

# ECHO

of Islam



## Special Issue on the Second Phase of the Islamic Revolution

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The Islamic Revolution of Iran marked the 40th anniversary of its victory and entered the fifth decade of its life at the time when its arrogant enemies had false assumptions about it, but its friends around the world looked up to it and were hopeful about its overcoming the challenges and achieving astonishing progress with great honor and gloriously.

In the religious literature of Islam, the number “forty” is indicative of certain esoteric meanings, including the fact that reflects upon reaching the age of attaining “perfection and maturity” for man. Using this metaphor, it should be said that the Islamic Revolution is also a reality of this kind, which, after reaching the age of forty, has put behind different “trials” and “ordeals” and has gone through various troubles at different stages of time and it has reached the stage of “strength” and “stability”.

It was at such a turning point in the history of the Islamic Revolution of Iran that the wise and learned Supreme Leader of the Revolution issued the “statement of the second phase of the Revolution” explaining the great achievements of the country over the past four decades and providing certain fundamental recommendations for the “great efforts needed to build a desirable future”. With a pathological, wise, and prudent view towards the past forty years of the Revolution and taking into consideration the course of regional and international develop-

ments, Grand Ayatollah Khamenei charted out the required strategies in the form of this statement in order to outline the future horizon and describe an operational model for various areas in the social life of the country.

The point to note is that even though “the statement of the second phase of the Revolution” is, apparently, and in the face of it, a charter addressed to the Iranian nation, especially the youth, who should prepare themselves to go through the “second phase of self-purification and social and civilization-building” and launch a “new chapter” in the Islamic Revolution, there is a great ideal in the intellectual system of the Supreme Leader of the Revolution, the achievement of which does not only ensure the material and spiritual well-being of Iranians and Muslims in the world, but its blessings would also encompass the deprived and oppressed people of other countries. The guidelines provided by the Supreme Leader are in line with a much larger plan that would ultimately lead the Islamic Ummah towards the process of building and establishing a great Islamic civilization and achieving its lofty human goals, i.e., the establishment of justice, progress, and human excellence throughout the world.

The Supreme Leader of the Islamic Revolution has categorically emphasized in the statement of the second phase of the Revolution that the difficulty of the way forward will not be more

than the difficulties of the past and that, from now on, it would be possible to analyze the future within the context of the past experiences in order to avoid and overcome the past mistakes and shortcomings. In other words, in the opinion of the Supreme Leader it is no longer the case that the revolution oscillates between “existence” and “non-existence” and “continuity” and “downfall”; and rather, it has reached a level of “authority” and “strength” in which the enemy must discard the idea of “political overthrow and change of system” and is, therefore, left with no option but recognizing the legitimacy of the Islamic system in its calculations and interactions. That is to say, if the Islamic Revolution was a weak seedling - in its early stages - that could be subjected to severe shocks and tensions and endanger its life; today, it is like a big and strongly rooted tree that can even withstand formidable typhoons.

The statement of the second phase of the Revolution is a comprehensive roadmap of the progress and power of the country, which determines the future horizons of the Islamic Republic of Iran. In addition, the statement also depicts the globalization of the Islamic Revolution in the area of civilization and expresses the movement of the Islamic Revolution with respect to its civilization, which starts from the process of human and social perfection and goes on to building a new Islamic civilization. In other words, this statement is a



strategic and broad-based document that should be considered as a “roadmap for the coming decades”; a map that throws light on the past history of the Islamic Revolution and presents the necessary prescriptions for its future. And, of course, it is up to us (the people of Iran) to utilize it to create and to process a “long-term plan” for the “distant futures”.

In a general overview, the strategies and concepts charted out in the statement of the Supreme Leader on the second phase of the Revolution are to be considered the foundations that all the proposed future programs should be in compliance with them strategies and be in alignment with the outlined framework. To put it differently, all the plans and programs determined should take into consideration the strategies of the statement of the second phase of the Revolution and suitable conditions be made available for its implementation so that these clear and valuable guidelines do not remain confined to words only and are, rather, transformed into workable plan and programs.

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# **The Islamic Republic of Iran and Its Achievement**

The Islamic Republic of Iran is celebrating the 42nd anniversary of the victory of the Islamic Revolution at a time when it has made great achievements in various political, social, and economic areas making it the greatest power in the region despite facing numerous sanctions by the so-called big powers. With the view to understanding the extent and importance of the developments and achievements made over the past 42 years, they are briefly discussed below.

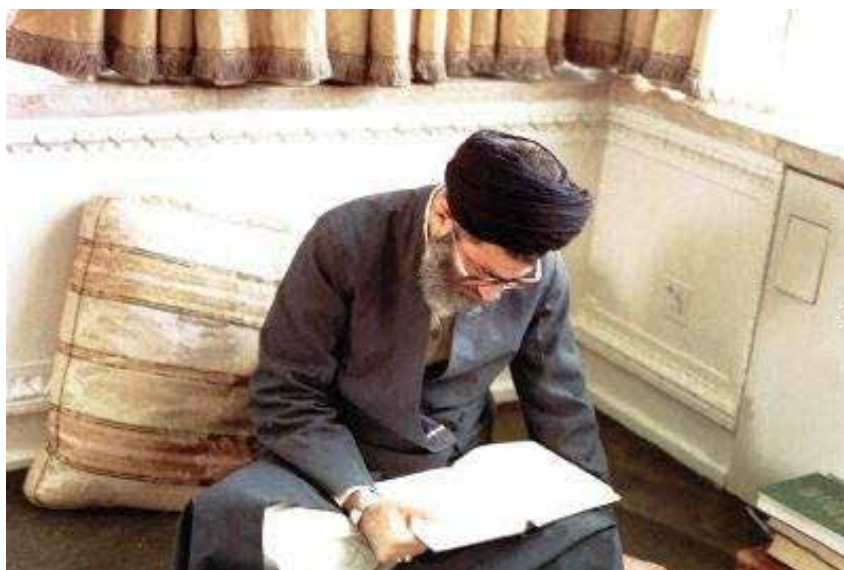
### Iranian Culture Revived

One of the factors for the Iranian people's uprising against the regime of Mohammad Reza Shah was that the regime of Shah was opposite to Islamic culture and values and tried to promote immorality in society.

The Islamic Revolution put an end to the evil promotion of the Western culture by the Pahlavi regime and replaced it with Islamic religiosity and spirituality. As rightly stated by the Supreme Leader, Ayatollah Khamenei said, "The message of the Islamic Revolution is the message of spirituality, attention to spirituality and bringing the element of (Islamic) spirituality in human life." During the last 42 years, cultural activities of different essence have increased considerably.

### Advancement in Science and Technology

Science and technology are the most important factors for the progress of a country. After the victory of the Islamic Revolution, Iran made strenuous efforts to compensate for Iran's backwardness in



these areas.

Although various sanctions and the 8-year war imposed by the US through its lackey slowed down the speed of scientific and technological progress in Iran, by relying on their indigenous capacities and capabilities the Iranian youths managed to advance the country independent by making numerous scientific and technological breakthroughs one after the other.

Now, the Islamic Republic of Iran enjoys a prominent scientific position in the region and the world and in some of the sophisticated technologies which were in the monopoly of the western governments.

### Indigenously Educated Manpower

Scientific and technological progress is not possible without specialized manpower. Hence, the Islamic Republic embarked on expanding the educational system of the country at every level.

The number of schools and educational centers has increased

considerably. While there were around 40 thousand schools in the pre-revolution era, this figure has increased to over 100 thousand. By the same token, the number of students has increased to more than 15 million.

The Islamic Republic's success in the field of education made UNESCO praise its efforts. Iran's progress in higher education has been more spectacular as the number of universities has increased more than 11 times as compared to the pre-Islamic Revolution. Currently, there are 2570 universities in Iran with over 4 million university students as against 170 thousand university students during the Pahlavi times. This has enabled the country to enjoy ample specialized and skilled workforce to accelerate its development in various fields.

Scientific growth in Iran has been so high that the country ranks 13 in the world. The speed of scientific growth has been 11 times more than the average global rate. The Islamic Educational, Scientific, and Cultural Organization (ISESCO), af-





filiated with the Organization of Islamic Cooperation, announced that the Islamic Republic ranks first in the terms of sciences, research, and inventions among Islamic nations.

According to the ISI report, the number of scientific papers after the Islamic Revolution had increased by more than 69 times in 2016. Another outcome of giving priority to science and research is the successes of Iranian teenagers in various scientific Olympiads.

### **Progress made in the Field of Medicine**

Medicine is one of the indices of scientific progress of a country. Progress in the medical domain has been 75 times more than the pre-revolution period such that the Islamic Republic now ranks 17 in the world and first in West Asia. During the Pahlavi regime, there were just 10 thousand physicians and the government had to import doctors from other countries. This number has increased by more than 12 times.

Life expectancy in Iran, too,

has increased to 77 years, which means 23 years more than before the Revolution. Furthermore, the rate of infant mortality has gone down to less than 1% in Iran making the WHO appreciate Iran twice as the most successful country in this field.

Postnatal care is also carried out seriously and presently vaccination coverage has reached 100% and some of the contagious diseases like infantile paralysis, measles, and rubella have been uprooted. WHO has also referred to Iran as one of the most successful nations in this regard.

Four decades after the Islamic Revolution, people in cities and villages have access to cheap medical services compared to the previous period. Almost every city in the country is equipped with hospital(s) as against 37% of cities before the Revolution. The Islamic Republic stands first in the region and the fifth in the world in the field of transplantation.

As for bone marrow transplantation, Iran is the second country after Italy and has the third posi-

tion in the treatment of infertility. Moreover, Iran has attained great achievements in the production of medicine so that 97% of the medicine needed in the country is made domestically.

It is also to be noted that the Islamic Republic has reached such a stage in medicine that many patients travel to Iran for treatment and Iran has turned into the pole of health tourism in the region.

### **Advancement in Stem Cells**

Research on stem cells began in the Royan Research Institute in 1990 and with the advancement made in this field the Islamic Republic of Iran is now considered one of the top nations and ranks 4th in Asia with regards to stem cells. Iranian researchers have successfully applied this science in the transplantation of cornea, bone marrow, hematopoietic cells, and repairing of damaged cells of heart, bone, skin, eyes, and treatment of spinal ailments and some other diseases. The Islamic Republic of Iran has the largest cord blood bank in West Asia and has taken big strides in genetics and ranks first in the region. Moreover, the Iranian scientists astounded the scientific circles in the world with the announcement of the birth of the first cloned sheep in 2009.

### **Nanotechnology Progresses**

Nanotechnology is a new science and is rapidly spreading. The Islamic Republic of Iran has succeeded to gain a high position and make great progress in this field and presently occupies the fourth position in the world in the field of Nanotechnology and nearly 180 companies are



active in it. These companies have manufactured over 420 products with the usage of this modern technology. Approximately 35% of these products are related to laboratory and industrial equipment and others pertain to the medical field, textile, and construction. The Islamic Republic of Iran not only renders services of this technology to the Iranian people, but it also exports the products of Nanotechnology to 47 countries.

Nanotechnology renders great help in making more equipped apparatuses for better diagnosis. It has also helped make medicines more effective on the body and faster healing of the patient. Therefore, with the help of this technology, medicine reaches exactly the point that the physician desires and are not spread to the whole body.

This way of treatment is very significant in diseases like cancer. As for construction, various kinds of resistant materials, glasses that absorb ultraviolet rays, and sound-proof and firm pipes have been produced with the help of nanotechnology. It is also used for the improvement of agricultural and livestock works, purification of water, and production of resistant and completely flexible fibers.

#### Iran and Space Science

Today, the importance of presence in space is felt so much so that the nations without space technology and satellites are called blind. Satellites are very effective in the fields like telecommunications, research, studying underground resources, and meteorology.

Understanding the importance of satellites, the Islamic Republic



of Iran entered this domain about two decades ago has attained colossal breakthroughs in it despite many sanctions, pressures, and obstacles illegally put in the way of its progress. The Islamic Republic is the 11th country that has achieved the technology of launching a satellite and the 8th country that has launched a satellite to the earth's orbit. It is the only country in West Asia that has the capability of manufacturing satellites.

Currently, several satellites are waiting to be launched to send their information to contribute to the development and progress of the country. The Iranian scientists have also sent living creatures to space and brought them back safely. Thus, Iran has joined the countries that possess space biology. Iran is making preparations to send its first astronaut to space.

#### Atomic Energy

Nuclear technology is another field in which the Islamic Republic of Iran has made great progress. The western regimes, especially the US, have made many efforts to

demonize Iran's nuclear achievement in a bid to prevent its progress. This is despite the fact that Iran has done all its activities under the full supervision of the International Atomic Energy Agency (IAEA). As fossil fuels are going to finish in the next decades, countries have paid special attention to other sources of energy such as nuclear ones. But, there are a handful of countries that have been able to achieve the sophisticated technology of nuclear fuel production. The Iranian scientists succeeded in April 2006 to achieve the complete cycle of this technology to the astonishment of the world scientific circles.

They quickly increased the uranium enrichment to 3.5% and 5% despite cruel sanctions and pressures by the US and its European allies. Considering the refusal of these regimes to sell uranium with 20% enrichment for Tehran's research reactor to be used for medical and industrial purposes, the Islamic Republic announced that it will carry out this complicated task independently and finally attained this great success in 2010.

# Statement on the Second Phase of the Islamic Revolution





### In the Name of God, the Most Beneficent, the Most Merciful

All praise be to Allah, the Lord of the Worlds, and peace and greetings be upon our Master and Prophet, Ab-al-Qasim Al-Mustafa Muhammad, upon his pure and immaculate household, upon his chosen companions and upon those who follow them in charity until the Day of Judgment

Among all the nations suffering from oppression, few make an effort to launch a revolution; and among those nations that have risen and launched a revolution, few have been witnessed to have pursued it to the end, or moved beyond merely changing the government and safeguarded their revolutionary values. However, the auspicious Revolution of the Iranian nation, which is the greatest and most popular revolution of the contemporary era, is the only revolution that has persisted

forty years of pride, saved from betrayal to its values, and it has preserved its dignity and original slogans against all the temptations which seemed irresistible; hence, entering the second phase of self-development, society-processing, and civilization-building. Heartfelt salutations to this nation, the generation who initiated and continued (the movement), and the generation that currently steps into the magnificent and global phenomenon of the second forty years!

The day when the world was divided into the material West and East, and no one presumed a major religious movement would emerge, the Islamic revolution of Iran stepped into the scene gloriously and mightily; it broke the frameworks; it proved to the world the outdatedness of the clichés; it put the religion and the material world together, and declared the coming of a new era. It

was much expected that the leaders of deviation and oppression would react; but in vain. Whatever the right and left modernity did - from pretending to ignore this emerging and unprecedented voice to extensive efforts for suffocating it - just brought them closer to their indispensable demise. Today, after forty annual celebrations of the victory of the Revolution, one of the two centers of animosity has already perished, and the second one is struggling with predicaments that signal its death in the near future. Whereas, the Islamic Revolution is advancing while preserving and adhering to its motto.

It is possible to assume an expiry date for anything, yet, the global mottoes of this religious revolution are exceptional; they will never expire because they match human nature in all eras. Freedom, ethics, spirituality, justice, independence, dignity, rationality, brotherhood, are not lim-



ited to a single generation or society so that they would rise in a period and decline in the next. It is impossible to imagine a people who despise these values. The reported cases of reluctance to these values were due to the officials who had shrunken from these religious values; and not due to their adherence to them and endeavors for achieving them.

The Islamic revolution - like a living and unwavering phenomenon - is always flexible and ready to correct its mistakes, but it is not revisionary or passive. It is positively sensitive to criticisms; it regards them as a divine blessing as well as a warning to those who do not act upon their words; yet it, by no means, takes distance from its values, which are blended with the religious faith of the people, thanks be to God. Since the establishment of the system, the Islamic revolution has never suffered from, and will never suffer from stagnation and recession, and it does not see any conflict and contradiction between revolutionary dynamism and political and social order; rather, it eternally defends the theory of the revolutionary system.

The Islamic Republic is not reactionary and it does not lack perception and understanding in face of new phenomena and situations; however, it strongly adheres to its principles and it is highly sensitive to its frontiers with regards to its rivals and enemies. It never imprecisely regards its principal lines and considers it important as why and how it would persist. Undoubtedly, the gap between the musts and the realities has always tormented the idealist consciences; however, this gap is fillable, and in the past forty years it has been filled in many cases, and certainly in the future, with the presence of a young, faithful, wise and motivated generation, it will be filled more vigorously.

The Islamic Revolution of the Irani-

an nation has been mighty, but merciful; forgiving, and even oppressed. It has not committed any of the extremist and deviated acts that have marked many other uprisings and movements with stigma. In no conflicts—not even against the United States or Saddam Hussein—did it ever shoot the first bullet and, in all cases, it defended itself after the enemy's attack; of course, it blew the defensive strike vigorously. Since its inception, this Revolution has never been merciless nor has it ever shed blood; it has neither been passive nor hesitant. Standing assertively and courageously against bullies and thugs, it has defended the oppressed. This revolutionary bravery and gallantry, this honesty, assertiveness, and sovereignty; this global and regional realm of action in support of the oppressed of the world represent a source of pride for Iran and the Iranians, and may it persist eternally!

Now, at the beginning of a new chapter in the life of the Islamic Republic, I would like to address my dear young people: the generation who steps up to start another part of the Great Jihad [selfless endeavor] for building a great Islamic Iran. The

first section of my address concerns the past.

Dear ones! You cannot learn but from your own experience or listening to the experiences of others. Many of what we have seen and experimented have not yet been experienced by your generation. We have seen and you will see. The decades ahead are your decades, and it is you who should protect your revolution while you are qualified and full of motivation, and move it closer to its great ideal: that is, the emergence of a new Islamic civilization and the preparation for the rising of the great sun of wilayat, Imam Mahdi (may our souls be sacrificed for him). To take steady steps in the future, we need to develop a good knowledge of the past and learn from the experiences. If this strategy is neglected, lies will replace the truth, and the future will be menaced by unknown threats. The adversaries of the revolution are strongly motivated in their efforts to spread distortions and lies about the past and even the present, exploiting money and all the necessary tools for it. The bandits of thought, creed, and awareness are ample; the truth cannot be heard from the enemy and its troops.

The Islamic Revolution and the establishment that rose from it started from scratch. Firstly, everything was against us: the corrupt regime of Taghut (Pahlavi tyranny) - which, in addition to its dependence and corruption, tyranny and being coup-based - was the first royal regime in Iran that was brought to power by the foreigners rather than by the force of sword; the government of the United States and some other Western governments; or the extremely chaotic situation inside Iran; and the shameful backwardness in science and technology, politics, spirituality, and any other virtue.

Secondly, there was no precedent experience before us and the path

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ahead of us had not been walked. Obviously, Marxist uprisings and the like could not represent a role model for a revolution that emerged from the heart of Islamic faith and knowledge. Islamic revolutionaries began without an example and experience, and the combination of a republic and Islam and the means for the formation and progress of it were not achieved except through the divine guidance as well as the luminous heart and the great thought of Imam Khomeini. And this marked the first brilliance of the Revolution.

Then, the revolution of the Iranian nation transformed the bipolar world of that day into a three polar world, and then, with the fall and disappearance of the Soviet Union and its allies and the emergence of new poles of power, the new dichotomy of "Islam and the Arrogant Front" became a prominent phenomenon of the contemporary world and the focal point that is attracting the world's attention. On the one hand, the aspirated look of the oppressed nations, freedom-seeking movements, and some independence-seeking states of the world fixated on it; and on the other hand, it was screened by resentful and malicious eyes of the world's bullying regimes and blackmailer thugs. Such, the world adopted a different orientation, and the seismic power of the Revolution shook the untroubled pharaohs. Hostilities began with all intensity; if it was not due to the magnificent power of the faith and the motivation of this na-

tion and the heavenly and endorsed leadership of our imminent Imam, it was impossible to resist the hostility, conspiracy, and vice [directed at us].

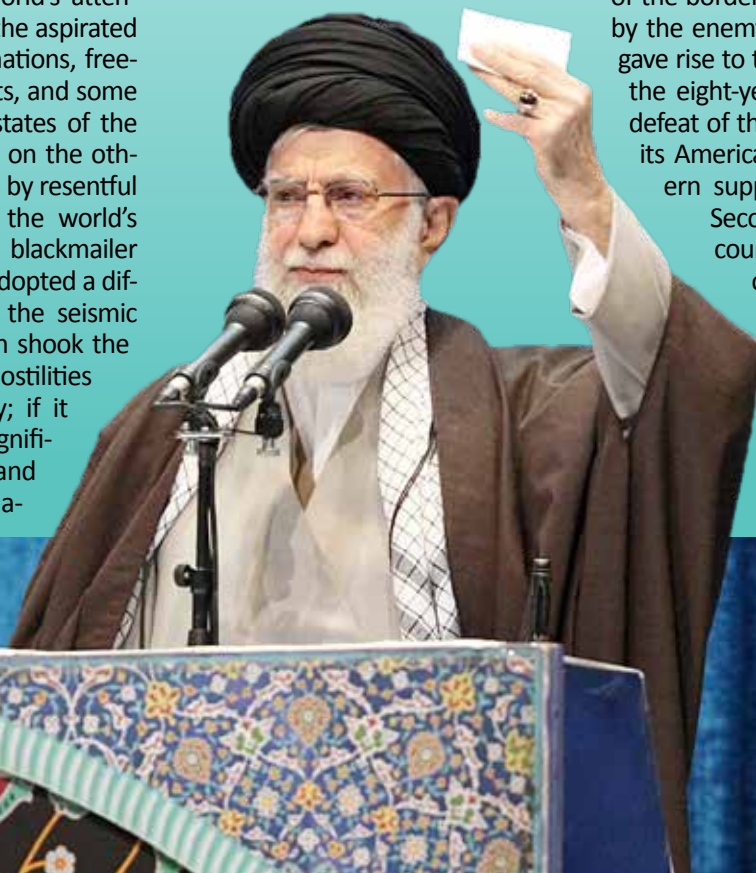
In spite of all these onerous problems, the Islamic Republic took greater and stronger steps day after day. The past 40 years exhibited great jihads, brilliant achievements, and amazing advances for Islamic Iran. The magnitude of the progress made by the Iranian nation in the last forty years is well-recognized when compared to similar spans following other major revolutions such as the French Revolution, the October Revolution of the Soviet Union, and the Indian Revolution. The jihadi management strategies inspired by Islamic faith and the belief in the principle of "we can do it" - that Imam Khomeini (r.a.) had taught us all - assisted Iran in its achievement of dignity and progress in various areas.

The revolution put an end to

a long historical decadence, and the country, which was severely humiliated and utterly retrograded during the Pahlavi and Qajar dynasties, started to progress rapidly. In its first step, the revolution turned the disgraceful regime of the tyrannical monarchy into a popular and democratic state, and employed the element of national determination, which is the essence of comprehensive and genuine progress, to the heart of the country's governance; then, it turned the youth into the main forerunners of the developments and the key players in the management of the country. It conveyed the "we can do it" spirit and belief to everyone; thanks to the enemies' sanctions, it taught everyone to rely on domestic capacities, and this unfolded a source of great blessings:

Firstly: It guaranteed the stability and security of the country; the territorial integrity and the protection of the borders, which were targeted by the enemy's serious threats, and gave rise to the miracle of victory in the eight-year war, leading to the defeat of the Ba'athist regime, and its American, European and Eastern supporters.

Secondly: It acted as the country's engine in developing the field of science and technology, and in creating the vital, economic, and constructional infrastructures which continue to grow more preva-



lent day by day: several thousands of knowledge enterprises; several thousands of infrastructure and necessary projects for the country in the areas of civil engineering and transportation, industry, power, mining, health care, agriculture, and water; millions of university graduates or students; thousands of colleges and universities throughout the country; dozens

lective feeling, which the Revolution has granted to the country. Before the revolution, Iran had zero production of science and technology; it had no capability in the industry except for assembling and no ability in science except for translation (of other works).

Thirdly: The Revolution has elevated to a culmination the popular par-

on the matters such as crimes by the West and particularly the United States; the Palestinian cause and the historical oppression of the Palestinian nation; the issue of bullying powers' warmongering attitudes, vices, intrusions in other nations' affairs and the like. This type of intellectualism became widespread and available to the masses throughout the country and in all areas of life, and similar matters have become understandable and clear even for teenagers and children.

Fifthly: It distributed the country's public facilities in a manner closer to justice. If I - this very humble person - am not satisfied with the functioning of justice in the country, it is because this lofty value should shine like a unique gem on the Islamic Republic, but it has not yet. However, my dissatisfaction should not be taken to mean that no work has been done for the establishment of justice. The reality is that the achievements made in combating injustice over the past four decades are not comparable to any other era in the past. During the regime of Taghut [tyrannical dynasties], most of the services and revenues of the country were available only to a small group of the residents of the capital city or their counterparts in other parts of the country. The people in most cities, especially in remote areas and villages, were at the end of the list and often deprived of basic infrastructure and services.

The Islamic Republic has been one of the world's most successful governments in relocating its services and wealth from the center to all parts of the country, and from the affluent areas of the cities to the poor neighborhoods. The great statistics on building roads and housing construction; the establishment of industrial centers; the reformation of agricultural matters; distribution of electricity, water as well as building medical centers, universities, dams,



of big projects, such as the nuclear fuel cycle, stem cells, nanotechnology, biotechnology, etc., all ranking among the top of the world; developing sixty times more non-oil exports and nearly ten times more industrial units. The quality of the industrial sector advanced tens of times more than before; the industry that only relied on assembling and montage was transformed into domestic technology; in various engineering disciplines including the defense industries visible prominence was observed; achievements were made in the critical fields of medicine and the position of authority in it; and dozens of other examples of progress are the outcomes of that morale as well as the social involvement and the col-

llective feeling, which the Revolution has granted to the country. Before the revolution, Iran had zero production of science and technology; it had no capability in the industry except for assembling and no ability in science except for translation (of other works).

Fourthly: It astonishingly enhanced the political acumen of the people and their view of international issues. The Revolution expanded beyond the limited number of isolation-seeking elites—often known as the enlightened—the political analysis and understanding of international issues



and power plants and the like even to the most remote areas of the country, truly makes us proud. Certainly, all these efforts were neither reflected in the inefficient propagations of the officials of the Islamic Republic nor did the foreign and domestic malevolent enemies confess it. Yet, it is there and remains as good deeds of jihadi, sincere managers before God and for the sake of the people. Nevertheless, the notion of justice as expected by the Islamic Republic - that seeks to follow the role model of the government founded by Imam Ali (a.s.) - is far superior to that, and I look forward to seeing you, the young people, realizing it.

Sixthly: It significantly enhanced the level of spirituality and ethics in the public sphere of society. This auspicious phenomenon was particularly promoted due to Imam Khomeini's manners during the period of the fights leading to, as well as after, the victory of the Revolution. That spiritual man and the mystic pure of material enticements headed a country the foundation of whose people's beliefs were deeply rooted. Although the propaganda promoting corruption and immorality during the Pahlavi era had stricken hard blows to the nation and had dragged the Western moral corruption into the lives of middle-class people - particularly the youth -, the religious and ethical approach of the Islamic Republic attracted the bright and apt hearts, especially those of the young individuals, and the ambiance changed in the interest of religion and morality.

Strives by the young individuals in the face of hardships, including the Sacred Defense [against US-backed Saddam invasion of Iran], were accompanied by prayers and spirit of brotherhood and sacrifice, and reminiscent of the events that unfolded during the early history of Islam, exhibiting them live and vivid before everyone's eyes. Fathers, mothers,

and wives bid farewells to their loved ones who set off for various fronts of jihad, motivated by a sense of religious duty; then, once they encountered their blood-soaked or wounded bodies, they accepted the calamity while they were grateful to God. Mosques and religious spaces became unprecedentedly busy. Several thousands of young individuals,



university students, and professors, women, and men were on the waiting list for performing I'tikaf. Several thousands of young volunteers were eager to join Jihadi (volunteering) camps, construction jihad, and the construction mobilization forces. Prayers and Hajj pilgrimage, fasting and pilgrim walks, and various religious ceremonies along with obligatory and non-obligatory donations flourished everywhere, especially among young people. To this day, this has become better in quality and larger in quantity. This has all happened at a time when the increasing moral decline of the West and its followers as well as their massive propaganda to drive men and women into corruption, has isolated morality and

spirituality in the major parts of the world: this represents another miracle of the Revolution and the active and forward-looking Islamic system.

Seventhly: The magnificent and glorious epitome of rising against the bullies, thugs, and arrogant powers of the world - led by the criminal and warmongering U.S.A. - grew more prominent day after day. During all

these forty years, Iran and the Iranians - particularly the youth of this land - have been known as never surrendering and always safeguarding the Revolution, its divine magnificence, and its pride against arrogant, haughty states. The hegemonic powers of the world, which have lived on trespassing the independence of other countries and plundering their vital interests in order to fulfill their evil intentions, have confessed to their weakness in the face of the Islamic and Revolutionary Iran. In the lively ambiance of the Revolution, the Iranian nation managed to first expel the puppets of the United States, the agents who betrayed the nation, and since then, the Iranian nation has vigorously prevented any domination

over the country by bullying powers.

Dear young individuals! These are only a limited number of the major headlines in the forty-year history of the Islamic Revolution: the splendid, enduring, and brilliant revolution that you, by God's Grace, should take the second big step towards advancing it.

The fruit of the efforts made during the past forty years is before our eyes: an independent country and nation; free; powerful; dignified; faithful; advanced in science; full of valuable experiences; confident and hopeful; with essential impact on the region and a strong logic on global issues; with records in the growth rate of scientific advances, and in earning high ranks in important sciences and technology such as nuclear science, stem cells, nanoscience, aerospace and so forth; leading in expanding social services; excelling in promoting jihadi [volunteering] motivations among young people; leading in having an efficient young population and many other honor-winning features which are all the products of the Revolution and the result of taking the revolutionary and jihadi direction. You should know that if ignorance about the ideals of the Revolution and negligence of the Revolutionary movement had not occurred in some periods during the forty years of its history, which unfortunately existed and were extremely detrimental, the accomplishments of the Revolution would have gone far beyond what we witness today and the country would have been far ahead on the path towards the great ideals and many of the current problems would not have existed today.

Today, just like the first days after the Revolution, sovereign Iran faces challenges from the imperialists, arrogant powers; yet, there is a meaningful difference. If the challenges posed by the United States those days involved ending the intrusion

by foreign agents or closing down the embassy of the Zionist regime in Tehran, or exposing the spy den [the former US embassy in Tehran], today, the challenges concern Iran's strong presence near the borders of the Zionist regime, putting an end to the United States' unlawful infiltration in the West Asia, the Islamic Republic's support for the Palestinian people's resistance at the heart of the Occupied Territories as well as defending the high flying flag of Hezbollah and the resistance throughout this region. If then the West's concern was to prevent Iran from buying basic weaponry, today, their concern is to prevent the transfer of advanced Iranian weapons to the Resistance forces. If on those days, the United States presumed that the Islamic government and the Iranian nation could be vanquished with the help of a few Iranian sellouts and a small number of aircrafts and helicopters, today they feel they need a coalition of tens of hostile or daunted states to counter Iran on the political and security fronts; and yet, they fail. Thanks to the revolution, Iran today stands out at an elevated position,

one that the Iranian nation deserves to enjoy in front of the world; and Iran has already passed the challenging twists on the path of resolving its fundamental issues.

However, the trail traveled so far is merely a portion of the glorious path towards the exalted ideals of the Islamic Republic. The continuation of this path—which is most probably not as demanding as the past—must be traveled with the willpower, vigilance, swiftness, and innovation of you, the young ones. Young managers, young executives, young thinkers, young activists in every field - ranging from politics, economy, culture, international relations, to religion, ethics, morality, and justice - should shoulder the responsibilities by making use of the experiences and the lessons learned in the past, applying the revolutionary view and the spirit of jihadi actions in order to build our dear Iran as a comprehensive model of an advanced Islamic government.

An important point that needs to be considered by those who build the future is that we are living in a country that is distinctive in terms of natural and human resources. Yet, many of these resources have been left untapped or only slightly exploited due to negligence by the officials. Great endeavors, as well as revolutionary and youthful motivations, will be able to activate them, marking a real leap forward in the country's material and moral progress.

The most important aspiring potential in the country is the potential and proficient human resource that enjoys a deep, noble foundation of faith and religion. The young population under 40 - an important part of which is the result of a birth boom in the 80's - represents a valuable prospect for the country. Enjoying a population of 36 million people aged between 15 and 40; nearly 14 million people with higher education degrees; ranking the second in the

▶ **The most important aspiring potential in the country is the potential and proficient human resource that enjoys a deep, noble foundation of faith and religion. The young population under 40 - an important part of which is the result of a birth boom in the 80's - represents a valuable prospect for the country**



world by the number of science and engineering graduates; numerous young individuals brought up with a revolutionary spirit and ready to work for the sake of God and for the love of their country; and large numbers of intellectual and investigating young individuals who are in the job of creating scientific, cultural, industrial and other types of products, add up to the enormous wealth of the country that cannot be compared to any material reserves.

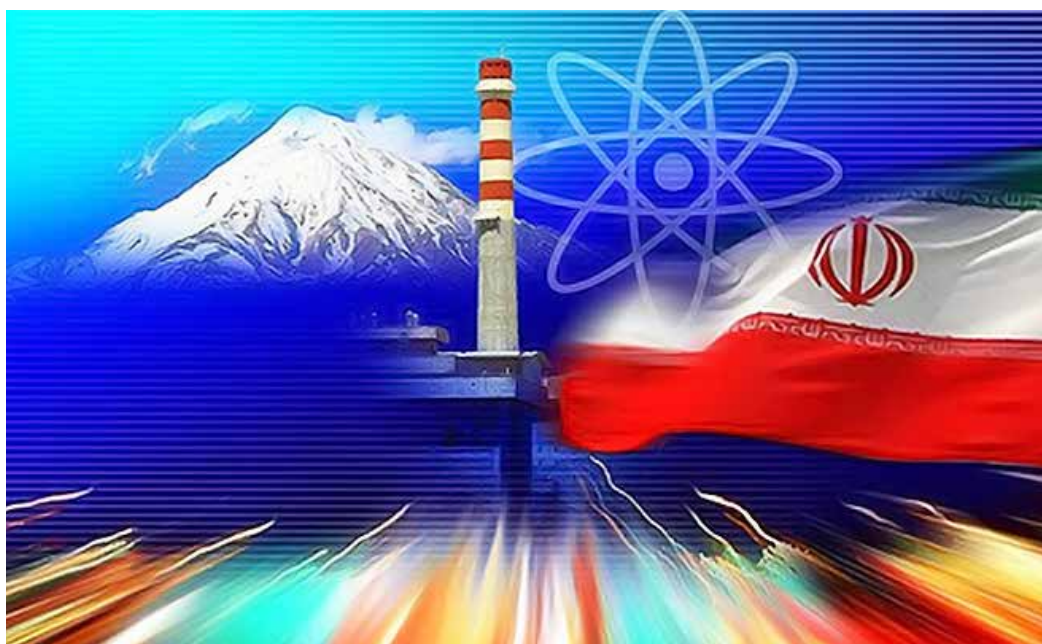
In addition to the aforementioned assets, there is a long list of material opportunities for the country that can be activated and exploited by efficient, motivated, and intelligent managers in order to significantly increase domestic production and make the country self-sufficient, wealthy, and truly self-reliant, hence overcoming the current problems. Iran makes up 1% of the world population, however, it possesses 7% of the world's natural resources: massive underground resources; special geographical position between the East and the West the North and the South; a major national market; vast regional market including 15 neighbors that constitute a population of 600 million; long coastal borders; fertile lands with a great variety of agricultural products; and vast and versatile economy are only some of the countries' potentials. Many potentials have been left untapped. It is said that Iran has the first place in the world in terms of unexploited natural and human resources. Without a doubt, you the faithful and active young ones can amend this great shortcoming. The second decade of the outlook must be dedicated to making use of the previous accomplishments and unexploited potentials, and the country's growth must be enhanced in different sectors including production and the national economy.

Now, I would like to offer you my

dear sons and daughters, some pieces of advice regarding a few essential topics. These topics include science and research; spirituality and morals; economy; justice and the fight against corruption; independence and liberty; national dignity, international relations, borderlines with the enemy, and lifestyle.

However, before anything else, my

lems, and berating or denying great advantages, have been constantly on the agenda of thousands of audio-visual and internet-based media by the enemies of the Iranian. And of course, their followers inside the country can be seen using the freedoms to work in the service of the enemy. You, the young individuals, must be the forerunners of break-



first advice concerns hopefulness and observing an optimistic outlook of the future. Without this fundamental key to any deadlock, not even one step can be taken forward. What I am referring to is authentic hope based on evident realities. I have always avoided false and deceiving hopefulness, but I have also warned myself and others against unfounded pessimism and false fear. During these past 40 years, and today as ever, the enemy's propaganda and communication policy, as well as its most active programs, have revolved around making people and even our officials and statesmen lose their hope in the future. False news, biased analysis, reversing facts, concealing the hopeful aspects, amplifying small prob-

ing the siege of such propaganda. Grow the plant of hope for the future in yourself and those around you. Drive fear and disappointment away from yourself and others. This is your first and most fundamental Jihad to make. Signs of hope - some of which were mentioned - are before your eyes. The growth of the admirers of the Revolution has been far greater than that of outgoing fans, and loyal and helping hands and hearts are far more numerous than the corrupts, the traitors, and the greedy. The world has high regard and respect for the Iranian youth, Iranian's perseverance and ingenuity in many fields. Value yourself, and with the strength given by God, ascend towards the future and create epics.

### And here are some recommendations

**1) Science and research:** science, is the most obvious instrument of dignity and power for a country. The other face of knowledge is ability. The West brought about 200 years of wealth, influence, and power for itself thanks to their advances in science, and despite their weak moral and ideological foundations, they could dominate societies left behind from the train of science, politics, and economy by imposing western lifestyle on them. We are not calling for the abuse of science like what the West did; however, we insist on the country's need to flow the fountains of science among ourselves. Thank God, our nation's talent in acquiring science and research is higher than the world's average. The scientific uprising in the country that started almost two decades ago has been going on at a speed surprising for global observers, i.e. 11 times faster than the average pace of the world's scientific growth.

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 needs to thank God day and night.

However, the point I am making is that this traveled path, despite its importance, has just been the beginning and nothing more than. We are still far behind the summits of the world's science. We need to reach the summits. We need to go beyond the current frontiers of science in the

most important fields. We are still far behind from this stage. We started from scratch. The shameful scientific retrogression during the Pahlavi, and the Qajar—when the world had just started its scientific race—dealt us a heavy blow, keeping us miles behind this fast-moving train.

We have started the movement now and are going forward at full speed. But this fast-forward movement needs to preserve momentum for years to come so that it can compensate for the regression. I have always warmly and firmly advised and warned and called upon the universities, the academics, the research centers, and the researchers about this. However, now, I am asking all of you, the young individuals, to follow on this track with more sense of responsibility, considering it a Jihad. The foundation stone of a scientific revolution in the country has been laid, and this revolution has offered martyrs, including the martyred nuclear scientists, too. rise to defeat the malicious, spiteful enemy who strongly fears your scientific Jihad.

**2) Spirituality and morality:** Spirituality means emphasizing spiritual values, such as sincerity, sacrifice, reliance on God, and faith in yourself and society. Morality entail observing virtues such as benevolence, forgiveness, assisting the needy, truthfulness, courage, humbleness, self-confidence, and other good characteristics. Spirituality and morality are important values and the main needs of the society in directing every movement as well as individual and social activities. Their existence makes life a paradise even in the face of materi-

al shortages, whereas their absence, makes life hell even if materially rich.

The growth of spiritual perception and moral conscience in society brings about more blessings. This indeed requires Jihad and effort, and this Jihad and effort will not succeed much without the help of governments. Spirituality and morals, certainly will not be acquired through decrees and orders; hence, governments cannot create it using coercive force. However, primarily, they need to observe moral and spiritual behavior. Secondly,





they need to prepare the ground for the spread of those virtues in society and assist and provide a realm of influence to the social organizations in this regard. They need to fight in a rational manner against centers of anti-spirituality and anti-morality and prevent the evil ones from pulling others down with them by force or deception.

Advanced and pervasive means of communication have provided centers of anti-spirituality and anti-morality with a very dangerous facility, and now we are wit-

nessing the enemies' ever-increasing assault on the pure hearts of the youth, teenagers, and even children by employing these means. Liable government entities have great responsibilities in this regard that have to be taken up wisely and thoroughly responsibly. Of course, this does not mean that non-governmental individuals and organizations have no responsibility. God willing, in the era ahead, overwhelming short and medium-term plans need to be devised and implemented about this matter.

**3) Economy:** The economy is a key defining point. A strong economy is a strong point and the important factor in blocking domination and infiltration; while a weak economy is the Achilles heel that prepares the ground for infiltration, domination, and intrusion by the enemies. Poverty and affluence affect the materialistic and spiritual aspects of human beings. Economy, of course, is not an ideal of the Islamic society. Rather, it is a means without which one would not be able to fulfill the ideals. Insistence on reinforcing the country's independent economy that is based on mass and quality production, justice-based distribution, reasonable and waste-free consumption, and wise managerial relations, which I have repeatedly insisted upon time and again in recent years, is due to the incredible impact economy can have on the society's current and future life.

The Islamic Revolution showed us the way out of the weak, dependent, and corrupt economy of the Pahlavi era. However, feeble performances have posed internal and external

challenges to the country's economy. The external challenges include the enemy's sanctions and temptations that would be rendered less effective or even ineffective if the internal challenges are resolved. The internal challenges consist of structural defects and managerial weaknesses.

The main defects include economic reliance on oil; government interference in sectors of the economy that do not fit into the sphere of government's responsibilities; relying on imports rather than domestic strength and potentials; very limited exploitation of the country's human resources potentials; defective and unbalanced budgeting; and finally lack of consistency in executive economic policies, disrespecting priorities and excessive and even wasteful expenses in parts of state organizations. The result is problems in people's livelihoods including the high rate of unemployment among the youth, low income of lower classes, etc.

The solution to these problems lies in the strong, responsible and lively implementation of the policies delineated by the Economy of Resistance that need to be outlined, followed up, and acted upon by administrations. The country's economic intra-production, becoming productive and knowledge-based, making the economy popular, avoiding authoritarian government oversight, and extroversion using aforementioned potentials are among important examples of these solutions. A young, wise, faithful, and knowledgeable committee of economy experts inside the government can undoubtedly accomplish these aims. The times ahead must be employed for action by the committee.

The beloved young individuals across the nation should know that all solutions lie within the country. Assuming that 'economic problems are merely the result of sanctions and sanctions are because of resis-



tance against imperialism and not submitting to the enemy, so the solution is to kneel before the enemy and kiss the wolf's paw' is an unforgivable mistake. This completely false analysis - although sometimes emitted from the mouths and pens of some ignorant individuals inside the country - has its roots in foreign think tanks and conspirers who intend to

some, even in the most resembling of all governments to Imam Ali's governance; i.e. Amir Al-Mu'minin's own government. Thus, the hazard posed by the emergence of such a threat in the Islamic Republic - whose officials once competed with each other in Revolutionary piety, and maintaining a simple lifestyle - has never been and still is not far from probable. This

ency is the precondition for the legitimacy of all officials of the Islamic Republic. Everybody must beware of the evil of greed, and avoid illegitimate earnings, and supplicate to God to help them in this regard.

Supervising and governmental organizations must prevent corruption from being conceived and fight its spread with sincerity and sensitivity. This fight needs faithful men ready for Jihad, who are dignified and have pure [financial] records and bright hearts. This fight is an effective part of an all-around effort that the Islamic Republic must put in to establish justice.

Justice has been among the primary ideals pursued by all prophets, and in the Islamic Republic, it has equal status and value. This is a sacred word for all times and in all lands and would not be completely established unless under the governance of Imam Mahdi (may our spirits be sacrificed for him). However, it is relatively always and everywhere possible, and it is a duty to be carried out by anyone, especially the rulers and the powerful. The Islamic Republic has taken major steps in this way, examples of which have been briefly mentioned above. Of course, more works need to be done to explain and describe the efforts made in this regard, and the conspiracy by the enemies of the Revolution aimed at twisting the reality, or at least remaining silent and concealing (the truth) must be nullified.

Regardless, I am clearly telling the beloved young people that the future of the country awaits, that what has been done until now stands at a huge distance from what must have been done. In the Islamic Republic, the official's hearts must constantly beat for eliminating the deprivations and they must be seriously fearful of deep class struggles. In the Islamic Republic, not only seeking wealth is not a crime, it is actually encouraged. However, discrimination in the

induce them in policy-makers, decision-makers, and the general public inside the country.

**4) Justice and fight against corruption:** These two virtues necessitate each other. Economic, moral, and political corruption are like tumors in the body of countries and governments; if found in the body of a system of governance, they would constitute a devastating quake and a heavy blow to their legitimacy. And for a system like the Islamic Republic, the legitimacy of which should be over and above the customary legitimacy and social acceptance, this issue is by far more serious and fundamental than for any other system. The temptations of wealth, power, and rank weakened

makes the constant presence of an efficient organization, with sharp eyes and decisive actions within the three branches of powers (executive, legislature, judiciary) necessary, in order to truly fight corruption, especially in governmental bodies.

Of course, the proportion of corrupt individuals among the officials of the Islamic Republic is much smaller than that of many other countries, and particularly in comparison to the Pahlavi regime, which was totally corrupt and encouraged corruption - and thanks be to God, the agents of this system have mostly stayed clean from it. Nonetheless, (it must be emphasized that) even the slightest corruption is unacceptable. Everyone must know that economic transpar-





distribution of public resources and granting special privileges, and tolerating economic cheaters - all of which result in injustice - are strictly forbidden. Moreover, ignoring classes in need of support is never acceptable.

These words have been frequently repeated in the form of policies and laws, but for proper implementation, we place our hope in the young people [to do it]; and if the leadership of the various sectors of the country is entrusted to young, revolutionary, wise and competent young people - who are not few in numbers, thanks be to God - this hope will be fulfilled; God willing.

#### 5) Independence and Freedom:

National Independence means the freedom of the nation and the state from the imposition and bullying of the domineering powers of the world. And social freedom means the right for every member of the society to decide, act and think; both of which are Islamic values; they are divine gifts bestowed upon humans, and none of them is a gift to be offered to the people by the state.

Governments are obliged to provide the two abovementioned rights. The importance of freedom and independence is well-known by those who have fought for it. The Iranian nation is among them, thanks to the forty-year jihad. The current independence and freedom of Islamic Iran were achieved by the blood of hundreds of thousands of honorable, brave, and self-sacrificing human beings; often young, but all in the high ranks of humanity. This fruit of the pure tree of the Revolution cannot be put at risk by naive and sometimes biased justifications. All, especially the government of the Islamic Republic, are obligated to do their utmost to protect it. Obviously, "independence" should not be defined as the confinement of the politics and the economy of the country within

its borders, and "freedom" should not be defined in opposition to divine ethics, law, values, and public rights.

**6) National dignity, foreign relations, defining borderlines in relations with the enemy:** The three are branches of the principle of "dignity, wisdom, and expedience" in international relations. The global scene today witnesses a phenomenon that is unfolding or will unfold in the near future: the new dynamism of the Islamic Awakening Movement based on the model of resistance to the U.S. and Zionists' domination; the failure of US policies in the West Asian region and the defeat of their traitorous allies in the region; the expansion of the powerful political presence of the Islamic Republic of Iran in West Asia, and its wide-ranging reflection across the world of domineering powers. These are examples of the reputation of the Islamic republic, which were not achieved except by means of the courage and wisdom of the jihadi [selflessly striving] managers.

The leaders of the domineering system are worried; their proposals generally involve deception and lies. Today, the Iranian nation, in addition to the criminal regime of the

United States, regards a number of European governments as deceiving and unreliable. The Islamic Republic of Iran must prudently observe its boundaries with them; it should not retreat from its revolutionary and national values; it should not be scared by their void threats; and at all times, it should consider the dignity of the country and try to wisely, prudently and of course with a revolutionary standpoint settle the solvable problems it has in relations with them. In the case of the United States, no problem with them is seen to be resolved, and any negotiation with the U.S. will have no outcome but material and spiritual harms.

**7) Lifestyle:** There are many necessary points to make in this regard. I will leave it to another opportunity, and I suffice to mention that, the West's attempts to promote the Western lifestyle in Iran has caused a lot of irreversible moral, economic, religious, and political detriments to our country and our nation. Countering them requires a comprehensive and intelligent jihad that again here you, the young individuals, are expected to carry out.

Finally, I would like to thank the enthusiastic, proud, and enemy-repelling presence of our dear nation on the Bahman 22nd (February 11) demonstration, marking the fortieth anniversary of the great Islamic Revolution and I thank the Almighty God for it.

Peace be upon our Imam Mahdi (may our souls be sacrificed for him), peace be upon the pure souls of the honorable martyrs and the pure soul of Imam Khomeini (r.a.), and peace be upon all the dear people of Iran and special greetings be to the young Iranians.

**Keeping you in my prayers,  
Sayyid Ali Khamenei  
February 11, 2019**

▶ **Regardless, I am clearly telling the beloved young people that the future of the country awaits, that what has been done until now stands at a huge distance from what must have been done**

# Dr. Abouzar Ebrahimi Torkaman's Views on the Cultural Aspects of the Statement on the Second Phase of the Islamic Revolution



**Q:** In the statement of the second phase of the Revolution, the Supreme Leader has stressed the need to move towards the great ideal of the Revolution, namely the creation of a new Islamic civilization. Given the importance of culture in the process of civilization-making, what role, in your opinion, can the Islamic Culture and Relations Organization play in realizing this ideal?

**A:** Culture and thought have a fundamental role in the development of any civilization. If we consider the new Islamic civilization as a living, dynamic, and cohesive being, we can assume that Islamic culture and thought is the blood that flows through its body and gives it life. It was for this reason that the Supreme Leader of the Revolution, in a meeting with the



officials of the organization on 6th February 2002 emphasized the position and importance of this organization in the field of thought and culture and considered it to be "The harbinger of the spiritual authority of the system and the country".

Among the goals of the organization outlined by its constitution are the expansion of cultural relations with different nations and communities, especially Muslims and the oppressed, strengthening and regulating the cultural relations of the Islamic Republic of Iran with other countries and cultural organizations, as well as the correct presentation of Iranian culture and civilization and its cultural features. Is. The Islamic Culture and Relations Organization is the official custodian of cultural diplomacy of the Islamic Republic of Iran abroad and is at the forefront of introducing and explaining the discourse and achievements of the Islamic Revolution abroad. With an extensive network of cultural offices abroad and a large number and in collaboration with elites and thinkers, this organization can play a pivotal role in explaining and introducing the concept of new Islamic civilization. Perhaps one of the most important responsibilities of the organization in this regard is to introduce the concept of new Islamic civilization to foreign elites and thinkers. In this regard, our cultural representatives can play a significant role in throwing light on the international concepts outlined in the statement on the second phase of the revolution.

For the establishment of the new Islamic civilization the cooperation of other Islamic societies, especially countries that have a historical his-

tory of civilization, is important and effective. Therefore, it is necessary to explain and describe it properly at the level of elites of different countries such as Turkey, Malaysia, North African countries, etc. In this regard, the following programs have been defined and are being implemented by our cultural offices.

1- Translation of domestic scientific papers with the aim of explaining the concept of new Islamic civilization in different languages

2- Translating books on the subject of new Islamic civilization into differ-

ent languages within the framework of a ToP project

3- Calling for papers and organizing scientific conferences with the presence and participation of foreign thinkers (with the aim of acquainting them with this concept and production of related literature by non-Iranian writers about the new Islamic civilization)

4- Publishing various books in non-Persian languages with the participation of Iranian and foreign thinkers on the subject of modern Islamic civilization



5- Expansion of Persian language education

6- Expanding relations with cultural and academic centers

7- Active presence in foreign and international book fairs

8- Organizing meetings to introduce the various areas of the art of the country in the host country

**Q: As the Supreme Leader has said, the Islamic Revolution is a cultural revolution. Keeping in view statement on the second phase, how can the Islamic-Iranian culture be best protected and introduced in the international arena?**

A: Iranian culture has been one of the most enduring and influential cultures in human history, and we must be able to introduce it in the right way and adapt it to today's requirements. Iran is one of the oldest civilizations in the world and, in fact, is one of the cultural axes of the Eastern world. The elements of Iranian culture that transcend Iran's political borders can be summarized as spirituality and ethics, Persian language and its dialects, national festivals such as Nowruz and the solar chronology, ancient Iranian monotheism, Persian art, literature and poetry, Iranian architecture, and local cultures of Iranian ethnic groups. The scope of this ancient culture encompasses many countries.

The power of Iranian art and culture is so great that even the invaders of Iran were dissolved and eventually became the transmitters of Iranian culture to other parts of the world. Seventy years after the Mongol invasion of Iran, we saw the spread of the Persian language in China - one of the Mongol-influenced areas - because all the cor-

respondence of that period, within the territories of Mongol rule, were in Persian. The Persian language was so powerful that it was able to spread even in places where no Iranian lived. Take, for example, southern Europe and the Balkan Peninsula, we thousands of copies of Persian manuscripts were produced.

Therefore, the activity of chairs on Iranology in world universities around is important for informing the public about Iran, and if we can expand the number and activities of these chairs in different countries, more students will be interested to study Persian and get acquainted with Iranian culture and civilization.

**Q: One of the issues raised in the statement on the second phase is concerning lifestyle. What cultural activities can effectively promote the Islamic-Iranian lifestyle in the international environment?**

A: The issue of lifestyle has been mentioned as one of the seven main topics for the second phase of the revolution. Lifestyle is one of the key issues that the wise Leader of the Revolution has elaborated on various occasions. Overall, the statement on the second phase addresses two fundamental points in this regard: the irreparable damages caused by the Western lifestyle; and the need for comprehensive and intelligent management of affairs in order to confront the Western lifestyle.

In every civilization, lifestyle denotes any model that shapes man's personal and social life and brings about happiness, satisfaction, and personal and social security for him. Obviously, only a lifestyle and way of

life is worthy of goal setting and planning, which falls within the framework of the objectives laid down by the Creator. The trajectory of man's life is determined by his Creator and it is the lofty goal of his creation, and the commands, prohibitions, do's and don'ts that are determined by the laws of religion, lead man to the goal, which is his eternity and eternal happiness. As for the Islamic lifestyle and way of life, we must first identify the pattern of the Islamic way of life in accordance with human needs today, and then explain its various dimensions in the international arena; i.e., first in the Islamic world and then outside of it.

**Q: Please describe the position of Islamic-Iranian culture and civilization in world culture and civilization and what measures can be taken to elevate this position.**

A: Undoubtedly, Islamic civilization has been a brilliant part of human civilization, and what the world culture and civilization owes it, is not any less, if not more, than what it owes Greek culture and civilization. However, it should be noted that Islamic culture continues to have a spiritual impact in the present world and its charm and spirituality remains flawless.

The profession of writing was one of the lowest of jobs in the pre-Islamic era. Teaching was not honored and anyone who was a teacher was humiliated. Islam declared teaching as the task of the divine prophets and considered dissemination of knowledge to be its Zakat and it was through this move that the Islamic civilization produced great scholars and great books and gigantic libraries. For instance, the library of Khajeh



Nasir Tusi in Maragheh had 400,000 books that were used by scientists and astronomers of the time.

Regarding the status of Islamic-Iranian culture and civilization, we can refer to the current conditions of the world and our dear country, the coronavirus pandemic, and the problems it created for performing certain rituals in Iranian society, even though these conditions caused the activation of other layers of religious responsibilities. Since our culture has preserved its religious identity, its outward and inward aspects should not be separated from each other. Whenever a part of rituals loses the opportunity to be performed publicly, society satisfies its sense of need by returning to its esoteric identity and/or other rituals. In such circumstances and crises, a new aspect of religion and religiosity emerges. In practice, the difference between the Iranian society's way of confronting the coronavirus and other countries lies in the presence of the religious culture and participation of the masses.

**Q: Why and in what way it would be possible to effectively explain the cultural values of the Islamic Revolution to the world?**

First of all, it is necessary to introduce the achievements of the revolution made over the past 42 years to the international community, especially the youth of the Islamic world. Therefore, one of the most important parts of the statement on the second phase is the part, which describes the achievements of the revolution in seven parts and it also states what needs to be done in seven paragraphs.

As regards how to effectively ex-

plain this rich culture I must say that his statements during the meeting of the members of the Supreme Council of the Cultural Revolution on 10th December 2013 about culture and cultural values the Supreme Leader of the Revolution stated:

"Culture is the identity of a nation.

advancement of science. Sometimes a person gets into a job, does an economic job, but does not pay attention to its cultural consequences. Yes, it's a big task; it is a great economic task, but the absence of attention to its cultural effects may result in consequences that are harmful to the country. This is the (importance of)



Cultural values are the true spirit and essence of a nation. Everything is based on culture. Culture is not marginal to and below economy and it is not marginal to and below politics. Rather economy and politics are marginal to and below culture. This must be taken into consideration. We cannot separate culture from other areas (of life). When I said that economic issues and various important issues should be attached to culture, it means we need to keep in mind the importance of culture when we look for a fundamental movement in the field of economics, in the field of politics, in the field of construction, in the field of technology, production, the

culture. We must keep in mind this cultural point in all matters and do not let it be forgotten".

Therefore, in order to introduce, explain and transmit cultural values in an effective way, these values must first be prepared and produced in the form of clear messages and suitable to the tastes of the addressees, and then reach it to them through effective and internationally accepted tools and methods such as books, art including cinema, plays, and social networks. It goes without saying that as the cultural headquarters of the country the Islamic Culture and Relations Organization is responsible for this great task at the international level.



# A Glance at the International Dimensions of the Second Phase of the **Islamic Revolution of Iran**

The statement on the second phase of the Islamic Revolution of Iran is a document that throws light on the future horizon of this Revolution in the next forty years.

The Islamic Revolution of Iran took place at a time when religion had lost its social dimension and no scholar and/or elite believed that religions could, anymore, play a role in

the formation of a political system. This mentality may have been caused by the experience of Western societies about the failure of the Church in the medieval eras. However, the vic-



tory of the Islamic Revolution of Iran, which took place with the discourse of political Islam in the year 1979, invalidated such assumptions of the time and proved that religion and worldly affairs are not necessarily two separate issues.

Keeping in view the fact that the Islamic Revolution of Iran negated all the existing theories about the incapability of religious teachings in getting involved in the political affairs of society it is essential to have a glance at the international dimension of this Revolution, which have so far been neglected and, therefore, need to be elaborated.

Unlike in the early years of its advent, when the Islamic Revolution and its thoughts were considered to be of great danger by the dominating world powers, it is now recognized as a regional power, which can play an important role in the world politics and the stances adopted towards this revolution reflects upon its importance.

By introducing a new discourse, the Islamic Revolution of Iran challenged the political discourses of the East and the West of the time and introduced a new intellectual atmosphere and horizon to the world. The ups and downs faced by the Islamic Revolution during the last forty years prompted the Supreme Leader of the Revolution to issue a strategic statement with regards to the second phase of the Revolution by wisely taking into consideration the regional and international

developments.

Taking into consideration the points raised by the Supreme Leader of the Islamic Revolution the international dimensions of his statement on the second phase of the Revolution, this Revolution has given rise to a "New Islamic Civilization".

According to the points raised in the statement, the new Islamic civilization will have the following characteristics, which are of global importance:

A) Cultural Dimensions: Comprising self-esteem, change in the lifestyle, a greater role for the youths, giving importance to morality, innovative cultural discourse. One of the fundamental requirements of social development is culture. This is because the very existence and identity of every society are dependent on its culture. Thus, in the absence of an appropriate trend in culture-building, no real cultural development would be possible for any society. Being based

on the teachings of Islam, which emphasizes spirituality and morality, the culture of the Iranian society has been defined by its Supreme Leader as under:

"Spirituality means emphasizing spiritual values, such as sincerity, sacrifice, reliance on God, and faith in yourself and society. Morality entails observing virtues such as benevolence, forgiveness, assisting the needy, truthfulness, courage, humbleness, self-confidence, and other good characteristics. Spirituality and morality are important values and the main needs of the society in directing every movement as well as individual and social activities. Their existence makes life a paradise even in the face of material shortages, whereas their absence, makes life hell even if materially rich. The growth of spiritual perception and moral conscience in society brings about more blessings."

B) Political Dimensions: Comprising the rule of law, Jihadi-oriented model of management of affairs, revolutionary system, strength, ontological-oriented value system. Following the victory of the Revolution the foreign policy of Iran underwent major changes in the sense that from being dependent on the Western block led by the United States of America it adopted the policy of "neither East, nor West" as the very foundation of its foreign policy. Based on this policy the Islamic Republic of Iran decided to neither tolerate any form of foreign hegemony nor adopt any hegemonic stand

► **By introducing a new discourse, the Islamic Revolution of Iran challenged the political discourses of the East and the West of the time and introduced a new intellectual atmosphere and horizon to the world**

against any other nations. In the words of the Supreme Leader, Ayatollah Seyyed Ali Khamenei:

"The magnificent and glorious epitome of rising against the bullies, thugs, and arrogant powers of the world - led by the criminal and warmongering U.S.A. - grew more prominent day after day. During all these forty years, Iran and the Iranians - particularly the youth of this land - have been known as never surrendering and always safeguarding the Revolution, its divine magnificence, and its pride against arrogant, haughty states. The hegemonic powers of the world, which have lived on trespassing the independence of other countries and plundering their vital interests in order to fulfill their evil intentions, have confessed to their weakness in the face of the Islamic and Revolutionary Iran."

C) Economic Dimensions: Comprising resistance-oriented economics, an instrumental ap-

proach to the economy, serious struggle against corruption. In spite of all the unfair economic sanctions against the Iranian nation, based on the teachings of Islam the Muslim nation of Iran has been able to withstand all the economic pressures in a dignified manner. By the same token, the Islamic Republic of Iran has managed to become reasonably advanced with regard to different sectors of the economy. i.e., agriculture, industry, and service. The Supreme Leader of the Islamic Revolution's comment on this issue is:

"The Islamic Revolution showed us the way out of the weak, dependent, and corrupt economy of the Pahlavi era. However, feeble performances have posed internal and external challenges to the country's economy. The external challenges include the enemy's sanctions and temptations that would be rendered less effective or even ineffective if the internal challenges are resolved. The internal challenges consist of structural defects and managerial weaknesses."

D) Scientific Dimensions: Comprising research-oriented scientific activities for the overall advancement of the country in different industrial, agricultural, and services sectors. As rightly described by the Supreme Leader:

"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 ob-



servers 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 needs to thank God day and night."

A review of the above-mentioned points reveals that from the viewpoints of the Islamic Revolution of Iran and the discourse it stands for, human so-

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ciety requires to be multidimensional and adopt each of these dimensions in order to gain salvation. The important point to note is that these points apply to all human societies irrespective of their religion.

What is important to note is that the Islamic Revolution linked governance and politics to religions and religious principles as well as servitude and obedience to God Almighty. By introducing a new discourse, the Islamic Revolution of Iran confronted the world

of thought and discourse with a new horizon and challenged the political discourses of East and West at that time. What this new discourse presented to the oppressed people of the world was that it is possible to traverse the path of progress by being dependent on their own abilities and resources and without undergoing the policies dictated by the hegemonic powers.

To conclude it needs to be emphasized that the Islamic Revolution of Iran has introduced a

new doctrine and discourse to the world, which should be researched upon by taking into consideration the progress made by the Islamic Republic of Iran in the last 42 years, in spite of all the unfair and unjustified stances (including eight years of imposed war through the Iraqi Ba'athist regime in the early years of the Revolution) against it by the hegemonic powers. Today the Islamic Republic of Iran is a power to reckon with in every respect both in the region and at the international level.



**The Role of Cultural Diplomacy in the New Islamic Civilization in International Arena;**

# With Special Reference to the Statement on the Second Phase of the Islamic Revolution

**Dr. Mohammad Ali Rabbani, Cultural Counselor of the Islamic Republic of Iran in India**

## Introduction

It would not be possible to talk about the new Islamic civilization without benefiting from the past experiences of Islamic civilization and culture. Therefore, the new Islamic civilization may be considered the revival and recon-

struction of Islamic civilization by benefiting of knowledge, wisdom, and religious beliefs resulting in all-round material and spiritual progress and at the same time meeting the natural and material needs of human beings and directing them towards perfection and

salvation. It is to be noted that culture and civilization are of transnational and universal essence and have always been considered as a bedrock for political and economic interactions between nations. The great Islamic civilization was able to facilitate the transfer and



exchange of knowledge between Islamic territories and other civilizations such as India, China, and Greece by launching a translation movement as well as holding scientific and cultural debates and discussions. And while introducing its cultural and spiritual achievements and values, it managed to provide the opportunity for the globalization of Islam and Islamic civilization to a great extent.

The transfer of scientific tradition by Iranians to different parts of the Islamic world and beyond, the translation of Greek sciences, the transfer of some branches of Indian sciences, especially medicine, astronomy, and natural history, which was completed during the Sassanid era, provided the Muslims with the opportunity lay the foundations of the great Islamic civilization by.

From this perspective, perhaps cultural diplomacy, which is an organized and systematic effort towards the exchange of ideas, perceptions, and values, can be considered to be the most important way to achieve the idea of civilization and provide and develop goals and the national interests of every country. Meanwhile, the elites who have a key role in increasing intellectual and cultural interaction can build appropriate capacities for paving the path for the new Islamic civilization through constructive and effective cultural and scientific exchanges and building trust establishing peaceful coexistence.

### **The Function of Cultural Diplomacy in the Globalization of Values and Norms**

Civilizations are born of culture. Therefore, culture, which is one of the main factors of producing and/or strengthening civilizations, can provide opportunities by taking advantage of such capacities as commonalities between values, language, literature, art, ideals, and cultural and religious values, and bilateral and multilateral co-operation and while eliminating negative mentalities, providing better conditions for the construction of civilizations. Culture also plays an important role in providing opportunities for scientific exchanges and advanced technologies, empowering the capabilities of developing economic interactions with the world, by increasing the ability to shape and control public opinion, as well as influencing beliefs and attitudes and other essential contexts. Thus, the importance of using the component of cultural diplomacy in the formation, opening new horizons, and revival of Islamic civilization is such that by resorting to soft power, the Islamic Republic of Iran can have a constructive role in the new Islamic civilization, and its impact in international arenas.

In its broad sense, Islamic civilization is formed on the basis of epistemological foundations and the cultivation of human virtues and knowledge and considers the spiritual and scientific advancement of human beings as its main mission. The most important element of Islamic civilization is human salvation and growth of spiritual talents. The value system of this civilization, as in the past, can become universal when it is founded on the solid foundations of cul-

ture, religion, ethics, wisdom, and the unifying principles of the idea of the united Islamic Ummah. The horizon of the new Islamic civilization must be redefined within the context of the role of the modern Islamic civilization in international relations and the possibility of conceptual and practical reconstruction of its value system at the universal level. In this area, too, cultural diplomacy has a fundamental and important role to play, because cultural diplomacy, as an effective tool for exercising soft power, includes a set of ideals and values that can be effective by sharing them with others.

Some of the objectives and tasks of Islamic civilization include normativization, dispersion of common values in world culture, strengthening spirituality at the international level, and discourse-building through defining the universal ideas of Islam, which is the ultimate goal of modern Islamic civilization. This can be achieved through cultural interactions inside and outside the Islamic world and by developing an interactive atmosphere.

The application of cultural diplomacy has a central place in the revival of Islamic civilization. A step that, while accepting the existing cultural diversity within the Islamic world, gives importance to realizing the strategy of globalization of Islamic thought within the framework of new Islamic civilization and to establish a harmonious and coherent relationship between the elites of the Islamic world. Cultural diplomacy can align and activate the intellectual and cultural capabilities of the Is-

lamic world by strengthening scientific cooperation, and by adopting balanced policies in using the software movement and advancement of science to facilitate the perceptual-psychological environment in opening the horizon for the new Islamic civilization.

### **Cultural Diplomacy and Network and Dialogue-Oriented Interactions among Elites**

Although the main themes of the emergence and development of Islamic civilization are based on authentic Islamic sources, however, in addition to the acceptance and emphasis on reason and science, Islam has always encouraged Muslims to benefit from the experience of human knowledge even in a distant land like China.

Hence, the early Muslims took advantage of the scientific resources of other civilizations. Another strong foundation of Islamic civilization is the formation of a scientific movement based on interactions between Muslims and others. A movement that benefited from the experiences of other nations in different science and expanded the range of knowledge of Muslims and the spread of Islamic civilization. In this scientific movement, which took place in a bilateral process, Muslims were able to have access to certain fields of science including intellectual sciences, and develop their scientific and educational centers and at the same time provide the world with the scientific progress they made in different areas.

In addition to the flourishing and advancement of Islamic civilization, the outcomes of this process

have led to many achievements for Muslims. The emergence of the greatest Islamic scientists and scholars, the scientific and cultural excellence of Muslims in different fields including mathematics, astronomy, physics and mechanics, medicine, chemistry, philosophy, logic, history, geography, and literature during this golden age of civilization. Other benefits of these multilateral scientific interactions included the formation of a dynamic educational system in the form of numerous Dar al-Elm (lit. house of knowledge), which were organized through wisdom applied by Iranians, and provided an opportunity for the growth of Islamic civilization.

As one of the ancient leaders in the area of human culture and knowledge, Islamic Iran can play an important role in transferring its scientific tradition to the Islamic world, increase its mediation share in the transfer of knowledge and sciences through scientific exchanges and take a step in the

direction of opening the horizon of the new Islamic civilization through conscious creative interaction with other cultural and civilizational communities. An important part of the realization of these capacities and opportunities of the new Islamic civilization is the responsibility of cultural diplomacy. This is because one of the main indicators of the success of countries in the expansion of their civilizational culture in the international arena is related to cultural diplomacy planning such as exchanges of students, scholarships, international educational projects, and other cultural and scientific activities to transmit cultural and civilizational values and principles.

Another important point is that civilization is the product of the genius of the elite and the creative and innovative minority; i.e., a privileged class in society whose innovative activities can result in the advancement of civilization. This requires the use of scientific and academic diplomacy, the establishment of a system of religious, cultural, and civilizational dialogues, as well as increasing the share of universities and scientific centers in international interactions. Therefore, cultural diplomacy can strengthen and launch elite network interactions, facilitate capacities related to scientific exchanges and also launch a two-way translation movement.

This can be achieved by facilitating and strengthening cooperation between academic, research, and cultural centers of Iran and other countries, paving the way for the

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continuation of cultural interactions among elites by establishing a permanent secretariat for scientific and intercultural dialogue, and creating convergence among thinkers and scholars and expanding intra-religious and interreligious dialogues, expanding coalitions and transnational and multilateral networks of elites, promoting the participation of reference institutions, especially academics, and encouraging them to participate in the development and expansion of international interactions.

### Conclusion Remarks

Culture is considered as an intrinsic, sustainable feature and one of the strategic and influential advantages of new Islamic civiliza-

tion, and enjoying the advantage of culture in opening the horizons for modern Islamic civilization requires increasing the share and functions of cultural diplomacy in the international arena.

One of the basic prerequisites for the new Islamic civilization to have a role in the international system is the formation of convergence in the internal capacities and concern for cultural interactions within and outside the Islamic world. Therefore, opening the horizon for the new Islamic civilization must be redefined in the context of its role in international relations and the possibility of conceptual and practical reconstruction of its value system. Owing to its role, functions, and capabilities, cul-

tural diplomacy is considered to be the main and most effective instrument in creating this convergence and playing an important role in its realization.

Creating a platform for the formation of stable and constructive dialogues is another function of cultural diplomacy in opening the horizon of the new Islamic civilization. The reason is that elite dialogue is an interactive process and a cultural issue that is associated with the formation of an atmosphere of communication, mutual understanding, and cooperation and can provide a positive image or improve the level of cooperation and appropriate mechanisms to effectively open the new horizon for new Islamic civilization.



**Iran Celebrates the 42nd Anniversary of  
the Islamic Revolution and is Inspired by  
the Supreme Leader's Statement on the  
Second Phase of the Revolution**





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

**In His name the Most High**  
**Iran celebrates the 42nd anniversary** of the 1979 Islamic Revolution on February 11, 2021. On that day (11th February), the last Pahlavi ruler Mohammad Reza Shah's reign collapsed and a new Islamic government, led by the Imam Ruhollah Khomeini, officially took over the Iranian State. This year's anniversary assumes extra significance in the face of renewed hostility by the former US President Donald Trump's administration to dismantle the revolution once and for all and the determination of the Iranian government to march ahead in the spirit of the revolution. The former National Security Advisor of the United States, John Bolton, had threatened Iran of overthrow to which the Supreme Leader Ayatollah Ali Khamenei responded by stating: "I don't think you'll have many more anniversaries left to enjoy". This came true on 20th November 2021, when Trump was defeated in the US elections and was forced to leave the White House and now awaits trial for his arrogance during his unpopular four-year term.

The Islamic Revolution came at a time when, the imperialists were taking pride in their great victories over the Muslim world. Then suddenly came the earthquake that shook the ground underneath the feet of the arrogant powers, and those tyrants did not regain their sobriety until after the tremor. This occurred due to the snowballing effect of the great efforts of all revolutionary God fearing Muslim scholars and activists of the past and present, who really understood the backwardness of the Muslim nations, accepted responsibility, and faced the difficulties they had to deal with along the path.

In reality what happened in Iran was an occurrence much greater than our partial political imagination; it was a fulfillment of what God, the Glorious and Sublime has promised his oppressed righteous servants in the Quranic verse: "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

At the same time, the Islamic revolution was patently different from other historical liberal or leftist revolutions. The French revolution of 1789, for example, was built on European Enlightenment ideas 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. In contrast, as rightly stated by the Supreme Leader - in his statement of the Second Phase of the Islamic Revolution - the Revolution which occurred in Iran was an Islamic religious revolution in words, spirit, content and action.

The victory of the Islamic Revolution

in Iran did not only mean the fall of the Pahlavi regime in Iranian history but also marked a prominent stage in Islamic history and manifested the beginning of a new era in the human world. The historical value of the establishment of the Islamic Republic lies in the following aspects: a) the end of a period of Muslim submission to arrogant powers of the West or East; b) an end to the hegemony of arrogant and colonial powers; and c) regaining of the lost Islamic glory. In other words, it was a phenomenon that inspired all the oppressed nations of the world.

Due to these effects of the Revolution, the arrogant forces decided to confront this revolution in its infant state through all forms of pressure and conspiracy, both internally and externally, in order to silence and completely obliterate it. The Iraqi imposed war was part of this awful imperialist plot. The Iraqi regime was not the actual adversary in this war, but only a conduit for the force of the great powers. The real antagonists in the conflict were the imperialists who divide the oppressed peoples of the world among themselves and control them to serve their own interests.

Yet, the wise, truly Islamic leadership, coupled with the sacrificial spirit of the faithful Iranians 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 state vis-à-vis the world bullies and is also a source of inspiration for the other oppressed nations of the world. In the words of the Supreme Leader, Grand Ayatollah Khamenei:

"The auspicious Revolution of the Iranian nation, which is the greatest

and most popular revolution of the contemporary era, is the only revolution that has persisted forty years of pride, saved from betrayal to its values, and it has preserved its dignity and original slogans against all the temptations which seemed irresistible; hence, entering the second phase of self-development.”

From an alternative angle, U.S. hostility and sanctions have made Iran more powerful in various fields and more assertive regionally. Post-1979 severance of ties with America and the ever-present threats to revolution and national security pushed the Iranians to achieve self-sufficiency in many areas including military technology and hardware production. Today, Iran produces almost all of its critical military equipment from battle tanks and submarines to sophisticated unmanned aerial vehicles and long-range ballistic missiles. Such military advances are not to defeat the U.S. military in the Middle East but they are meant to effectively deter any possible aggression against the Iranian nation.

Scientifically, Iran held the 16th place in the 2018 Human Development Report (out of a total of 189 countries); 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 and to reduce imports and dependence on foreign currencies, par-

ticularly dollar-based foreign trade. So, as indicated in the above-mentioned statement, the objective is to reduce Iran’s vulnerabilities during the second phase of the revolution, by promoting domestic capacity to absorb economic shocks, improving Iran’s industrial and technological competitiveness, and facilitating the development of a knowledge-based economy. As put by the Supreme Leader:

“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 needs to thank God day and night.

To conclude, after 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 that to defend itself from future foreign aggression and protect the Islamic Revolution.

The way the Islamic Republic of Iran has progressed in the last 40 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 during the more than 40 years, in spite of many obstacles, including anti-human sanctions. And in spite of various ups and downs which are unavoidably faced by all freedom-fighters, the Islamic Iran already emerged as a great power in the world scene. All these magnificent achievements are no doubt owing to the Iranians’ adherence to Divine commands and their reliance on Allah – The Best Helper.

The foundation stone of a scientific revolution in the country has been laid, and this revolution has offered martyrs, including the martyred nuclear scientists like Martyr Mohsen Fakhrizadeh and Martyr General Qasem Soleimani, making the Islamic Iran a prominent feature in the Middle East. As is Islam is a permanent world phenomenon so will be the Islamic Republic of Iran; since it derives its life from Islam, so it is here to stay.

► **In response to Western sanctions, the Iranians are implementing a new strategy, dubbed “resistance economy”, to cope with the pressures of sanctions**





# Spirituality, Based on the Statement on the Second Phase of the Islamic Revolution

**Dr. Mohammad Javad Abolghasemi, Faculty Member of the Research Department of the SAMT Organization**

## Introduction

In February 2018, coinciding with the fortieth anniversary of the Islamic Revolution of Iran, the Supreme Leader of the Is-

lamic Revolution, Grand Ayatollah Khamenei, issued a statement on the second phase of the Islamic Revolution, as a charter for the future of the revolution. After reit-

erating the goals and ideals of the Islamic Revolution and examining its performance in the course of the last four decades, he made seven basic recommendations for the future, of which the second one concerns promoting “ethics and spirituality” in society. This recommendation touches upon



certain important issues that we intend to explain below.

With the view to alarming against the ongoing conspiracies, he has stated: "Advanced and pervasive media tools have provided anti-spiritual and anti-moral centers with a very dangerous opportunity, and we can clearly see the increasing invasion of enemies into the pure hearts of young people and even teenagers and children by using these tools".

#### The Concept of Spirituality

As defined in Persian and Arabic literature, spirituality refers to non-material affairs that are related to the man's thought and spirit and his mental status (See Dehkhoda, 1946, Vol. 13, P. 18711; Johari, 1991, Vol. 2, P. 171). Various definitions of spirituality have been given in Western culture

and literature, but from among the various definitions offered by Westerners, the definition that "spirituality is an attempt to cultivate sensitivity towards oneself, others, non-human beings, and God, or to explore what is re-

► **From the Islamic point of view, the spiritual life is based on both the fear of God Almighty and His love; both surrender to the will of God and seeking to know Him, which is the ultimate goal of creation.**

quired to become a true human being and the pursuit of reaching the status of a perfect man" has been recognized as acceptable. Spirituality is an issue that most religions pay attention to. Even new religious movements claim to revive and diligently pursue spirituality. In addition, ecological, peace, and women movements, too, seem to engage in this issue almost as much as those committed to psychotherapy and the transformation of consciousness, and those committed to the modernization of Christianity (or any religion) and, therefore, interfaith dialogues seek to make spirituality the focus of their discussions.

Even though there is no term in the Islamic culture and literature that can be referred to as the equivalent of spirituality in the English language, the Holy Quran and the sayings of Prophet Mohammad (pbuh), and the infallible Imams (as) are the sources, which are replete with Islamic teachings on spirituality. At the same time, there are a number of terms in Islamic culture, such as batin (innate essence), haq (truth), aalam-e ma'na (world of meaning), maqam lotf-e Elahi (divine blessing), kamal-e akhlaqi (ethical perfection), etc. that have the same connotation as the Western concept of spirituality.

From the Islamic point of view, the spiritual life is based on both the fear of God Almighty and His love; both surrender to the will of God and seeking to know Him, which is the ultimate goal of creation.

To throw light on this issue, Martyr Ayatollah Motahhari has



enumerated the characteristics of material and spiritual affairs as follows:

The material world can be characterized by three attributes: A) They are tangible and touchable, can be seen with eyes and it can be touched with the hand, or can be perceived by other senses. Take, for example, water, bread, clothes, housing, carpets, food, perfumes, and spouse. B) Material things are measurable in terms of their weight, and the law of gravity is applicable to them. C) The third characteristic is that they can be placed in a container. (See Motahhari, 2012: Vol. 7, P. 37).

He then goes on to explain spiritual matters such as knowledge, faith, and ethical and moral virtues like patience, humility, existence, long-sightedness, kindness, courage, and perseverance, which are neither tangible nor touchable nor do they have the qualities and effects of tangible objects. One of the differences between material and spiritual affairs is that unlike spiritual affairs, material things can be obtained with money or force. Spiritual affairs must be acquired with efforts, willpower, and struggle and cannot be bought with money (Motahhari, *ibid.*, P. 39).

In short, it can be said that even though the word spirituality does not appear clearly and explicitly in the Islamic culture, spirituality, which means being spiritual - vis-a-vis being materialistic - has been given great importance in Islam. Therefore, any belief, behavior, action, and character that has no material and physiological roots and is in alignment with man's



excellence and perfection and can be received and witnessed through man's innate nature and heart (wisdom) can form the foundations of spirituality in Islam.

#### Definition of Spirituality and Ethics

- Spirituality means giving importance to such values as sincerity, self-sacrifice, and faith and trust in God Almighty, both individually socially.
- Morality means observing virtues such as benevolence, forgiveness, helping the needy, honesty, courage, humility, self-confidence, and other good qualities.
- Spirituality and morality should direct all individual and social movements and activities that form the main needs of society.
- The presence of spirituality and morality makes the living en-

vironment a paradise even in the face of material deficiencies, and its absence creates hell despite material wellbeing.

- The more spiritual consciousness and moral conscience grows in society, the more blessings it brings about.

#### Required Strategies

- Undoubtedly, achieving spirituality and morality requires struggle and effort.
- Efforts and struggles will not be very successful without the support of governments.
- Morality and spirituality, of course, cannot be achieved by order, so governments cannot bring about spirituality through force.
- Government bodies have certain major duties in this regard that must be done intelligently and responsibly.

- The responsibility of governments does not negate the responsibility of individuals and non-governmental institutions.

#### Points that should be taken into consideration

- Governments themselves must adhere to moral and spiritual behavior;
- The grounds must be prepared for their prevalence in society;
- Social institutions should be encouraged and supported in this regard;
- Anti-spirituality and morality moves should be confronted in a reasonable manner;
- Deviated people should not be allowed to deviate others;
- Comprehensive short- and medium-term plans should be developed and implemented in the forthcoming period;

Keeping in view the above discussions it would now be possible to explain what is meant by spirituality referred to in the statement of the second phase of the Islamic Revolution by the Supreme Leader.

Just as in the case of religion and culture, it cannot be expected to provide a logical definition for spirituality, but what is possible in such cases is to determine what is meant by it so that it cannot be left to personal interpretations. Thus, it is necessary to arrive at a logically accepted agreement about what is meant by spirituality. It seems that while being universally used, the very concept of spirituality can be of different connotations, forms, and types and includes all types of spirituality like the Buddhist, Hindu, or even secular and

modern-day forms of spirituality. And since all of them use the common term of spirituality we are left with no other option but to express our intentions of spirituality in a clear way and on the same basis, provide definitions, examples, and strategies. After much discussion about Islamic spirituality, Dr. Hamidiyeh argues: "Spiritual religiosity or Islamic spirituality is a kind of religiosity that results in the eruption-like emergence of different effects; the effects that we experience as individuals, such as peace and tranquility that, in fact, make life meaningful, and also experience in our social and collective life (Hamidiyeh, Vol. 6, P. 290). As a matter of fact, it is the most profound kind of religiosity. Islamic spirituality is the same as pure and complete religiosity. It is not superficial in essence and it is not merely confined to rituals and just observing the exteriors of the religious rulings (Hamidiyeh, *ibid.*, P. 292).

Thus, keeping in view the gen-

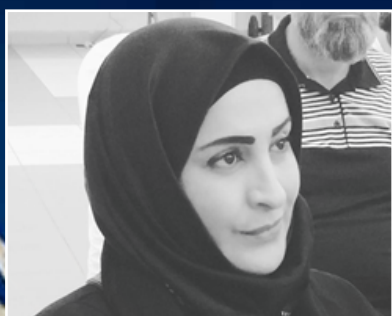
eral spirit of the statement of the second phase of the Islamic Revolution, we can say that what is meant by spirituality in this statement is not secular spirituality, or individual spirituality, or even the emerging form of spirituality in the new ages, but rather the spirituality that has been recommended in the statement is based on the pure teachings of Islam and the school of Ahl al-Bayt (as) and the results that have been mentioned in the statement refer to this perception of spirituality. This spirituality is in alignment with the teachings of the Noble Prophet of Islam and those of Shiite spirituality and encompasses all the positive aspects of other types of spirituality.

In this perspective, spirituality is a general and comprehensive concept, which opens up the path towards God Almighty and man's transcendence to lofty divine status by keeping him away from worshipping oneself and/or the worldly materials with the objective of strengthening his divine outlook within the framework of a larger circle. At the same time, it opens up higher and loftier horizons to the seekers of truth and paves the way for them to grow and traverse the stages of progress so that their sense of self-sacrifice for the cause of God Almighty would elevate the essence of their being. The main axis of this spirituality is monotheism, justice, and adherence to the principle of Velayat and it is on this basis that spiritual values such as sincerity, self-sacrifice, trust in God Almighty, and faith in oneself and in society are uplifted and displayed.

▶ **Just as in the case of religion and culture, it cannot be expected to provide a logical definition for spirituality, but what is possible in such cases is to determine what is meant by it so that it cannot be left to personal interpretations**



# The Impact of the “Second Phase of the Islamic Revolution” on International Issues



D. Siham Ben Azzouz | Political Researcher/Tunisia

Imam Sayyid Ali Khamenei said that “The day when the world was divided into the material West and East, and no one presumed a major religious movement would emerge, the Islamic Revolution of Iran stepped into the scene gloriously and mightily; it broke the frameworks; it exhibited to the world the outdatedness of the clichés; it put the religion and the material world together, and declared the coming of a new era.”



The Islamic Revolution created a new world, a new path, and a new future for the Islamic world. It is an exceptional Islamic revolution, sincere and carrying meanings and principles of great value and has a great role in guiding souls. This revolution was able to enhance the understanding and awareness of the Iranian people on issues related to the role of the arrogant world powers led by the United States in besieging the Islamic Revolution and distorting its image. It is a successful model in the Islamic world that has provided much to the Iranian people and the Islamic nation. Iran and the Iranian people have resisted the US policy of pressure and the unjust sanctions imposed by the West on the Iranian people with the aim of destroying their capabilities and aspirations.

Imam Sayed Ali Khamenei indicated in a clear message that all the unjust policies and pressures adopted by the United States had not succeeded in breaking the will of the Iranian people. The Islamic Revolution expanded beyond the narrow borders into the world and carried several slogans in which it defended the rights of peoples to freedom, independence and sovereignty, and exposed the falsehood, deception and practices of the West against free peoples and just causes.

Iran is facing the West and the United States with strength and intelligence, and it gives the world lessons in steadfastness, resistance, and defense of rights. And it used many means to confront American arrogance, including strategic patience and tactics in

facing the enemy, and it succeeded in extracting its right to technological, scientific and nuclear development. It committed itself to an international agreement with the West and respected international laws and international obligations, but the West, led by America, did not respect its obligations and worked to impose a policy of maximum pressure to subjugate Iran.

Today the Americans admit that the policy of maximum pressure on Iran has failed to achieve its goals. And that US threats and sanctions have given Iran a new power. The Islamic Revolution provided lessons to the Islamic Ummah in how to resist and confront the enemy's arrogance and expose its colonial and destructive projects in Islamic societies. These Islamic societies should emulate Iran and learn from the steadfastness and strategic patience of the Iranian people. Strategic patience is the key to everything. It is the key to strength, the key to success,

and the key to victories. From the start, the Islamic Revolution supported the rights of vulnerable groups. And warned of the Zionist threat to the Islamic nation and revealed the danger of the arrogant forces that sponsor Zionism against the Islamic peoples. It stood by the Palestinian people and supported the Palestinian resistance.

Within the framework of its continuous support for the right of Islamic peoples to resist the enemy's projects, it stood with the peoples of the region and supported Hezbollah in Lebanon, supported the Iraqi people in resisting the American occupation, and supported the resistance of the Yemeni people. Iranian support contributed to many victories in Palestine, Syria, Iraq, Lebanon, and Yemen. The Islamic Revolution succeeded in fulfilling its commitment to support vulnerable peoples. The Islamic Revolution created many leaders who were educated in the Imam Khomeini's school of thought and learned the fundamentals of Islam and the principles of the Ahl al-Bayt, and they stood in the face of the plots carried out by the West and America to destroy the Islamic Revolution.

These commanders and Mujahideen participated in various battles in defense of the sacred rights of the Iranian people and the peoples of the region. Among these men was Martyr Qasem Soleimani, who presented the world and the nation with a sincere model of sacrifice, courage, jihad and love of martyrdom for the sake of God. It was Imam Khomeini's Islamic Revolution that created heroes

► **Iran is facing the West and the United States with strength and intelligence, and it gives the world lessons in steadfastness, resistance, and defense of rights**



and leaders and established the school of jihad against oppression and stood for correct beliefs.

The Islamic nation lives today at the time of the second phase of the Islamic revolution declared by Sayyid Ali Khamenei, which is the phase of completion of maturity and the beginning of harvest. It is a revolution in construction, urbanization, technological and scientific development, culture and history. It is a revolution that surpasses and succeeds in thwarting the American project because of the steadfastness and patience of the Iranian people. The Islamic Republic has become an effective regional power with influence, capabilities, allies and friends in the free world. Today, the Iranian people realize that American promises

are false promises, that American and Zionist ambitions are excessive, and that the Iranian people must support their forces, soldiers and leaders to resist the Wahhabi and takfiri plots and projects that target the security of Iran and the safety of the Iranian people.

The ethical and humanitarian principles of the Islamic Revolution are renewed in the course of the second phase of the Islamic Revolution and present a developed Iranian society in which there are generations of educated Muslim youth who are aware and able to face challenges. They are the children of the true Islamic revolution and the sons of Imam Khomeini. Iran has established a policy of deterrence in the face of the enemy and their plots against

the Iranian people and the oppressed in the world.

Iran today, in the second phase of the era of the Islamic Revolution, is the spearhead in the axis of resistance against American and Zionist arrogance. The principles of the Islamic Revolution, established by Imam Khomeini, are what made Iran strong, and it is they that frighten the enemies who accuse Iran of meddling in the affairs of states and peoples' choices. But the truth is that the United States is trying to intervene in Iran and in all countries for the sake of its interests and in order to control Iran's wealth and capabilities and prevent it from supporting the resistance forces against the Zionist project in the region.



# New Islamic Civilization and Its Importance

According to some Muslim scholars, civilization refers to the establishment of order and coordination in the relationships between the people of society in a way that would eradicate destructive clashes to be replaced by a move towards human perfection such that people's social life would result in the flourishing of their constructive talents and intuitions.

## Foundations of Islamic Civilization

### 1 - Monotheism and Faith in God Almighty

Belief in God Almighty is an indispensable part of man's being to which the Holy Quran has referred as *Fitrah* (innate nature), 30:30. As rightly stated by the Supreme Lead-

er of the Islamic Revolution, belief and true faith in God Almighty is the focal point of the Islamic Civilization. According to him the main features of faith in God Almighty comprise spirituality and morality which emphasize such values as "sincerity, sacrifice, reliance on God, and faith in yourself and society. Morality

entails observing virtues such as benevolence, forgiveness, assisting the needy, truthfulness, courage, humbleness, self-confidence, etc."

### 2 - Quran-based Foundation

The foundation of Islamic civilization is based on divine laws and commandments, which are defined

and described in the Holy Quran, and no Islamic civilization would take place in the absence of this foundation. Again as elaborated by the Supreme Leader “the Islamic Ummah should achieve the civilizational status described by the Holy Quran. The main and common feature of this civilization is man’s access to all the material and spiritual capacities that God Almighty has provided in the world with the aim of man’s salvation and transcendence.

### 3 - Science-Oriented Advancement

In the opinion of the Supreme Leader of the Islamic Revolution, the value of knowledge and science is a function of spirituality. This is because science sans spirituality would bring about what the Western civilization is facing today; a civilization that has managed to achieve great successes through complicated scientific methods, but has suffered the greatest losses in terms of spirituality. The emphasis on spirituality is due to the fact that advancement in science results in power, which if left alone, would lead to corruption and unscrupulousness. However, when governed by spirituality, science can cause salvation and be at the service of humanity. A clear example of misuse of scientific advancement is the inhuman nuclear bombardment and massacre of the people of Hiroshima and Nagasaki by the United States of America during the course of World War II.

#### The Main Characteristics of the New Islamic Civilization

The characteristics of the Islamic civilization are important issues that have not been overlooked by Ayatollah Khamenei. In his opinion, the most important characteristics of the Islamic civilization comprise strong faith, knowledge, progress,

dignity, justice, the power of confronting global arrogance, ethics and morality, and constant struggle against any form of injustice and oppression. In other words, the Supreme Leader of the Revolution believes that the Islamic civilization can present the human world with such qualities as true knowledge, belief, lofty ethical values, and value-based progress, which can result in the eradication of corrupt values that have been spreading in the world through false propaganda. It seems in the view of the Supreme Leader the characteristics of a civilization reflect upon the lifestyle of the people of society, which is determined by their inclinations and the way of their thinking, and civilization-building is a process that requires a school of thought and an ideology that cater to man’s innate needs and are based on proper reason knowledge and mentality, making it possible for him to make to arrive at proper decisions.

#### The Ultimate Objective of the New Islamic Civilization

A glance at the views of Grand Ayatollah Khamenei would reveal that

▶ **The complete formation of the Islamic civilization will only take place after the reappearance of the awaited Imam, relieving humanity from all forms of injustice and directing it towards the divine path**

in his view the Islamic civilization should enter the scene and come up with a new thought for the elimination of any form of discrimination in society; something that all divine prophets endeavored for and guided people towards the divine straight path.

The complete formation of the Islamic civilization will only take place after the reappearance of the awaited Imam, relieving humanity from all forms of injustice and directing it towards the divine path. From among the other objectives of Islamic civilization mentioned by the Supreme leader reference may be made to availing all material and non-material human capacities, people’s governance, laws derived from the Quranic teachings, avoidance of mental petrification, everyone, and knowledge-based efforts in different areas. The Supreme Leader considers comprehensive progress as an element of the new Islamic civilization and has defined the objective of the Islamic Revolution and the Iranian nation as the establishment of a new Islamic civilization. In his own words: “We can establish the new Islamic Civilization and make a world that would be replete with spirituality and would move forward with the help of divine guidance and spirituality”. It should be noted that in the view of Grand Ayatollah Khamenei the Islamic civilization refers to an atmosphere in which man can grow both materially and spiritually and reach a stage of perfection for which he has been created by God Almighty and live a fruitful and honorable life and be powerful in building a world where everyone can grow as per the qualities described.

#### The Challenges before the New Islamic Civilization

As rightly explained and elaborated by the Supreme Leader of





the Islamic Revolution the most important challenge before the Islamic civilization is falling into the trap of following the Western culture and being deceived by their worldly welfare. In his words: "The people who are enchanted by the Western culture and lifestyle think that they can provide for their growth by following in the footsteps of West; a thought that is very naïve. Some people are after material power and God Almighty, religion and ethical values are of no importance to them. These are some of the outstanding challenges faced by the Islamic civilization". In other words, from the point of view of Ayatollah Khamenei petrification and revelry and carelessness in thoughts and action as well as love for comfort and luxury, at any cost, are some of the other challenges before the

new Islamic civilization.

#### Concluding Remarks

The revival of the Islamic civilization and the establishment of the new

► **The revival of the Islamic civilization and the establishment of the new Islamic civilization calls for a common identity.**

**The phenomenon of the Islamic Revolution of Iran made the achievement of this requirement possible and revealed that the process of civilization-building requires time and patience**

Islamic civilization calls for a common identity. The phenomenon of the Islamic Revolution of Iran made the achievement of this requirement possible and revealed that the process of civilization-building requires time and patience. Moreover, the most important characteristics of the new Islamic civilization, which call for a lot of efforts include monotheism and belief in God Almighty, and giving importance to knowledge alongside spirituality with the aim of avoiding the deviated path of the Western civilization. It is also to be noted that the attainment of the ultimate objective of the new Islamic civilization is only possible through following the divine teachings of the religion of Islam, absolute servitude towards God Almighty, and following His commands and decrees with regards to worldly affairs.

سپید مهر ایام

و چنانکه در کتاب «تاریخ فرهنگ ایران» آمده است

در سال ۱۳۰۲ هجری قمری در روز ۱۵ شهریور ماه در تهران

در محفل شادمانی و سرودن سرود ملی ایران

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