times and this calls for a new Islamic civilization, which as described by Grand Ayatollah Khamenei, the leader of the Islamic Republic of Iran, requires fostering a revolutionary generation that is brave, educated, faithful, innovative, pioneering, zealous, and self-aware.

As articulated by Grand Ayatollah Khamenei, one can easily conclude that the New Islamic Civilization is the one which has

the following features:

1. It is made up of youth with revolutionary minds: Youth who are brave enough to face the challenges that are harming the communities. They are brave to adhere to the needs of society.

2. It is a well-educated society: Here education does imply any demarked knowledge; rather it refers to the acquisition of such knowledge, which can provide solutions to the social, cultural, and economic challenges.

3. Faithful community: One of the challenges that the world faces is the lack of faithful people. Without faithful people, it is clear that societies will suffer from poor services due to corruption, embezzlement of public funds, and nepotism.

4. Innovativeness: Innovation is the engine of science and technology. Innovation in social sciences, natural sciences, and social life are of great importance. Many challenges facing the communities need innova-

tive minds.

5. Pioneering, zealous, and self-aware: Awareness of the challenges facing communities may raise the zeal to seek a solution and, therefore, it may foster them to spend their time and resources to serve the community.

To conclude, Islamic Civilization aims at serving people. Justice, free minds, and good behavior are the keys to achieving the desired goals; in the absence of which there can be no civilization and the measure and value of an ideal civilization will always be intelligence, morality, social elevation, general welfare, and happiness of people.

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The Impact of the Islamic Revolution of Iran on International Relations

By: Mohsen Asadi Movahed (Master of International Law
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The victory of the Islamic Revolution of Iran in 1979 is considered an important political and international development. The transnational essence of the Islamic Revolution, the international position of Iran, and the strategic importance of the Persian Gulf all indicate that the Islamic Revolution has been an event of international significance. Thus, the study of the causes and the process of this Revolution and its theoretical and practical impacts on international relations seem to be a logical necessity.

Anniversary of the Islamic Revolution of Iran Celebrated in other Countries



The Essence and Nature of the Islamic Revolution

The Islamic Revolution of Iran may be defined in three different ways; first, a socio-political event pertaining to a particular time and place; second, a way of life and thinking and a socio-political discourse with particular connotations; and third, a political system referred to as the Islamic Republic of Iran. Each of these concepts and definitions has different theoretical implications and influences on International relations.

The Islamic Revolution proved to be a fundamental change in the political, social, cultural, and economic structures of the Iranian society that took place as a

result of a collective stand of the Iranian nation that was based on Islamic ideology and under the leadership of the late Imam Khomeini over the period January 1978 to February 1979. It was, therefore, a phenomenon caused by certain particular incentives and objectives making it one of the greatest revolutions of the world.

Islam-Oriented

Undoubtedly, one of the most important characteristics of the Islamic Revolution that distinguishes it from other revolutions of the world is being Islamic in essence. Unlike other revolutions of the 20th Century, this revolution was based on an

ideology and, therefore, as the ideology of the Islamic Revolution Islam had a decisive role in determining people's incentives and objectives and was also the cause of mobilizing revolutionary masses during the course of the struggle.

Moreover, the leadership of the movement was with the late Imam Khomeini who was a Muslim scholar while most of those who participated in the movement were from among the people motivated by religion, and contrary to the focal ideas of these schools of thought this Revolution took place as a result of the close correlation and compatibility between religion and politics.



Anniversary of the Islamic Revolution of Iran Celebrated in other Countries

Being Cultural in Essence

Another outstanding characteristic of the Islamic Revolution of Iran is its cultural essence, which is admitted by all the views on the causes, motives, and objectives of this Revolution. Being cultural in essence reflects upon two factors: a) the decisive role of cultural elements, motives, and objectives in the formation movement and victory of the revolution; and b) a return to the traditional and indigenous culture, values, and norms of Iran. Thus, even though the Islamic Revolution of Iran did benefit from modern instruments for overthrowing the monarchial regime, it was not in any way related to modernity and was rather founded on the pure Islamic culture of Iran, making it distinct from modern contemporary revolutions.

The cultural nature of the Islamic Revolution of Iran did not merely cause problems for theories on revolution but also challenged the positivistic paradigm that dominated international relations. This was because these theories do not give any credit to non-materialistic structures in international relations. Even the newly emerged existing cultural theories did not consider any determining role for indigenous and traditional cultures that did not fit into such discourses as secularism and modernization. Therefore, unlike the prevailing materialist civilization of the contemporary world the Islamic Revolution of Iran started and became victori-

ous on the basis of the Islamic culture.

This characteristic of the Islamic Revolution challenges the ontological and anthropological principles of international relations. Non-instrumentalist rationality-based spirituality undermines the very basic hypothesis of the existing main trend - the theory of rational selection - in international relations, since the behavior of the revolutionary masses of Iran in 1978 and 1979 does not fit into the above-mentioned theory, which professes minimum cost for the attainment of most profitable objectives.

Peacefulness

Political violence being one of the accepted elements of all revolutions makes the Islamic Revolution of quite peaceful in comparison to other great revolutions of the world. Unlike other revolutions, it was not based on the use of militancy and

guerrilla warfare for enforcing political change in the structure and organization of the state, and rather it drew its power from the commitment of the unarmed masses and cultural and religious elites. In other words, the revolutionaries were armed with soft power rather than armaments. The power that sprung from Islamic thoughts and teachings and manifested in the form of the collective will of the nation to overthrow the monarchial regime.

The peacefulness of the Islamic Revolution practically upset the traditional theories on international relations as regards the role of military and hard-power and made room for the introduction of ideationalism in international relations; theories that emphasize and focus on normative power and non-material structures.

Independence

The aim of the revolutionary movement of the Iranian people was both freedom from internal tyranny and liberty from the influences of foreigners or national independence. These two goals were clearly manifested in the slogan "Esteqlal, Azadi, Jomhuri-ye Eslami" (Independence, Freedom, and the Islamic Republic). However, the independence the people of Iran sought was not merely political and economic independence and rather they were after cultural independence and reconstruction of their cultural identity.

▶ **The cultural nature of the Islamic Revolution of Iran did not merely cause problems for theories on revolution but also challenged the positivistic paradigm that dominated international relations.**



Anniversary of the Islamic Revolution of Iran Celebrated in other Countries

The Discourse of the Islamic Revolution

The Islamic Revolution of Iran was not merely a historical event and/or socio-political phenomenon; it was a political and cultural discourse. It was a set of interconnected logical predicates that create a particular thought and way of life and make certain behaviors and norms possible. Therefore, the Islamic Revolution was not merely a historical event to have come to its end on February 11, 1979, but has rather been a set of cultural, political, social, and religious ideas, predicates, beliefs, concepts, and notions that could give meaning to man's social life and recreate his socio-political behaviors and norms.

As a result, the victory of the Islamic Revolution was not its end for which reason it continues to prevail. This means, all the characteristics, concepts, and values of the Islamic Revolution have been recreated and continue to prevail in the discourse of the Islamic Revolution. Thus, it is an Islamic, cultural, spiritual, discourse based on non-instrumentalist and non-materialistic rationality.

Besides, as a political discourse, it comprises four aspects that tend to increase its impact on international relations. It may, therefore, be said that the discourse of the Islamic Revolution is a transnational, universal, liberating, and inspirational discourse in the area of

international relations.

Universality

The discourse of the Islamic Revolution, which defines concepts on the basis of Islam, is universal in nature looks for re-defining man, human life, and Islamic socio-political order. Thus, the expanse of the coverage of discourse of the Islamic Revolution is the entire humanity irrespective of race, ethnicity, color, and nationality. The universality of the discourse of the Islamic Revolution along with its qualities of being liberating and transnationalism can ensure its acceptability in both homogeneous Islamic and heterogeneous non-Islamic societies.

The spread of Islamic Revolu-

tions does not in any way imply its coercive or physical transfer in the form of revolutions in other societies and, on the contrary, owing to the very essence of the discourse of the Islamic Revolution, it refers to it being welcomed by those societies after perceiving its essence and truth.

Islamic Revolution and the Islamic Republic of Iran

The Islamic Republican system of Iran is the link between the two concepts of the Islamic Revolution as a socio-political event and phenomenon and the Islamic Revolution as a political-cultural discourse. Thus, the most important outcome of the 1979 Islamic Revolution of Iran was the establishment of an Islamic Republican system of government that gave rise to a new socio-political order. In other words, the Islamic Republic is a system through which the Islamic Revolution would continue to be manifested. The question is how a socio-political event would be reproduced within the context of a political system? The answer to this question is that the Islamic Revolution of Iran would continue through the reproduction of discourse of the Islamic Revolution within the framework of the Islamic Republic of Iran.

This may be explained by stating that based on a reciprocal process of empowerment between structures and agents the discourse of the Islamic Revolution (structure) reproduces the Islamic Republic of Iran (agent)

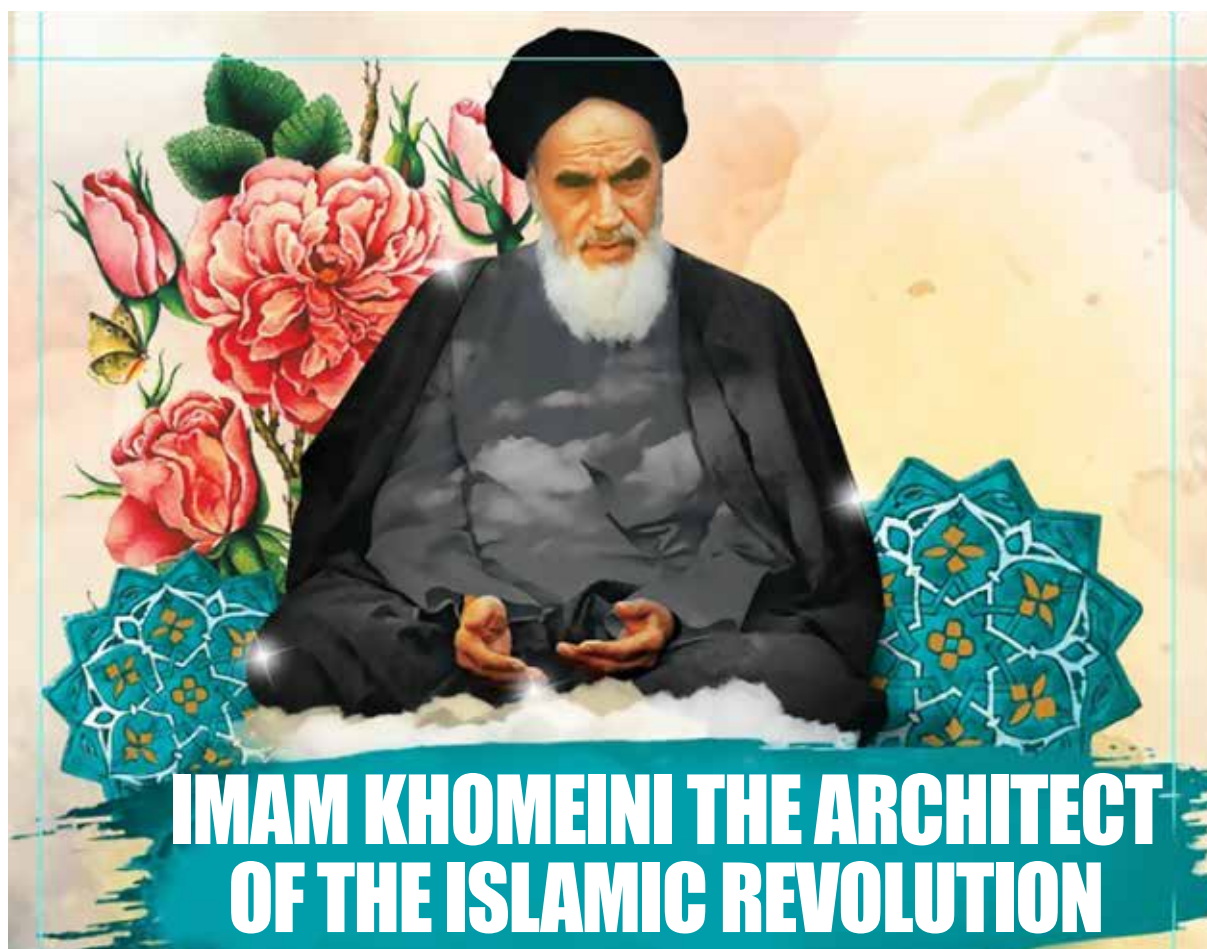
and in return, the Islamic Republic of Iran reproduces the said discourse through the revolutionary norms and attitudes adopted by it; implying that while being complementary none can survive in the absence of the other. Should the discourse of the Islamic Revolution cease to act as a social structure and ideational system, the Islamic Republic of Iran will lose its meaning and identity. By the same token, if the Islamic Republic stops acting revolutionary the discourse of the Islamic Revolution cannot be reproduced. Thus, the Islamic Revolution is reproduced and continues to live by way of the Islamic Republic of Iran. In other words, so long as the Islamic Republic continues to exist and act in a revolutionary manner the Islamic Revolution will continue to endure. It is for this reason that after more than three decades of the victory of the 1979 Islamic Revolution it is possible

to talk of its existence and impacts in the present times.

The Impacts of the Islamic Revolutions on International Relations

In its three different senses (a socio-political phenomenon, political and cultural discourse, and the Islamic Republic of Iran) the Islamic Revolution has had certain significant impacts on international relations. In other words, theoretical and practical impacts have, in turn, influenced theories on international relations and the process of theorizing either directly or indirectly. Therefore, in order to examine the theoretical impact of the Islamic Revolution, it is important to scrutinize them individually. The most important of these impacts on international relations include: revival of political Islam and Islamic awakening, formation and reinforcement of Islamic movements, increased role of the Islamic world and the Middle East in international relations, the revival of the role of religion and religious ethics in international relations, ideological confrontation, the revival of the role of culture, identity and clash of civilizations in international relations, degeneration of the political notion of nation-state and nationalism, deconstruction of the international system, challenge to instrumentalist rationality and/or unity of rationality, destabilization of the liberal-secular culture and values dominating the international system and destabilization of secularism.

▶ **The most important of these impacts on international relations include: revival of political Islam and Islamic awakening, formation and reinforcement of Islamic movements, increased role of the Islamic world and the Middle East**



IMAM KHOMEINI THE ARCHITECT OF THE ISLAMIC REVOLUTION

By: Dr. MUSTAFA MHETA, Senior Researcher and Head of Africa Desk at the Media Review Network, South Africa



Early Life and Clerical Activism

Imam Khomeini was the grandson and son of mullahs (Shi'i religious leaders). When he was about five months old, his father

was killed on the orders of a local landlord. The young Khomeini was raised by his mother and aunt and then, after their deaths, by his elder brother, Mortaza (later known as Ayatollah Pasandideh). He was educated in various Islamic schools, and about 1922 he settled in the city of Qom, Iran's intellectual center for Shi'i scholarship. He became a prominent scholar there in the 1930s and became known by the name of his hometown, Khomayn (also spelled Khomeyn or Khomein). As a Shi'i scholar and teacher, Khomeini

produced numerous writings on Islamic philosophy, law, and ethics, but it was his outspoken opposition to Iran's ruler, Mohammad Reza Shah Pahlavi, his denunciations of Western influences, and his uncompromising advocacy of Islamic purity that won him his initial following in Iran. In the 1950s he was acclaimed as an ayatollah, a major religious leader, and by the early 1960s, he had received the title of grand ayatollah, thereby becoming one of the supreme religious leaders of the Shi'i community in Iran.

In the early 1960s, the shah suspended parliament and launched an aggressive modernization pro-

gram known as the White Revolution, which included increased emancipation of women, reduced religious education, and a populist land reform law that upset the existing aristocracy. The implementation of these policies especially reduced and disenfranchised the powerful influence of the clerical class, but it also widely disaffected Iranian life and society: it harmed rural economies, led to rapid urbanization and Westernization, upended traditional social norms and values, and prompted concerns about democracy and human rights. Thus, opposition to the government united conservative clerics, the secular left, and others, who often found common ground under a banner of Shi'i identity.

It was at this time that Khomeini became an outspoken critic of the shah's program, and he inspired anti-government riots, for which he was imprisoned in 1963. After a year's imprisonment, Khomeini was forcibly exiled from Iran on November 4, 1964. He eventually settled in the city of Al-Najaf, Iraq's intellectual counterpart to Qom. It was there that he began formulating and promulgating his theories of *velayat-e-faqih* ("guardianship of the jurist") that would lay the foundations of an Islamic republic in Iran. He cultivated a large following while in exile and established a strong and influential network that positioned him to play a commanding role in the overthrow of the shah.

The 1979 revolution, which brought together Iranians across many different social groups, has its roots in Iran's long history.

These groups, which included clergy, landowners, intellectuals, and merchants, had previously come together in the Constitutional Revolution of 1905–11. Efforts toward satisfactory reform were continually stifled, however, amid re-emerging social tensions as well as foreign intervention from Russia, the United Kingdom, and, later, the United States. The United Kingdom helped Reza Shah Pahlavi establish a monarchy in 1921. Along with Russia, the U.K. then pushed Reza Shah into

exile in 1941, and his son Mohammad Reza Pahlavi took the throne. In 1953, amid a power struggle between Mohammed Reza Pahlavi took the throne. In 1953, amid a power struggle between Mohammed Reza Shah and Prime Minister Mohammad Mosaddegh, the U.S. Central Intelligence Agency (CIA) and the U.K. Secret Intelligence Service (MI6) orchestrated a coup against Mosaddegh's government.

Years later, Mohammad Reza Shah dismissed the parliament and launched the White Revolution—an aggressive modernization program that upended the wealth and influence of landowners and clerics, disrupted rural economies, led to rapid urbanization and Westernization, and prompted concerns over democracy and human rights. The program was economically successful, but the benefits were not distributed evenly, though the transformative effects on social norms and institutions were widely felt. Opposition to the shah's policies was accentuated in the 1970s when world monetary instability and fluctua-



tions in Western oil consumption seriously threatened the country's economy, still directed in large part toward high-cost projects and programs. A decade of extraordinary economic growth, heavy government spending, and a boom in oil prices led to high rates of inflation and the stagnation of Iranians' buying power and standard of living.

In addition to mounting eco-



conomic difficulties, socio-political repression by the shah's regime increased in the 1970s. Outlets for political participation were minimal, and opposition parties such as the National Front (a loose coalition of nationalists, clerics, and non-communist left-wing parties) and the pro-Soviet Tudeh ("Masses" party) were marginalized or outlawed. The social and political protest was often met with cen-

sorship, surveillance, or harassment, and illegal detention and torture were common.

For the first time in more than half a century, the secular intellectuals - many of whom were fascinated by the populist appeal of Ayatollah Ruhollah Khomeini, a former professor of philosophy in Qom who had been exiled in 1964 - after speaking out harshly against the shah's recent reform

program - abandoned their aim of reducing the authority and power of the Ulama (religious scholars) and argued that, with the help of the ulama, the shah could be overthrown.

In this environment, members of the National Front, the Tudeh Party, and their various splinter groups now joined the ulama in broad opposition to the shah's regime. Imam Khomeini continued

to preach in exile about the evils of the Pahlavi regime, accusing the shah of irreligion and subservience to foreign powers. Thousands of tapes and print copies of Imam Khomeini's speeches were smuggled back into Iran during the 1970s as an increasing number of unemployed and working-poor Iranians – mostly new migrants from the countryside, who were disenchanted by the cultural vacuum of modern urban Iran – turned to the ulama for guidance. The shah's dependence on the United States, his close ties with Israel—then engaged in extended hostilities with the overwhelmingly Muslim Arab states—and his regime's ill-considered economic policies served to fuel the potency of dissident rhetoric with the masses.

Outwardly, with a swiftly expanding economy and a rapidly modernizing infrastructure, everything was going well in Iran. But in little more than a generation, Iran had changed from a traditional, conservative, and rural society to one that was industrial, modern, and urban. The sense that in both agriculture and industry too much had been attempted too soon and that the government, either through corruption or incompetence, had failed to deliver all that was promised was manifested in demonstrations against the regime in 1978.

The Revolution

In January 1978, incensed by what they considered to be slanderous remarks made against Imam Khomeini in *Eṭṭelā'āt*, a Tehran newspaper, thousands of

young madrasah (religious school) students took to the streets. They were followed by thousands more Iranian youth – mostly unemployed recent immigrants from the countryside – who began protesting the regime's excesses. The shah, weakened by cancer and stunned by the sudden outpouring of hostility against him, vacillated between concession and repression, assuming the protests to be part of an international conspiracy against him. Many people were killed by government forces in anti-regime protests, serving only to fuel the violence in a Shi'i country where martyrdom played a fundamental role in religious expression. Fatalities were followed by demonstrations to commemorate the customary 40-day milestone of mourning in Shi'i tradition, and further casualties occurred at those protests, mortality, and protest propelling one another forward. Thus, in spite of all government efforts, a cycle of violence began in which each death fueled further protest, and all protest – from the secular left and religious right – was subsumed under the cloak of Shi'i Islam and crowned by the revolutionary rallying cry *Allahu Akbar* ("God is great"), which could be heard at protests, and which issued from the rooftops in the evenings.

The violence and disorder continued to escalate. On September 8 the regime imposed martial law, and troops opened fire against demonstrators in Tehran, killing dozens or hundreds. Weeks later, government workers began to strike. On October 31, oil workers

also went on strike, bringing the oil industry to a halt. Demonstrations continued to grow; on December 10, hundreds of thousands of protesters took to the streets in Tehran alone.

During his exile, Imam Khomeini coordinated this upsurge of opposition – first from Iraq and after 1978 from France – demanding the shah's abdication. In January 1979, in what was officially described as a "vacation," the shah and his family fled Iran. The Regency Council established to run the country during the shah's absence proved unable to function, and Prime Minister Shahpur Bakhtiar, hastily appointed by the shah before his departure, was incapable of effecting compromise with either his former National Front colleagues or Imam Khomeini. Crowds in excess of one million demonstrated in Tehran, proving the wide appeal of Khomeini, who arrived in Iran amid wild rejoicing on February 1. Ten days later, on February 11, Iran's armed forces declared their neutrality, effectively ousting the shah's regime. Bakhtiar went into hiding, eventually to find exile in France.

Leader of the Islamic Republic

From the mid-1970s Imam Khomeini's influence inside Iran grew dramatically, owing to mounting public dissatisfaction with the shah's regime. Iraq's ruler, Saddam Hussein, forced Imam Khomeini to leave Iraq on October 6, 1978. Khomeini then settled in Neauphle-le-Château, a suburb of Paris. From there his supporters relayed his tape-recorded messages to an increas-

ingly aroused Iranian populace, and massive demonstrations, strikes, and civil unrest in late 1978 forced the departure of the shah from Iran on January 16, 1979. Imam Khomeini arrived in Tehran in triumph on 1 February 1979 and was acclaimed as the religious leader of Iran's revolution. He announced the formation of a new government four days later, and on February 11 the army declared its neutrality. Imam Khomeini returned to Qom as the clerical class worked to establish their power. A national referendum in April showed overwhelming support for the institution of an Islamic republic, and the constitution of the Islamic republic was approved in a referendum in December. Imam Khomeini (RA) was named rahbar, Iran's political and religious leader.

Imam Khomeini himself proved unwavering in his determination to transform Iran into a theocratically ruled Islamic state. Iran's Shi'i clerics largely took over the formulation of governmental policy, while Imam Khomeini arbitrated between the various revolutionary factions and made final decisions on important matters requiring his personal authority. There are arguments from certain quarters that Imam Khomeini embarked on a revenge mission after taking power, however, this argument lacks evidence, what we know is that the Imam did not in any way employ such evil tactics, he had won power not by force but peacefully. If there is anyone who suffered from thousands being massacred, it was the followers of Imam Khomeini and not

vice versa.

Another argument that lacks support is that of the suppression of women by the Islamic Revolution in Iran. Contrary to what the enemies of Iran have been peddling all along, The Islamic Republic of Iran has given womenfolk unprecedented powers to participate at any level of power. Iran is one of the countries with the highest number of women in universities. If the Islamic Revolution had cracked on women's advancement, how come we have such a situation prevailing in the Islamic Republic?

The main thrust of Imam Khomeini's foreign policy was the complete abandonment of the shah's pro-Western orientation and the adoption of an attitude of unrelenting hostility toward both superpowers, the United States, and the Soviet Union.

Conclusion

Pondering over what has been discussed in this article,

► **Imam Khomeini himself proved unwavering in his determination to transform Iran into a theocratically ruled Islamic state.**

one is amazed at how the Islamic Revolution in Iran managed to overthrow one of the world's most powerful regimes out of power. Imam Khomeini who was armed with not by guns and any military hardware dislodged the Pahlavi dynasty who ended up fleeing from Iran to Cairo, Egypt where he died a disgraced death far away from his homeland.

There are many lessons that we can draw from this development. Imam Khomeini never in his lifetime agitated for violence as a means to achieve peace. His enemies, however, imposed on his peaceful country the Iran-Iraq war. They encouraged and armed former Iraq dictator Saddam Hussein to attack Iran. The end result of that war was the loss of millions of people caught in between a senseless war.

Furthermore, it can be argued that since the triumph of the Islamic Revolution in Iran, the country has continued to register enormous scientific scores that have left the western countries with an egg on their faces. Today, Iran has achieved self-sufficiency in almost every sector of its economy. Today, Iran is the only Islamic country to develop its own Covid-19 vaccine. Iran consumes what it manufactures and is less dependent on imports. All this can be attributed to the efforts of Imam Khomeini and his team who have continued on the path that they started to this day. Today, Iran is a beacon of peace and development in the region and a shining example to the world.

Celebrating the 43rd Anniversary of the Islamic Revolution

By: Abdullah R. Makwinja, President of Ahl ul-Bayt Islamic Guidance Council of Zimbabwe





Iran is going to celebrate the 43rd anniversary of its 1979 Islamic Revolution on February 11, 2022. The Revolution that, under the leadership of the late Imam Khomeini, overthrew the last monarch of the Pahlavi regime and established an Islamic government in the country. This year's anniversary assumes its importance from the fact that in spite of facing many hostilities and efforts to dismantle the revolution once and for all, the Iranian nation intends to pour on their streets and demonstrate the increasing power of the Islamic Republic of Iran.

The Islamic Revolution of Iran has certain unique features that distinguish it from other outstanding revolutions. One of these features is adherence to the path of divine prophets according to which it is extremely important to recognize the absolute truth and take the necessary actions for proving and spreading it.

What happened in Iran was much greater than a mere change in the political system; it was the fulfillment of what God Almighty has promised the oppressed righteous servants in a verse of the Holy Quran: "And we

desired to show favor to those who were oppressed in the land and make them leaders and to make them the heirs, and to establish them in the land" (28:5)

This most important feature of the movement of the divine prophets that was reflected in the Islamic Revolution of Iran is to draw the focus of man's attention to his spiritual dimensions. It is this feature that has made this movement completely different from other movements and liberal or leftist revolutions. The French revolution of 1789, for example, was built on European Enlightenment ideals of liberty, equality, and fraternity. The Russian and Chinese revolutions were guided and defined by a Marxist secular spirit of liberation from oppressive political and economic systems. However, the Islamic Revolution of Iran was a religious revolution in words, spirit, content, and action.

With regards to the source of the greatness of this revolution different possibilities may come to one's mind, each of which is worth being taken into consideration and evaluated. One possibility is that the greatness of this revolution is due to the overthrow of the monarchical regime and the establishment of another regime caused by political differences. But the aim of the Islamic Revolution in Iran was not merely to ensure the fall of the ruling regime and rather it was to establish a new era in Islamic history and mark the beginning of the establishment of truth, justice, freedom, equality, and above all, spirituality in society.

Like the movement of the divine prophets, another characteristic of this Revolution is that it never values individualism, selfishness, and self-importance. This is because such things are a requirement of materialism and worldliness that the prophets always took in the opposite direction. They always tried to ensure that all human beings benefit from the blessings of God Almighty and traverse His path in order to gain nearness to Him. Creating unity between different strata of society is another feature of the movement of the prophets that has been done to make the true salvation of human beings possible; the feature that has been emphasized in the Islamic Revolution of Iran.

It can be claimed that after a leap that occurred in the history of the life of Muslims during the time of the Messenger of God (pbuh), the next major leap was the one that took place under the leadership of a descendant of the Prophet (pbuh) and through the diligence of God-fearing and truth-loving men resulting in the victory of the Islamic Revolution of Iran. This revolution is the second example of the greatest divine leaps that can be sought throughout the history of Islam and other divine religions.

From a sociological point of view, the realization of this revolution was a phenomenon contrary to international equations, which political analysts never considered possible. Such a revolution was able to quickly affect the global equations at the world level.

It was due to the effects of the Islamic Revolution in these areas that the imperialists and arrogant powers decided to confront this revolution right from its advent and through all forms of pressure and conspiracy, both internally and externally, in order to silence and completely obliterate it.

Yet, the wise, truly Islamic leadership, coupled with the sacrificial spirit of the faithful Iranians has served and is continuing to serve as a firm shield against the imperialists' aggressions, and thus today we see a flourishing, thriving Islamic Republic of Iran, presenting a praise-worthy model of resistance in the face of world bullies and also of defending the other oppressed nations of the world.

From an alternative angle, the threats to revolution and national security of Iran pushed the Iranians to achieve self-sufficiency in many technological and hardware areas. The result is a

significant increase in the area of production and export opportunities to major countries around the world.

Scientifically, as per the 2018 Human Development Report, Iran holds the 16th rank among 189 countries of the world. All Iranian households have access to water and electricity, and the poverty level was reduced to 10% by 2014. Dependence on oil revenues has also been progressively reduced.

In response to Western sanctions, the Iranians are implementing a new strategy, dubbed "resistance economy", to cope with the pressures of sanctions. This strategy is aimed at promoting domestic production for domestic consumptions to reduce imports and dependence on foreign currencies, particularly dollar-based foreign trade. So the objective is to reduce Iran's vulnerabilities by promoting the domestic capacity to absorb economic shocks, improving Iran's industrial and technological competitiveness, and facilitating the development of a knowledge-based economy.

"Our achievements in science and technology - which have put us in the 16th place among more than 200 countries in the world, have surprised world observers and in some sensitive and new fields has promoted us to the first ranks - happened while the country was under financial and scientific sanctions. In spite of having to swim against the tide made by the enemy, we have made great records, and this is a great blessing, for which one

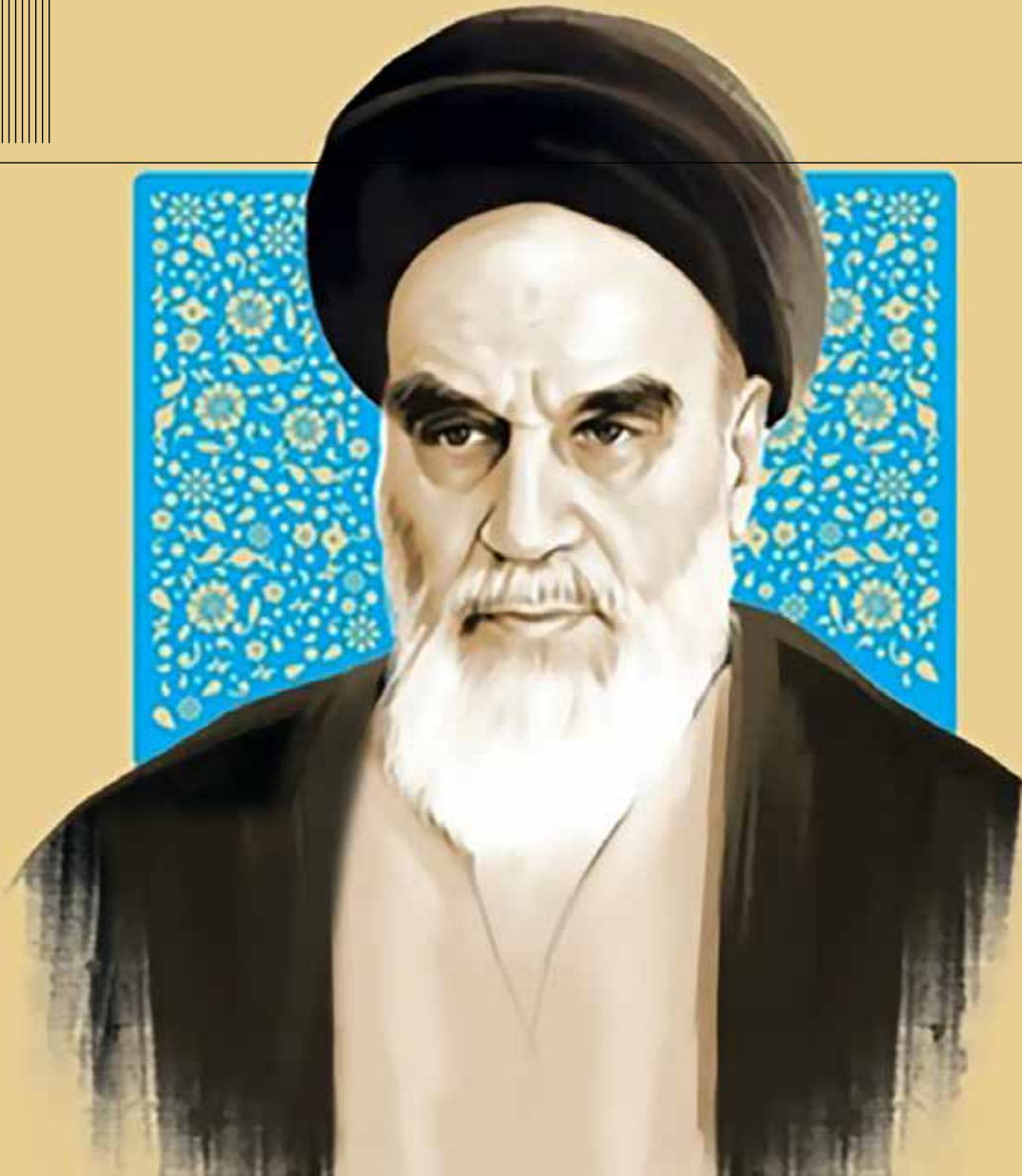
► **It can be claimed that after a leap that occurred in the history of the life of Muslims during the time of the Messenger of God (pbuh), the next major leap was the one that took place under the leadership of a descendant of the Prophet (pbuh) and through the diligence of God-fearing and truth-loving men resulting in the victory of the Islamic Revolution of Iran.**

needs to thank God day and night”, said Grand Ayatollah Khamenei.

To conclude, after more than 40 years of the Islamic Revolution, Iran has consolidated itself both domestically and regionally by developing itself into a dominant regional power. Domestically, Iranians remain committed to the basic objectives of the revolution – independence, freedom, and the Islamic Republic. Overall, Iran stands much stronger than it did before the revolution with its military and social capacity to defend itself from future foreign aggression and protect the Islamic Revolution.

The way the Islamic Republic of Iran has progressed in the last 43 years, often passing through numerous twists and turns, conforms to its national resilience to hold on to the revolution, project an independent voice in world affairs and expand its influence in regional and global affairs.

As admitted by friends and foes alike, the Islamic Republic of Iran has attained amazing success in various scientific fields since the victory of the Islamic Revolution more than four decades ago and in spite of facing many obstacles, including anti-human sanctions, and despite various ups and downs, which are unavoidably faced by all freedom fighters, Islamic Iran has already emerged as a great power in the world scene. All these magnificent achievements are no doubt owing to the adherence of Iranians to Divine commands and their reliance on Allah the Almighty.



An Introduction to the Institute for Compilation and Publication of Imam Khomeini's works

The Institute for Compilation and Publication of Imam Khomeini's Works is a platform that was established on the direction of Imam Khomeini and under the supervision of Imam's beloved son Seyyed Ahmad Khomeini, on

September 8, 1988.

Over the past decades and in close coordination with other institutions, organizations, cultural centers, and media, this institute has been making efforts to make the works and guide-

lines of Imam Khomeini available to people, especially the youth.

The most important missions and goals of the institute are:

- Compilation of Imam Khomeini's books and works

reflecting upon his personality, life, struggles, and thoughts,

- Conducting analytical study and research about Imam Khomeini's works

- Publishing a collection of his works in different languages with the aim of introducing ideals of Imam Khomeini inside and outside the country

- Continuous monitoring of written and multimedia works that are compiled or produced in the name of Imam Khomeini

- Verification and issuing license or copyright for "scientific, research, cultural and artistic" works about the late Imam

- Preservation of historical and cultural places or sites attributed to Imam Khomeini

It also maintains a close association with "Imam Khomeini and Islamic Revolution Research Institute", which conducts special studies and research works.

Duties of the Department of International Affairs

This department is in charge of publishing and promoting the values and ideals of the late Imam outside the borders of the country. Several of Imam's works have been translated into living languages of the world such as English, Arabic, French, German, Urdu, Turkish (Istanbul- Azeri), Bengali, Bosnian, Chinese, Czech, Greek, Filipino, Hussa, Italian, Japanese, Malay, Polish, Russian, Spanish, Swahili, etc. by taking into consideration the needs of the communities and readers.

Some other duties of the department include:

- Resorting to new media tools to introduce the personality and works of Imam Khomeini.

- Introducing the intellectual, mystical, scientific, political, and behavioral dimensions of Imam Khomeini's divine personality and explaining the values of the Islamic Revolution inside and outside the country.

- Supporting foreign researchers, writers, and students interested in researching and writing about the personality and views of Imam Khomeini

- Identifying scientific, cultural, and research centers in foreign countries and supplying and equipping them with translated works of Imam Khomeini.

- Identifying, spotting, and collecting books, articles, publications, digital resources, and published materials about Imam Khomeini.

- Participating in and organizing meetings, roundtables, webinars, and conferences that are related to the ideals of Imam Khomeini and the Islamic Revolution.

You may contact our international affairs department at the following email address:

international-dept@imam-khomeini.ir

Introduction to Imam Khomeini Portal

Taking into account the free and fast flow of information in cyberspace and social networks and the need to be present in this field to address and meet the needs of Internet users in Iran and around the world, the institute has launched a mul-

tilingual portal about Imam Khomeini to provide online services.

One of the most important goals of these websites has been attracting those who are in quest of Imam's thoughts and ideals. The most important parts of the portal are:

- Digital library containing a large number of Imam Khomeini's works, articles, dissertation abstracts, electronic publications, etc.

- The Multimedia section includes historical photo galleries, current events related to Imam Khomeini and the activities of the institute, clips and video interviews, audio files, infographics, and thematic photographs

- The websites also cover news and notes related to Imam Khomeini and the Islamic Revolution.

- The portal also covers conferences held on the personality of Imam and his thoughts and includes frequently asked questions on various political, cultural, social, and religious issues.

Websites:

en.imam-khomeini.ir

ar.imam-khomeini.ir

fr.imam-khomeini.ir

ur.imam-khomeini.ir

imam-khomeini.ir/fa





The Impact of the Islamic Revolution of Iran and Imam Khomeini's

Thoughts on the Elevation of the Status of Muslim Women in the Indian Subcontinent

By: Masoumeh Mahmoudi, PhD student of Ferdowsi University of Mashhad



Just as with the advent of Islam the light of hope shone on the pure hearts of the seekers of truth and the oppressed and downtrodden people of that time, so also the Islamic Revolution of Iran awakened the divine innate natures and what the Holy Qur'an refers to as the original nature endowed by Allah according to which He originated mankind". (Surah Al-Rum: 30)

The popular movement led by Imam Khomeini (RA) gave a new life to the lifeless and dying body of the "Muslim female community" and the Imam of the nation eradicated the immoral motives and values of age of ignorance of the monarchial regime from the Muslim female community.

What attracted the women of the subcontinent and Pakistan most to Imam Khomeini's thoughts was his emphasis on following in the footsteps of Hazrat Fatemeh (SA) and his heroic daughter, Hazrat Zainab (SA) who are greatly honored by the women community of the Subcontinent.

The Impact of the Islamic Revolution and the Late Imam's Thoughts on Women and the Family Life in the Subcontinent

The Indian Subcontinent is the largest in the world in which the population of the Muslim community is vast and somewhat obscure. Like other God-seeking and free women of the world, the Muslim women of this subcontinent have been profoundly affected by the Islamic Revolution.



Considering vulgarity, promiscuity, and viewing women as a commodity to be a painful insult to their dignity and status, and witnessing the degeneration of the family and the moral anomalies of the youth every day in the Hollywood and Bollywood film industry, they

consider the way to salvation to hold fast to the cord of Allah and following the revolutionary and divine leadership (of the late Imam Khomeini) guiding them to the true path of salvation and attaining the pleasure of God. The Islamic awakening that we are witnessing today among Muslim mothers and women of the subcontinent is largely the result of Imam Khomeini's revolutionary thinking, the same thinking that has been derived from the true teachings of pure Muhammadan Islam.

▶ **The popular movement led by Imam Khomeini (RA) gave a new life to the lifeless and dying body of the "Muslim female community" and the Imam of the nation eradicated the immoral motives and values of age of ignorance of the monarchial regime from the Muslim female community.**

The Effect of Imam Khomeini's Sayings on the Clothing of Muslim Women in the Subcontinent

Some people think that the Islamic Revolution has imposed some limitations on women in terms of social rights, hijab, and their presence in society, but with his view on the posi-

tion of Muslim women in society the founder of the revolution disproved this suspicion and made such views obsolete and rejected. And the opposite of this view is true in the case of Muslim women of the subcontinent. Women in Pakistan and India have retained their traditional and national dress at various times, and even the long British colonialism has not been able to change the dress code of the people of this region and in this regard maintaining public modesty among Muslim and Non-Muslim women is a good thing and it has been and is considered necessary. The influence of the late Imam on female students regarding the full hijab, i.e., covering themselves with "Chador" (veil) in the space of Karachi University, was very interesting to me.

Although women's dress code in Pakistan is quite covered and the long sleeves and the wide and long shawls - made of thick fabric - they wear is sufficient to observe religious hijab, however, those who have more faith and adherence to religious laws wear long black Arabic gowns with shawls and niqabs, and this type of covering, which is called "hijab", is quite common in the subcontinent.

Another type of hijab, known among Urdu speakers as the "Iranian Chador", was introduced by the students of the ISO (Imamia Students' Organization, which is similar to the Islamic Association or Basij Student of Iran). The female university students of the ISO group usu-

ally wear the Iranian chador in the Pakistani society, in order to honor the thought of the founder of the revolution and observe the full hijab. This group is the perfect representative of Imam Khomeini's thoughts in Pakistani society.

The Influenced by Iranian Revolutionary Organizations

Organizations such as ISO engage in attracting like-minded people, especially the youth in universities, mosques, and other bases in different cities, and by organizing programs such as mourning ceremonies for Imam Husain (AS), honoring the martyrs, and speeches endeavor to strengthen religious beliefs of the Muslim community. The selection of mosques as bases for religious activities is also a symbol of the implementation of the suggestion made by the late Imam, who had introduced the mosque as a stronghold. The formation of these groups

▶ **The female university students of the ISO group usually wear the Iranian chador in the Pakistani society, in order to honor the thought of the founder of the revolution and observe the full hijab.**

was inspired by Imam Khomeini's suggestion to the Iranian youth to form the Basij group. These groups engage in such activities as organizing Quds Day rallies on the last Friday of the month of Ramadan, commemorating the anniversary of Imam Khomeini's demise in universities and mosques on the third of June every year, and pledging commitment to the ideals of the founder of the Islamic Revolution.

Among the academics of the "Karachi Society" in which girls attend wearing Pakistani clothes of different colors, there are some girls who are seen wearing black Iranian chadors and even Basiji keffiyeh. This is especially so on such days that were named as "Ayyamullah" (days of God Almighty) such as the anniversary of the late Imam's demise, 22 Bahman (the anniversary of the victory of the Islamic Revolution, International Quds Day in which most of the lady participants were Iranian black chador and headbands and keffiyehs bearing the pictures of Imam Khomeini and/or martyrs of the Revolution.

The Influence of the Founder of the Revolution on Women Poets and Writers

Urdu-speaking women have a lot of talent in composing poetry and there have been some learned ladies like Faezeh Zahra Mirza (a descendent of the late Mirza Kalich Baig, popularly known as Shams al-Ulam, who was one of the renowned contemporary poets of the Subcon-

continent) who, being a professor of the Persian Language and Literature in the University of Karachi, composed a lengthy poem in praise of Imam Khomeini (RA) and the Islamic Revolution deploying Persian words that are common in the Urdu language. Most Muslim women in this region are familiar with the books of Imam Khomeini. Most of the Imam's works have been translated into Urdu and put at the disposal of the women of this land. They use his statements and orders extensively and use the Imam's sayings in their books and writings.

A Culture Inspired by the Islamic Revolution of Iran

Since Eastern and Western foreign television and media networks are easily available to the people of the region and are of great ethical danger to children and adolescents, most religious and believing families support and use local networks, such as SUCH TV, Hadi TV, Ahle-Bait TV, PCN, etc., which produce and broadcast programs with religious contents. A major part of the programs of these networks comprises Iranian films and serials on such subjects as the sacred defense and revolution dubbed in the Urdu language, which in addition to the network, are also broadcast in mosques, religious bases, and Islamic schools.

Part of the programs of these networks is also dedicated to broadcasting lectures, conferences and competitions, and various programs on religious

topics, hijab, freedom, truth-seeking, etc. for women and girls. Mothers support such Islamic programs because they are concerned about the pure and innocent minds of their children.

Translation of the Works of the Imam and the Revolution

The translation of Persian books and articles and the achievements of the four decades of the Islamic Revolution as well as the late Imam's thoughts and sayings into the Urdu language are also done by educated people who have graduated from the Iranian universities and are fluent in both languages. Women translators have also excelled in this field.

Iranian Style Magazines

There are also some women's magazines and periodicals the contents of which are cultural and religious in essence and are inspired by the Iranian religious

magazines, such as Tahereh Magazine for Women, which is distributed and used throughout Pakistan.

Revolutionary Songs Inspired by the Sayings of the Late Imam Khomeini (RA)

Revolutionary-minded eulogy reciters and singers translate the Persian revolutionary poetry into Urdu and perform it with the same melody and rhythm that is widely welcomed in society such that some of Imam Khomeini's sayings have become very popular among the people through these revolutionary songs, including Hymns sung during the Quds Day march.

The Popularity of Imam Khomeini's Personality among the Women of the Subcontinental

The revolutionary-minded women of the subcontinent introduce their children and the new generation to the image of a history-making man who created a revolution and place pictures of the late Imam in their houses and in front of the eyes of the family so that the love of this man of God remains in the hearts. Al-Irshad Urdu Magazine, which is published in Pakistani Kashmir, has described this phenomenon in these words: "Imam Khomeini (RA) and his enlightened revolution have affected the hearts and souls of the people of this land so much that a picture of Imam Khomeini (RA) has been installed in all their houses and husseiniyahs. This issue has even at-

► **Part of the programs of these networks is also dedicated to broadcasting lectures, conferences and competitions, and various programs on religious topics, hijab, freedom, truth-seeking, etc. for women and girls.**

tracted the attention of Western news agencies such that a correspondent of the BBC Urdu News Agency has reported that even though there is no electricity in some houses in Kashmir, there is a picture of Imam Khomeini in all of them."One of the names that have become popular among the Muslims of the subcontinent after the Iranian Revolution was "Ruhollah", which the mothers of this land give to their children out of love for the leader of the revolution, hoping that they will follow in the footsteps of Imam Khomeini (RA) in their way of life. Another way that women use to familiarize their families with Iran and revolutionary channels is to install special satellites for the use of Iranian television channels. And when asked how do they benefit from these channels without knowing Persian, they say that they grasp the feelings of the Persian-speaking people and enjoy it. Such TV serials as Yusuf-e Payambar (Prophet Joseph) and Mokhtarnameh, which have been translated into Urdu and broadcasted many times, are two of the most popular serials in this region.

Teaching Persian as the Second Language of Islam in the Subcontinent

In addition to the Iranian cultural centers, which are the main center for teaching Persian to non-Persian speakers, the Persian language is also being taught on a large scale in religious centers institutions, and seminaries. Persian is con-

sidered the language of transformation and before that, it is also the language of religion, because the religious books written by scholars and thinkers of the subcontinent are mainly in the Persian language. Subcontinent poets have mostly composed their poetry in Persian. Mothers are very much interested that their children learn the language of the revolution. In addition to the commonalities between Urdu and Persian languages - Urdu being considered the daughter of Persian - they believe that reading books and poems in Persian is of special pleasure. Participation of ladies in Persian language classes has usually been more than men.

Call for Articles and Papers Related to the Iranian Revolution and the Personality of Imam Khomeini (RA) and the Widespread Participation of Women

At times cultural centers

► **In addition to the Iranian cultural centers, which are the main center for teaching Persian to non-Persian speakers, the Persian language is also being taught on a large scale in religious centers institutions, and seminaries.**

across the subcontinent invite people to write articles about Imam Khomeini's personality and thoughts, and lovers of the revolution and the Imam participate in them. The collection of articles on the anniversary of the demise of Imam Khomeini or the collection of articles on the anniversary of the victory of the Islamic Revolution, which have been published by the cultural centers proves this.

Sisters' Seminaries and Graduates from Iranian Seminaries Are the Beating Heart of the Islamic Revolution in Religious Families of the Subcontinent

Girls in women's seminaries in different cities of the subcontinent are trained by capable teachers who have graduated from Iran and received the message of the revolution. There are several schools in different cities of the subcontinent for the religious education of girls, who study the Islamic way of life for five years and return to their homes after completing their course. The points that have been pointed out are a part of the deep influence of the Islamic Revolution of Iran and it's the thoughts of its founder on the women of the subcontinent. Generally speaking, the existence of strong factors of convergence between Iran and the people of the subcontinent, including religion culture, language, geography, etc., has been and is one of the influential and attractive elements of the influence of the Islamic Revolution on the inhabitants of this region.



