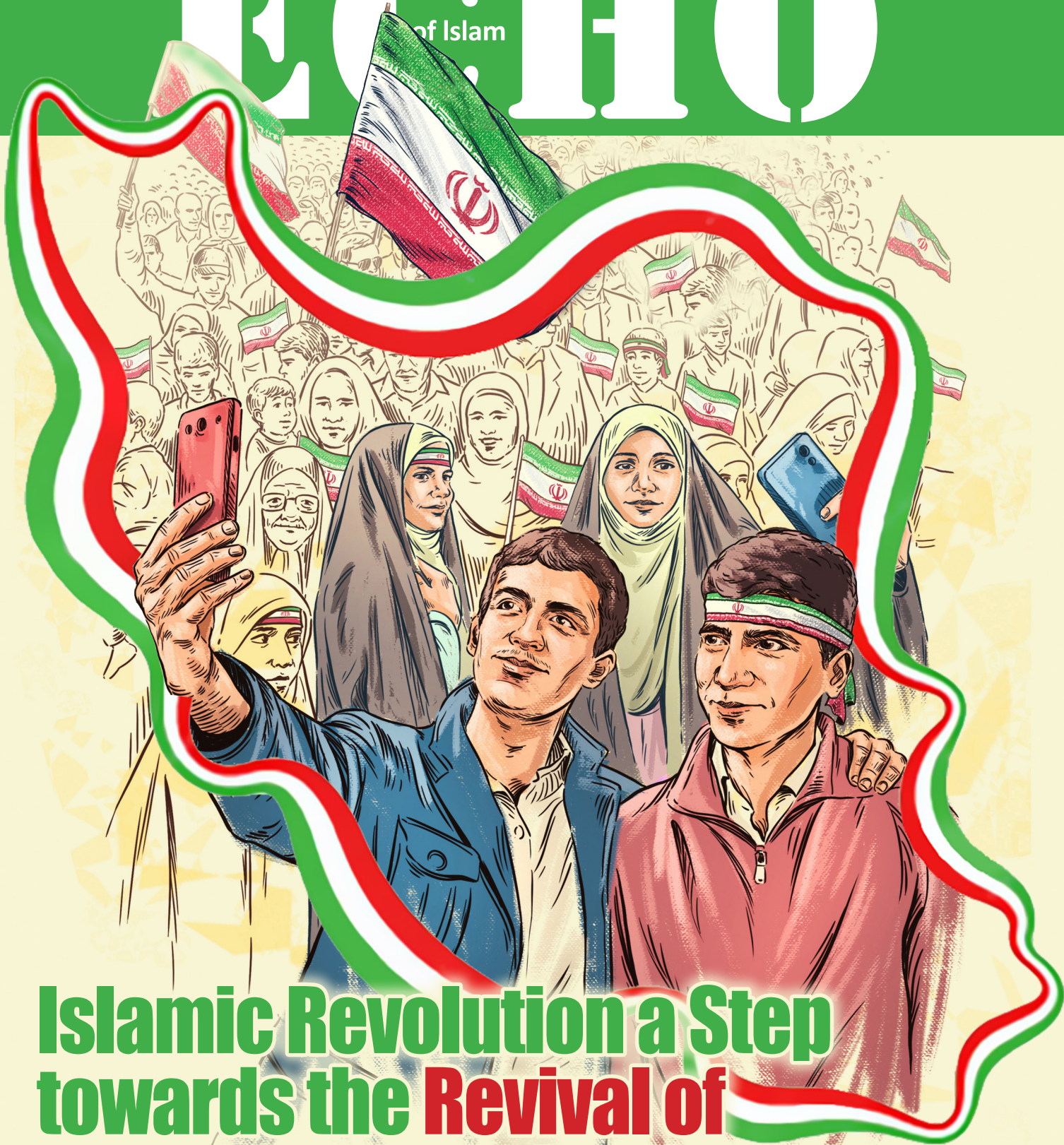


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Islamic Revolution a Step towards the Revival of Islamic Civilization

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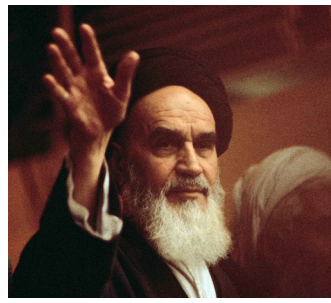
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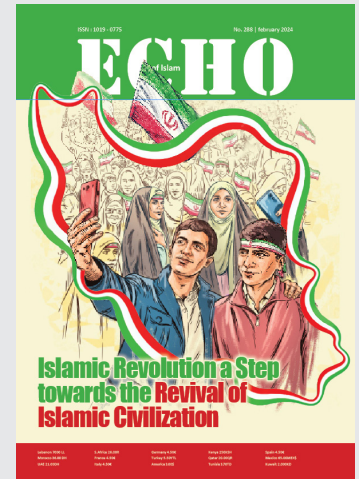




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Editorial



Mahdi Fayyazi
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Institute

Four major events and momentums in the contemporary history of the world have resulted in profound global changes.

The First and Second World Wars, the victory of the Islamic Revolution in Iran, and the collapse of the Soviet Union have each caused large-scale consequences in the world during the last one hundred years.

The Islamic Revolution of Iran was started and became victorious under the leadership of Grand Ayatollah Imam Khomeini^(RA) - one of the rarest world leaders with rare popularity who demanded independence, freedom, and the Islamic Republic for his people - and its great vision came to be manifested in the form of the global movement of resistance and New Islamic civilization.

Through the popularity of its doctrine and discourse, this revolution inspired the required courage in the emerging powers for creating a multipolar world and nurtured the synergistic global network of the oppressed and the identity of the Islamic Ummah, and these achievements, in turn, caused the arrogant, colonialists, and corrupt powers of the world to rebel against it.

Therefore, it would be appropriate for the free people and youth of the world to increase their knowledge about this revolution - which was, in a sense, an explosion of light in the contemporary world - by reading the Statement of the Supreme Leader of the Iranian Revolution, Grand Ayatollah Khamenei, about the Second Phase of the Islamic Revolution and the books of Allameh Morteza Motahhari and Allameh Mohammad Taqi Mesbah Yazdi, which have been translated into different languages of the world.

Excerpts from the Sayings of Grand **Ayatollah Khamenei about the “Islamic Revolution”**





● The aim of all the struggles that the Iranian nation led by the great Imam Khomeini until the victory of the revolution was to form pure Islamic life. 2/3/1990

● The values that we want to strive for in the revolution and work for them have two foundations: The Islamic school of thought and the people. 29/1/1990

● The fundamental issue that was considered to be the supreme goal of the Islamic Revolution and continues to be so, is the purification of the human soul. 28/3/1991

● Every Muslim, anywhere in the world, felt that he had attained victory when this revolution became victorious and the Imam appeared in the scene and the flag of Islam and La-ilaha-illa-Allah was raised. 2/11/1994

● One of the first and foremost goals of the revolution was to create a system in the country that would not be dependent (on others) but would rather be independent. 4/6/1995

● The struggle against arrogance is one of the essences of this revolution and one of the main tasks and demands of this nation. 27/2/1999

● One of the greatest achievements of the Islamic Revolution was that it ended America's interference in the affairs of the country. 6/10/2000

● The Islamic Revolution and the Islamic system saved the country from dependency; it removed the shackles and opened the path for the nation. 1/5/2005

● (Establishment) of justice has been and is one

of the main slogans and the great objective of the Islamic Revolution and the Islamic Republic system. 24/2/2006

● The Islamic Revolution was a great historical innovation that the Iranian nation recorded in its history and the history of humanity. 21/3/2008

● Imam Khomeini's revolution and movement were for the establishment of the rule of Islam. 3/6/2008

● The Islamic Revolution, which was the biggest manifestation of transformation and change of power throughout our history and changed the monarchical regime and the rule of an individual to a popular government, took place with the power of the people. 21/1/2009

● The Islamic Revolution has placed a set of shin-

ing ideal stars above our heads and has invited us to move, fly, and leap toward these luminous points. We also tried and saw that we could fly and this flight was possible. 5/9/2009

● The Islamic Revolution is a truth that originated from a divine tradition and it cannot be destroyed or shaken. 19/1/2010

● Our revolution is a religious revolution and it is not possible to come up with a materialistic interpretation of this revolution. 27/7/2010

● The Islamic Revolution removed the suffocating atmosphere that ruled over our nation and granted freedom to this nation. 3/2/2012

● The Islamic Revolution gave self-respect to our nation and country. 22/2/2012

● The victory of the Islamic Revolution was the most similar incident to the miracles of the divine prophets. 17/2/2014

● The principles of the revolution are the same things that have been highlighted in the Imam's will and his statements. These are the foundations and pillars of the Islamic Revolution. 16/11/2016

● The main slogans and values (of the Islamic Revolution) are independence, freedom, democracy, national self-confidence and national self-belief, justice, and above all these, the realization and implementation of the rules of religion and Sharia in the country. These slogans have been preserved with the same freshness from the early days of the Revolution. 21/3/2018

● The Islamic Revolution in Iran was an extraordinary phenomenon of the twentieth century. 2022

● The Islamic Revolution of Iran has been the source of inspiration for Islamic awakening and the dignity and grandeur of Muslims across the world. 2022



Discursive Power of the Islamic Revolution in Today's World



Hojjat al-Islam Dr. Mohammad Mahdi Imanipour; president of the Islamic Culture and Relations Organization; Chairman of the Policy-making Council of Interreligious Dialogue of the Islamic Republic of Iran

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.

Islamic Revolution a Step towards the **Revival of Islamic Civilization**



By: Hojjat al-Islam Dr. Ali Komsari, Head of the Institute for Compilation and Publication of Imam Khomeini's Works

The victory of the Iranian Islamic Revolution under the leadership of Imam Khomeini (RA) was a turning point in the history of contemporary Iran and the Islamic world. By dismantling the system of monarchical tyranny and breaking the dominance

of global arrogance over the Islamic world, this Revolution revived new hope and motivation in the hearts of the free-thinking people of the world. By the same token, with its new approach to religion and politics, this Revolution presented a new

model of religious sovereignty to Muslims and other nations of the world.

Perhaps the most pivotal goals of this Revolution - from the viewpoint of Imam Khomeini (RA) - could be summarized as follows:

A) Establishing an Islamic government based on the teachings of Islam, and

B) Revival of Islamic civilization and confronting global arrogance

From the viewpoint of Imam (RA), Islam is a comprehensive, living, and dynamic school of thought that can meet the needs of today's human society. The main foundation of his idea for the realization of divine sovereignty and the revival of Islamic civilization should be sought in the comprehensiveness of Islam as a religion and the compatibility of Islamic rules and values with the needs of society.

Imam Khomeini (RA) believed that from the viewpoint of the political philosophy of Islam, the government is a divine issue - that is formed on the basis of the will of people and their public participation - and should, thus, be managed on the basis of fairness and justice and its goal is to ensure the worldly and other-worldly salvation of the masses. Similarly, In the social sphere, Islam considers morality, value orientation, justice, and freedom as the central foundations of society and seeks to meet the needs of individuals, families, groups, etc. on the basis of such ideals as people's participation and strengthening of healthy social relations. As regards culture, too, Islam emphasizes the preservation and expansion of Islamic culture, the promotion of moral and social values, the preservation of Islamic identity, and the promotion of religious teachings in society.



The main goal of Islamic thought with regard to culture is to create a society with a dynamic and sublime Islamic culture that lives on the basis of Islamic values and principles and deals with the cultural development of the society. In the same way, in the economic field, Islam considers the economy a means for meeting the material needs of society by paying attention to the principles and foundations of the Islamic economy in order to create a fair and stable economic system, which is based on the fair distribution of wealth, fair participation in common interests, and observance of economic and social rights of all members of the society.

Keeping these principles in view, in the opinion of the late Imam Khomeini (RA), the formation of the Islamic government in Iran has been the starting point for the revival of Islamic civilization. He believed that the Islamic government, based on lofty divine and human values, creates a moral, just, independent, self-sufficient, free society with a dynamic and sublime Islamic culture. He also believed, by creating a political system based on Islam, that this Revolution presented a new model for Islamic government, which has been formed on the foundations of religious democracy, social justice, and national independence.

The establishment of the Islamic system in Iran has played several important and influential roles in the revival of Islamic civilization, which is briefly discussed hereunder:

Islamic Awakening and Awareness

With its slogan "Independence, Freedom, Islamic Republic", the Islamic Revolution of Iran created a wave of Islamic awakening and awareness in the Islamic world. The establishment of the Islamic system in Iran showed that Muslims are capable of achieving their lofty goals and can overcome tyranny and colonialism.

Introducing a New Model of Islamic Government

Iran's Islamic Revolution introduced a new model of Islamic government to the world. Being based on Islamic values, this model created a free society with a rich Islamic culture and a fair and stable political-economic system in Iran and revived the hope in the hearts of the Muslims for the realization of a New Islamic Civilization.

Strengthening Islamic Unity and Solidarity

One of the main goals and important achievements of this Revolution was promoting unity and solidarity among Muslims and all the oppressed of the world. The victory of the Islamic Revolution showed that, through unity and empathy, Muslims can overcome their problems and challenges.

Revival of Islamic Identity

By reviving the Islamic identity in Iran, the Islamic Revolution laid the foundation for the revival of Islamic civilization in the world. This Revolution showed that Islam is a living and dynamic school of thought that can respond to the needs of today's human society.

Strengthening Resistance towards Global Arrogance

The victory of Islamic Iran against domestic tyranny as well as the enmities and grudges of foreign arrogant powers, and especially the courageous resistance shown by the Iranian nation during eight years of imposed and unequal war, as well as all kinds of cruel sanctions, etc., has proved that the Muslim nations and the deprived people of the world can stand up against global arrogance and defend their own rights.



Statement of the Supreme Leader on the “Second Phase of the Islamic Revolution”



In the Name of God

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 safeguarding 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 onto 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 to suffocate 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 mottos.

It is possible to assume an expiry date for anything, yet, the global mottos 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, and brotherhood, are not limited to a single generation or society so that they would rise in one 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 shrunk 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 the face of new phenomena and situations; however, it strongly adheres to its principles and it is highly sensitive to its frontiers with regard to its rivals and enemies. It never imprecisely regards its principal lines and considers it impor-

tant as to 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 Iranian 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 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 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 its formation and progress

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 nation 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 the 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 prevalent 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 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 collective 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 participation in political matters such as elections, confronting internal seditions, turnout in national arenas, and scenes involving the fight against the Arrogant Front. Regarding social mat-

ters, it boosted, for instance, humanitarian aid and engaging in charity activities that had begun before the Revolution. After the revolution, people eagerly participate in providing service to those affected by natural disasters and social shortcomings.

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 on 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 in 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, 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 propagation 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 Western moral corruption into the lives of middle-class people - particularly the youth -, the religious and ethical ap-

proach 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, and 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 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 and arrogant powers; yet, there is a meaningful difference. If the challenges posed by the United States in 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 in 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, and young activists

in every field - ranging from politics, economy, culture, and 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 second in the 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; a 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, borderlines with the enemy, and lifestyle.

However, before anything else, my first advice concerns hopefulness and observing an optimistic outlook on 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 problems, 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 Iranians. And of course, their followers inside the country can be seen using their freedoms to work in the service of the enemy. You, the young individuals, must be the forerunners of breaking 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 16th place among more than 200 countries in the world, have surprised world observers and in some sensitive and new fields have 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 that. 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 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 society in di-

recting 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. 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 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 witnessing 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. The 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 the aforementioned potentials are among important examples of these solutions. A young, wise, faithful, and knowledgeable committee of economic experts inside the government can undoubtedly accomplish these aims. The times ahead must be employed for action by the committee.

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 resistance 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 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 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 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, 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 transparency is the precondition for the legitimacy of all officials of the Islamic Republic. Everybody must beware of the evil of greed, 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 and 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 distribution of public resources, 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 above-

mentioned 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, and 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 was 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 harm.

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

THE ISLAMIC REPUBLIC OF IRAN AND ITS ACHIEVEMENT

The Islamic Republic of Iran is celebrating the 45th 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 45 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 this regime was against Islamic culture and values and tried to promote immorality in society.

The Islamic Revolution put an end to the evil promotion of Western culture by the Pahlavi regime and replaced it with Islamic religiosity and spirituality. As rightly stated by the Supreme Leader, Grand Ayatollah Khamenei "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 44 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 independently 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 that 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), affiliated with the Organization of Islamic Cooperation, announced that the Islamic Republic ranks first in 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 success 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 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 position in the treatment of infertility. Moreover, Iran has attained great achievements in the production of medicine such that 97% of the medicine needed in the country is produced 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, and hematopoietic cells, and repairing of damaged cells of the heart, bone, skin, and eyes, and the 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 in gaining a high position and making 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 is 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 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 and 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 into 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 in achieving 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 would carry out this complicated task independently and finally attained this great success in 2010.

(Source: Research Institute of Imam Khomeini and Islamic Revolution)

Imam Khomeinī's Political Thought

Professor John Northman, University of New York

The following article discusses different aspects of Imam Khomeini's (RA) political thought:

The political thoughts of Imam Khomeini (RA) are a part of his macro ideas being influenced by different aspects of his thoughts.

Given the fact that Imam Khomeini was a multi-dimensional personality who authored numerous works in mysticism, jurisprudence, philosophy, theology, and politics, and in view of his being the founder and leader of the Islamic Republic, obviously, his political thoughts encompass all concepts that have some governmental and societal applications.

The most central concepts of his political thought are the following: the relationship between religion and politics, justice, freedom, independence, democracy, legalism, culture, Muslim unity, the interest of Islam and Muslims, global invitation to Islam, its expansion, revitalization of national - Islamic identity, foreign policy based on Islamic ideals and defending the oppressed and dispossessed throughout the world.

Thought is an idea or opinion produced by thinking or occurring in the mind. Political thought is a collection of ideas and opinions that shape, in a rational, logical, and demonstrative method, the development of political life. In fact, it refers to thinking about politics at any level of conceptualization and articulation. It can be descriptive and explanatory and a political thinker is one who can argue about his ideas and opinions demonstratively and logically in a way such that his thoughts are no longer considered to be merely his personal ideas and preferences.

The political thoughts of Imam

Khomeini (RA) are a part of his macro ideas being influenced by different aspects of his thoughts. Given the fact that Imam Khomeini is a multi-dimensional personality who authored numerous works in mysticism, jurisprudence, philosophy, theology, and politics, and in view of his being the founder and leader of an Islamic thought-based system, obviously, his political thoughts encompass all concepts that have some governmental and societal applications. Imam Khomeini(RA) is one of the greatest contemporary Muslim thinkers; he is one of the history-making men of the Islamic world.

He was a great thinker having full knowledge of various branches of science. This trait of him made him a multi-dimensional personality.

Many people who engage in politics and political issues have written books and articles about Imam Khomeini's political thoughts. Obviously, we cannot, for the sake of brevity, delve into all angles of his political thought. Therefore, we will make very brief and cursory references to some of the angles of Imam Khomeini's thought and we request the reader to refer to special books in this regard in order to find more details.

The most brilliant and outstanding features of Imam Khomeini's political thought can be enumerated as follows:

1. The relationship between religion and politics: One of the central concepts in Imam Khomeini's thought is the relationship and interplay between religion and politics in a way such that we find the cornerstone of his political thought in the very relationship. The belief in the necessity of a government

and in defending the necessity of the existence of a political system in society is among the basic and fundamental discussions in Imam Khomeini's political thought. He was one of the scholars who firmly believed in the necessity of establishing a political system during the period of occultation. He, by presenting rational and textual proofs, proved that, firstly, the very existence of a government is essential for human society. Secondly, society stands in need of an acceptable government at all times including the time of the occultation of the infallible Imam (AS), and efforts must be made to solidify it.

2. Justice: Justice is one of the key concepts underscored by the late Imam Khomeini (RA). It is considered to be the most pivotal socio-political orientation of the political system from his perspective. In his theoretical and practical stance, Imam Khomeini considers the establishment of equity and justice in society as one of the most important objectives of the political system: "God, the Exalted and Glorified, says that 'We sent Our apostles with clear arguments, and sent down with them the Book and the balance that men may conduct themselves with equity and that social justice may prevail among them.'" Indeed, one of the characteristics of Imam Khomeini's politics is that he maintained that government is not but a tool for actualization and materialization of justice and spirituality in society because if justice is established in society, man is enabled to move towards growth and prosperity. Similarly, if society is deprived of justice, it will also be deprived of prosperity and salvation.

3. Freedom: Freedom was one of the main mottos of the Islamic revolution and one of the concepts that Imam Khomeini defended fundamentally. He termed freedom not as a motto and political tool but as a basic human right. He maintained that it is man's basic right to be free and it is immaterial whether the freedom has anything to do with others i.e. civic and social freedom or individual freedom which includes freedom of belief, freedom of expression, freedom of thought, freedom of parties, and freedom of press. In fact, it is clear that these freedoms will not be unlimited and unconstrained. According to Imam Khomeini (RA), these freedoms are limited to the point where they harm the interests of the country. Imam Khomeini (RA) considered religious and country rules, which are derived from Islam, as the border of freedom, and said that there was a border between freedom and conspiracy in the world and in all countries.

4. Independence: Independence in all areas, absence of affiliation, negation of aliens' intervention, severance of strangers' influence, not being under others' supervision, and sovereignty of the country are definitions that Imam Khomeini(RA) gives for independence.

5. Democracy: Democracy, people's role in determining their destiny and their active presence in various political and social arenas are other pivotal aspects of Imam Khomeini's political thought. When it comes to a nation's role in determining its destiny, Imam Khomeini says: "We do not intend to impose something on Muslims. Islam does not allow us to be dictators. We

are obedient to the people's vote. Whatever the vote of the people is, we follow it. God does not authorize us, and the Prophet does not authorize us to impose something on Muslims."

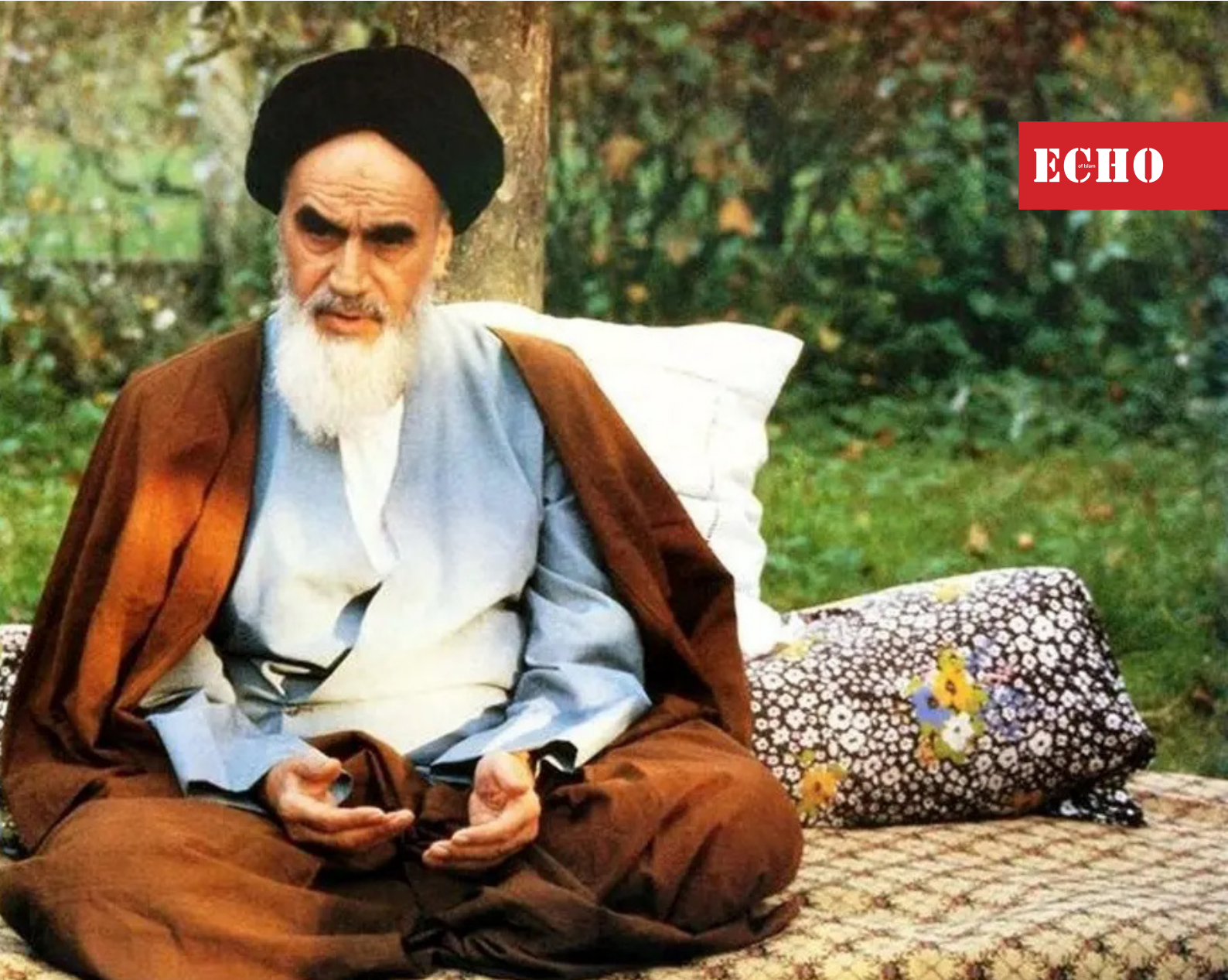
6. Conformity to law: Conformity to law is one of the basic principles of Imam Khomeini's political thought. According to him, acting upon the law is obligatory upon each and every individual in society regardless of his position and rank. In his government, it is not the person but the divine law that matters. Everyone should be subservient to the law irrespective of who he is. Imam Khomeini believed in the rule of law to such an extent that, in his view, even the Holy Prophet (PBUH) was obedient to it.

7. Culture: Imam Khomeini (RA) is one of the most influential thinkers of the present era in the contemporary history of Iran. He considers culture as the basis and pillar for political and economic issues. He was of the opinion that if cultural problems are addressed and man is educated properly, all other problems will be solved: "So, culture is a man-making factory. The Prophets also came for the same purpose. They came to mend the man..." According to Imam Khomeini, a complete and man-making culture exists only within Islam, and educating society and people is possible only through the Islamic culture. Educating a nation depends on whether or not that nation's culture is a good culture. You should endeavor to make the [Iranian] culture an independent Islamic culture."

8. Unity: Unity among various strata of people is another constituent of Imam Khomeini's thoughts in the world of politics. He considered unity to be the secret behind the victory of the Islamic revolution. He believed that unity was one of the blessings of the Islamic revolution which led to the dignity of the Iranian nation and the Islamic Ummah.

9. Maslahah (public good): Imam Khomeini(RA) believed that according to Islam, those in charge of the religious government cannot act according to their own opinions nor can they persist on them; rather everything happening in the government should be on the basis





of divine laws. Of course, a qualified Islamic ruler is allowed to act according to the public interest of Muslims or that of his own government. During his lifetime, Imam Khomeini (RA) reiterated many a time that he would take action wherever he found the act in the interest of Islam and Muslims.

10. Invitation to Islam: Invitation to Islam and expansion of Islamic teachings among various nations are other key concepts within Imam Khomeini's political thought. His invitation of Islam to Gorbachev, the ex-leader of the communist party of the former Union of Socialist Soviet Republic can be viewed from this angle: "You

must invite non-Muslim strata... to the advanced and justice-seeking religion of Islam."

11. Revival of Islamic identity: The revival of Islamic identity is another pivotal area within the political thought of Imam Khomeini. He considered the revival of Islamic – national identity as a secret behind the independence and sovereignty of a country. It is a barrier to global powers' hegemonic and expansionist policy. He used to emphasize this by saying: "No form of independence is achieved until and unless we know and believe in ourselves."

12. Foreign policy: Foreign policy, a policy governing rela-

tions with foreign countries, the way the Islamic states should interact at the international level, and defending the rights of the oppressed and the downtrodden all over the world are some of the features characterizing Imam Khomeini's political thought. Nafy-e Sabil (no domination over Muslims) [18] is one of the important jurisprudential rules of Islam which denies non-believers any rule and authority over Muslims. Based on this jurisprudential rule, Imam Khomeini (RA) strongly opposed any kind of hegemony and intervention on the part of non-Muslim countries over Muslim affairs. Imam Khomeini's opposition to imperialism, to the imperial powers' domination over Muslims, and to Muslims' dependence on them was in line with the same objective.

Celebrating the 45th Anniversary of the Islamic Revolution

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

Iran celebrates the 45th anniversary of the 1979 Islamic Revolution on February 11, 2024. 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 (RA), 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 stat-

ing: "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 that 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 divided the oppressed peoples of the world among themselves and controlled 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 praiseworthy



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 the betrayal of its values, and it has preserved its dignity and original slogans against all the temptations that 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 consumption and reducing imports and dependence on foreign currencies, particularly 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 the 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 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 for more than 40 years, in spite of many obstacles, including anti-human sanctions. And despite various ups and downs that are unavoidably faced by all freedom fighters, 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 Islamic Iran a prominent feature in the Middle East. As 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.



IRAN'S ACHIEVEMENTS SINCE REVOLUTION: ISLAM AS A SOURCE AND STIMULANT OF KNOWLEDGE

By: Kevin Barrett; An American Islamologist

Iran's progress in science and technology since 1979 has shocked Western observers, many of whom falsely imagined that an Islamically-

based society would be run by obscurantists. In reality, Iran's religious establishment, trained in a formidable system of seminaries, may be the most

highly educated group of national "Platonic guardians" in the world. In fact, Islamic Iran may be the only country left on earth ruled by people who

revere classical education! So, it really shouldn't surprise anyone that Iran's university system has prospered since 1979, that educational levels (especially among women) have risen sharply, and that Iranian scientists and engineers have repeatedly achieved breakthroughs enabling their country to forge ahead economically and technologically despite the never-ending regime of draconian sanctions.

Among developing countries, Iran ranks near the top in terms of its Human Development Index (HDI). According to the United Nations Human Development Program, Iran's HDI grew nearly 40% during the three decades since 1990—one of the best records of any country, and a near-miracle given the brutal sanctions.

During that period, life expectancy rose by more than 12 years, years of schooling by six years, and per capita income by 60%. Clearly, the Western attempt to crush the morale of the Iranian people by condemning them to extreme poverty and backwardness has failed utterly.

Iranian medicine has contributed to the sharp rise in life expectancy. Iran revolutionized its healthcare system during the 1990s and succeeded in providing affordable healthcare to more than 90% of its rural population. Western sanctions, though responsible for much death and suffering, inadvertently forced Iran to learn to produce the vast majority of its own medical supplies, not only saving an estimat-

ed \$750 million per year but also making itself a major competitor on the world market. Today, Iran manufactures more than 97% of its own drugs and has become a leader in medical biotechnology.

Across many fields, Iranian science has reached globally competitive levels. Examples include space and aviation, chemistry, computer science, biotechnology and medical science, physics and materials science, nuclear science, and nanotechnology. Amazingly, given the draconian sanctions, the US National Science Foundation has, in recent years, ranked Iran first globally in scientific and technological growth.

According to The Times Higher Education, Iran's science and technology output grew 340,000 percent from 1970 to 2008 to account for over 1% of the world's total output, putting Iran far ahead of all developing countries except China, India, and Brazil. Since 2008 Iran's growth in science and technology production has continued at an impressive rate of between 10% and 25% per year according to various metrics (far ahead of world averages) with its nuclear sciences sector advancing by a stunning 8400% compared to the world rate of 34%.

Some of Iran's biggest breakthroughs have come in rocketry and space science. Thanks to the Iranian Space Agency ISA the Islamic Republic of Iran became one of the world's 11 orbital-launch-capable countries in 2009. Today, the expendable satellite launch vehicle (SLV) Zul-

janah is taking payloads of 200 kg into a 500 km orbit, while close behind it the forthcoming Souroush SLV will soon be taking payloads of 8-15 tons into space.

By developing an independent capability in rocketry and space science, Iran has bolstered its ability to deter foreign aggression. The Iranian military, despite its relatively low expenditures, has managed to assemble an impressive array of defensive rockets that could inflict unacceptable levels of damage on Israeli military installations and cities and/or US ships and bases in the region if the Anglo-Zionist Empire ever followed through on its endless threats to launch a major attack on Iran. Thanks to the work of Iranian scientists and strategists, Iran has achieved a defensive stalemate despite spending only a tiny fraction of the money the Empire lavishes on its aggression-addled military.

The Islamic Republic's progress in the above fields, and many more, gives the lie to Islamophobic propaganda equating secularism with knowledge and religion with ignorance. When future historians look back at the seemingly surprising successes of the Islamic Republic since its birth in 1979, they may do so from a new philosophical perspective that acknowledges religion as a source and stimulant of knowledge, rather than as an atavistic relic of an obscurantist European past.

(Source: Muslim Mirror; Journal of Truth)



Islamic Revolution and Islamic Awakening

By: Dr. Mohammad Reza Dehshiri, Associate Professor of Political Science and Ex-Ambassador of the Islamic Republic of Iran to Senegal

Movements and their Nomenclatures

Do names matter? This is an essential question. At least so far as the developments in the Middle East and North Africa are concerned, names do re-

ally matter.

Names reflect the essence of the developments and the essence in turn is reflected in the demands and aspirations of the people who are ready to sacrifice their lives for their ideals.

The Western media have used the term “Arab Spring” or “Jasmine Revolution” for the movements in some Arab Countries. The connotation of these terms will be the assimilation of these revolutions with the Prague Spring (1968) and hence it will imply liberalization and secular democracy as the ultimate goal of the people who are making every kind of sacrifice to put an end to the West-sponsored authoritarianism in their countries. Whereas, there are strong relations between democracy and political Islam. Democracy comes out of the ballot boxes of the Islamists. The fact that these movements started from the mosques and congregational prayers indicates that there is genuine congruity between Islam and democracy. However, the West tries to distort facts about these movements.

Relationship between these Movements and the Islamic Revolution of Iran

As a matter of fact, Iran never planned to influence these movements, but it was a natural source of inspiration for all of them. This inspiration has been of two aspects; method and content. As regards method, the Islamic Revolution was the outcome of the mobilization of the masses, non-violent campaign, enlightenment of minds, and the use of unarmed demonstrations and protest rallies. Similarly, with regard to its content, it must be mentioned that religious democracy is not confined to the Shia school of thought. It applies to all Islamic schools of thought as well; i.e. a combination of Islamism with Republicanism. The Islamic Republic of Iran is not a Shia model; it is an Islamic model and it must be notified that Iran has never intended to impose its model on others; even though can inspire Sunni models of religious democracy.

One of the plots used by the United States is fanning the flames of Sunni-Shia differences or resorting to the infamous policy of “divide and rule”. At the same time, the United States and its allies promote extremism to prepare the grounds in order to suppress genuine Islamist movements. History bears enough testimony to the fact that the West has amateurishly used extremism to achieve its goals in Afghanistan, Iraq, Libya... The support lent to Al-Qaeda in Afghanistan by the West was unprecedented, but

in the long run, the West was the main loser of this irrational support.

The Islamic Republic of Iran supports moderation in political Islam and rejects any kind of extremism. In fact, any division between the Muslims, promotion of any kind of extremism, or any division between Islam and Christianity will strengthen the cycle of violence. Iran follows rationality and the moderate line. We believe that these developments should follow their course on the basis of mutual respect between religions, peaceful coexistence, and preservation of social solidarity in the countries where these currents are going on. In short, Iran Rejects Extremism Because It Leads to Violence.

Relations between Islamic Awakening and New Islamic Civilization

These movements will lead to the establishment of a new Islamic civilization based on spirituality and Divine teachings. This civilization will be based on four distinct features: religion, rationality, morality, and science.

The new Islamic civilization and these movements will revive national honor and human dignity. In Tunisia, one of the slogans of the revolutionaries was “dignity”, which is, in essence, an Islamic term, but the West tries to project their movement as a Jasmine or a secular revolution.

None of the slogans chanted in these movements was a nationalist or mere Arab slogan because they are Islamic movements. The world of Islam has always been searching for people’s participation in their political affairs and exercise of the right to self-determination. Moreover, political Islam came to the fore because of the frustration of Muslims with capitalism and socialism.

It should be borne in mind that the liberal democratic systems have been the main supporters of life-long authoritarian monarchs and dictators. Therefore, the United States and the West are worried about the establishment of religious democracy.

Islamic Awakening: A Historical Overview

It seems that the Islamic Awakening, which has taken place in the region, is very much similar to the

revivalist movement launched by Sayyid Jamaluddin Assadabdi against colonialism and despotism about 150 years ago. Indeed, the “Islamic awakening” has been experiencing a state of retreat for at least two centuries. However, the “Islamic awakening” was revived once more with the victory of the Islamic Revolution in Iran and more recently with the outbreak of what is referred to as Arab Spring. The seeds of these movements were sown by the Arab public discontent over despotism, dictatorship, negligence of Islamic rules, and Westernization at the cost of indigenous, Islamic values. Hence, the fruit of these movements was and continues to be reaped by true Islamist trends.

Is the Islamic Awakening the Child of Extremism?

This appears to be the basis upon which some Western analysts and researcher build their theories of Arab Spring. In fact, basing the theory on this hypothesis represents a dreadful mistake that will inevitably lead to wrong conclusions. When looking at the broader context, the Islamic awakening is a call for a return to practicing moderate Islam. This call has spread widely across the Arab and Islamic world in response to the Westernization brought about by colonialism, which was later adopted by some despotic governments in some Arab and Muslim states. The Islamic awakening is, therefore, an immense human effort undertaken by a variety of Islamist factions, from governments, to clerics, to individuals, to liberation movements. In brief, the Islamic awakening, which is manifested in what is called the Arab Spring, is the result of collaboration on a wide scale, and, therefore, nobody can claim a monopoly on it. However, there is no doubt that the Islamic awakening is immensely inspired by the Islamic Revolution of Iran and its moderate ideology.

It would be a distortion of the facts if one considered this Islamic awakening to be something limited to narrow partisan politics. This Islamic awakening cannot be attributed to any specific political party or faction; not the Salafists, extremists, or anybody else. It has its roots in Islam and was inspired by the Islamic Revolution of Iran. Evidence of this can be seen in the fact that this Islamic awakening - which

is wide awake today - prevailed in the Indian subcontinent and was adopted by such figures as Abul Ala Maududi and Muhammad Iqbal and others. This also applies to the Islamic awakening that is prevailing in several other Islamic countries around the world.

Therefore, the Islamic awakening is a “cocktail” combining several old Islamic reformatory schools of thought with new schools of thought and liberation movements. This is something that can be seen in the calls made by Jamaluddin Asadabadi, Mohamed Abduh, Rashid Rida, Abd al-Rahman al-Kawakibi, Hassan al-Banna, Imam Khomeini(RA), and others. It should be noted that only the moderate movements represent the Islamic awakening, which is a major human effort and has undergone several fractures and divisions resulting in several hardline ideologies. These hardline ideologies harm the Islamic awakening, as the Kharijites [a term embracing various Muslims who initially supported the authority of the fourth caliph Imam Ali ibn Abi Talib, only to later reject him] harmed the companions of the Prophet, whose era witnessed the spread of their views. As God Almighty said, “nor does any bearer bear the burden of another.” [Surat Al-Ana’am; Verse 164]

The danger of limiting Islamic awakening to Islamist political trends is that this approach represents a form of opposing or resisting the move towards religion that is currently prevailing in the Arab and Islamic world, which itself is a response and rejection of moral and intellectual Westernization.





THE NEW ISLAMIC CIVILIZATION

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

By: Kassim Ntabindi Hassan, Islamic Research Scholar, Tanzania

Introduction

Before the topic in question is discussed it is necessary to briefly look at the meaning of the word civilization from its linguistic aspect.

What is Civilization?

Civilization is often defined in vague and ambiguous terms. According to the linguistic meaning the word civilization means, to lead the life of a settler (in settlements, villages, and towns), which is



contrary to life in the desert as argued by Halilovic (2017). Fernand Braudel provides us with a better definition when he defines civilization as both moral and material values (Braudel, 1995: 5)

Cambridge Dictionary of English (1998) defines civilization as “human society with its well-developed social organizations or the culture and way of life of a society or country at a particular period in time”. Yet the Oxford Dictionary of Current English (1992) looks at civilization as the opposite of barbarism and chaos. Therefore, Civilization can mean an advanced stage of human society, where people live with a reasonable degree of organization and comfort and can think about things like art and education (Mozaffari, n.d.).

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

A Brief Meaning of Islamic Civilization

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

a religion, has its ways to define human life in all its aspects.

Islamic civilization is one of the most important fields of Islamic studies which attracts the attention of researchers, both Muslims and non-Muslims. Realizing the above, the field of study of the new Islamic civilization is significant enough to be reviewed. According to Huntington and the “Clash of Civilizations” (1996), religion is a central defining characteristic of civilizations. As such, it is no surprise that civilizations have frequently been identified by religions. For example, “Islamic civilization” or “Christian civilization” implying that each religion has its own civilization.

Al-Faruqi (1992), as cited by Ashimi (2016), argued that Muslim civilization was the first universal civilization that was based on a pure and strict Unitarianism (unity of God/ monotheism) meaning that submitting ourselves to the only One Who deserves submission, the only One Who deserves worship and the only One Who deserves absolute obedience. Based on the above fact, the term ‘Islamic Civilization’ is rooted in two concepts: namely ‘Islam’ and ‘Civilization’. Therefore, it means a civilization based on Islam which is

also a religion of a comprehensive way of life and comprises people, society, and a nation whose ways of life are based on Islam. Thus, the Islamic Civilization cuts across all the disciplines of life such as political system, social life, trade system, education system, moral rights, banking system, science, and arts.

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

1 - Spiritual Power:

A tremendous impulse was given to the Muslim community to explore life and the world around them (life and world created for a purpose) and to spread the words of Allah. As such, the early Muslims, argued Muhammad Iqbal (1985), realized the importance of *ijtihad* or exercising human intellect that is allowed by Islam and they started to swim in various fields of knowledge that later contributed to the rise of the Islamic civilization, bearing in mind that the first revelation to Prophet Muhammad (PBUH) is strongly urging Muslims to seek knowledge.

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

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

3 - Intellectual Freedom:

The other feature of Islamic Civilization is the freedom of human intellect from superstitions. As argued by Iqbal (quoted by Ashimi, 2016) the existence of *ijtihad* and productive creativity were some of the factors behind the rise of Islamic civilization. There was a sense of teaching people to think critically and creatively (prohibition of imitation without sound evidence). Thus, the research environment was so conducive and motivating; especially regarding revelations

about natural phenomena and returning to the revelation in case of any obstacle or hindrance in their study of the physical world. The opening of Bait al-Hikmah for research and innovative purposes was an example that proved intellectual freedom in the early stage of Islamic civilization.

4 - Political Freedom:

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

5 - Openness:

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

6 - The spirit of seeking knowledge:

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

the importance of the above Quranic question and, thus, they encouraged learning and scientific inquiry and they used to spend on it generously. The House of Wisdom (Dar al-Hikmah) was an example that proves the existence of the spirit of seeking knowledge in various dimensions. Abdul Rauf writes that great Muslim scholars emerged in the early Islamic centuries, which included Jabir ibn Hayyan in the field of chemistry, Khawarizmi in the field of mathematics, Ibn Sina in the field of medicine, Ibn Haytham in the field of optometry, Abu Reyan Biruni in the field of science and religion, and Ibn Khaldun in the field of Sociology, civilization, and history. These scholars said Hamidullah (quoted by Ashimi, 2016) had also contributed to Western civilization. Notably, Islamic civilization had strongly contributed to the world civilization that is because it was not a hegemonic civilization but, it was homogenous that considered not only the well-being of the Muslim Ummah alone but also considered the progress of humanity at large.

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

First, unlike the other civilizations that existed and perished and the most recently co-existing civilizations, Islamic civilization is characterized by submission to the will of God and service to humankind. It is a socio-moral and metaphysical view of the world, which has indeed contributed immensely to the rise and richness of this civilization.

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

Also, Islamic Civilization is an open civilization and is not shy of deriving and drawing niceties of other civilizations of the past, provided they are not contradictory to the spirit of Islam. Islam is the most pluralist religion; it coexists with other religions, allowing full religious autonomy.

Moreover, Islamic civilization is a perennial (persistent) civilization and will last as long as it em-



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

Is there a Need for a New Islamic Civilization?

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

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



is the one which has the following features:

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

2. It is a well-educated society: Here education does not imply any demarked knowledge; rather it refers to the acquisition of such knowledge, which can provide solutions to the social, cultural, and economic challenges.

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

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

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

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

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The Process of Arriving at New Islamic Civilization

By: Dr. Abbasali Farzandi; Associate Professor of Shahid Mahallati Institute of Higher Education

The Islamic Revolution should be considered an important factor in the revival of Islamic civilization. In this regard, the Supreme Leader of the Islamic Republic of Iran had, in a statement made on June 4, 1995, said: "The great and important

message of our revolution for the Islamic Ummah and Muslim societies and nations is the revival of Islamic identity, return to Islam, and awakening of Muslims. This is the important message of our revolution to the Muslim nations, which

was outlined by the great Imam (Khomeini) and Leader of this path and school of thought.

The basic and leading principles of the Islamic Revolution are the same as the religious foundations and principles of Islam, which include independence, freedom, self-awareness, negation of non-divine rule, efforts to revive the teachings of Islam, etc. It should be noted that righteousness and justice are important measures to preserve and protect the revolution against the conspiracies of enemies.

The expansion of the Qur'anic teachings, Islamic concepts, values, and knowledge, which serve as the source of salvation for the nations and the oppressed, will help a lot in arriving at the New Islamic Civilization. If the true, pure, and authentic essence of the Islamic Revolution is introduced and the nations get familiar with the enlightening facts of the Islamic Revolution, the logic and message of the Islamic Revolution will be transmitted to the societies.

The essence of Islamic civilization is based on the teachings of pure Islam and its characteristics are within the framework of Qur'anic teachings and rely on the prophetic tradition and those who continued the path of the Great Prophet of Islam (PBUH), the components of which include: religiosity, ethics, knowledge, justice, Islamic laws and regulations, national solidarity, security and peace, tolerance, maintaining unity and integrity, wisdom, and respect-

ing the rights of the oppressed. Arriving at the New Islamic civilization requires knowledge and awareness about the capacities available in the Islamic world, the most important of which can be summarized as follows:

- 1 - Strategic geographical position of Islamic countries
- 2 - Cultural capacities of the Islamic world
- 3 - Natural resources and manpower of Islamic countries and societies
- 4 - Cultural and spiritual capitals of the Islamic world (The Holy Qur'an, common Qibla, mosques, common customs and rituals, common history and ideals, etc.)

Recognizing and confronting the factors that can weaken and make the Islamic civilization stagnant - some of which include 1) deviation from the path of pure Islam, 2) tyranny of rulers in Islamic societies, 3) sectarianism, 4) petrification or Incorrect understanding of Islamic principles and teachings, 5) Stagnation in the field of thinking and being satisfied with the achievements of the predecessors - are the inevitable necessities of moving towards a New Islamic Civilization.

From the point of view of the Supreme Leader of the Islamic Revolution, the ultimate goal of the Islamic Revolution is to arrive at a New Islamic Civilization, which must be achieved through the five basic stages of the Islamic Revolution, the Islamic system, the Islamic state, the Islamic society, and the Is-

lamic Ummah. In his own words: "... there is a logical chain; the first link is the Islamic revolution, then the formation of the Islamic system, then the formation of the Islamic state, then the formation of the Islamic society, and then the formation of the Islamic Ummah (Oct. 16, 2011).

According to the Supreme Leader of the Islamic Revolution, with the victory of the Islamic Revolution, a unique and exceptional situation was created for the Iranian nation and the Islamic Ummah to pave the required grounds for the formation of a new Islamic civilization.

In his statements, the Supreme Leader emphasizes these certain points: 1- An unprecedented revolution based on the teachings of Islam has taken place in Iran; 2- As a result of this revolution, a ruling system with Islamic characteristics has been formed; 3- It is necessary and the Iranian nation has tried to form a desirable Islamic government based on the Islamic system; 4- Building an Islamic state is necessary for the realization of an exemplary Islamic society; 5- The establishment of a superior Islamic civilization and unified Islamic Ummah, the absence of which is felt in today's world, is the ultimate goal of the Islamic Revolution.

It should be noted that there are certain assumptions with regard to the process of realizing Islamic objectives:

- 1 - The way of life that is based on Islamic teachings

is the best way of life;

2- Islam is the basis of movement and the source of thought in individual and social life;

3- The goal of all the struggles of the Iranian nation in the process of the revolution is to form "Hayat-e Tayyibah" (pure Islamic life);

4- What is meant by pure Islamic life is the coexistence of this world and the hereafter in the path of the interests of the Islamic Ummah;

5- Islamic goals provide grounds for inviting and attracting people and transforming desires into lofty and idealistic desires;

6- Realization of Islamic goals requires a long and program-oriented process;

7- A road map is needed to realize the Islamic goals and the rule of the true religion.

According to the Supreme Leader of the Islamic Revolution: "Hayat-e Tayyibah" means that a nation should, on the one hand, be blessed by material and daily life, prosperity, security, knowledge, literacy, political dignity, economic independence, and financial and economic prosperity and, on the other hand, have faith, believe in God Almighty in its true sense, be pious, and abide by high divine morals." (Oct. 14, 1995). Elsewhere he has said: "Hayat-e Tayyibah" is not merely confined to the hereafter. This is not the logic of Islam; the logic of Islam is that the life of the Islamic society should be filled with divine blessings and human beings should have

material benefits in their lives and at the same time do not lose the path of spirituality and righteousness. If that kind of life comes into being, then oppression, injustice, and discrimination will be eradicated from society, violation of human rights will no longer take place, wars, and fratricide will disappear, and insecurity in human life will be reduced to zero. The prophets worked hard to actualize this kind of world." (March 21, 2004)

From the viewpoint of Grand Ayatollah Khamenei accessing Hayat-e Tayyibah and actualization of a new Islamic civilization has five stages:

1. Undergoing the hardship of changing prevalent values, abiding by God Almighty's instructions, and working towards progress and perfection. The aim of the Islamic Revolution was to prepare the environment for the creation of a new system, to change values, to do away with corruption, to prevail justice, to establish the Islamic Sharia law, to eliminate foreign rule, and to create a system based on Islamic thought.

2. The stage of the formation of the Islamic system, in the sense that after the victory of the Iranian nation over the tyrannical monarch regime, the formation of an Islamic system was considered that would, as stated by the Supreme Leader of the Islamic Revolution, change the general geometry of this Islamic society.

In the Islamic system (religious democracy), the people choose,

make decisions, and determine the destiny of the country by electing the officials, but due to divine guidance, their choice will not go astray from the straight path.

3. The formation of an Islamic government is the third stage of the establishment of an Islamic state, in such a way that the character and method of the statesmen, mechanisms, and institutions for the administration of the country are prepared on the basis of Islamic teachings.

4. The formation of the Islamic society and country is the fourth stage in the sense that rules and regulations and relations between officials and people become Islamic, in the literal sense of the word, and an exemplary country is built based on Islamic teachings.

5. The formation of the Islamic nation is the fifth stage of the formation of a new Islamic civilization. The general direction and approach of the revolution is the realization of Islamic civilization. With the formation of the Islamic society and the Islamic state, the ground is provided for the creation of the Islamic Ummah. From the point of view of the Supreme Leader of the Islamic Revolution, the factors that make up the Islamic civilization are faith in God and divine decrees, sincerity, and individual and social piety of the Islamic Ummah.

Keeping in view the great capacities of the Islamic world development, The Supreme Leader of the Islamic Revolution considers the formation of a new Is-



Islamic civilization, which includes such aspects as science, invention, economy, politics, international credibility, Islamic lifestyle, unity, etc., essential and believes that the Islamic world should move towards its formation by resorting to knowledge, wisdom, prudence, and insight. He also believes that the Islamic Ummah - in addition to the common ideological characteristics such as the One God and the Holy Qur'an as well as having a common enemy - has many vast resources that can revive their strength and identity through unity and joint efforts.

According to Ayatollah Khomeini, the most important princi-

ples that should be adhered to for the formation of a new Islamic civilization include:

1- Preserving the ideals of Islam; 2- Recognizing and paying attention to the general strategies of the system (relying on Islam, avoiding oppression and being oppressed, religious democracy, etc.); 3- Idealism by keeping in view the existing realities; 4- Honoring human dignity; 5- Preserving dignity on the basis of religion, rationality, and knowledge; 6- Simultaneous progress of material, moral, and human virtues 7- Ensuring independence; 8- Advancement in science and knowledge, etc.

To summarize, it can be said

that by keeping in view the existing capacities, resources, talents, etc., and with the blessings of God Almighty as well as by resorting to insight and awareness and all-round preparation on a continuous basis it is quite possible to take on the path to the realization of the new Islamic civilization. In this regard, it is up to the Muslim scholars, elites, and experts to form a think tank and through discussion and exchange of views come up with coherent opinions and pave the way for the realization of the new Islamic civilization and achievement of what is called "Hayat-e Tayyibah" for the entire Islamic world.



AN ANALYSIS OF THE IMPACT OF THE IRANIAN ISLAMIC REVOLUTION ON THE ISLAMIC WORLD

By: Mahmoud Fazeli: A Research Scholar of Orientalism

Due to the predominance of the cultural aspect of the Islamic revolution, the nations and societies that had more common cultural features with the Iranian nation have had a greater positive impact; In such a way that the Muslim nations generally expressed their happiness about the victory of the Islamic revolution and actually considered the revolution as their own.

Due to its appealing slogans, goals, methods, content, and outcomes of movements as well as its shared religious and historical background and regional and international environmental conditions, the Islamic Revolution of Iran has had a significant impact on the Islamic world. These factors, whether natural or planned, have been reflected in Muslim countries. Today, even the opponents and enemies of the revolution acknowledge that its victory in Iran and the fall of the imperial regime in 1979 was a critical turning point not only in the history of social-political developments in the Islamic world but also in the world of humanity.

The Islamic Revolution in Iran has significantly impacted various Islamic and social movements in different countries. Due to its shared religious and historical roots with Islamic countries, its success in overthrowing the imperial system and establishing a religious government, and its emphasis on the unity of the Islamic world and anti-tyranny, the revolution has projected a powerful image. Additionally, Iran's unique strategic position has caused the dimensions and scope of the revolution's impact to extend beyond its borders. The "Islamic Umm al-Qura" plan was created in response to this movement, an attempt to centralize the identity discourse of the Islamic Revolution to mobilize Islamic, liberating, and national movements. As a result of the revolution's victory, there has been a wave of renewal of Islamic life in other countries, and thinkers such as Iqbal Lahori that are now seen as the future leaders of Islamic movements.

The socio-political movements during the revolution were influenced by libertarian, anti-colonialism, anti-capitalism, and independence-seeking, which in turn affected other countries. Islamic movements were encouraged to follow this path due to these factors:

A) The same enemy:

Islamic revolution and Islamic movements have a common enemy. This common enemy is global arrogance led by America (the great devil) and Israel (cancer).

With the slogan "Neither East nor West", the Islamic Revolution has carried the banner of the struggle against the common enemy of the Islamic world. In the internal field, Muslims have a common enemy, this common enemy is backwardness, and this is the problem that has kept all the countries of the Islamic world at the level of third world countries.

B) Common ideal

The Islamic revolution of Iran and contemporary Islamic movements want to dismantle oppression and corruption, implement the laws of Islam, establish the Islamic government in the Muslim society, and raise the flag of Islam all over the world by negating the powers and relying on the eternal power of God and the masses of people. However, some Islamic political movements only seek to follow the rules of Islam in their countries, while others wish to form an independent government without emphasizing the Islamic form of government. The most significant effect of the Islamic Revolution's victory was the formation of "self-confidence" among the movements that had just started their reform movement. The Islamic Revolution gave new life to Islam and Muslims, saving them from isolation and humiliation. It confirmed the incapacity of Marxism, liberalism, and nationalism in governing and guiding Muslims. It presented Islam as the only solution for the life of Muslims.

Sense of pride, self-esteem, and religious values

One of the reasons for the emergence of Islamic movements and the consequent mobilization in Islamic countries is the search for an authentic and indigenous culture that can instill a sense of pride, self-esteem, and religious values. In some Islamic societies, ruling elites and skilled classes believed in mostly secular ideologies that were either pro-capitalist or pro-socialist. However, these ideologies did not offer anything to the middle and lower classes

and instead created a sense of cultural humiliation. As a result, the middle and lower classes felt threatened by the gradual destruction of their cherished moral values.

Effects of revolution in Islamic countries:

In general, some of the major effects of the Islamic revolution in Islamic countries can be listed as follows:

1- the revitalization of Islam as a social and political school.

2- the promotion of political Islam and Shia as a provider of the government system at the international level,

3- Revival and reappearance of Islamic movements.

4-the idea of unity among Islamic nations,

5-a reevaluation of the relationship between the Islamic world and the West,

6- Unification efforts of Imam Khomeini and government officials of the Islamic Revolution in the framework of the unity of all Muslims.

7-The establishment of "Dar al-Taqreed of Islamic Religions", "Week of Unity", "Establishment of the World Quds Day" and "Supporting liberation movements all over the world" were among the areas that pushed the effects and consequences of this revolution beyond its borders. Emphasizing these unification aspects caused a wide range of Islamic-Shia and even non-religious movements to take advantage of the successful experiences of the Islamic Revolution and take it as the meaning of trying to awaken all nations and governments and save them from their troubles in strengthening and expanding the transnational dimensions of the revolution movement. Islam became effective, in fact, after the revolution was institutionalized, efforts were made to create the basis for the spread of revolutionary ideas in the Islamic world by establishing a link between Shia and Sunni and bringing them closer together.

The preamble to the Iranian Constitution states the necessity of such an idea: "With regard to the content of the Iranian Islamic Revolution, which was a movement to defeat the oppressors by the oppressed, the Constitution provides the grounds for the continuation of this revolution both inside and outside the country. One of the Arab writers in the book 'Khomeini, an

Islamic Model' writes: "What happened in Iran not only speaks of Shiism, but also the power of Islam, and it should not be considered a movement that favors one particular faction of Islam over others. The Iranian Revolution is simply carrying a message that recognizes the inherent power of Islam in the struggle against oppression."

The impact of the revolution on Islamic movements

The impact of the revolution on Islamic movements is visible in some Muslim countries. The Islamic revolution's principles of globalism and support for the oppressed have had a significant influence on the dimensions, effects, and consequences of these movements. As a result, a new and unique model for Islamic movements has emerged across Islamic countries, presenting a different approach to activism.

There have been three types of Islamic movements in different social conditions:

1. Some Islamic groups and movements have tried to establish an Islamic government by challenging the political



system and gaining political power. This is based on the experience of the Islamic revolution in Iran and the belief that the current political system is illegitimate.

2. Other Islamic groups have focused on implementing Islamic Sharia law, without necessarily seeking revolution or political transformation.

3- a type of Islamic movement that emerges in tense racial or ethnic contexts; Here, Islamism helps to express the interests and identity of heterogeneous religious groups to form a part of a broad political society.

A) The direct effect of the revolution

The Islamic Revolution has had both direct and indirect impacts on contemporary Islamic movements. In connection with the direct effect, in the early years following the victory of the Islamic Revolution, several Islamic groups emerged and declared their existence. They became significant political forces in

the Islamic world, owing much to the influence of the Iranian Islamic Revolution,

which they chose as their model. All of these movements sought to establish an Islamic government while opposing the ruling regimes, inspired by the struggles of the Iranian people. They celebrated the success of the Islamic revolution and aimed to initiate similar political movements in their own countries.

B) The indirect effect of the revolution

However, in some countries such as Egypt (Muslim Brotherhood Movement, Islamic Liberation Organization and Jama'ah al-Muslimeen) and Syria (Syrian Muslim Brotherhood and Syrian Islamic Front), the impact of the Islamic Revolution was indirect and had two consequences:

First, Radicalization was the policy of some Islamic movements and their recourse to violent methods. Secondly, the reactivation of movements that were moderate and behaved in peaceful ways against governments. The leaders of these movements considered the Islamic revolution as "the only Islamic government in the world" that should be considered as a model for Islamic movements. According to this analysis, "Iran's Islamic Revolution is the revolution of all Islamic movements in the Islamic world, although there may be different schools of thought among these movements."

A change in the understanding of Islamic teachings

It can be confidently stated that the perception of Islam among non-Muslims underwent a significant shift, leading to an increased desire to understand the religion. While there are no exact figures available, the available information suggests that following the Islamic Revolution, there has been a notable rise in the number of individuals converting to Islam through the teachings of the Ahl al-Bayt school of thought.

(Source: Ensaf News)



ISLAMIC REVOLUTION PROMOTES LOVE, PEACE, UNITY, HARMONY, ISLAMIC BROTHERHOOD & HOPE FOR OPPRESSED PEOPLE OF THE WORLD

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

The Islamic Revolution of Iran became successful on February 11, 1979, which was unprecedented of its kind. Besides creating a significant change in Iran, it was also a source of great regional and international evolution. According to Imam Khomeini (RA), the Revolution of Iran was the "Miracle of the Century" and a "flare".

The Islamic Revolution of Iran wrapped in the scroll of 2500 years of the monarchical system in Iran and replaced it with a government that is based on the teachings of Islam.

Imam Khomeini (RA), who revived political Islam and called it a pure Mohammedan Islam, harmonized between politics and religion and brought Islam

back to the heart of society and politics. As a result, he revived abandoned literature and culture of Islam such as martyrdom, the struggle for God, resistance, and combat against tyranny. The Islamic Revolution of Iran is an amazing phenomenon in the modern world that intended to revive Islam's dignity in the Muslim World.

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

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

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



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

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

This Revolution, which revived Islamic thoughts, has made the role of Islam and Muslims in various social arenas prominent and has placed the components of the Islamic identity as an accepted reality against the Western identity. Imam Khomeini (RA) addressed Muslims in these words: "Muslims should find their identity and they must understand that they have an independent culture. The exploiters have promoted a culture for us so that we become unaware of ourselves. This provided them a chance to

plunder our possessions and undermine our personalities."

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

Some characteristics of the Islamic Revolution are as under:

1. Freedom and People-backed Religious System

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

Imam Khomeini (RA), the leader of the Islamic revolution, had frequently emphasized - in his pre-revolution speeches, interviews, and letters - that

the reason for our struggle against the Shah regime was due to his wrong anti-Islamic agenda, lack of legitimacy, and unpopularity among the public. He insisted that the Iranian nation had joined the Islamic movement not only to form an Islamic government but also to have access to freedom and democratic government.

The Iranian people, with all their power, intended to relieve themselves from the suppression and oppression of the Shah regime and wanted to have access to real practical freedom and experience national sovereignty. Of course, people deemed it all possible only through the establishment of the Islamic government. Therefore, the people did not forget such slogans as "independence, freedom, and the Islamic Republic" in any of their rallies. Emphasis on freedom and the formation of a democratic Islamic government was a common demand in all these declarations.

2. Strengthening Unity

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

"O, Muslims of the World! Who have faith in the reality of Islam, you must rise and get united under the flag of monotheism and the teachings of Islam, cut the treacherous hands of foes and the so-called superpowers from the rich



resources of your countries, and revive Islam and put an end to differences and selfishness.”

3. Justice Seeking

Imam Khomeini (RA) considered the establishment of justice, expansion of individual and social justice, prevention from the dictatorial system, creation of the rule of law, and execution of justice-based regulations as major objectives of the Islamic revolution. By the same token, the Imam considered the establishment of the rightful oppressed government and global government of Imam Mahdi (May God hasten his appearance) a necessity for the implementation of those principles. Offering favor and support for oppressed people, rendering services to oppressed ones and their delivery from clutches of suppressors, eradicating poverty, and reducing the gap between rich and poor was, according to Imam, the vital steps for the implementation of justice and accession of oppressed people to their truthful rights.

4. Seeking Independence

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

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

The above-mentioned expressions reflect a sense of independence against the colonial powers. Imam Khomeini (RA) believed that the objective of the Islamic revolution is to relieve the country from the axis of association with imperialism and to defeat the aims of the superpowers. He not only placed special emphasis on cutting off the hands of criminal powers and isolating them but

also insisted on countering the regional agents of imperialism.

5. An independent Identity (Neither East nor West)

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

The Islamic Revolution has gained great achievements in domestic and international arenas. It has accomplished freedom, justice, democracy, and a republic for its own people. The revolution also revived Islam and motivated the Islamic movement in different parts of the Islamic world. The Islamic Revolution fulfilled the Imam’s ideals as it removed sectarian and ethnic tensions and instead raised awareness among Muslims across the Islamic world. Whereas in the present times in some countries of the Middle East region, people have no role in governance and are still ruled in the shape of hereditary and regality, the Islamic Republic of Iran is proud that it has held more than 30 elections during the past 43 years; the fact that shows the sovereignty of democracy and participation of people in governance.

The present authority of the Islamic Republic of Iran system has not been achieved easily and inexpensively. The Iranian Revolution, during its existence, has faced many sabotage acts, conspiracies, and intrigues and foreign powers have taken many steps to fail and undermine the Iranian Revolution. But none of these hostile foreign acts could come in the way of this great revolution of the people and the sovereignty of Iran

is constantly flourishing. Iran has shown resistance despite a number of crises like coup plots and unjust sanctions and has overcome all of them with extraordinary vigor and authority. Iran had to face eight years of imposed war launched by Saddam Hussein supported by the United States of America and many countries of the region. However, in spite of being alone and without support from others, Iran withstood the invasion and, with the help of the power of its Muslim nation, came out victorious from the imposed war.

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

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

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



