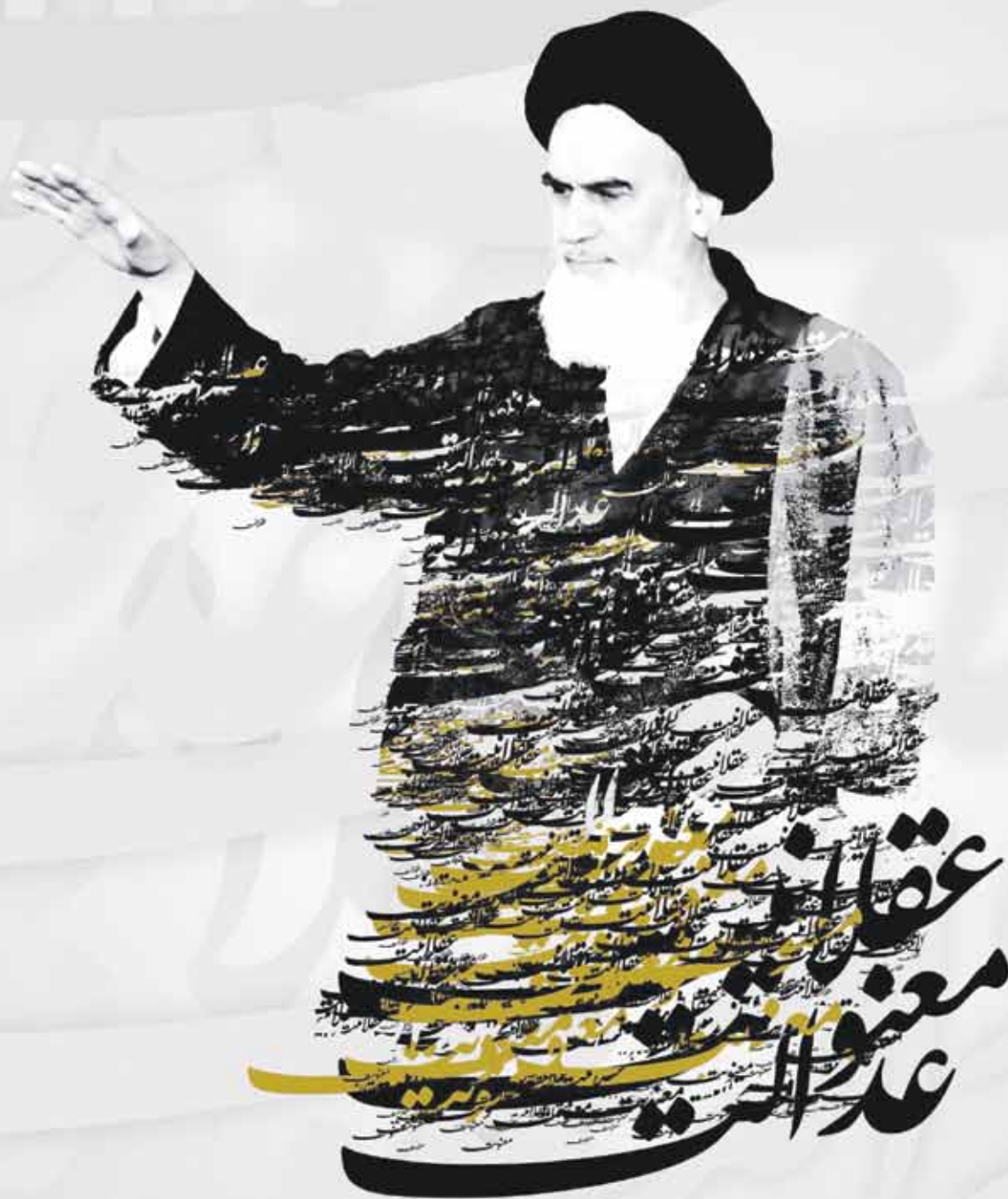


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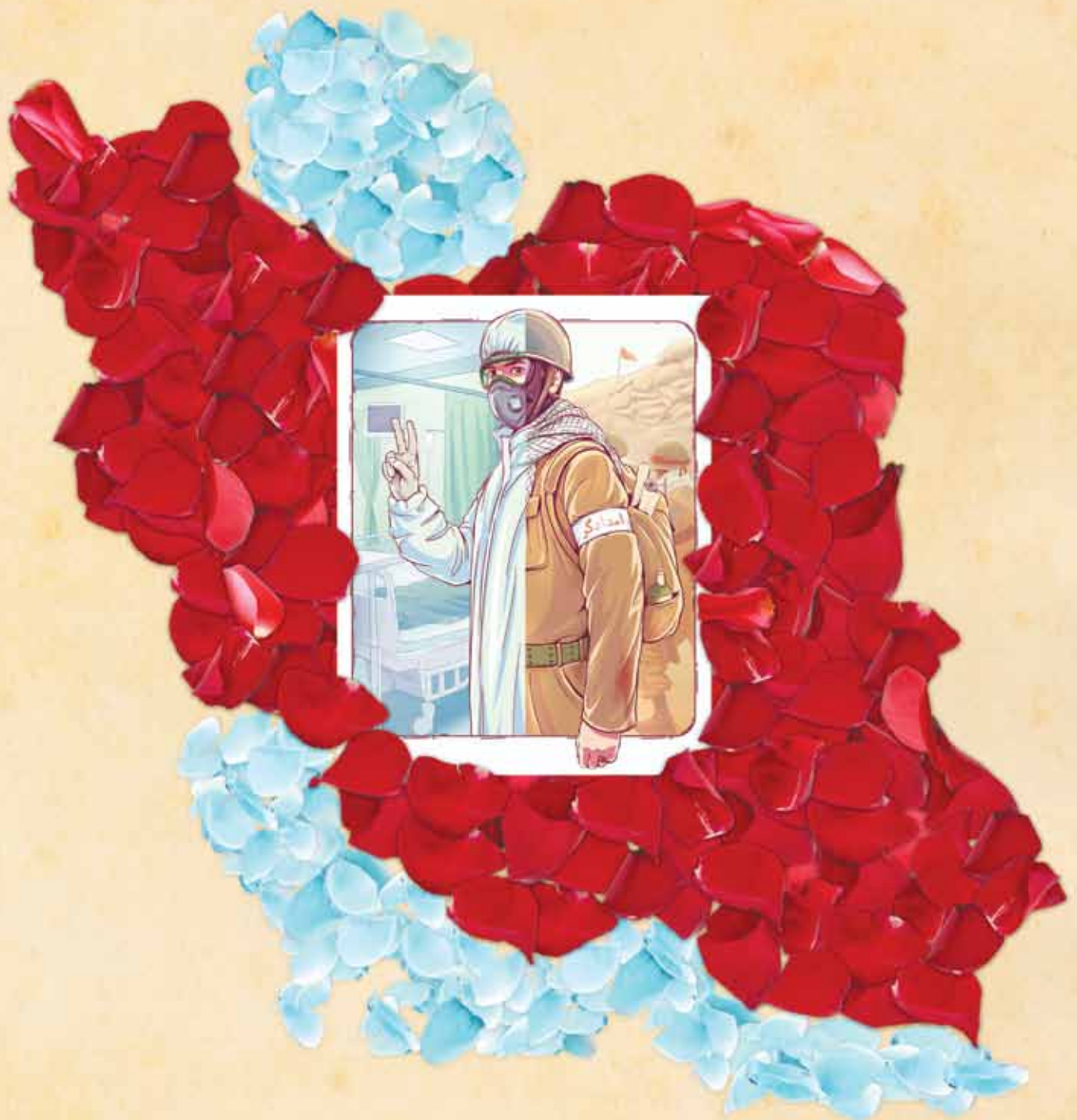
Spirituality Rationality and Equality

Are Main Dimension's of Imam Khomeini's School

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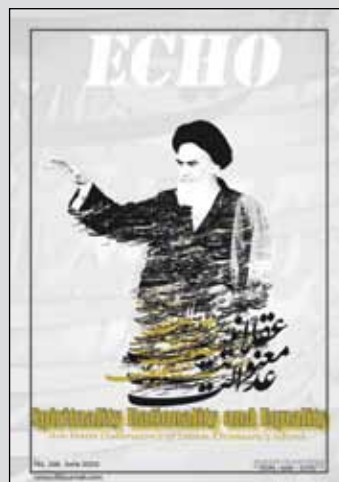


The Health Defenders Are Martyrs Of Duty

Ayatollah Khamenei



No. 268. June 2020



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Imam Khomeini, A Different Charismatic Leader

Muhammad Assadi Movahed
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◆ Editorial

Actually, there is no doubt that the Late Ayatollah Khomeini, known as Imam Khomeini in Iran and the Muslim World, has been one of the most influential and historical figures of the world's contemporary history. As Ayatollah Khamenei, the Leader of the Islamic Revolution of Iran says, "Without name of Kho-

meini this [Islamic] Revolution nowhere is known. Indeed, his character was unique and unachievable and his great humane status was a mythical and unthinkable one. He was the first who had no second." It clearly shows that the Late Imam Khomeini was a great and important figure in the entire world.

The great character of Imam Khomeini was one of the most exceptional figures the history of humanity has ever seen. With his uprising against tyrannies and oppressions, he revived the prophecy of prophets and Imamah of Imams. The fruit of his persistence was a revolution era which later became known as the “Miracle of the Century”.

Among the world’s greatest political leaders, one cannot find a leader as comprehensive as Imam Khomeini. He was a mythical and exceptional figure who succeeded to form a united ummah out of scattered and disturbed society and to stage the greatest revolution of the history; and again it was his comprehensiveness which convinced millions of people to follow him, to sacrifice their lives and properties for the way he intended to lead them.

Ayatollah Khamenei truly believes that the Late Imam Khomeini had all exquisite and rare moral characteristics which rarely you would find in a single man through centuries and relying these characteristics he was able to shake thrones of the time Pharaohs and to illuminate hearts of the oppressed people with the light of hope and to move the Muslim world and helped people to understand that becoming a complete human, living like Imam Ali (AS) and approaching the borders of infallibility are not myths.

Imam Khomeini’s character had various dimensions and once in a while his great character used to reveal a new dimension. The

greatness of Imam Khomeini’s work was due to his special relationship with the Almighty God and self-purification, something which has been recognized even by Imam Khomeini’s foreign and domestic enemies.

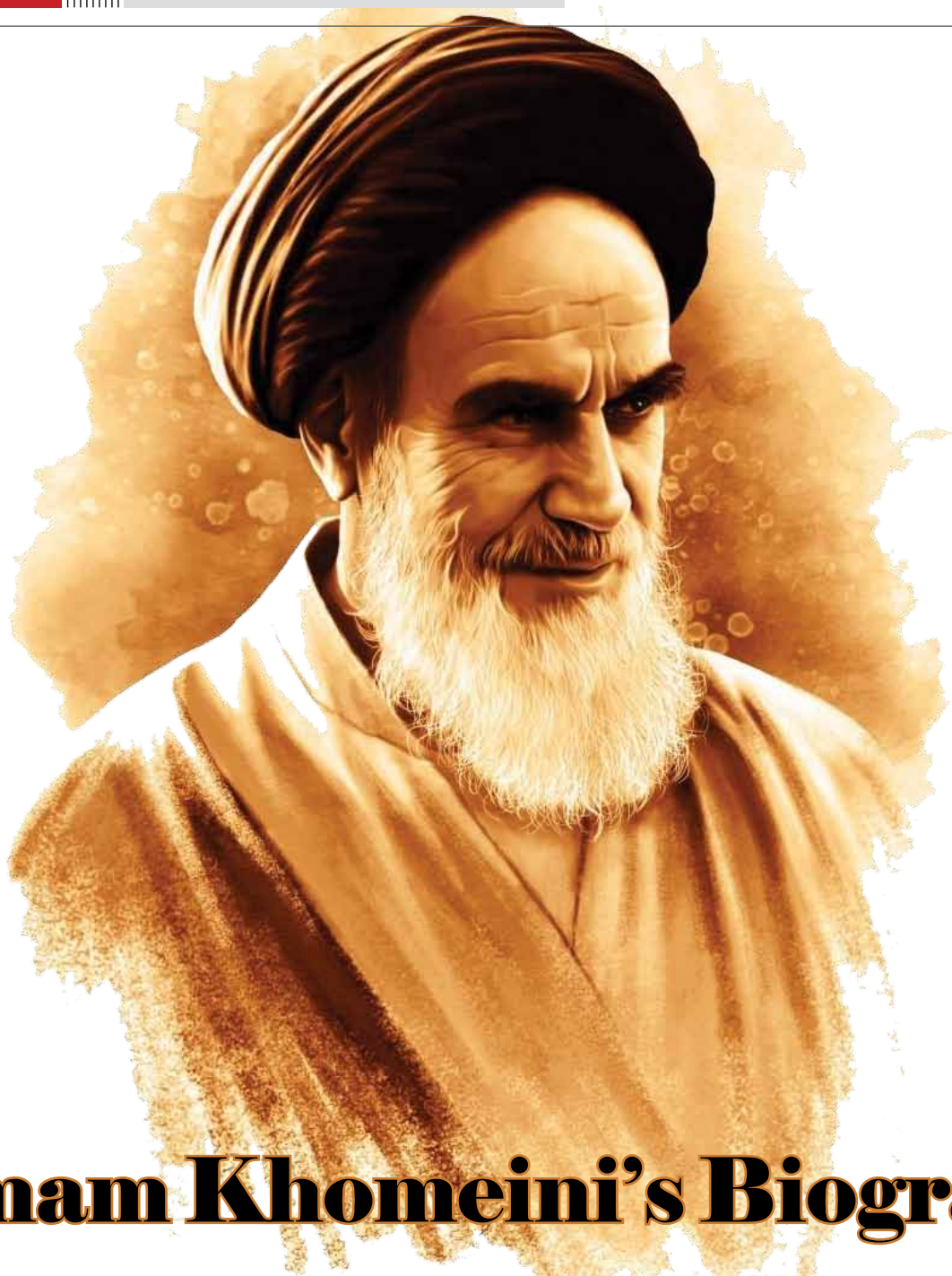
In the theory of charismatic leadership, in particular in the aftermath interpretations, charismatic leadership and dominance, has been considered as a irrational dominance, in conflict with human dignity, a massive-oriented attitude, emotional, anti-democratic and in particular specific of totalitarian and fascist systems, a type of leadership that instead of relying upon law, rationality and democracy, relies upon single lordship, dictatorship and the leader’s exceptional and personal values. The function of the charismatic leader is to encourage and motivate the irrational or emotional dimensions of the people. The charismatic authority is intensively personal and based on the extraordinary leadership of a leader and the emotional and irrational relations between him and his followers.

However, Imam Khomeini, as the highest symbol of human dignity and in particular as a perfect man and in the position of an educated, purified and dynamic religious authority in the lap of the high Islamic and Shiite teachings, during his life and leadership period had inexplicable and specific attention to the issue of human dignity and general laws and basically one of the reasons for the immense influ-

ence of his leadership was due to these characteristics.

Opposite to the charismatic leaders of the secular systems, Imam Khomeini considered the source of legitimacy, with the inclusion of stabilizing role of people, as a divine source rather than charismatic one and intensively opposed the discipleship, making followers and also the massive and passive attitudes toward people.

Imam Khomeini was an exceptional leader in an exceptional revolution. He was not a peaceful leader with a global thought that opposite to the charismatic leaders to be restricted in the ethnic, racist, party and class narrow angles. He was a leader whose scientific comprehensiveness and religious authority position, distinguished him from all charismatic leaders and other ones. Imam was in fact the manifestation of dignity and divine perfect human and for this very reason he left a deep influence on the people’s mind. An influence which after passing over a quarter of a century from the Islamic Revolution, is still prevailing and has not faced any defect and this influence has still remained among all stratum of Iranian Muslims and perhaps on the awaken hearts of many Islamic countries and the oppressed of the world. These characteristics have constantly kept the memory of that divine leader and global thinker in the mind of humans as a symbol, herald and protector of human dignity.



Imam Khomeini's Biography

Ayatollah Seyed Ruhollah Musavi Khomeini (May 17, 1900 – June 3, 1989) was a Muslim cleric and Marja, and the political leader of the 1979 Islamic Revolution of Iran which overthrew Mohammad Reza Pahlavi, the last Shah of Iran. Following the Revolution, Imam Khomeini became Grand Leader of Iran — the paramount figure in the political system of the new Islamic Republic — until his demise.

Imam Khomeini was considered a Marja-e taqlid to many Muslims, and in Iran was officially addressed as Imam rather than Grand Ayatollah; his supporters adhere to this convention. Imam Khomeini was also a highly-influential and innovative Islamic political theorist, most noted for his development of the theory of velayat-e faqih, the "guardianship of the jurisconsult."

Family and Early Years

Ruhollah Mousavi was born to Ayatollah Seyyed Mostafa Musavi and Hajieh Agha Khanum, also called Hajar, in the town of Khomein, about 300 kilometers south of the capital Tehran, Iran, possibly on May 17, 1900 or September 24, 1902. He was a Seyyed from a religious family that are descendants of Prophet Mohammad (PBUH), through the seventh Imam, (Imam Mousa Kazem). His paternal grandfather was Seyyed Ahmad Musavi, whose third wife, Sakineh, gave birth to Mostafa in 1856. Imam Khomeini's maternal grandfather was Mirza Ahmad Mojtahed-e Khonsari, a high-ranking cleric in central Iran whose Fatwa for banning usage of Tobacco in opposition to a monopoly granted by Shah to a British company, led to cancellation of the concession.

Imam Khomeini's father was murdered when he was five months old, and he was raised by his mother and one of his aunts. Later, when he was 15, his mother and aunt died in the same year. At the age of six he began to study the Quran, Islam's holy book. He received his early education at home and at the local school, under the supervision of Mullah Abdul-Qassem and Sheikh Jaffar, and was under the guardianship of his elder brother, Ayatollah Pasandideh, until he was 18 years old. Arrangements were made for him to study at the Islamic seminary in Esfahan, but he was attracted, instead, to the seminary in Arak, which

was renowned for its scholastic brilliance under the leadership of Ayatollah Sheikh Abdol-Karim Haeri-Yazdi (himself a pupil of some of the greatest scholars of Najaf and Karbala in Iraq).

In 1921, Imam Khomeini commenced his studies in Arak. The following year, Ayatollah Haeri-Yazdi transferred the Islamic seminary to the holy city of Qom, and invited his students to follow. Imam Khomeini accepted the invitation, moved, and took up residence at the Dar al-Shafa school in Qom before being exiled to the holy city of Najaf in Iraq. After graduation, he taught Islamic jurisprudence (Sharia), Islamic philosophy and mysticism (Irfan) for many years and wrote numerous books on these subjects.

Although during this scholarly phase of his life Imam Khomeini was not politically active, the nature of his studies, teachings, and writings revealed that he firmly believed from the beginning in political activism by clerics. Three factors support this suggestion. First, his interest in Islamic studies surpassed the bounds of traditional subjects of Islamic law (Sharia), jurisprudence (Fiqh), and principles (Usul) and the like. He was keenly interested in philosophy and ethics. Second, his teaching focused often on the overriding relevance of religion to practical social and political issues of the day. Third, he was the first Iranian cleric to try to refute the outspoken advocacy of secularism in the 1940s. His now well-known

book, *Kashf-e Asrar* (Discovery of Secrets) was a point by point refutation of *Asrar-e Hezar Saleh* (Secrets of a Thousand Years), a tract written by a disciple of Iran's leading anti-clerical historian, Ahmad Kasravi. Also he went from Qom to Tehran to listen to Ayatollah Hassan Modarres —the leader of the opposition majority in Iran's parliament during 1920s.

Imam Khomeini became a Marja in 1963, following the death of Grand Ayatollah Seyyed Hossein Borujerdi.

Life in exile

Imam Khomeini spent over 14 years in exile, mostly in the holy city of Najaf in Iraq. Initially, he was sent to Turkey on 4 November 1964, where he stayed in the city of Bursa for less than a year. He was hosted by a Turkish Colonel named Ali Cetiner in his own residence, who couldn't find another accommodation alternative for his stay at the time. Later in October 1965 he was allowed to move to Najaf, Iraq, where he stayed until being forced to leave in 1978, after then-Vice President Saddam Hossein forced him out (the two countries would fight a bitter eight year war 1980-1988 only a year after the beginning of Imam Khomeini's leadership in Iran and the start of Saddam Hussein's term in Iraq) after which he went to Neuquille le Château in France.

Logically, in the 1970s, as contrasted with the 1940s, he no longer accepted the idea of a limited monarchy under the Iranian Constitution of 1906-1907, an idea



that was clearly evidenced by his book *Kashf-e Asrar*. In his *Islamic Government (Hokumat-e Islami)* — which is a collection of his lectures in Najaf published in 1970 — he rejected both the Iranian Constitution as an alien import from Belgium and monarchy in general. He believed that the government was an un-Islamic and illegitimate institution usurping the legitimate authority of the supreme religious leader (Faqih), who should rule as both the spiritual and temporal guardian of the Muslim community (Umma). In early 1970 Imam Khomeini gave a lecture series in Najaf on *Islamic Government* which later was published as a book titled

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variously *Islamic Government* or *Guardianship of the Islamic Jurists (velayat-e faqih)*. This was his most famous and influential work and laid out his ideas on governance (at that time):

- That the laws of society should be made up only of the laws of God (Sharia), which cover "all human affairs" and "provide instruction and establish norms" for every "topic" in "human life."
- Since Sharia, or Islamic law, is the proper law, those holding government posts should have knowledge of Sharia (Islamic jurists are such people), and that the country's ruler should be a faqih who "surpasses all others in knowledge" of Islamic law and justice,



as well as having intelligence and administrative ability. Rule by monarchs and/or assemblies of "those claiming to be representatives of the majority of the people" (i.e. elected parliaments and legislatures) have been proclaimed "wrong" by Islam unless approved by the faqih.

- This system of clerical rule is necessary to prevent injustice: corruption, oppression by the powerful over the poor and weak, innovation and deviation of Islam and Sharia law; and also to destroy anti-Islamic influence and conspiracies by non-Muslim foreign powers.

A modified form of this Velayat-e Faqih system was adopted after

After eleven days in a hospital for an operation to stop internal bleeding, Imam Khomeini died of cancer on Saturday, June 3, 1989, at the age of 89. Many Iranians mourned Imam Khomeini's death and poured out into the cities and streets. More than 10 million people from across the country attended Imam Khomeini's funeral to form one of the largest ever funerals in the world.

Imam Khomeini and his followers took power, and he became the Islamic Republic's first "Guardian" or Grand Leader.

In the meantime, however, Imam Khomeini was careful not to publicize his ideas for clerical rule outside of his Islamic network of opposition to the Shah which he worked to build and strengthen over the next decade. Cassette copies of his lectures fiercely denouncing the Shah as, for example, "the Jewish agent, the American snake whose head must be smashed with a stone," became common items on the markets of Iran, helped to demythologize the power and dignity of the Shah and his reign.

As protest grew, so did Imam Khomeini's profile and importance. During the last few months of his exile, Imam Khomeini received a constant stream of reporters, supporters, and notables, eager to hear the spiritual leader of the revolution.

Grand Leader of Islamic Republic of Iran Return to Iran

Only two weeks after the Shah fled Iran on January 16, 1979, Imam Khomeini returned to Iran triumphantly, on Thursday, February 1, 1979, invited by the anti-Shah revolution which was already in progress.

Conservative estimates put the welcoming crowd of Iranians at least three million. When Imam Khomeini was on plane on his way to Iran after many years in exile, a reporter, Peter Jennings asked him: "What do you feel?" and surprisingly Imam Khomeini answered "Nothing!"

In a speech given to a huge crowd on the first day of returning to Iran, Imam Khomeini attacked the government of Shapoor Bakhtiar promising "I shall punch their teeth in." He also made a variety of promises to Iranians for his coming Islamic regime: A popularly elected government that would represent the people of Iran.

Iran-Iraq War

Saddam Hussein, Iraq's secular Arab nationalist Ba'athist leader, was eager to take advantage of Iran's weakened military and (what he assumed was) revolutionary chaos, and in particular to occupy Iran's adjacent oil-rich province of Khuzestan and undermine attempts by Iranian Islamic revolutionaries to incite the Shia majority of his country.

With what many believe was the encouragement of the United States, Saudi Arabia and other countries, Iraq soon launched a full scale invasion of Iran, starting what would become the eight-year-long Iran-Iraq War (September 1980 - August 1988). A combination of fierce patriot resistance by Iranians and military incompetence by Iraqi forces soon stalled the Iraqi advance and by early 1982 Iran regained almost all the territory lost to





the invasion. The invasion rallied Iranians behind the new regime, enhancing Imam Khomeini's stature and allowed him to consolidate and stabilize his leadership.

Although outside powers supplied arms to both sides during the war, the West (America in particular) became alarmed by the possibility of the Islamic Revolution spreading throughout the oil-exporting Persian Gulf oil and began to supply Iraq with whatever help it needed. The war continued for another six years, with 450,000 to 950,000 casualties on the Iranian side and the use of chemical weaponry by the Iraqi military.

As the costs of the eight-year war mounted, Imam Khomeini, in his words, "drank the cup of poison" and accepted a truce mediated by the United Nations. As the war ended, the struggles among the clergy resumed and Imam Khomeini's health began to decline.

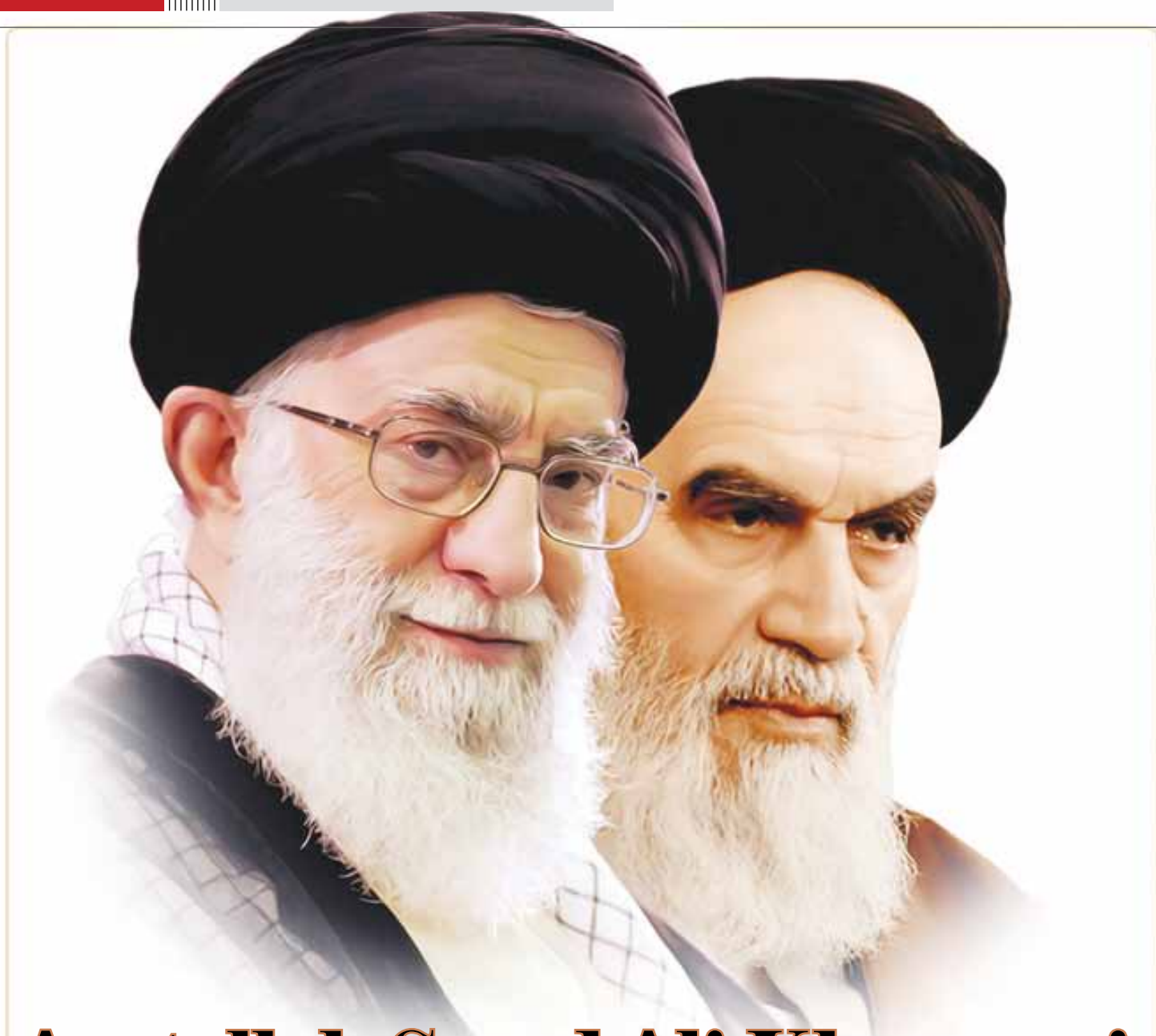
Death and Funeral

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Following Imam Khomeini's demise, Ayatollah Seyyed Ali Khamenei came to be selected on June 4, 1989 by the Assembly of Experts to be his successor, in accordance with the Constitution.

Works:

- Velayat-e Faqih
- Forty Hadiths (Forty Traditions)
- Adab-e Salat (The Disciplines of Prayers)
- Jihad-e Akbar (The Greater Struggle)
- Tahrir al-Wasilah
- Interpretation of Surah Fatihah
- Serr al-Salat (Secrets of Prayers)
- Interpretation of Dawn Pray
- Interpretation of Forces of Reason and Negligence Tradition
- Hajj



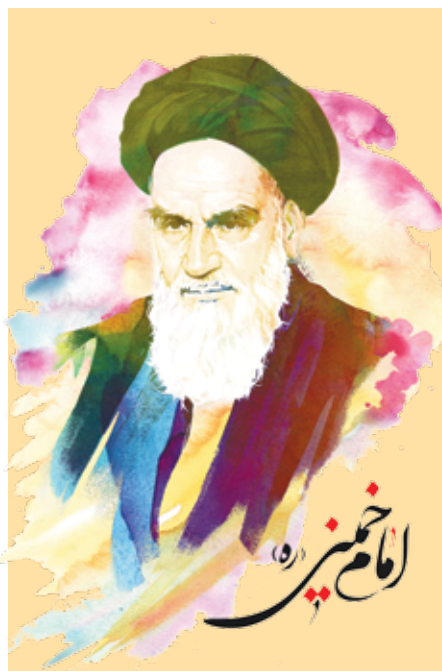
Ayatollah Seyed Ali Khamenei: the Principles Governing the Work of Imam Khomeini

◆ Ayatollah Seyed Ali Khamenei

The most important work that our exalted Imam did in the world of Islam was that he revived the political and social dimensions of Islam. He held up the banner of the justice-seeking aspect of Islam. The Imam rediscovered Islam's hatred of discrimination, class differences and arrogance.

The principles governing Imam Khomeini's work were rooted in Islam and people. Our exalted Imam's reliance on people stemmed from Islam. It is Islam that stresses the rights of nations and the importance of people's votes and the effects of their jihad and presence on the scene. So the exalted Imam considered the pivot of his work to be Islam and people. The greatness of Islam is tantamount to the greatness of its people; the invincibility of Islam is linked to the strength of its people. The Imam's work was based on these two factors.

The most important work that our exalted Imam did in the world of Islam was that he revived the political and social dimensions of Islam. From the day that colonialism set foot in Muslim countries, all efforts of colonialists and hegemonists were directed at removing the political and social dimensions of Islam and the justice-seeking aspect of Islam. In order to increase their domination over Muslim lands and resources, the hegemonists had to separate the political dimension of Islam from Islam. So they reinterpreted Islam as a religion surrendering to



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events, giving in to occupiers and submitting to powerful tyrants.

Imam Khomeini revived the forgotten truth about Islam. He held up the banner of the justice-seeking aspect of Islam. The Imam rediscovered Islam's hatred of discrimination, class differences and arrogance. Throughout his life, the Imam relied on the weak, the oppressed and the deprived. On many occasions, in the early stages of the Islamic Revolution in Iran, and for 10 years afterwards as the leader of the Islamic Republic, he told us and all officials that we must look after the deprived. He said that we are indebted to the weak.

Whenever we heeded this advice from the Imam, whether in our planning or law-making or in execution of affairs or appointment or dismissal of officials, we were victorious. Islam is in favor of people's prosperity; Islam is against corruption, oppression and discrimination. Islam is for the welfare and the spirituality of people. The Imam said all this on many occasions from the beginning of his struggle to the end of his life. Our Imam showed this to the world of Islam: that Islamic jurisprudence – that is the regulations for managing human beings' affairs, along with philosophy of Islam, profound and reasoned thinking based on insight and knowledge of Islam, asceticism and separation, and controlling physical appetites – can bring about great miracles. The Imam demonstrated that po-

litical Islam is same as spiritual Islam.

During the era of colonialism, the enemies of Islam, and all those who oppose the awakening of Muslims, publicized the idea that spiritual Islam and ethical Islam are separate from political Islam. Today they are still doing the same thing. Today the propaganda machinery of our enemies, the anti-Islamic front, are trying to portray political Islam, justice-seeking Islam and social Islam as something crude and vulgar. Our enemies want to direct the people to a quietist version of Islam, to a kind of Islam that bows in submission and refrains from challenging tyrants and bullies. The Imam rejected this erroneous thinking. He propounded the pure Muhammadi Islam that is against the ossified, superstitious and eclectic partial versions of Islam, and also the kind of Islam that has lost its confidence and vitality in the face of foreign ideologies. Even now the anti-Islam front is focusing on this point, i.e. the separation of politics and action from ethics and spirituality. They mean that if someone wants to be a Muslim, then he must sit quietly in a corner. He must not interfere with the actions of occupiers, enemies and aggressors.

The Imam propounded the opposite of this in the world of Islam, and today the world is



benefiting from this great idea. Wherever you go, you will see a dynamic Islam among experts, young people, academics, scientists, ulama and forward-looking Muslims. It is a kind Islam that can protect Muslim countries against aggressors, bullies and occupiers. It does not allow enemies to dominate Muslim peoples. This is the original Muhammadi Islam.

As for the people, the most important thing the Imam did was that he completely rejected the meaning of democracy promoted by Western proponents of democracy and their agents, and the way they want to demonstrate it. They are trying to convince us that "democracy" is completely incompatible with religious devotion. The Imam rejected this and propounded a "religious democracy" in the world, i.e. the Islamic State. He did not just say it, nor just analyse it; he showed it in practice. Today the Islamic Republic system and its principles and essence are predicated upon religion, as a practical and ethical "democracy". Unfortunately, "democracy" in this form that exists in Iran cannot yet be found in any other Muslim country.

[This is an abridged extract from the speech given by Ayatollah Seyed Ali Khamenei at Imam Khomeini's mausoleum on June 4, 2003.]



Status of Humanistic Rights during the Iran-Iraq War from Viewpoint of Imam Khomeini

Hassan Rahimi ◆

Today, the International Rights has developed a special branch, so-called the Human Rights, whose purpose is to support and to defend civilian prisoners and even to respect the corpses of the killed people during the civil and international wars. The principle human behavior and indiscriminate, the principle of distinction, the principle of limitation are only a number of the key principles of human rights which must be observed by the both parties of the war. Almost immediately after its Islamic Revolution, Iran faced its

8-year war against Iraq. In this article, we try to answer this question that what was the status of human rights in the Mind of Imam Khomeini, as the ideologist and commander and founder of the political-social system of Iran after the Revolution, who commanded this long war? It is thought that the human rights- derived from Islam laws, has a great status in the Late Imam's thinking and during his political life, Imam Khomeini had always emphasized the principle of human rights, especially during the eight-year war.

Human rights regulations rooted in the history, because since the development of the human societies, people used to fight each other and the wars always have been subjected to some sorts of regulations, which have been considered, observed or violated by states within centuries.

Before other legal systems in the world, the legal system of Islam has offered the principles of the human rights regulations to the human societies in order to respect and safeguard human and humanity. Before being recognized

in the recent centuries, many of these principles have been emphasized by Islam and Muslim leaders. However, it was Muhammad al-Shaybani, known as the Hugo Grotius of Islam for European thinkers, who for the first time compiled the regulations and rules of war in the Hanafi denomination. Therefore, the humanistic ideas have been expressed in works of Muslim lawyers such as Ozaie, Shaybani and later Maverdi.

The divine books have some regulations about wars. The Holy Quran has repeatedly ordered Muslims to observe human principles in directing and managing wars, as it says, "Fight in the way of Allah those who fight against you, but do not aggress. Allah does not love the aggressors." (Baghara/ 190). As you see, Islam has considered observation of human rights as something necessary and essential. It seems that, today-both the Islamic Republic System and its Leader, following the Islamic rules, are loyal to the human rights.

The Concept of Human Rights

The contemporary rights defend people's rights under the title of "Human Rights". Most scholars have declared that because of historical, cultural, and economic differences, political dissimilarities and asymmetric philosophical foundations, it is impossible to offer a comprehensive and pervasive definition for the Human Rights. However, mostly



the Human Rights are defined as freedoms, advantages and immunities which can be claimed as a right by all human beings through the acknowledged values in the society in which they are living. Such rights are natural and fundamental for anyone. Any human being, depart from his reputation, nationality, religion, race, color or sexuality, has some minimum rights. Thus, human rights consist of a set of values, concepts, documents of the international rights, laws and mechanisms which support status, dignity and reputation of all people and groups against governments, only because they are human beings.

Mainly, human rights include a collection of rules which are the case in the peace time and prevent governments from conducting intractable and illegal behaviors against their citizens. These rights include three generations: civil and political rights (first generation) economic, social and cultural rights (second generation) and solidarity rights (third generation). Historically, the human rights and humanistic international rights were developed separately, as human and humanistic rights were considered as rights of peace and war times, respectively.

The Concept of Humanistic Rights

There is no escape of wars in the human societies and unlike what political and legal scholars believe wars not only end the international rules and regulations, but

For the first time, the principle of distinction between civilians and armies was approved through the Saint Petersburg Declaration of 1868; it says, "The only legal goal the states need to try to achieve is to weaken the military forces the enemy." The Principle of Distinction was compiled through articles 48, 51 and 52 of the first additional protocol of 1977 and applying no condition over it has been acknowledged.



also some times they bring about new rules and regulations whose purpose is to organize or legalize the behaviors of hostile opponents and to humanize the war. The war rights and/or humanistic rules and efforts leading to conclusion or definition of such rules usually are done after occurrence of destructive and all-embracing wars which result in cruel massacre of people and destruction of their properties. Like the human rights, the humanistic rights rooted in the natural rights. According to its definitions, the humanistic rights are a set of rules and regulations which are the case during armed conflicts and direct the behaviors of the hostile parties. They also control behaviors of the neutral states and its main goal is to humanize the conflict and to restrain its detrimental consequences.

Although the principles of human and humanistic rights have been developed and extended independently, the latter includes principles and rules which restrain use of violence during conflicts and its main purpose is supporting people who are involved with the war directly, i.e. patients, the wounded, war prisoners, civilians and also restraining the consequences of war to achieve the war's purposes, avoiding vengeance and hurts which have no effect on the war's purposes.

The Principle of Distinction in the Humanistic Rights

The main purpose of the humanistic rights is enforcing the hos-

tile parties of a conflict to distinct armies from civilians. There is a consensus among all of the legal systems on this purpose; and the humanistic rights would achieve this purpose when the hostile parties actually consider it, as well. Therefor the principle of distinction only tries to distinct armies from civilians.

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The Principle of Prohibition of Unnecessary Suffering in the Humanistic Rights

The June 17, 1925 Geneva Protocol is the most important international document on prohibiting the use of chemical and even microbial weapons in war, which came into effect since 1928. Terms of this protocol, which indeed is an independent international treaty, almost are similar to the Washington Naval Treaty signed in 1922. According to this protocol which has been signed by more than 140 countries in the world, using chemical weapons in wars is banned unconditionally. This protocol says that using chemical weapons and taking advantage

While the enemy spared no efforts to attack, bombard and air strikes against the residential areas and the defenseless people, emphasizing the observance of the Islamic rules during war and protecting Iraqi civilians against the risk of War, Imam said, "If there wasn't the fear of hurting the noble people of Iraq, if we, our army and our nation thought like Saddam, who think reaching goals is vital even though all nations are killed....if there was something like that, you could see that Iraq has no more those who are able to do something...."



of such lethal weapons under any condition is forbidden; however, the fact is that after the WWII states have violated the protocol many times. All conventions and protocols related to the ban of using chemical weapons have been phrased in a way that their customary nature can be inferred.

The Principle of Human Behavior and Indiscrimination in the Humanistic Rights (War Prisoners)

Rules dealing with how to behave war prisoners are one of the most important aspects of the international humanistic rules in the international armed conflicts, which enjoys some stronger executive force in contrast to the other regulations on conflicts and has been dealt with through the four Geneva Conventions. According to the regulations, in the war time, the wounded soldiers and war prisoners must be supported and both parties of the conflict are not entitled to behave them badly. Historically, war prisoners were not defined as they are defined now. The war prisoners were doomed to be killed or slavery.

However, Islam's history is full of events and stories which indicate the proper humanistic behavior of Islam to the enemy's warriors who had become prisoners during wars.

The Status of Humanistic Rights in Islam

Based on their viewpoint about mankind, different schools have different viewpoints and perspec-



tives about war. Wars and how to fights have been considered by Islam and through Islamic texts and the Infallible Imams' teachings. Since Islam has been a social religion and its final goal was establishment of a society and improving the world, it cannot have rules about Jihad. For Islam, Human being is the essence of relations and geographical borders, colors, races and other elements are not important. Therefore, for Islam, war is not the principle, but sometimes avoiding it is impossible.

There are many verses about Jihad for God in the Holy Quran. For Islam, wars are a sort of defensive military strategy, rather being an aggressive act. Wars rooted in racism and dogmatic prejudices are denied by Islam. Wars for reaching the Islamic goals led by a Muslim Leader, which is legitimized by both Islam and People, never will be in the way of ambitious wills, personal despotism and conquest.

The Humanistic Rights from Viewpoint of Imam Khomeini (RA)

Imam Khomeini's position to war and how to fight is rooted in the Islamic texts and teachings of the Infallible Imams of Shiism. For Imam Khomeini (RA) religion and ethics are very important. His thoughts which are rooted in the religious and Islamic principles have brought a great importance for the humanistic rights during wars, as during Iran-Iraq War, they actually and practically were realized. Imam banned the Ira-

nian forced on attacking civilian regions and places; his key guidelines to defenders of the country on eschewing weapons of mass destruction, showing humane behavior to Iraqi war prisoners, avoiding air strikes against the civilian areas and places with immunity during wars are only some examples of observing laws in an unbalanced war condition and hostile relations. Even the harsh war condition and the enemy's violence during bombardment of the residential areas did not convince him to reconsider his ideas in this regard. Imam Khomeini believed that none of human rights and freedoms would be in conflict with the religious rules and all of these rights and freedoms are determined by the Islamic Sharia.

The ethical and moral values are key principles in the thinking school of Imam Khomeini, so the backbone of human rights need to note its important function.

In a part of his speech on the occasion of the imposed war for a group of frontiersmen, Imam Khomeini pointed to the difference between the armed forces of Iran and Iraq, out of which one can infer that Principle of Distinction: "What I want to say is that there is a difference between the armed forces of Iran and the armed forces of Iraq, there is a difference between the commanders of armed forces of Iran and the commanders of armed forces of Iraq, and the difference is that we think about Islam and act based on the Islamic rules and

we don't intend to fight against the ordinary people in the streets.... our hands are tied because we don't want to kill the ordinary and innocent people.....we need to act based on the Islamic rules....and they thought that there is no power here. But now they understand that there is power, but the those has power here act based on rules (Sahifa of Imam Khomeini, vol.3, 2000. P. 248).

On the policy of Iran to avoiding attacks against the civilian areas, in his speech to appreciate victories of Iranian soldiers on 1984, Imam Khomeini said, "Although many of their cities are under our control and our men can bombard them all, they did no bombard them at all and they must not to that, because citizens of these cities are innocent. In this war we need to hurt him (Saddam Hussein) and to kill him...." (ibid, vol. 18, 2000: p. 193).

While the enemy spared no efforts to attack, bombard and air strikes against the residential areas and the defenseless people, emphasizing the observance of the Islamic rules during war and protecting Iraqi civilians against the risk of War, Imam said, "If there wasn't the fear of hurting the noble people of Iraq, if we, our army and our nation thought like Saddam, who think reaching goals is vital even though all nations are killed....if there was something like that, you could see that Iraq has no more those who are able to do something...." (Sahifa, Imam

Khomeini, Vol.14, 2000, p. 279).

2.The Principle of Human Behavior and Indiscrimination from Viewpoint of Imam Khomeini (RA)

Analysis and study of memoirs and stories of the Iraqi war prisoners who was called "guests" by Imam Khomeini and Iranian war prisoners who was captured and tortured by the Baath regime of Iraq, who was called by the Leader of the Revolution, Ayatollah Khamenei as Azadegan (freemen), indicates the differences and realities on how the Iranian officials and authorities of the Baath Regime of Iraq thought about such issues. Imam Khomeini always asked officials who were in charge with keeping the Iraqi war prisoners to behave their prisoners humanly. For example, Imam says, "According to the trusted news I know that our people and armed forces behave the displaced people based on Islam and humanity principles, and I ask them all to behave kindly with prisoners, especially the wounded ones." (Sahifa Noor, Vol. 13: p 257).

The Principle of Prohibition of Unnecessary Suffering

After the World War I, the most important chemical raids to civilian areas was conducted by Iraqis in 1982. The Iraqi army repeated many times its heavy raids both in the Iranian cities and inside the Iraq borders. If Iran did not use the chemical weapons during the war it was not because it could not to manufacture them, but it was

because, Imam Khomeini, as the Valie Faqih, had banned using the chemical weapons. When the Iraqi forces started to use chemical weapons, military commanders of Iran proposed using of such weapons in retaliation, Imam denied this decision and said that these weapons are against the recognized religious teachings and banned using them.

Imam Khomeini did not change his opinion after the new hazards of Iraq's chemical attacks against the civilians and he told the Commander of IRGC, "There is no difference to use them in the battle or across the cities, we disagree to use them. Producing such weapons is Haram, you are only allowed to produce protective equipment.

Source:

Pažuhešnâme-ye Eng-
helâbeEslâmi

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Sanctions and Covid-19

♦♦ Vira Ameli

In the current global pandemic, Iran occupies a unique position. One of the first countries to experience the outbreak of covid-19, it is simultaneously the target of an economic blockade that goes back not years, but decades. How Iran has fared under this dual onslaught is determined by the interaction between its singular place in the geopolitical order and the distinctive character of its own institutions. The dominant power in international politics and its allies have put Iranian society under enormous pres-

sure, yet among countries at a similar level of GDP, few—perhaps none—have more impressive records in building an effective health system. The course of the pandemic in Iran is the outcome of a collision between these two factors. To understand it, each needs careful examination. But first, a brief overview of its arrival and spread.

Rumours that the virus had reached Iran started to circulate in January, but it was not until 19 February that the first two cases of infection were confirmed in Qom. A key destination for pilgrimage and religious studies, the city annually attracts around 20 million

visitors, including scholars and tourists from around 80 countries—including China, which is now Iran's closest trading partner, with business connections and construction projects in Qom and other cities. Why the delay in announcing the arrival of covid-19? Although it would be attributed by the Western media to the government's attempt to cover up the news, the fact was that testing kits had only arrived from China on 17 February. Another hold-up occurred when the who's dispatch of testing kits to Iran was held up by shipment restrictions imposed by the American sanctions regime—the kits eventually arrived via a commercial flight from Baghdad, but the delay prevented the early-case detection crucial to controlling the pandemic. It soon became clear that the virus was more widespread than had been realized, spreading to Tehran, Arak and Gilan, and that health officials were behind in the case-detection race—a lag that was not peculiar to Iran, of course, but ubiquitous across countries that failed to deal with the contagion in a timely fashion.

By 21 February, seventeen cases were confirmed, with four people dying shortly after diagnosis. On the same day, the country held legislative elections despite the growing panic surrounding the pandemic. The timing was long-scheduled, but it raised subsequent questions about whether the elections should have been cancelled, and why Qom wasn't promptly

quarantined. The reality was that, by election day, the virus had already spread across the country: quarantining Qom would have done little to stop it reaching Tehran. Nevertheless, from a public-health perspective, Iran undoubtedly should have postponed the elections and intensified its case-finding and contact-tracing. Yet if the country's response to the pandemic seems to have been blighted by incompetence and political inaction, this was not malign neglect, but rather the same mixture of bewilderment and complacency in the face of a colossal public-health threat that later paralyzed other nations. France and the US also held elections and failed to implement social distancing several weeks after initial cases were detected. At the time, Iran was not flouting any who guidelines on containment of the spread. By 26 February it had closed schools and universities countrywide, while non-essential businesses were shut down just before the Nowruz, the Iranian New Year holiday.

The front line of defense against the pandemic is now the country's health system. Following the 1979 Revolution, landmark reforms extended access to medical treatment across Iran through a vast network of community health workers and Primary Healthcare Centers. Instituted during the 1980–88 war with Iraq, the system was later described by the who as an 'incredible masterpiece'. Orchestrated in a pyramid structure with an efficient referral system, its achieve-

ments have been remarkable: universal immunization; dramatic reductions in maternal and infant-mortality rates; effective family planning and population control. Strategic advances in responsiveness, equity and universality were focused on continuously monitoring the population's needs and modifying service-delivery systems to meet them. Among the public-health gains was 'the most rapid decline in birth-rates in world history', from an average of seven to two children per mother by the end of the century—'a demographic transition of immense proportions'.

Currently, Iran's health system comprises 150,000 physicians, 1,500 hospitals and 140,000 hospital beds for a population of 82 million—an average of 1.7 beds per 1,000 people. It also ranks 16th in the world in terms of research output in medicine. In the fight against hiv and drug use, two interconnected epidemics within the country, Iran has become a notable success both by regional and global standards, providing free and universal access to antiretroviral therapy and harm-reduction programmes, and delivering care tailored to local cultural and community needs. Moreover, a post-revolutionary policy of self-sufficiency has made great strides in the supply of affordable medicine and equipment, importing only raw materials. Before the Revolution, 80 per cent of medications in use were imported. Today, 97 per cent are produced internally,



manufactured by around a hundred local pharmaceutical companies, most in the private sector. Yet while only 3 per cent of demand is covered by imports, these include vital medication for children and vulnerable patients with rare or advanced diseases, access to which has been disrupted by US sanctions.

For these gains have been made in the teeth of one of the longest and most vicious sanctions regimes in history. It is worth recalling that sanctions on Iran were first imposed by Carter, continued by Reagan, Bush Sr., Clinton and Bush Jr., greatly intensified by Obama, and then further escalated by Trump. Contrary to popular be-

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lief, the JCPOA which Obama extorted from Rouhani and Zarif did not lift sanctions on Iran; it merely suspended those which the White House had imposed via the UN (with a clause allowing for their swift re-imposition), leaving intact those imposed by the US alone, which continued in force—and have since been ramped up under Trump's 'Maximum Pressure' campaign, imposed in May 2019. The Trump Administration's sanctions are openly designed to bring down the government of Iran through economic strangulation. The European powers that were also signatories to the JCPOA—France, Britain and Germany—though happy for thumbscrews



to be further tightened on Iran to secure common Western objectives in the Middle East, did not support Washington's decision to scrap the nuclear deal, and in 2019 set up a special-purpose vehicle, INSTEX, to circumvent US sanctions against Iran. However, once it became clear that doing so would incur punishment from America, the project was quietly dropped: INSTEX has only managed to handle one transaction since it was established.

The current impact of this blockade on the Iranian health system falls into three main areas. Firstly, sanctions block most financial transactions required by Iran for its general trading, including med-

Another hold-up occurred when the WHO's dispatch of testing kits to Iran was held up by shipment restrictions imposed by the American sanctions regime—the kits eventually arrived via a commercial flight from Baghdad, but the delay prevented the early-case detection crucial to controlling the pandemic.

ical purchases; exemptions for 'humanitarian' items do not cover protective wear. Secondly, sanctions interrupt the supply chains of domestic production, as even locally produced medications and equipment often rely on inputs from multiple manufacturers in various countries. The absence of even one ingredient, such as vacuum packages for pills, can bring production to a halt.

Thirdly, by reducing purchasing power across the whole economy, sanctions hit healthcare providers and consumers alike. While the Trump Administration celebrates the 14 per cent contraction of the Iranian economy and rapid rise in inflation caused by 'Maxi-



‘Maximum Pressure’, this downturn has slashed government revenues, straining the country’s universal health-insurance program, and increased the cost of healthcare by nearly 20 per cent through rising inflation. To protect patients from market instability, the Ministry of Health regulates all drug prices. As a result, pharmaceutical companies are also under pressure, having little to no margin to overcome the burdens of inflation and price fluctuations. Bureaucratic price controls in conditions of scarcity typically lead to hoarding and black-market profiteering, and Iran is no exception. The result is further shortages for all Iranians, but especially working people who cannot afford exorbi-

tant black-market prices.

On top of sanctions, Iran has been beset by crises over the past year, both natural and political, testing public trust in the government. March 2019 saw major floods starting in the northern cities and rapidly moving to the southern and western parts of the country, causing hundreds of deaths and displacements. In May, Trump’s ‘Maximum Pressure’ campaign intensified, tightening sanctions on oil sales. The Rouhani administration was forced to cut fuel subsidies, resulting in the threefold increase of gasoline prices in November that prompted widespread protests across the country. In early January 2020 the US assassinated General Qasem Soleimani, head

of the IRGC Quds forces. Iran retaliated with a missile attack on a US airbase in Iraq. Later its armed forces mistakenly brought down a Ukrainian passenger plane, killing 176 passengers and causing mass heartbreak and anger at home—an error that, in a chaotic year, fueled society’s distrust in the state.

After the pandemic broke out, European countries piously called on the US to relent at least in medical relief, only to be told by Mike Pompeo that ‘humanitarian supplies and medicine are not sanctioned’. This is despite Washington’s obstruction of financial and transport channels—as international shipping companies and courier services either halted all dealings with Iran or bumped up



#we_defeat_coronavirus

prices for the Iranian market—which, as we’ve seen, prevented Iran from securing the timely delivery of testing kits and medical equipment. One consequence has been to make Iran unusually reliant on regional hubs for air and freight forwarding—a situation that aggravated difficulties when neighboring countries imposed travel restrictions to combat the epidemic. Nonetheless, the US has redoubled its punitive measures, moving to block Iran’s request for an emergency \$5 billion IMF loan—the first such request made since the foundation of the Islamic Republic—to deal with coronavirus.

The politicization of the coronavirus pandemic—and other cri-

ses—in the Islamic Republic is, of course, interwoven with campaigns for regime change. Lobbies like United Against Nuclear Iran, which have long pressed for ever tougher sanctions, have in recent months singled out pharmaceutical sales to the country, targeting the Western companies still trading with Iran. There was a chorus of indignation when Iran rejected the offer from Médecins sans frontières of a 50-bed field hospital, ignoring the fact that its co-founder, onetime French Foreign Minister Bernard Kouchner, has for the past three years addressed and endorsed the so-called ‘Free Iran’ gatherings of the MEK—the ‘People’s Mujahedin of Iran’, a cult dedicated to violent regime

change which, following the fall of its previous patron Saddam Hussein is currently stationed in Albania. In viewing the covid-19 pandemic through the prism of international power politics, Western governments, political observers and media pundits have not only failed to comprehend the facts on the ground; they have missed opportunities to learn from Iran’s experience—both what the country got right in responding to the pandemic, and what it got wrong—that could have benefited their own populations, in a world that today is interdependent not only economically and culturally, but perhaps above all in matters of public health.

Source: NewLeftReview

Imam Khomeini's Role in Formation and Victory of Islamic Revolution of Iran

◆ Muhammad Ja'far Hemmati

In all processes, organizations, plans and social currents, along with certain factors such as backgrounds, social conditions and popular beliefs, leadership plays a key role in realizing goals and ideals of the society. Thereby, enjoying a leader, as the guide of the route and movement, is one of the important and essential factors in formation of currents and realization of social demands, which is the case in various thinking schools one may find in the politics and social sciences' lexicons.

Accordingly, the sensitive role of leadership in development of the Islamic movement during Taghut Epoch and victory of the Islamic Revolution and overthrow of the old and exhausted royal regime, which was replaced by a new social system based on religious democracy and revival of Islam across the world, is a matter which is clear-cut for every-



body, as most social and political experts, given other wings of development of social uprisings and revolutions, consider that it enjoys a special and important status.

In fact, the Islamic Revolution of Iran led by Imam Khomeini is considered as a real and comprehensive revolution, because it contains all necessary and essential elements used to define revolutions. What is vitally important in this discussion is the role played by Imam Khomeini in development of the movement and victory of the Islamic Revolution, because there were other movements and uprisings in the contemporary history of Iran which failed because of lack of an effective and firm leadership. Accordingly, when you start to study about the character of Imam Khomeini, as the leader of the Islamic revolution to guide the popular uprising, it can be underlined that he was a thoughtful, courageous, mindful and up-to-date leader who succeeded to guide the greatest contemporary revolution using modern and new methods.

In the height of the revolution, Imam Khomeini emerged as a history-building character and an exceptional and charismatic phenomenon, as Udo Steinbach, the director of the Germany Orientalology Institute, says, "Imam Khomeini is the most political religious leader in the world, with an attractive and charismatic character upon whom all of Islamic republic ideals have been developed

and are rooted in them."

Speaking about this religious character, in his Islamic Revolution, Shahid Mutahhari writes, "In Imam Khomeini's character I found three aspects which strengthened my belief, it means that if the entire world is unified to prevent him from reaching his purpose, they would fail."

Thus, as the theorist of the Islamic Movement and founder of the Islamic Republic system, Imam Khomeini succeeded to play the role of a leader as best as possible in the Iranian and even in the world's history; as the victory of the Islamic Revolution was the result of the effective role of leadership in guiding popular movement and crossing the difficult and various incidents during development, victory and continuation of the Islamic Revolution.

The Late Imam had all characteristics and features which were necessary to endear him, as a real hero based on the Islamic tradition, for the mass Muslims: exceptional personal loyalty and selflessness in his lifestyle, will and capability of a strong leader, an unbelievable courage and resistance against the big problems, unusual capacity to resist and sympathy with the oppressed ones in the society and extraordinary attractive relations and eloquence skills were among his characteristics.

Emergence of Imam Khomeini, as the undisputable leader of the Islamic Revolution is derived from his unique characters; following

a courageous and pious lifestyle let him to avoid a luxury world and to blame the greedy and corrupted Pahlavi Household. Despite his outstanding status as a great religious leader both prior and after the Islamic Revolution, Imam Khomeini always had a modest and out-f-squandering life. He used to eat simple food, to wear simple cloths, to sleep on the ground and always was eager to say more prayers. Imam Khomeini held Quran Sessions until his last day of life.

Because of this discipline which as rare among the strong people both in the Muslim World and other places, it is not surprising that he was widely respected as a loyal leader. His lifestyle was both denying the secularism and verifying social justice and equity and equality.

Another touchstone of the revolutionary leadership of Imam Khomeini (RA) was his capability and popularity to unify the opposition of the established system based on the highest requirements, i.e. put an end to the royal despotism and dependence on the West. To reach the goal, he took the people's pulse by his finger and skillfully tracked their covert moods, which indicated their loath of Pahlavi despotic household. It was in this suffocative atmosphere that Imam Khomeini's political theory, in the framework of Vilayat-e Faqih or Islamic State was published covertly in 1960 and filled the void of alternative plan.

Proposing a plan for the Future:

Following peak of the movement of clerics and 1963 demonstrations in Iran and when the revolutionary and fight forces felt the necessity of a substantial development in the society, the “future plan” was one of the most important concerns. At least there were two failed experiences in the collective mind of the Iranian society, which would challenge any plan to fight. The Constitution Period’s fights and its diversion in favor of the British colonialism and establishment of Pahlavi Regime and Oil Industry Nationalization struggles and failure to manage it successfully towards goals- which actually was followed by dictatorship and Shah’s undisputable dependence on the United States- both made difficult the fighting strategy and reaching its goal. On the one hand, fighting against the despotism and Shah’s dependence seemed unsuccessful in the Constitution and the royal regime framework and on the other hand, proposing any alternative plan, when world suffered from a bipolar system in which Iran was the close neighbor of USSR and suffered from deep influence of the United States in the various layers of culture, economy and culture of the country seemed very sensitive and dangerous. It was in this condition that Imam Khomeini’s political theory was published- through a book, “Guardianship of Jurisprudence or Islamic State”, in

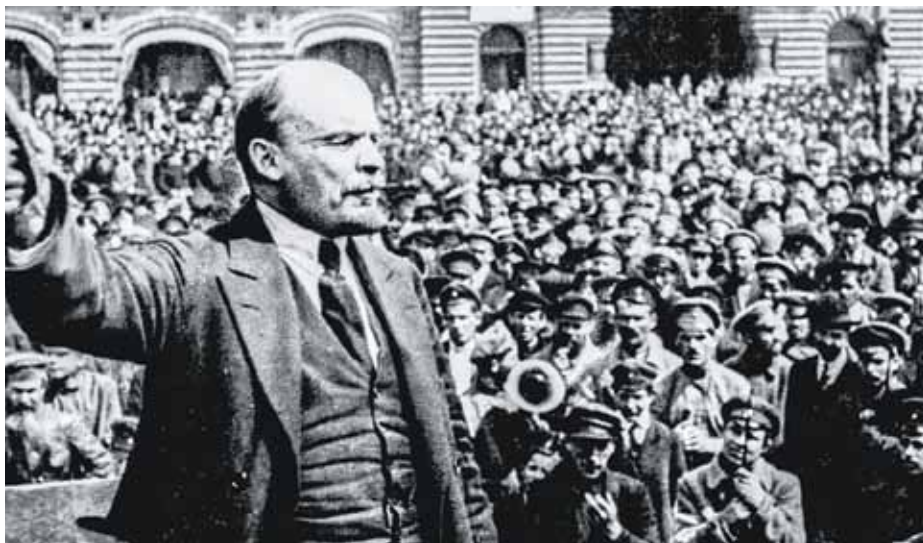


1970 which filled the void of alternative plan.

The book contained lessons of Imam Khomeini's lectures in the Najaf Ashraf City, which was circulated among pious and revolutionary people, out of SAVAK's agents reach, and induced the established thinking of Islam's political system. The importance of publishing this book in the time is rooted in the fact that it directed fights against the Regime, stimulated research and scientific discussions about how a religious government needs to be developed, given the time considerations and human experiences. It also demonstrated that it is possible purpose and that intensification of Islamic motives of fighting is undeniable. Although the book included jurisprudential debates and discussions to demonstrate the issue and its principles, they were very effective and successful in depicting a scope on the future-a scope which is supported by religious beliefs and emphasis of a great Marja'. It also made it clear that Imam Khomeini's fighting strategy is futuristic, realistic and long-term strategy. Certainly it was helpful in formation and development of Imam Khomeini's invincible leadership and in depicting a clear scope for fights against Shah.

Imam Khomeini's Leadership Style

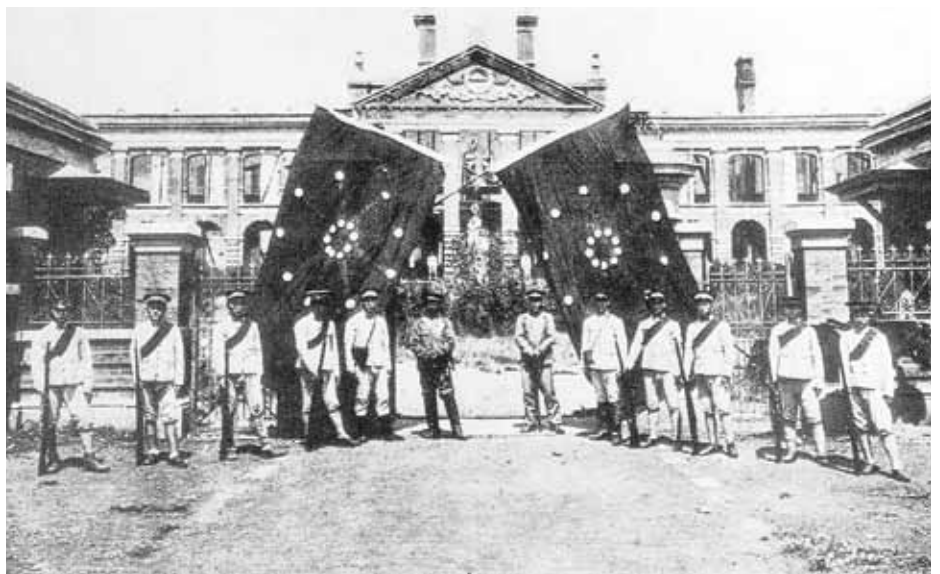
Since Imam Khomeini's insight and political manner had been derived from his deep religious and



divine faith and knowledge, his leadership style had special specifications, as application of such specification led into extension of his leadership coverage and absorption of revolutionary forces, even his rivals at last had no choice but working with him. Although the realities after the Revolution unveiled incentives behind many of such sympathies, the sympathy these people and groups indicated showed that Imam Khomeini's leadership style had been successful.

Thinking before taking decisions, consulting with experts and listening to all viewpoints, being patient towards opponents- as far as principles and ideal be safe-showing frankness, loyalty and keeping secrets of companions, using all forces with the minimum qualities for assigning duties, showing humble, emotional and ethical behavior to companions, respecting social reputation and dignity of people, applying moral and ethical methods more than formal and state techniques are amongst the most important points which one can find in the leadership manner of Imam Khomeini.

However, none of these affairs did not prevent Imam from doing what he referred to as "duty". It seems that sometimes, either before or after the formation of the Islamic Republic System, Imam Khomeini would listen to viewpoints of other and would make consultations, but sometime finally he would reach a result, unlike viewpoint of consultants and make a decision based



on considerations and advantages of nation.

Such principles and leadership style always helped to intensify and enhance trust in capacity and capability of Imam Khomeini's leadership and was effective in development of his undisputable leadership.

Efforts of Imam Khomeini (RA) To Lead the Islamic Movement Since 1960's to Victory of the Islamic Revolution

In this period, relying on his intelligence and special capacity Imam Khomeini had succeeded to implement all necessary aspects of leadership in a revolutionary movement and had reached eye-catching results including:

1. Training revolutionary staff;

Before Islamic Revolution, Imam Khomeini started to train trustable and pious students who played a key role in public mobilization and promotion of the Revolution's ideology through travelling to different cities and regions and paving the way for the revolution ideals.

2. Announcement and Promotion of Islamic Revolution's Ideology
Promotion of the revolutionary ideology is one of the most important conditions of a revolution would be occurred. One the one hand, Imam banned Taghieh in the pre-revolution era and on the other hand he started to mention the revolutionary aspects of the religious concepts such as Ashura and to imply duty of various classes of the society in fighting against Ta-



ghut. Using his lessons about the Islamic state and guardianship of jurisprudence during his exile in Najaf in 1969 introduced the alternative state. It was a very important phase in the development of the Islamic Revolution and without such struggles, victory of the Islamic Revolution and development of Islamic Republic state was impossible.

3. Public Mobilization and Unity of Elites and Mass

The Islamic Revolution is unique in terms of both elites and masses participated in it. Except those who were depended on the former regime and was opposite to the Revolution, almost all classes and people participated in the revolution and answered the call of

Imam Khomeini.

4. Development of the Islamic Republic System

Upon victory of the Islamic revolution, Imam Khomeini held a referendum and asked people what system of ruling they prefer, and then the Constitution of the Islamic Republic of Iran was put to voting; hence an Islamic system was developed in which all structures and high-ranking officials were elected via people's votes. In the time of mundane state systems, Imam Khomeini realized formation of religious democracy and showed a new way of living to the Muslim and other nations in the world, which is both loyal to the divine orders and emphasizes the people's role in policy-making.

The Quiet and Lethal Wars Against Iran

◆ Ted Snider

Some wars are fought with bombs and bullets. These are the wars in Syria and Iraq, in Afghanistan and Yemen. Then there are quieter wars executed by drone. These cowardly wars also kill

people, but not our people. These quieter wars accomplish what the more cacophonous wars accomplish without the public outcry and condemnation.

SANCTIONS

Medical Warfare

But there are wars that are even quieter still. There are wars so quiet that they aren't even heard beyond the borders of the countries in which they are happening. In Iran, the U.S. is waging medical warfare: what foreign minister Javad Zarif has called medical terrorism.

Iran is being crushed by the COVID-19 virus, and the weight of the pandemic is being intensified by US sanctions that prevent Iran from adequately testing and treating the virus and from preventing it. Iran's strangled economy is too emaciated to come to a temporary stop or to support people if they are prevented from going to work to earn their living. And sanctions on Iranian banks choke the acquisition of drugs and medical equipment.

But, like the efficient and deadly warrior it is, the US doesn't ease up as its enemy staggers, but presses at the enemy's exposed weakness. Despite pleas from both U.N. Secretary-General António Guterres and UN Human Rights Commissioner, Michelle Bachelet, Iran and the international community, America has not provided momentary respite from the sanctions but intensified them.

The crime is compounded by an ugly and little discussed piling of crime upon war crime. People with respiratory illnesses are at greater risk of dying from COVID-19, and approximately 100,000 Iranians are made vulnerable by that





risk because of respiratory illnesses still lingering from the effects of an Iraqi chemical war rained on Iran with US approval and partnership.

Adding the word "medical" to the word "war" doesn't make it any less of a war.

Economic Warfare

And there have been other forms of quiet wars. The re-imposition of sanctions on Iran has been a modern version of a medieval siege.

The US was legally bound to honor its commitments under the Joint Comprehensive Plan of Action nuclear agreement, including ending sanctions, as long as Iran was honoring all of its commitments. So, since Iran was verifiably honoring all of its commitments, the US acted illegally when it pulled out of the treaty and re-imposed sanctions.

America has pressed Iranians down under the weight of unprecedented unilateral sanctions that may well constitute an internationally prohibited act of aggression. Iran's economy is suffering, and its people are being killed.

The US didn't only sanction Iran by itself but forced extraterritorial sanctions on every other nation. Those sanctions barred any economic trade that could contribute to Iran's nuclear program or that dealt with Iran's Islamic Revolutionary Guard Corps. But since the US claimed that any contribution to the economy could contribute to the nuclear program or to Iran's Islamic Revolutionary Guard



Corps, the US, as Gareth Porter and John Kiriakou explain in their book *The CIA Insider's Guide to the Iran Crisis*, essentially criminalizes the entire Iranian economy. The sentence, according to the IMF, was "severe distress" for Iran's economy and people.

As the American economic siege strangled the Iranian economy, the Iranian people gasped for breath. The economy has collapsed into severe recession; GDP has shriveled; oil production has fallen; Iran's currency, the rial, has lost 50% of its value; inflation has soared and the cost of living, including buying food, has become prohibitive.

A siege is the oldest form of collective punishment and war. Adding the word "economic" to the word "war" doesn't make it any less of a war.

Cyber Warfare

But medical warfare and economic warfare did not exhaust the variety of quiet wars. The U.S. has admitted direct responsibility for a barrage of cyberattacks against Iran.

The New York Times has revealed that the US ordered sophisticated attacks on the computers that run Iran's nuclear enrichment facilities. A massive virus known as Flame attacked Iranian computers. This virus maps and monitors the system of Iranian computers and sends back intelligence that is used to prepare for cyber war campaigns against Iran. Officials have now confirmed that Flame is one part of a joint project of America's



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CIA and NSA and Israel's secret military unit 8200.

One such cyber war campaign was Stuxnet, the computer virus that infected Iran's centrifuges and sent them spinning wildly out of control before playing back previously recorded tapes of normal operations that plant operators watched unsuspectingly while the centrifuges spun faster and faster until they literally tore themselves apart. Stuxnet seems to have wiped out about 20% of Iran's nuclear centrifuges.

Adding the word "cyber" to the word "war" doesn't make it any less of a war. The United States attacked Iran. That crucial Iranian infrastructure was destroyed by a computer virus rather than a bomb does not change the destruction. A NATO study has admitted that Stuxnet qualified as an "illegal act of force." According to Russia scholar Stephen Cohen, after the US accused Russia of hacking computers, NATO issued a statement saying that "hacking a member state might now be regarded as war against the entire military alliance, requiring military retaliation." That is, cyber attacks are an act of war, not only justifying, but requiring military retaliation.

America has dropped no bombs on Iran. There are no explosions to be heard. But the quiet of the war doesn't make it any less of a war. Wars don't stop being wars because you place the words "medical," "economic," or "cyber" before the word "war."

Source: Antiwar.com

Ayatollah Khamenei:

"The Islamic Republic System has demonstrated that it acts decisively when it needs to defend itself; the entire nation gathers together like a massive fist and resists against the irrational usurper."



الله أكبر
الله أكبر



يا حي يا قيوم
يا ذا الجلال والإكرام