

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

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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 everybody, 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 Orientology 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 Murtazavi 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 is 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.

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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:

١. 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.

٢. 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 Taghut. 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.

٣. 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.

٤. 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.