



# Discursive Power of the Islamic Revolution in Today's World



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The 45th anniversary of the victory of the Islamic Revolution of Iran manifests the dynamism and permanency of the discursive power of this sacred phenomenon. When we talk about the profound discourse of a phenomenon, various elements begin to reflect in our mind, the most important of which is the continuity of the inherent values of a movement throughout history and its offsprings power among different societies. From

the point of view of Western thinkers and classical theorists, "power" has a very limited definition. These thinkers have always tried to present this complex phenomenon to the world of humanity in the form of general interpretations by creating a connection between the sources and tools of power. However, the existing academic definition of power does not justify such dynamic phenomena as the Iranian Islamic Revolution.



In order to explain the issue more precisely let us look at the Gaza war and its contextual and circumstantial developments; where the propaganda power of the West and the usurper regime of Jerusalem have - despite their command over wealth, media, and force - failed to succeed against the discourse of resistance, nor will they be successful in the future. With the passage of nearly half a century since the victory of the Islamic Revolution, it is clearly seen how the holy movement of Imam Khomeini (RA) has resulted in the consolidation of the discourse of resistance in today's world. Today, the discursive and soft power of the Islamic Revolution is not limited to the region and the Islamic world, and its universality has become more evident than ever. The false propaganda of the Western world about the current developments in Gaza and the brazen attempt of the American propaganda machinery to justify the crimes of the Zionist regime has faced a decisive response from the nations of the world, which is the result of the

revival of human conscience.

Iran's Islamic Revolution is undoubtedly different from other revolutions. Therefore, Western theories do not have the power to justify and interpret this revolution at both practical and theoretical levels. One of the main weaknesses of the West in understanding the Islamic Revolution of Iran is the adoption of a single view about all revolutions. In this regard, Western thinkers attribute certain constants and variables to all revolutions in the world, which cannot be attributed to the Islamic Revolution of Iran.

However, it can be noticed more and more that the so-called theoreticians and theorists of world revolutions acknowledge their failure in fathoming the nature and the discourse system of the Islamic Revolution. The fact of the matter is that spirituality and the values arising from it form the spirit of the Islamic Revolution of Iran. Therefore, it is not possible to examine the Islamic Revolution without taking into consideration this important factor. So far, various theorists have tried to

analyze the Iranian Revolution by relying on factors and motives such as economic problems (during the monarchical regime) and class gaps, however, these theories have lost their effectiveness in adapting and assimilating them with the reality of the Islamic Revolution.

The final point to be taken into consideration is the functionality of the Islamic Revolution inside and outside the country. In his valuable statement about the "Second Phase of the Islamic Revolution", the Supreme Leader of the Islamic Revolution has mentioned that Iran has successfully achieved such goals as stability, security and preserving the territorial integrity of Iran, creating vital and economic infrastructures, bringing people's participation to a peak, increasing the political insight of most people, imparting justice in the distribution of public facilities, elevating spirituality and morality in society, and increasing resistance against the arrogant powers of the world.

Each of these factors is considered essential for an Islamic civilization-building perspective. Therefore, the statement on the "Second Phase of the Islamic Revolution" is considered a prelude to the realization of the New Islamic Civilization with the special role of the Islamic Republic of Iran. The crystallization of global awakening and awareness towards the current developments in the field of international relations (which is clearly manifested in the Gaza war and the global confrontation with Zionist crimes), means forward movement; a sacred movement for which there is no end or stop point.