

ECHO

of Islam

The Condolence
Message of the
Supreme Leader of
the Islamic Republic of Iran on the
Martyrdom of the
President and His
Companions

Zionist Regime
Moving Closer to
Its Extinction
Day by Day

Imam Khomeini's Political Thought; the Inspiration for a New International Era

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The Online Letters of the Supreme Leader of Iran to the European and American Youth Was the Source of Huge Changes

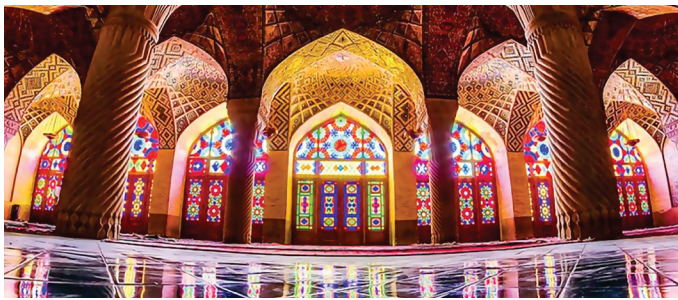
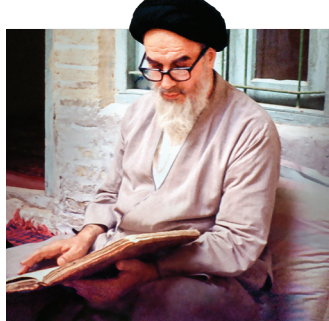
The messages of Iran's Supreme Leader to the Youth of Western and American countries are now bearing fruits and his informative advice has led to the intellectual maturity in university students in Europe and America.

In the past several days, hundreds of students in many universities of the United States and Europe who demand cease-fire and a stop to the genocide and brutal massacre of civilians in Gaza and also an end to America's military support to the Zionist regime have been brutally dealt with and arrested.

These students also demand severing of relations between the universities and the companies that supply arms to Israel. Interestingly, the violent reaction of the police towards the students has resulted in encouraging the students of other universities to join in putting pressure on the US administration.

While university students and professors of American universities ask their government not to spend the country's resources to support the criminal Zionist regime and not to provide weapons and bombs to this regime, the representatives of the Senate have approved of financial aid plan to the Zionist regime, which shows the false claims of human rights by America and the authenticity of the words of the Islamic Republic of Iran regarding America's double standards towards nations.

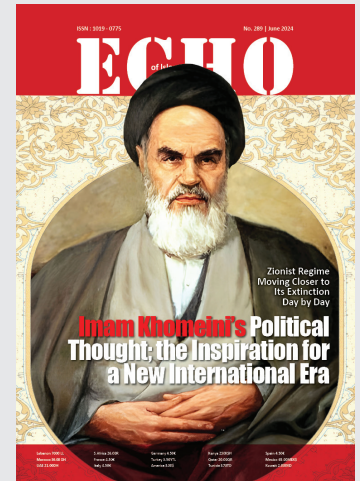
The strangest phenomenon in these protests is the police's violent treatment of protesting students, which proves that democracy and human rights in the West are just mere slogans.



بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

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The Condolence Message of the Supreme Leader of the Islamic Republic of Iran on the Martyrdom of the President and His Companions



In a message, Grand Ayatollah Khamenei condoled the martyrdom of the President of the Islamic Republic of Iran, Dr. Seyyed Ebrahim Raisi, Dr. Amirabdollahian, the Minister of Foreign Affairs, Hojjat al-Islam Ale-Hashem, the Representative of the Guardian of the Islamic Jurist in East Azarbaijan, Dr. Rahmati, the Governor General of East Azarbaijan Province, and their esteemed companions in the helicopter crash.



The message of the Supreme Leader of the Islamic Revolution is as follows:

In the name of Allah, the Most Beneficent, the Most Merciful

إِنَّا لِلّٰهِ وَإِنَّا إِلَيْهِ رَاجِعُونَ

(Indeed we belong to Allah and to Him do we indeed return)

It was with great sadness and regret that I received the bitter news of the martyrdom-like demise of the diligent scholar, the competent and hard-working President, Imam Reza's (AS)

servant, Mr. Haj Seyyed Ebrahim Raisi and his dear companions (may God bless them).

This unfortunate incident happened during a service attempt. The entire period of responsibility of this noble and selfless person, both during the short term of the presidency and before that, was completely spent in non-stop efforts to serve the

people, the country, and Islam.

Dear Raisi did not know what fatigue was. In this tragic incident, the Iranian nation lost a sincere and valuable servant. For him, the welfare and satisfaction of the people, which indicates God's satisfaction, was preferred over everything else, so his annoyances from the ungratefulness and taunts of some



ill-wishers did not prevent him from working day and night to improve affairs.

In this unbearable incident, prominent personalities such as Hojjat al-Islam Ale-Hashem, the popular and reliable Friday Imam of Tabriz, Mr. Amirabdollahian, the hard-working and active Foreign Minister, Mr. Malek Rahmati, the revolutionary and pious Governor General of East Azerbaijan, and the flight crew

and other companions also entered into God's rest.

I announce five days of public mourning and express my condolences to the dear people of Iran.

According to Article 131 of the Constitution, Mr. Mokhber is in the position of managing the executive branch (government) and is obliged to arrange for a new President to be elected within 50 days, together with the heads of the Parliament and

judiciary.

In the end, I offer my sincere condolences to the dear mother of Mr. Raisi and his honorable wife and other family members of the President and the respected families of his companions, especially the respected father of Mr. Ale-Hashem, and I pray for their patience and consolation and God's mercy for the departed.

2024/05/20

Editorial



Mahdi Fayyazi
Managing
Director, Alhoda
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Cultural, Artistic,
and Publishing
Institute

Fath al-Futuh (lit. the greatest of victories) of Imam Khomeini (RA) in Iran and in the world was founding the Niru-ye Moqavemat-e Basij (lit. mobilized resistance force). He raised the Basijis in such a way as if God has angels in the heavens and Basijis on earth. Imam Khomeini founded the Basij force, which proved to be the sincere army of God, from among the people of faith, effort, and personal piety.

With his Basijis, the late Imam (RA) transferred rational, popular, interactive, balanced, and revolutionary Islam from within the books and families to the heart of society so that the progress of the society would be fast and in the direction of moral and human progress.

He presented the pure Islam of Prophet Mohammad (PBUH) to the world against the deviated and fake version of American Islam. Imam Khomeini (RA) founded the global movement of oppressed Muslims and non-Muslims against the arrogant powers and also promoted the movements for independence, freedom, and true republicanism of the oppressed of the world through years of struggle and perseverance. The late Imam Khomeini (RA) conceptualized, discoursed, and networked the Ummah-Imamate to create connection and synergy with the revolution in the hearts and thoughts of the free people.

And this was the reason why the tyrannical and arrogant superpowers began to impose all kinds of wars, sanctions, and vandalism on Iran and the countries of the resistance axis to stop the speed, success, and promotion of this model; although, despite creating disturbances, the arrogant powers repeatedly failed to achieve their objectives.

May his soul be happy and may his followers be increased.

To know more about Imam Khomeini (RA), it is recommended to read the Book Sahifeh-ye Imam, which is a compilation of his sayings and letters.

Zionist Regime Moving Closer to Its Extinction Day by Day

The following are the sayings of Grand Ayatollah Khamenei, the Supreme Leader of the Islamic Revolution, on April 3, 2024, about Palestine's Situation.

The atrocities occurring in Gaza are unprecedented. These kinds of crimes, the mass killings, genocide, and attacks on women, children, patients, hospitals, and these tragedies that took place in hospitals are truly horrific.

It is so terrible that even those who have been brought up in the Western culture, in Europe and in the US itself, are crying out in protest. Despite not having full access to information, they are taking action based on the limited knowledge that is at their disposal. This is how severe the crimes [of the Zionist regime] are. So, this issue is very important in this aspect.

It is also very important in another sense and that is the fact that the Zionist regime has suffered two major defeats in the case of Gaza. The first defeat it suffered was due to the Al-Aqsa Flood Operation on October 7, 2023, which as I have already mentioned before, cannot be compensated for. That is truly how it is. That defeat has not been compensated for, and it will never be compensated for. A regime that relies on the accuracy of its intelligence, on the development of its military capabilities, and on its military superiority, claiming that it is able to see any bird that flies, experienced an intelligence defeat of this magnitude at the hands of a Resistance group with limited resources! This was the first defeat the Zionist regime suffered. This defeat has not been compensated for, and it will never be compensated for. The Zionist regime has lost its reputation.

The second defeat is the defeat it has experienced over the past six months. From the very first day when they entered the battlefield, they declared certain goals to make up for their first defeat. [But] they have failed to

achieve any of their goals during the past six months. During the past six months, they have launched attacks using all kinds of weapons and equipment with the unfailing help of the United States, which has helped [the Zionist regime] with military, financial, and political assistance. The US has also vetoed several resolutions. The latest resolution which in some ways it could not veto is said to be non-binding!

This is a blatant lie and it will not be implemented. Despite all the support they received from the US and the capabilities they had, they have not been able to do anything. They have not even been able to achieve any of the goals they had stated. They sought to destroy and cripple the Resistance, and Hamas in par-

ticular, but they have failed. On the other hand, both Hamas and Islamic Jihad — overall the Resistance in Gaza — are enduring all these problems with strength and power. They are working hard and striking blows [to the Zionist regime] as well.

The Zionist regime is massacring women and children because it has failed to be able to confront the Resistance fighters. It feels powerless there, becomes agitated, attacks innocent, defenseless women and children, and kill over 30,000 people, most of whom women and children. This defeat will definitely continue. It will continue. These desperate efforts, like what they did in Syria (Israel's air raid on the Iranian consulate in Damascus, resulting in the martyrdom of seven IRGC military advisors) — for which they will certainly be punished — these things will not help them and will not solve their problems.

They have fallen into a trap of their own making. They have thrown themselves into a trap from which there is no escape. The [Zionist] regime will grow weaker day by day, moving closer to its decline and extinction, God willing. We are hopeful today's youth will witness the day when Holy Quds is in Muslim hands and they can say their prayers there. God willing, the Islamic world will be able to celebrate the destruction of Israel.

I pray for Almighty God to grant us success in fulfilling our important duties and give us the ability to accomplish the tasks that are entrusted to us. The Islamic

► **This year's Quds Day will be an international outcry against the usurping Zionist regime. In previous years, Quds Day was only observed in Islamic countries. [But] this year, most likely, Quds Day will be held with magnificence in non-Islamic countries too, God willing. We hope, God willing, the people of Iran will shine on this day as they have shone on all other occasions, by the honor of Muhammad and his progeny (pbut).**

Revolution has brought a great opportunity to the world of Islam. The establishment of the sacred system of the Islamic Republic has created a great opportunity for the Islamic world. This opportunity has been used in various forms to this day, and God willing, this opportunity should and will continue to be used for the good of Islam and Muslims.

God willing, the Islamic system will become stronger day by day, and its enemies will become weaker with every passing day. The equation for the region has changed and will continue to change following the Al-Aqsa Flood Operation. Those past equations are no longer valid.

Both the decisions made by the Resistance Front and the opposing front will inevitably change. Change has already taken place, and the situation of the Resistance in the region has changed and will change even more than this. The enemies of Islam, the enemies of the Resistance, and the enemies of the Islamic Republic have no choice but to surrender to these changes. They should know that they will not be able to rule over the Muslim community in this region.

During these final days of the blessed month of Ramadan, we ask Almighty God to grant us the success to be able to obtain the most benefit from the blessings of this month.

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will be held with magnificence in non-Islamic countries too, God willing. We hope, God willing, the people of Iran will shine on this day as they have shone on all other occasions, by the honor of Muhammad and his progeny (pbuh).

O Lord! If you have not yet forgiven us until now, forgive us from this moment on. O Lord! Grant us all the blessing to be able to serve the country, the people, the system, Islam, and the Islamic nation. O Lord! Do not please the enemies of the Iranian nation and grant the people of Iran complete success. O Lord! Unite the pure soul of the magnanimous Imam [Khomeini], who paved this path and initiated this magnificent movement in the world, with

the Prophet (pbuh) and his companions. O Lord! May the pure souls of our beloved martyrs be united with the martyrs of early Islam, with Your close friends, and with Prophet Muhammad and his progeny (pbuh).

O Lord! Grant the pure souls of the martyrs of the recent attack in Syria a place among Your most beloved friends. May the sacred heart of the Imam of the Time (may our souls be sacrificed for his sake) be pleased and content with us. Appoint us to be among his soldiers in all the phases of our lives. Bestow Your blessings upon us. May the outcome of our lives be a good Islamic outcome. May our lives have a good ending.

May God's greetings, mercy, and blessings be upon you.

Why Is Revisiting Imam Khomeini's Thoughts Important?

Hojjat al-Islam Dr. Mohammad Mahdi Imanipour; president of the Islamic Culture and Relations Organization



The anniversary of the demise of the late Imam Khomeini (RA) on June 4 calls for revisiting and reflecting upon the thoughts of this great man of the history of the Islamic world. As regards the importance of this issue, it is to be noted that many current events and trends in the region and the international system, including the stabilization and strengthening of the discourse of resistance, are the outcome of the enlightening imparted by the late Imam (RA) about the issue of Quds and Palestine. In this regard, there are some points that need to be taken into consideration:

1) During the course of the formation of the Islamic Revolution and the struggles of the Iranian nation against the tyrannical imperial regime, besides the necessity of the formation of the Islamic Republic in the country, Imam Khomeini (RA) repeatedly emphasized the issue of Palestine as the main

problem of the Islamic world. This issue clearly shows that right from the beginning, he did not consider the Islamic Revolution merely a national movement and believed in the cause of Palestine and the universality of the Revolution.

2) After the victory of the Islamic Revolution and in the first month of Ramadan after the Revolution, the late Imam (RA) called the last Friday of every Ramadan the "Quds Day" and turned the issue of Palestine into an Islamic and global issue, so that all Muslims and the free people of the world would feel committed and responsible towards Palestine and the liberation of Bayt al-Muqaddas. He called the liberation of Quds a sacred goal for all justice-seeking and right-seeking people of the world and challenged certain compromises made with the Zionist enemy one after the other. This enlightening and awakening move thwarted the

brazen efforts of the West and the occupying Israeli regime to reduce the Palestinian issue to a geographical and territorial issue. The outcomes of this historical move by Imam Khomeini (RA) can now be observed at the global level.

3) The third point refers to Imam Khomeini's (RA) foresight about the importance of the "United Islamic Ummah" and its relatedness to the Palestinian issue. The formation of the "United Islamic Ummah" based on such principles as the "Nafy al-Sabil" (negation of the dominance or superiority of disbelievers over the believers) was the practical road map put forward by the Great Leader of the Islamic Revolution. According to the late Imam (RA), the collective salvation of Muslim nations would depend on not giving in to domination and oppression, and also the establishment of the rule of shared religious and moral values. Today, Mus-

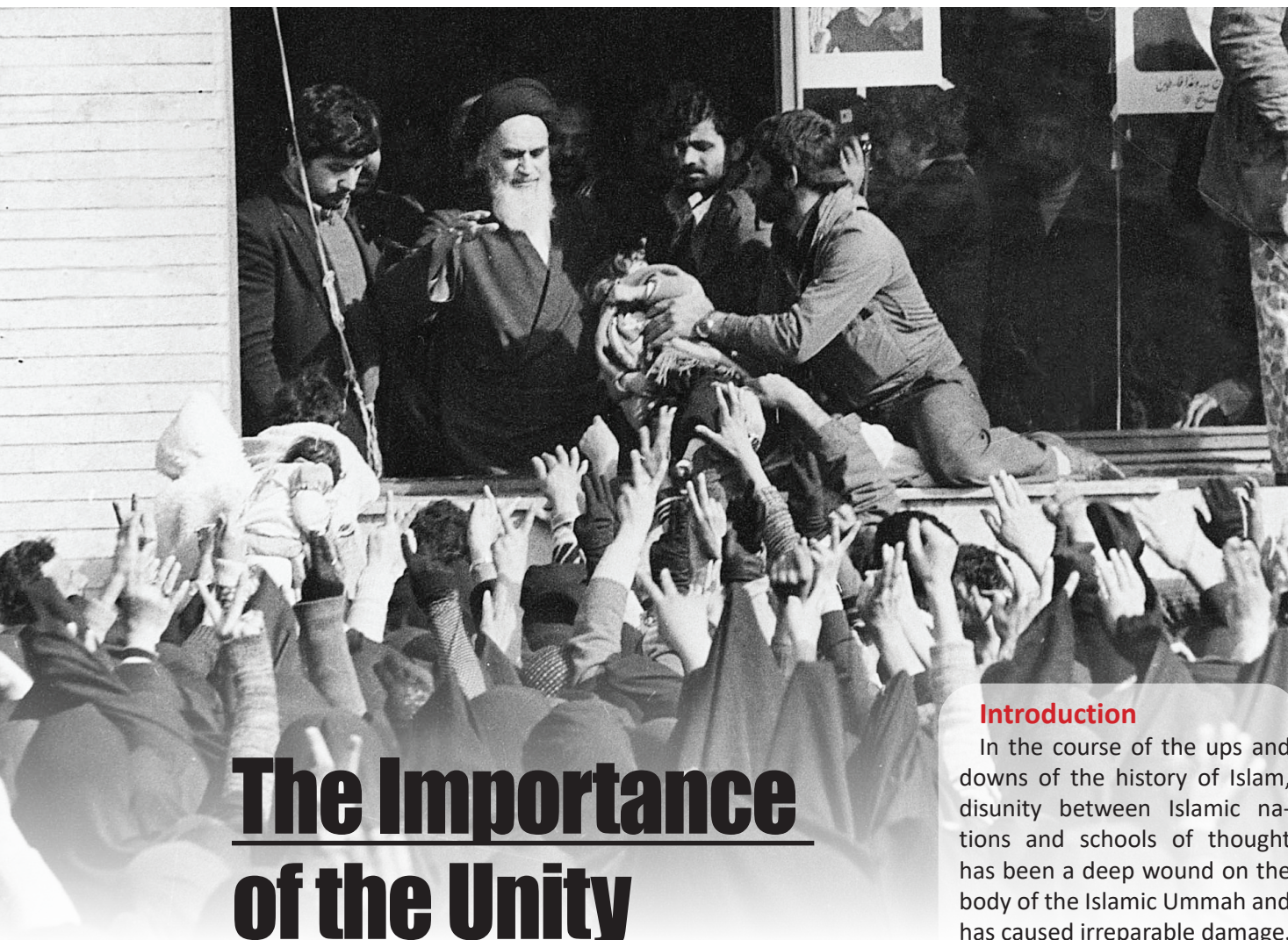


lims have, more than ever, realized which actors in the region and the world are exemplifying domination and corruption, and accordingly, they consider submission to the enemy as their red line. The “New Islamic Civilization” would only be crystallized through the “United Islamic Ummah”, and this is the same goal that Imam Khomeini (RA) and Grand Ayatollah Khamenei have always - during the lifetime of the Islamic Revolution - defined as the compass of the Islamic world.

4) The last point is about understanding and promoting the discourse and political thought of Imam Khomeini (RA) in the present era. The recent devel-

opments in the region, and the “Operation Al-Aqsa Storm” at the top of them, have doubled the importance and necessity of this issue; i.e. promoting the discourse and political thought of Imam Khomeini (RA) in the present era. It has been repeatedly emphasized that Imam Khomeini’s thoughts are not limited to a specific time and place. The trans-temporal and trans-locality of Imam Khomeini’s school of thought has caused an increasing desire everywhere in the world to understand the foundations of his religious and intellectual characteristics. Pondering upon the late Imam’s thoughts, including “Resistance against domination and oppression”, “Supporting

the oppressed of the world”, and “Unity of Muslims in the path of realizing a single Ummah”, etc. would have an important role in understanding, analyzing, and taking action in dealing with of the rapid changes in the region and the world. The emphasis of the wise Supreme Leader of the Islamic Revolution that the Islamic Revolution of Iran is known by the name of Imam Khomeini (RA) is based on these intellectual foundations and discourse principles. Explaining this path is a great mission and the responsibility of everyone and success in it will be synonymous with the victory of Islam and the establishment of true justice in the world.



The Importance of the Unity of Islamic Ummah from the Viewpoint of Imam Khomeini^(RA)

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

Introduction

In the course of the ups and downs of the history of Islam, disunity between Islamic nations and schools of thought has been a deep wound on the body of the Islamic Ummah and has caused irreparable damage. Compassionate reformers at different historical times have tried to soothe this old wound by striving for unity, but the fire of division continued to burn and the enemies of Islam took advantage of this division to loot the resources of the Mus-



lim Ummah. They also took advantage of the ignorance of the followers of different Islamic sects about the importance of unity and deepened the differences between them.

The Islamic Revolution of Iran led by the late Imam Khomeini (RA) proved to be a turning point in the history of Islamic unity. With his profound knowledge of the unifying teachings of Islam, Imam Khomeini called for unity and empathy among Muslims of the world. The Islamic Revolution of Iran created a new awakening in the Islamic Ummah and made Muslims believe that it is possible to put aside differences and form a united front against the enemies of Islam.

Imam Khomeini (RA) emphasized the great commonalities of the Islamic Ummah, including the Holy Qur'an, the single Qibla, and the beloved Prophet of Islam (PBUH), and invited Muslims to unite around the axis of pure Islam. The unifying thought of Imam Khomeini (RA) was beyond geographical and sectarian boundaries and included all Muslims and all free people around the world.

The Scope and Boundaries of Unity in the Opinions of Imam Khomeini (RA)

In Imam Khomeini's view, Islamic unity is an all-encompassing concept that transcends geographical, sectarian, and ethnic boundaries. He considered unity as an undeniable necessity for the Islamic Ummah and believed that without unity,

Muslims could not stand against their enemies and achieve their goals. In his words: "The condition of fulfilling all the rituals of Hajj is performing them together and roaring at the common enemy unitedly regardless of language, color, ethnicity, and nationality, and without being caught in Jahiliyyah prejudices." (Sahifeh-ye Imam, Vol. 20, P. 90)

The extent of unity desired by Imam Khomeini (RA) started from the Iranian Shia nation and included all the Muslims, the oppressed people of the world, and even all the people on earth. He believed that all human beings are pure in their innate nature and in search of justice, dignity, honor, independence, freedom, etc., and they can build a world free from oppression and achieve the benefits of human life through unity and empathy.

By emphasizing the unifying teachings of Islam, the Imam (RA) invited Muslims to put

aside differences and unite around the axis of pure Islam of Muhammad (PBUH). He believed that the unity of Muslims is a great power that can be victorious against any enemy.

The Islamic Revolution of Iran was a practical manifestation of the unifying thought of Imam Khomeini (RA). This Revolution not only united the nation of Iran but also created a new awakening in the Islamic Ummah and provided a model of unity and empathy for Muslims, which is still a source of inspiration for the Muslims of the world.

The Characteristics of Unity in Imam Khomeini's Thought

The strategy of unity in Imam's thought was not just a slogan or an emotional ideal, but included a set of practical principles and components, some of the most important of which are mentioned hereunder:

***Emphasis on the Purity of Human Innate Nature:**

Imam Khomeini (RA) believed that perfect and pure human nature is the basis of true unity between humans. By emphasizing the innate commonalities of humans, such as the desire for absolute perfection, dignity, justice, freedom, security, and happiness, he believed that humans can achieve a stable and comprehensive unity by focusing on their common innate nature.

***Comprehensiveness:**

► **The strategy of unity in Imam's thought was not just a slogan or an emotional ideal, but included a set of practical principles and components, some of the most important of which are mentioned hereunder:**



The strategy of unity in Imam Khomeini's thought was comprehensive in the sense that it included all levels of human society. He considered unity at various levels, including unity between Muslims, unity between the followers of divine religions, and unity between all human beings, to be necessary.

***Emphasis on Commonalities:**

One of the important strategies of Imam Khomeini (RA) for the realization of unity was emphasizing the commonalities between different people and societies. He believed that despite the diversity and multiplicity of cultures, religions, and beliefs, humans have many commonalities in their innate nature, and therefore, by focusing on these commonalities and avoiding differences, the necessary grounds

for unity and solidarity would be would achieved.

***Fighting Oppression:**

The founder of the Islamic Revolution (RA) considered unity to be a strong opposition to oppression. He believed that

► The founder of the Islamic Revolution (RA) considered unity to be a strong opposition to oppression. He believed that true unity is formed when people unite against oppression by plunderers, oppressive rulers, and global arrogant powers, and fight and stand to get rid of it.

true unity is formed when people unite against oppression by plunderers, oppressive rulers, and global arrogant powers, and fight and stand to get rid of it.

***Dialogue and Synergy:**

Dialogue and understanding is one of the most key ways to resolve differences and achieve unity. Imam Khomeini (RA) believed that people can achieve common solutions to their problems through honest dialogue and mutual understanding, and in this way, preserve and strengthen their unity.

***Religious Leadership and Guidance:**

Imam (RA) considered the role of religious leadership and guidance very important in promoting cohesion and unity in the Islamic Ummah. He believed that religious leaders could guide the Islamic Ummah on the path of unity and cohesion by promoting the teachings of true Islam, defending the rights of Muslims, and abandoning carnal desires as well as correctly recognizing the tricks used by internal and external enemies.

***Global Movement of the Oppressed:**

Imam Khomeini (RA) gave importance to global unity - beyond national and religious boundaries. By coming up with the idea of the global movement of the oppressed, he stood for unity and solidarity of all the oppressed and deprived people of the world against the oppression faced at the hands of arrogant powers.



West Asia Awaiting a New Order

Mohsen Pakaein, International Relations Analyst

The hybrid warfare of the Islamic Revolutionary Guard Corps (IRGC) against the Zionist regime, which was carried out in response to Israel's aggressive actions against Iran,

especially the terrorist attack on the Iranian consulate in Damascus on April 1, 2024, was quite unique. This operation resulted in the destruction of at least 2 air bases of Neva-

tim and Ramon, which are more than 1000 kilometers away from the western borders of Iran. As regards the dimensions of this operation, which proved the power of the Is-

lamic Ummah and caused fear and humiliation for the occupying regime and its supporters, it is important to take the following points into consideration.

1 - From the military point of view, this operation was of a defensive and deterrent nature and showed that the decision of the leaders of the Islamic system to strengthen Iran's defense base and missile power has been a necessary, realistic, and far-sighted policy. In the course of this operation, the so-called Iron Dome, David's Sling, Arrow Weapon Systems, and the American military interventions to help Israel were proved to be vulnerable and the deep and multi-layered defense system of the Zionist regime was easily penetrated. The immediate result of this operation was realizing the power of Iran's defense base, which succeeded in putting America and Israel in a passive position. They understood that from now on, all the bases and interests of Israel's supporters, especially the bases from which an action against the Islamic Republic of Iran is taken, are considered Iran's operational targets.

2 - Despite the fact that the time and the targets of this operation were clear, the intricate and hybrid air-space design of the IRGC, along with the precise operations in the field of cyber and electronic warfare, put the enemy in a position of weakness and made the deterrent power of the Iron Dome a sham. Iran's Operation True Promise made its enemies realize that the Islamic Republic is the only country that has powerful deterrent weap-

ons and has the courage to use these weapons at the right time and place against Israel and even the United States. Both Tel Aviv and Washington will consider these field realities in their future calculations.

3 - The restraining response of the defenders of Iran's sovereignty not only touched the hearts of Iranians but also made millions of Muslims and free people of the world happy and created a kind of alliance against the Zionist regime. The fact that the Islamic Republic of Iran succeeded in carrying out this punitive action at a time when some Muslim countries, especially the Arabs, either remained silent and/or even supported Israel, aligned a large part of the public opinion in the Arab and Islamic countries with Iran and encouraged the oppressed and strong Palestinians, especially in Gaza. Today, even the Jewish rabbis burn the Israeli flag, shout slogans for the freedom of Palestine, and believe that the Zionists do not respect the teachings of Prophet Moses (AS)

and are, in fact, enemies of the Jews.

4 - This daring and courageous move confirmed Iran's responsible approach toward regional and international peace, stability, and security and proved that its stand is to confront the axis of insecurity and evil. As a peace-loving country, Iran seeks to create a safe region in West Asia, and for this reason, it has asked all the countries of the world, especially the Muslims, to untie their economic relations with the Zionist regime. The Islamic Republic of Iran did not initiate military action and Operation True Promise was just a move to achieve the "right to self-defense" vis-à-vis the aggression of the Zionist regime against its diplomatic places.

The concluding point is that Iran's operation against Israel changed the military equations of the world, and with the failure of the defense systems of the occupying regime of Quds and the United States in facing Iran's attack, which is a sign of change in the strategic balance, West Asia can witness a new regional order. Today, this region has entered a new stage, and "Tel Aviv" will no longer be a decisive and influential element. The peace-loving countries of the world should appreciate this moment and fulfill their duties towards world peace. At this point, international efforts, especially by Muslim countries, to suspend and remove the Zionist regime from all international organizations and scientific, cultural, and sports fields should be increased. The case of the ruthless genocide of defenseless people by Israel should remain open in judicial forums, including the International Criminal Court, and increasing sanctions should be imposed on this child-killing regime.

► **From the military point of view, this operation was of a defensive and deterrent nature and showed that the decision of the leaders of the Islamic system to strengthen Iran's defense base and missile power has been a necessary, realistic, and far-sighted policy.**



Imam Khomeini's Political Thought; the Inspiration for a New International Era

By: Dr. Mohammad Reza Dehshiri, Prof. of Political Science, School of International Relations

By laying the foundation of a “new order” outside of the old Westphalian order, Imam Khomeini (RA), the great architect and leader of the Islamic Revolution, created a new era which - keeping in view the temporal and spatial conditions of the bipolar international system - led to the entry of a third front in international relations.

In a process that influenced the structure of the international system, while creating a transformation in the type and number of actors and involving new actors in the scene of international relations - in addition to governments - including nations, civilizations, liberation movements, and intellectual elites and religious enlighteners, Imam Khomeini caused a transformation in the distribution of power between actors, increased the role of the non-alignment movement vis-à-vis the two power blocs of East and West with the slogan "Neither East nor West", promoted the importance of regional analysis - apart from international one that divided the international system between the camps of the supporters of the domination system, called arrogant powers, and the opponents of the domination system, referred to as the oppressed.

Imam Khomeini also caused a transformation in the concepts of international relations such that, for example, he removed the concept of the nation from its narrow geographical notion enclosed in nationalism and replaced it with the broad concept of "Ummah" and introduced a new actor in the field of international relations.

Furthermore, he removed the concept of politics from its merely immoral meaning and introduced a new type of humanitarian and Islamic politics. He transformed the concept that "religion is a personal issue" to that of a maximal religion encompassing individual, social,

economic, and political domains. He removed freedom from the concept of unrestrainedness and mixed it with human responsibility. He transformed the concept of power from hardware and military power to software and semantic power. He also changed the concept of rationality being enclosed in "self-based wisdom" and expanded it to include "ultimate, normative or epistemic and instrumental rationality"; in the sense that the shortest and least expensive path of achieving worldly salvation must be in alignment with the afterlife goals of happiness and salvation and the use of legitimate and ethical means.

By presenting dualities in the vocabulary of the Islamic Revolution, such as arrogance versus oppressed, the great Satan versus Hezbollah, insider versus an alien, Islam with the clergy versus Islam minus the clergy, pure Muhammadan Islam versus American Islam, cultural in-

dependence versus colonial culture, Islamic civilization (based on morality, self-belief, wisdom, and learning science) versus imported civilization, as well as interactive phrases like independence and freedom, religion and politics, science and purification, expertise and commitment, primary and secondary laws, national and divine, physical and spiritual, material and spiritual, and finally such conceptual innovations as: introducing mosques as strongholds, mobilized forces as the nucleus of resistance against the East and the West, radio and television as a university, and describing the imperialists as wolves, Imam Khomeini (RA) practically offered a new literature that caused international transformation in the world of politics in the last decades of the 20th century. Moreover, by breathing the spirit of spirituality into the body of the soulless world of that time, that wise leader, created the first soft revolution in contemporary history in the age of hard revolutions, which demanded confrontation with the colonial powers and influencing the international system from the bottom up.

With his strong faith, profound knowledge, sincerity, honesty, struggle, courage, zeal, greatness, and unique enlightenment, Imam Khomeini was able to manifest the connection between epic and mysticism and at the same time connect religion to politics. The importance of Imam Khomeini's leadership can be seen in the presentation of values that convinced the

► **Imam Khomeini also caused a transformation in the concepts of international relations such that, for example, he removed the concept of the nation from its narrow geographical notion enclosed in nationalism and replaced it with the broad concept of "Ummah" and introduced a new actor in the field of international relations.**

people to follow his orders without question, as it was people's heartfelt belief in the Imam's deep faith in his own words, which adhered to pure Islamic teachings.

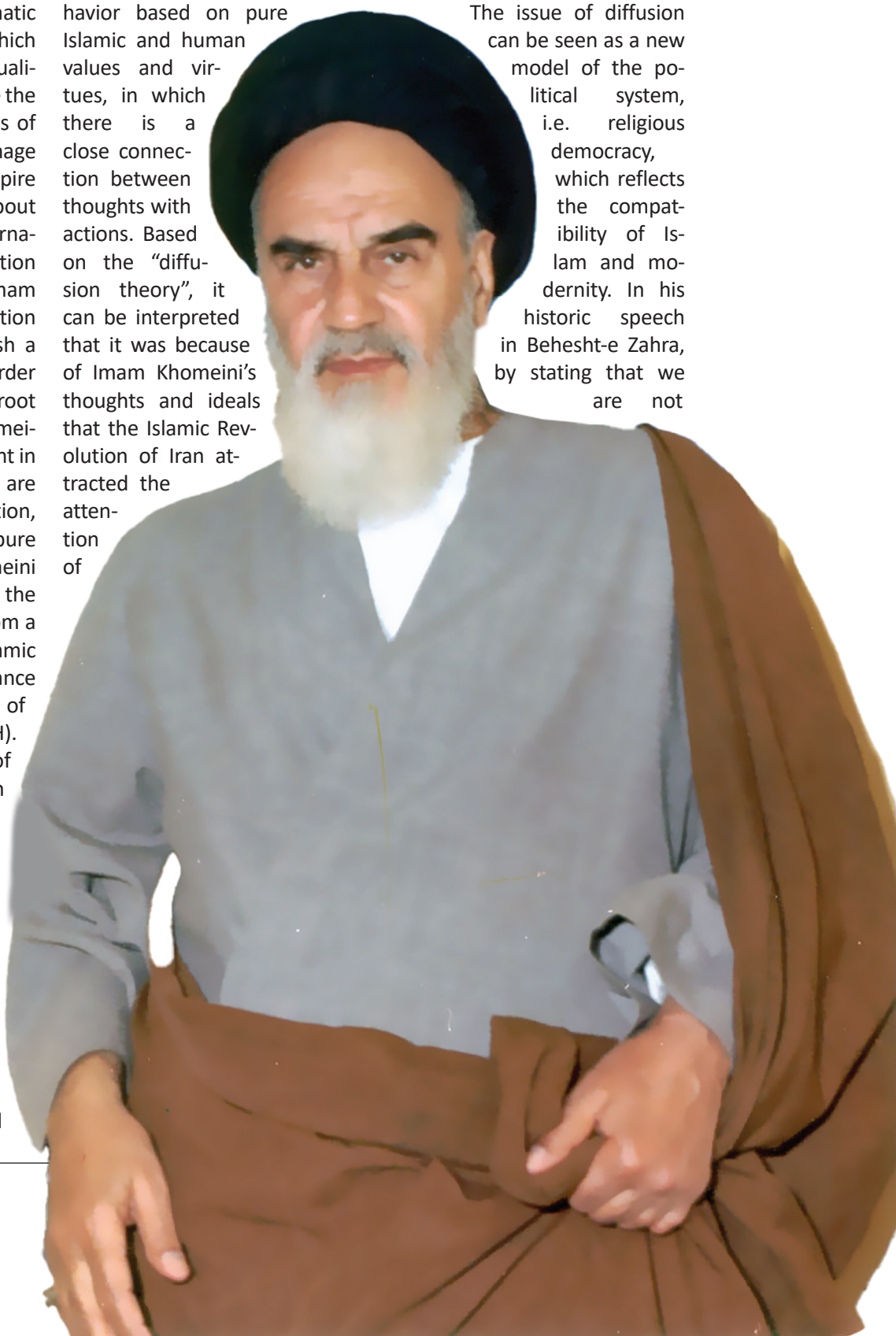
Imam Khomeini's charismatic and legitimate leadership, which was the outcome of his spirituality, enabled him to encourage the nation to fulfill the demands of the Islamic Revolution, manage the existing crisis, and inspire and convince the world about the possibility of a new international order sans the domination of arrogant powers. Led by Imam Khomeini, the Islamic Revolution of Iran was able to establish a kind of post-Westphalian order based on spiritualism. The root of the success of Imam Khomeini's thoughts should be sought in the values and virtues that are rooted in striving for salvation, prosperity, progress, and a pure life for mankind. Imam Khomeini (RA) particularly adhered to the virtues that are expected from a perfect human being in Islamic mysticism and are in accordance with the life and tradition of Prophet Muhammad (PBUH). It was the manifestation of these virtues and values in the Imam's thought that provided the foundation for the political system of the Islamic Republic and also the new international order. For Imam Khomeini, politics was the means of flourishing human and Islamic virtues, as well as the realization of human rights and duties in society such that there would be a kind

of balance between rights and responsibilities.

Thus, the success of Imam Khomeini's thought lies in the fact that he was able to present a practical model for human behavior based on pure Islamic and human values and virtues, in which there is a close connection between thoughts with actions. Based on the "diffusion theory", it can be interpreted that it was because of Imam Khomeini's thoughts and ideals that the Islamic Revolution of Iran attracted the attention of

the world and became the source of inspiration and innovation for the emergence of new ideals and values - based on the teachings of Islam - for the Muslim world.

The issue of diffusion can be seen as a new model of the political system, i.e. religious democracy, which reflects the compatibility of Islam and modernity. In his historic speech in Behesht-e Zahra, by stating that we are not



against cinema but against corruption and immorality, Imam Khomeini practically showed that Islam is compatible with modernity but not with modernism, in the sense that it approves of new means of communication and the new innovations in the fields of sciences and technology that lead to the progress and development of Muslim societies, but it opposes modernism, which is rooted in individualism, positivism, humanism, and unbridled liberalism, secularism, and materialism. In fact, the Islamic Revolution of Iran came to the conclusion that it could use the tools of globalization but confront forced globalization.

One of the tools of globalization is communication, which in the era of Imam Khomeini was based on the distribution of tapes of his speeches and other tools such as the press, radio, and television, but is presently dominated by cyberspace and the Islamic Revolution of Iran has been able to use the virtual space to explain its up-to-date, practical, and attractive views.

It goes without saying, that the Islamic Revolution gives priority to thoughts over tools because tools are to serve thought and not vice versa. Thus, the maximum use of soft power to present a suitable image of the Islamic Revolution and the process of creating a discourse is of increasing importance.

The universal approach of the Islamic Revolution, which is based on anti-tyranny, the extension of justice, anti-corruption, people's participation in

the process of decision-making at the global level, adherence to lawfulness, and desirable and fair governance - while focusing on human happiness - reflects the multiplicity of methods and styles in accordance with the cultural contexts of local communities, and brings to the fore the theory of unity in diversity, i.e., the dialectical process of unity at the same time as plurality.

Keeping these aspects in view, it seems that the Islamic Revolution can rely on soft power to influence the behavior of others, influence the decisions and policies of others, shape the international environment, influence public opinion, and use soft power as the source of public diplomacy to ensure the portrayal of correct understanding of the ideals of the Islamic Revolution and its principles to the international community.

The fact is that the Islamic Revolution has been able to strengthen the components of

soft power, especially discourse creation and the production of its semantic system, to reproduce the power of the normativity of transnational ideology, to increase the sphere of influence, and to create a model, i.e., to provide a model for political, economic, social, and cultural progress and by relying on the power of Shiite authority, which is transnational in essence.

Also, the fact is that the Islamic Revolution has taken a critical approach to globalization in such a way that while interacting effectively and constructively with the world, it criticizes the conditions and characteristics of the international system. In other words, the Islamic Revolution emphasizes "multiple globalization" and believes that there can be no such thing as a single homogenized globalization. This means globalization can be Western, Russian, Confucian, or Islamic. The globalization offered by Islam is based on a civilizational approach. The basis of Islamic globalization is a civilizational thought that has several characteristics: 1) religion is the foundation, 2) it is open to other civilizations, 3) it believes in pluralism, 4) it studies the West, and 5) it believes in providing scientific support or the branding of thought and the use of intellectual tools to enrich thoughts.

From this point of view, civilization is considered a multifaceted phenomenon. In fact, the era of Imam Khomeini was a new era in which dimensionality replaced polarity, and a "multifaceted international system" was estab-

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lished instead of a “multipolar international system”. Furthermore, the Islamic Revolution believes in asymmetric globalization in the real world. This is because globalization does not have the same effect on different societies and the speed of globalization is not the same in them. This is also because every society can be affected by globalization from different cultural, social, communication, economic, and political angles. Iran’s Islamic Revolution also believes in globalization from the middle or horizontal globalization such that elites and religious intel-

lectuals can horizontally affect international trends and spread the message of the Revolution to other societies. Another point is that the Islamic Revolution believes in reverse globalization, i.e. a type of globalization that, contrary to the prevailing trend, seeks to influence international relations from the bottom up and present a kind of “alternative modernity” that adheres to religious principles and values while striving for innovation and regeneration, which means, the Islamic Revolution can present a civilization-building religious thought that opposes the ap-

proach of the domination system. This type of civilization-making will be able to present a positive identity of Muslims and for this purpose, the use of communication tools to advance the views of the Islamic Revolution in the cross-border spaces is of double importance.

Therefore, it is required to use information and communication, to explain norms and myths, to have leverage in politics to influence social groups in Muslim societies, to answer the doubts raised about the Islamic Revolution, and to deal with Iranphobia and Shiaphobia in cyberspace

and negate the mental stereotypes of fear about the Islamic Revolution.

In fact, during the era of Imam Khomeini, the Islamic Revolution of Iran presented a unique alternative model that negated both the spiritual nihilism of modernism and the epistemological nihilism of post-modernism and encouraged the humanization and moralization of Islamic societies according to the transnational nature of the religion of Islam. Change management in today's world requires planning, foresight, model making, staffing, networking, streamlining, and scenario planning by keeping in view the spiritual and civilizational approach of Islam. Networking means creating a coordinated and coherent network between Muslims in both real and virtual spaces. Cultivation and mainstreaming in the Islamic world should be done by using the media and mass communication tools for directing international public opinion. And staffing is possible through educating and training young religious-oriented generations so that while actualizing the cultural supersystem, it would be possible to establish a link and coherence between the means of socialization including family, peer groups, reference groups, media, and society. In other words, in order to influence the geometry of global power, the Islamic Revolution requires creating a positive image, presenting attractive ideas, and explaining the link between Islam and modernity or religion and democracy. Effective net-

working, in turn, can take place by creating a network of political, scientific, and cultural elites to spread the message of the Islamic Revolution in the world, by branding the model of religious democracy, adopting multi-dimensional policies attractive to elites and intellectuals, by relying on moral and spiritual values, and by having the power to persuade audiences.

In fact, during the era of Imam Khomeini, the focus was on 1) the conceptualization of the link between religion and politics, ethics and politics, religion and spirituality, republicanism and Islamism, and religion and democracy, 2) on theorizing and creating contents based on solid theoretical foundations and Islamic thought and teachings with the aim of forming an Islamic system, Islamic state, Islamic society, and Islamic civilization, 3) model-making, i.e. objectifying goals and plans in an operational way and within the framework of

macro strategies in the process of implementing the political system, 4) networking, i.e., expanding and developing quantitatively and qualitatively the models produced through organizing trained staff for carrying out extensive network and strategic operations, strengthening the front of the oppressed against the arrogant and ultimately promoting the role of the axis of resistance in regional and international equations, and 5) creating a public discourse to expand the culture and identity dimensions of the network of supporters of the Islamic Revolution based on the negation of the domination system, giving priority of intellectual and cultural independence over political and economic independence; considering the necessity of self-belief and doing away with lack of self-esteem vis-à-vis foreigners.

It is hoped that by taking advantage of Imam Khomeini's guidelines on rejecting the system of domination and confronting international Zionism, the Islamic Ummah will be able to initiate staffing and network building within the framework of resistance diplomacy to realize the ideals of Imam Khomeini and succeed in depicting the correct essence of pure Muhammadan Islamic thought and while exposing the demonic and inhuman face of the capitalist system and the Western media, that are only concerned about their own interests, spread and establish Imam Khomeini's thought, which is based on humanity and justice.

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Sympathizing with Palestinians

By: Syed Iman Ahmad, Lucknow, India

These words that I write are the cry of the deep pain of my heart as I cannot endure anymore and I write with the tears of blood that flow from the nib of my pen.

Up till now, thousands of oppressed children, women, and aged people have been devoured by death and millions have been rendered homeless - should there now not even be a word of condolence for them?

I write this so that I do not feel like a criminal all my life. I dread that someday my conscience will question my pen despairingly and say:

"You were picked up a thousand times to write but when thousands of oppressed people cried out to you, when the helpless called out to you for support, when the injured called out for healing, when the thirst of the thirsty remembered you, and when weeping eyes and the wails of the helpless called out to you, you turned away and left them alone! Where were you?!"

And if this happens, I will consider myself to be a part of this oppression.

I do not write this myself. What makes me write this are those grieving mothers in whose laps lie covered the lifeless bodies of their innocent children; and the souls of those suffering mothers and their children who were being treated at the hospital when another blast took place and thousands of children along with their mothers took flight to the skies.

Rather these words are being writ-

ten by that innocent girl who died in the hospital blast. She knew her death was certain, so she wrote down her heart-rending will on a sheet of white paper. She wrote: "My shoes should be cleaned and given away to the poor; 45 shekels to my mother from my pocket money. Also, 5 shekels for sister Zeinah, 5 shekels for grandmother, 5 shekels for brother Hashim and my Aunt."

This girl who had nothing left with her, was considerate towards others even when she was dying!

Shrieks of innocent children that terrorize one's heart, sighs of pain coming from the bodies of innocent dead people, looking at me with tear-filled eyes and pointing thousands of questions towards me as well, are haunting my dreams and making me feel helpless!

These words are not being written by Syed Iman Ahmad. Rather, these words are being written by the pen of humanity. Speaking in favor of humanity is allowed by every system and every law, and every court upholds and supports it.

Now if this humanity is imprisoned, then a question looms large for all of us. And if this happens, then it is not a victory for humanity. Rather, it will be a victory for a satanic society and a satanic empire.

We, the followers of Imam Husain (AS) who sacrificed his 6-month-old son, Ali Asghar, in Karbala and saved humanity, cannot at any age or time,



support or tolerate the murderers of humanity. (These words have not been written with emotions, but rather with feelings and with the pen of humanity.)

Note

Sometime back in a school textbook in India a couple of pages had been included under the title "Most Evil People of the World", in which the name of the late Imam Khomeini (RA) could be seen. However, Following Hojrat al-Islam Syed Iman Ahmad's telephonic conversation with the author and explaining to him who Imam Khomeini (RA) was, the author apologized and immediately removed the text about him.

The Global Movement of the Oppressed Against the Arrogant from the Viewpoint of Imam Khomeini (RA)

By: Mohammad Reza Abdollahi Fard, The Head of the International Department of the Institute for Compilation and Publication of Imam Khomeini's Works

Introduction

The Islamic Revolution of Iran was a turning point in contemporary history that raised the message of God-centeredness, spirituality, justice, freedom, and anti-tyranny in the world. By proposing one of the theological-political categories of his intellectual system in the form of the concept of a "global movement of the oppressed against the arrogant", the late Imam Khomeini (RA) inspired the idea of a world free of oppression and tyranny in which the oppressed would be the real inheritors of the earth.

The Oppressed and the Arrogant

Imam Khomeini considered the oppressed not to be those who are in poverty or weakness, but those who have been considered weak due to the arrogance of the arrogant. This group includes the exploited and deprived masses, victims of tyranny, backward nations due to being colonized, and those who are politically, socially, and culturally weak and whose fate is determined by the arrogant powers. On the other hand, the arrogant are those who consider themselves superior to others and oppress and dominate them.

The Role of the Oppressed in the Islamic Revolution

One of the prominent features of the Islamic Revolution of Iran was paying attention to supporting the oppressed people of the world. Imam Khomeini (RA) believed that the root of the trouble and misery of the Iranian nation as well as other oppressed nations of the world lies in the existence of arrogant regimes. For this reason, he considers supporting the wishes of the oppressed people of the world as one of the most important features of the Islamic Revolution. By explaining the goals and objectives of arrogant powers, both before and after the victory of the Revolution, he defined one of the most important goals of the Iranian Islamic Revolution as saving the oppressed people of Iran and the world from the rule of the arrogant powers and oppressors.

The Government of the Islamic Republic Is the Government of the Oppressed

Imam Khomeini considered the government of the Islamic Republic of Iran to be the government of the oppressed and considered the most important duty of the officials of the Islamic system to defend the rights of the oppressed people, to serve them, and to distribute wealth fairly. He not only recommended that the officials of the system should be from the oppressed class who have tasted the bitter taste of poverty but also believed that all the officials should be by their side and live like them in order to understand their suffering.

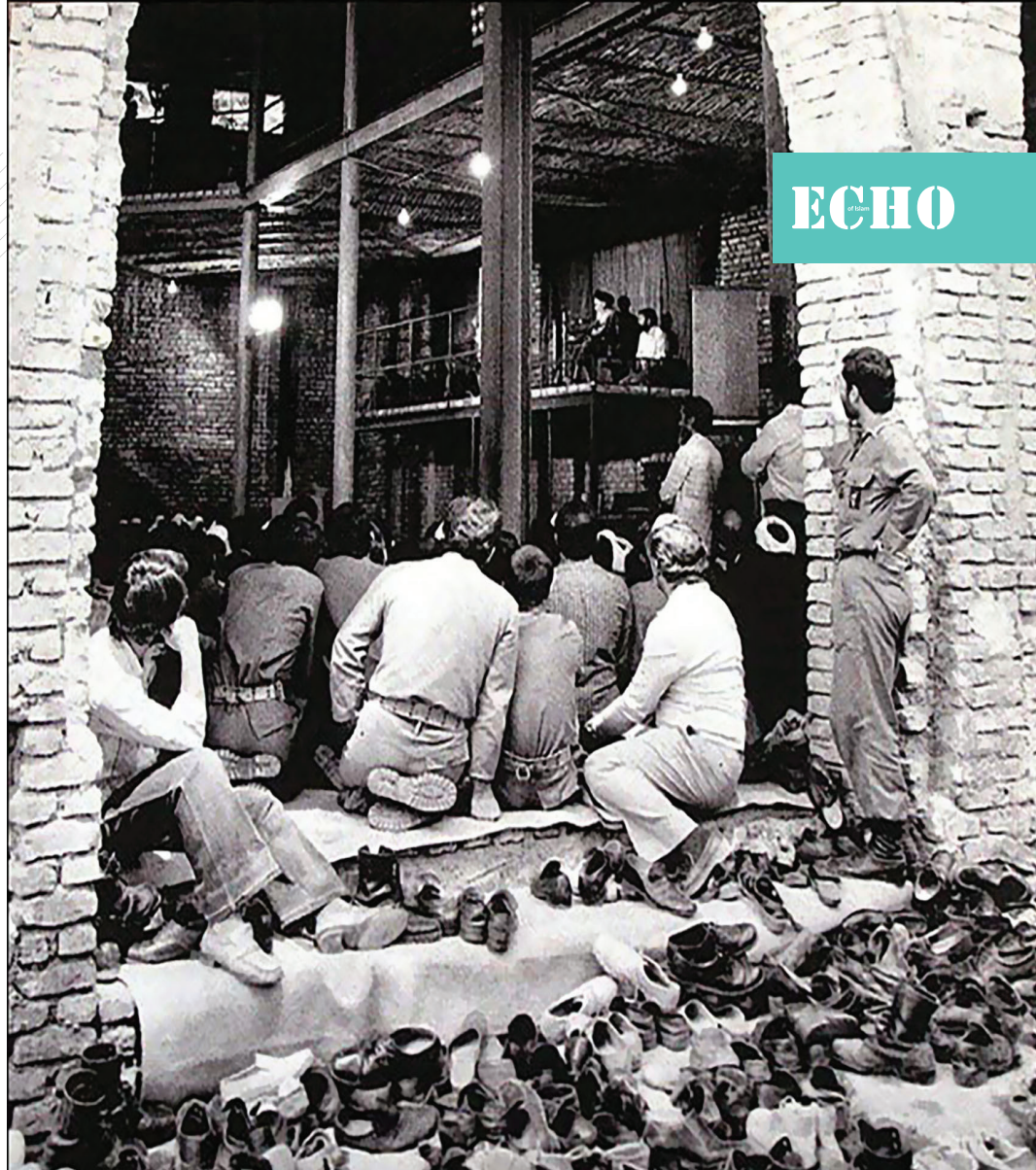
The Fundamental Path of the Revolution Is Supporting the

Movement of the Oppressed

Imam Khomeini (RA) considered the fundamental path of the Islamic Revolution and the Islamic system to defend the oppressed and to secure their interests. Of course, the oppressed also have certain important duties to save themselves; such as awareness, awakening, vigilance, uprising against the tyrants and arrogant powers while maintaining unity against the arrogant powers, and continuing the struggle to remove the satanic dominions. In his words: "The poor and oppressed believers are the real initiators and founders of the Revolutions. We must do our best to maintain the principled line of defending the oppressed in any way possible" (Sahifeh-ye Imam, Vol 21, PP. 87-88)

Formation of the Political Party of the Oppressed

Referring to the Qur'anic verse "And We desired to show favor to those who were abased in the land, and to make them imams, and to make them the heirs," (Surah Al-Qasas, Verse 5), Imam Khomeini (RA) believed that the Islamic Revolution of Iran was a movement in line with the movement of the oppressed against the arrogant and a warning to all the arrogant people of the world. He asked the oppressed people of the world to follow the example of the Iranian Revolution and overcome the oppressors of the world under the banner of Islam. In his words: "The oppressed people must join together and cut off the root of corruption from their countries. The health and peace of the world depend on the extinction of the arrogant, and until the uncultured domineering powers rule on the earth, the oppressed will



not achieve the rights that God Almighty has bestowed on them. O oppressed people of the world, come to your senses and do not be afraid of America and other powerful people, and take your rights from them with a clenched fist. (Sahifeh-ye Imam, Vol. 12, P. 144)

On the other hand, based on a practical strategy, the late Imam considered the formation of a united front of the oppressed to be the only way to overcome the arrogant. In one of his public meetings with the people, he announced the necessity of establishing the party of the underprivileged and called International Quds Day the day of general Islamic mobilization and considered it a prelude to the formation of a single party called the party of the underprivileged in the whole world. According to him, the establishment of the party of the oppressed would solve all the problems of Muslims and no arrogant power would be able to withstand them and deprive them of their rights.

By proposing the concept of "the global movement of the oppressed against the arrogant", Imam Khomeini (RA) played a central role in the formation and expansion of this movement. By explaining the nature of oppression and tyranny, he invited the oppressed to awareness and awakening and encouraged them to fight against the oppressors.

Imam Khomeini also presented a practical model of this movement to the world by leading the Islamic Revolution of Iran. The Islamic Revolution showed that through strong faith and will the oppressed can overcome the arrogant and get their rights back.



Khomeiniism: The Hope of the Oppressed of the World

By: Mohammad Ali Azizi, Expert on Social Development,
Rawalpindi, Pakistan

One of the examples of Jihad-e-Tabayin (Jihad of explanation and clarification) of the Leader of the Islamic Revolution, Imam Khamenei, is the explanation and clarification of Imam Khomeini's personality. He said: "If the truth about the personality of Imam Khomeini is not presented accurately, there will be a fallacy about him and his great and services will be portrayed wrongly by external and internal elements."

The purpose of this short essay is to briefly describe the positive impact of Khomiism on the independence movements of oppressed groups and nations across the globe.

On February 1, 1979, when Imam Khomeini (RA), the founder of the Islamic Revolution, returned to his homeland Iran after 15 years of exile, no one except a few people thought that this was the moment when a new history would begin not only for Iran but also for the world. On February 11, 1979, ten days after Imam Khomeini's arrival in Iran, two-and-a-half thousand years of monarchy ended in Iran and

a revolution took place, which was based on true Islam. From its greatness, on the one hand, the oppressed and deprived class of the world got courage and strength, and on the other hand, all the tyrannical, evil, and oppressive powers of the world were shaken by its awe.

Therefore, under the leadership of the United States, all the authoritarian powers of the world began to cooperate and resorted to all kinds of heinous actions and conspiracies, which continue even today, to end this movement. The Islamic Revolution of Iran, destroying the evil plans of the world empires one after the other, is standing in front of it as an iron wall. This revolution provided determination, courage, and leadership to the deprived and oppressed classes all over the world to liberate their group and country from the clutches of global imperialism and its local agents.

Today, Khomeinism is the brightest ray of hope for the deprived and oppressed around the world.

When Imam Khomeini (RA) was campaigning for the establishment of an Islamic government by abolishing the dictatorial regime of Iran, the followers of the authoritarian system around the world considered him a simple-minded religious scholar who neither had the intellectual understanding nor the practical experience to run a successful government according to the requirements of the

modern era. Therefore, they believed that Khomeinism will not last long, but it will die its own death in a short period of time due to its internal weaknesses. They had no idea that Imam Khomeini was the inheritor of the humanist movements of all the prophets and messengers of God, from Adam to the last Prophet of Islam and his twelve successors, the infallible Imams. Unfortunately, very few people understand this reality even today, and, therefore, they try to portray Khomeinism to be narrow-minded and stereotyped. The fact is that Khomeinism is the only torch bearer of true Islam in modern times and, thus, the true liberator of humanity from the clutches of the tyrants.

True Islam is the one that started with Adam and continued through thousands of divine representatives in spite of unimaginable difficulties, oppositions, and hardships throughout human history. The last prophet

of Allah, i.e., Prophet Muhammad (PBUH) illuminated this flickering lamp of Islam like the sun and promoted Islamic civilization in the world on the basis of freedom, justice, fairness, knowledge, wisdom, awareness, and progress.

But after his demise, the Muslim Ummah deviated from the path set by him, due to which the governments of cruel and oppressive kings were soon imposed on the Muslims, and, thus, the world was deprived of the benefits of the great teachings and wisdom of Islam.

During these dark periods, the heirs of Islam were the true successors of the Messenger of God, the Infallible Imams, who continued to teach the world knowledge and wisdom for over 300 years and trained them religiously, morally, and socially through their conduct. Along with this, these true successors of the Messenger of God kept the teachings of Islam safe from distortions and transmitted them to future generations.

According to the ideology of real Islam derived from the Holy Qur'an and the Ahadith of the Prophet and the Ahl al-Bayt of the Prophet, the main purpose of all divine missions - from Adam to the end - has been the establishment of a global Islamic government based on justice, knowledge, and wisdom. This government will be established by Imam Mahdi (AJ) after a long occultation. This doctrine is called Mahdism or Mahdism. It is in the Holy Qur'an: "Certainly We wrote in the Psalms, after

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the Torah: 'Indeed My righteous servants shall inherit the earth.' (Prophets, 105). According to the hadiths of the Prophet, all the previous prophets and saints were aware of this reality and they used to convey this to the prophets and messengers who came after them. Therefore, Mahdwiat is the name of believing in the appearance of a being who will save people from oppression and fill the world with justice before the end of the world.

The belief in the promised savior is found in different religions of the world in different forms and manners. Shias consider their twelfth Imam, Imam Mahdi (AS) as the savior of mankind. The interesting thing is that despite all their differences, all Muslim schools of

thought believe in the doctrine of Mahdism and consider those who deny this belief as infidels. Therefore, Mahdism is not only a religious belief of the Shias but a Muslim faith and an international ideology.

In the year 329 AH (940 AD),

when Imam Mahdi (AJ), the last and twelfth member of the chain of Imamate, went into great occultation, he did not leave the Muslim Ummah clueless and helpless, but referred them to the pious, just and righteous Shia scholars and jurists. Thus, righteous and pious Shia scholars and jurists were declared heirs of Islamic knowledge and wisdom. Alhamdulillah, these scholars and jurists performed their responsibilities very well in the long period of last one thousand years and by continuously researching in Islamic sciences, they increased them both in quantity and quality and passed them on to the next generations. A prominent distinction of Shia jurisprudence is that its laws are based on divine revelation in which the solution to all

religious, political, economic, cultural, and developmental problems faced by mankind is derived from and provided on the basis of divine principles and teachings. The second distinction is that the jurists who derive these laws are not only required to be scholars and researchers, but they must also be "Adil (just)". Adil refers to a person who has the habit of being free from all small and big sins and moral vices and weaknesses. In his jurisprudential book "Tahrir al-Wasila", Imam Khomeini writes about Marja-e Taqlid in these words: "The Marja-e Taqlid should be a scholar and a mujtahid, and pious in the religion of God. It is also certain that he should not be greedy for worldly wealth and possessions. It is in the hadith: The one among the jurists who keeps himself safe from sins, protects his religion, opposes the desires of the flesh, and obeys the command of God, then it is necessary for the people to follow him." (Imam Khomeini, Tahrir al-Wasila, Issue 3).

This condition ensures that the jurist deduces Islamic rulings by overcoming his own personal and group interests and inclinations.

Like other Shia scholars, Imam Khomeini (RA) regarded the position of Vilayat-e Fiqh as the deputy of Imam Mahdi (AJ). But per the theory of Vilayat-e Fiqh, he deduced that instead of waiting for the emergence of Imam Mahdi, the Islamic government should be established by himself

try to establish an Islamic government in his society in order to pave the path for the establishment of the global Islamic government of Imam Mahdi. Since Imam Khomeini (RA) was an Iranian citizen, he started an Islamic revolution for the implementation of Islam in his country. This was a new theory, so scholars refer to this theory as Khomeinism.

In his interview with the reporter of the Indonesian newspaper. Tampo, during his exile in Paris on January 13, 1979, Imam Khomeini (RA) had said: "My biggest wish is that the Iranian people get rid of the clutches of oppression and breathe in a free and independent country, where there is an Islamic system of Government and human rights are respected according to the Islamic constitution and be a model and example for all nations in terms of progress and development and human happiness" (Excerpt from the scrip-

ture of Imam Khomeini (RA) -Urdu (interview). Volume 8, Page 15).

In this interview, the Imam had clearly stated that establishing an Islamic Government in Iran was not the ultimate goal, but it was a preparation for presenting a model for establishing a justice-based government.

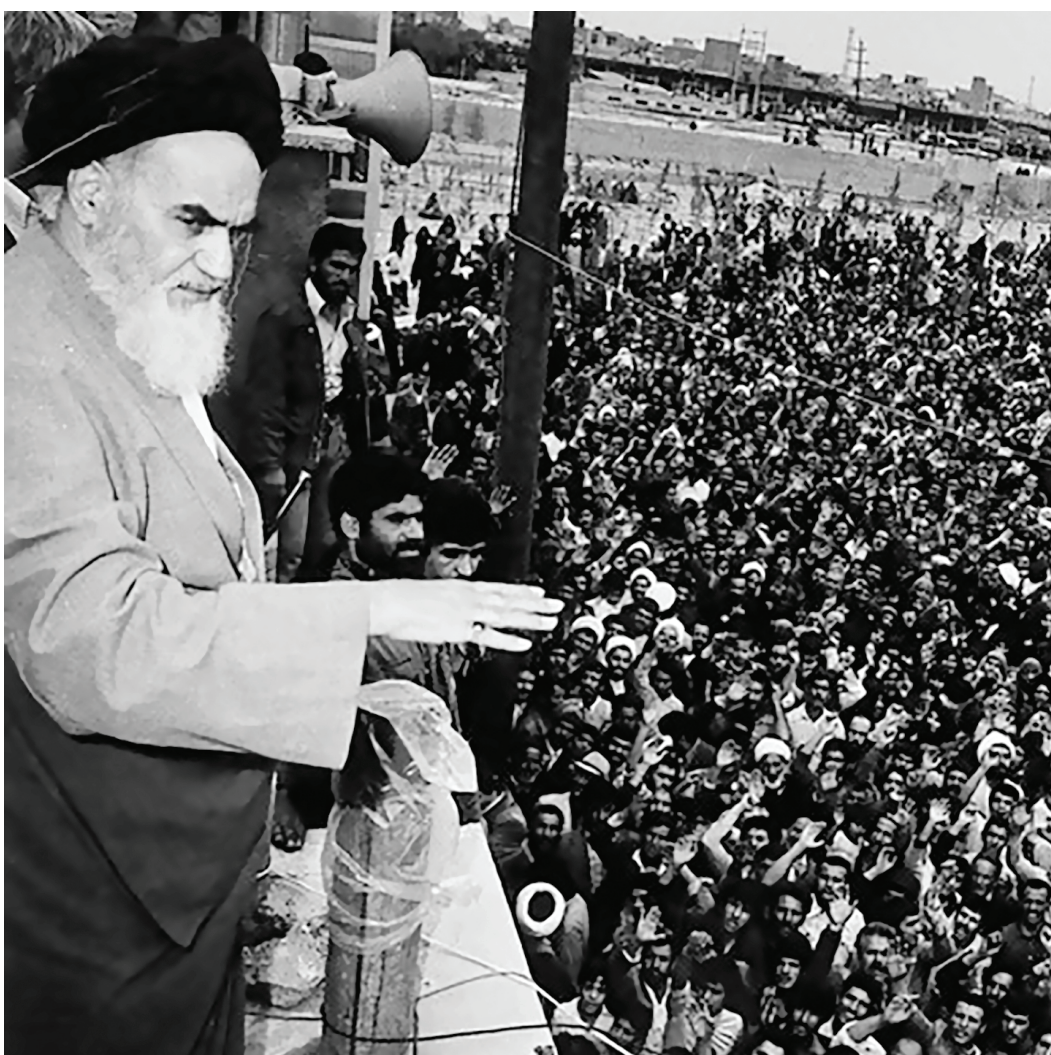
Likewise, the late Imam Khomeini (RA), while giving an interview to the reporter of the Singapore newspaper Street Times in Paris on January 15, 1979, said:

After abolishing the imperial government, they will lay the foundation of a democratic Islamic government based on the opinions of the nation. In the new system, Iran will be free and gain its true independence; political independence, military independence, economic independence, and social and cultural independence. Everyone will have freedom of expression in this government. (Excerpt from the scripture of Imam Khomeini (RA) -Urdu (interview). Volume 8, Page 27).

On the occasion of the 2nd anniversary of the Islamic Revolution, Imam Khomeini (RA) delivered a speech in which he said: "We should try hard to make the world understand the essence of our revolution and the essence of our ideology. My dear youth, defend your dignity and honor so that no one can deprive you and plot against you. Be merciful to your friends and be aware that today's world is a world of oppressed people.

As stated earlier, Imam

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Khomeini (RA) believed in the establishment of an Islamic government under the ideology of Mahdism, and, therefore, he did not merely want political, military, and economic, independence for the Iranian government, but for every country in the world. He wanted to establish Islamic governments based on true independence.

Since justice and fairness are central to Mahdism, this ideology is against all forms of tyranny. This is the reason why Imam Khomeini (RA) was against Israel and the South African government of

► **Due to Khomeinism, today the doctrine of Vilayat-e Faqih forms the central axis of contemporary Shi'a political thought. It advocates a guardianship-based political system, which relies upon a just and capable jurist (faqih) to assume the leadership of the government in the absence of an infallible Imam.**

that time, which was based on racial discrimination. On January 23, 1979, in response to the question of the correspondent of the Iranian newspapers Kayhan and Ittelaat, "If the countries that have supported the Shah against the ongoing revolution in Iran express regret and remorse, should Iran continue its relations with them?" The Imam said: "Yes, but Israel, South Africa, and those countries that promote racial prejudice are exceptions and there will be no relations with them until they end their oppressive system." [Excerpt from the scripture of Imam Khomeini-Urdu (interview). Volume 8, Page 41].

This is enough to prove that Imam Khomeini's vision was not only limited to the realm of Islam but he supported all the oppressed people of the world.

Due to Khomeinism, today the doctrine of Vilayat-e Faqih forms the central axis of contemporary Shi'a political thought. It advocates a guardianship-based political system, which relies upon a just and capable jurist (faqih) to assume the leadership of the government in the absence of an infallible Imam.

Indeed, the theory of Vilayat-e Faqih, which is embodied in the Islamic Republic of Iran, as the first actual experience of Shi'a political ideology, is mixed between guardianship and democracy. Article 56 of the Iranian Constitution emphasizes people's sovereignty:

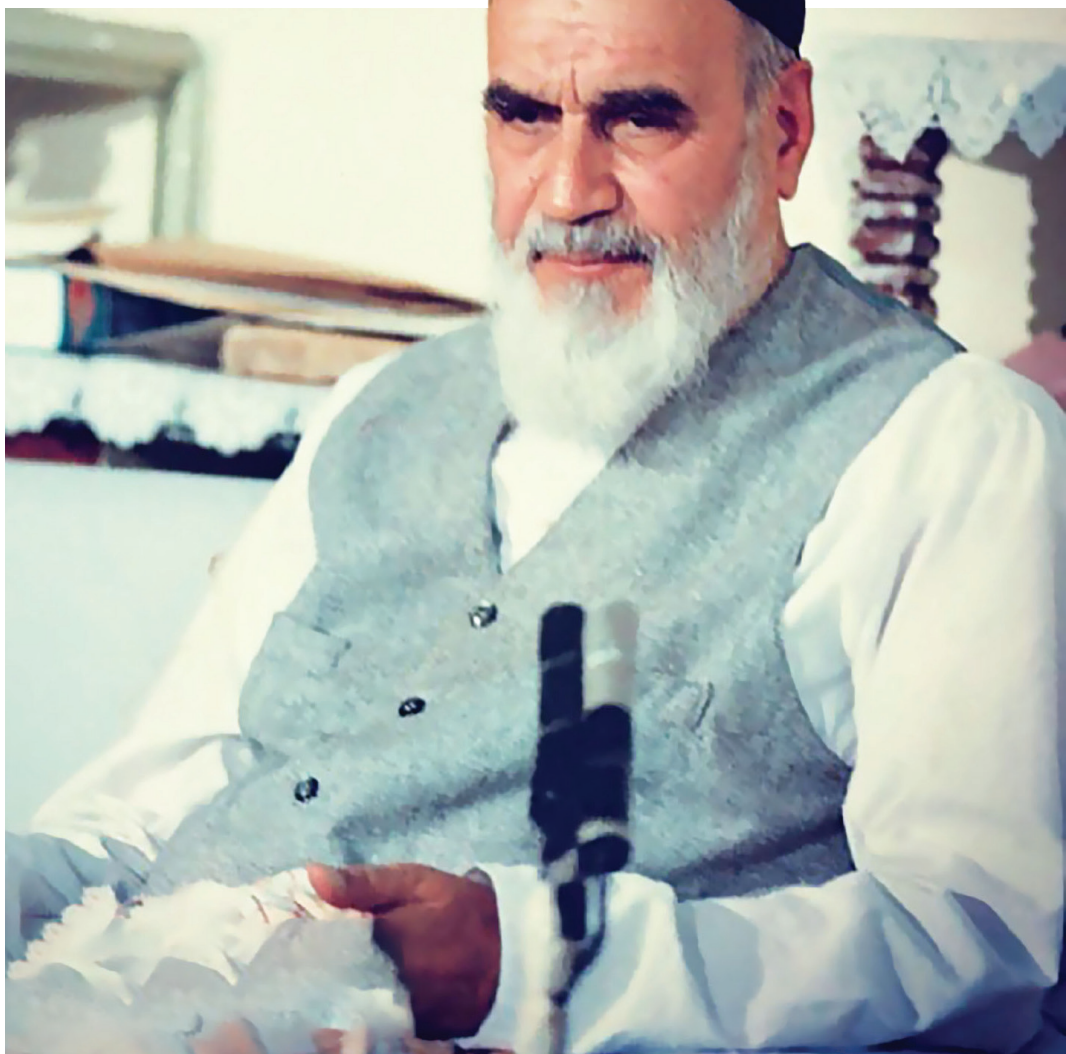
"Absolute sovereignty over the world and man belongs to God, and it is He Who has made man master of his own social destiny.

No one can deprive man of this divine right, nor subordinate it to the vested interests of a particular individual or group. The people are to exercise this divine right in the manner specified in the following articles.” (Constitution of I.R. of Iran (English) pages 21-22).

The Islamic Revolution of Iran is the only true religious revolution based on the ideals and teachings of pure Muhammadan Islam, which undoubtedly contributed to the awakening of many Muslims in recent decades resulting in movements to establish national independence in Lebanon, Palestine, Iraq, Syria and Yemen by gaining freedom from the tyranny of the local agents of the global capitalists. All these were directly or indirectly affected by the guidance and spirit of Khomeinism.

Apart from them, the anti-colonial forces in many countries of South America and Africa have been inspired by the Iranian Revolution. It is another matter that some of these movements failed after initial successes and others could not achieve their expected outcomes. In fact, the leaders of those movements are to blame for their failures. This requires long debates, which are beyond the scope of this article.

One of the great achievements of Imam Khomeini (RA) was to enlighten the people about the meaning of resistance against tyrants and oppression. Today, resistance is a significant addition to the political terminology of the world. Imam Khomeini (RA) awakened the spirit of resistance



► **“Absolute sovereignty over the world and man belongs to God, and it is He Who has made man master of his own social destiny. No one can deprive man of this divine right, nor subordinate it to the vested interests of a particular individual or group.**

among the oppressed all over the world. Therefore, Imam Khomeini was not only the Imam of yesterday but is also the Imam of today and tomorrow.

Fortunately, today we are witnessing the strength of resistance in the Middle East region and the significant defeat of hegemonists in the world as a result of the Islamic Revolution and its successes. The Islamic Republic of Iran supported the resistance and forced the dictators to retreat and played an important role in stopping the usurper Israeli regime.



The Need for Islamic Scholars to Get Involved in Discussions on and Codifying International Law

(The Importance of Islamic Scholars' Involvement in Codifying and Discussing International Law)

By: Mahdi Nazari, Senior Expert in International Law

Introduction

The relations of Islamic countries with other countries and the international community are bound by the rules and standards of international law, which are dominated by the goals and interests of Western and colonial countries.

(The relationships between Islamic countries and the international community are regulated by international law, which is often influenced by the interests of Western and colonial nations.)

Palestine and its people, especially with the complicated situation going on in the Gaza Strip and some other Islamic countries, are, in one way or the other, suppressed by international organizations and conventions.

Considering the importance of the issue, it seems important that religious scholars of Islamic countries (such as Egypt, Türkiye, Malaysia, Iraq, Lebanon, Saudi Arabia, and Iran) and especially the top Shia scholars and mujtahids should get engaged in discussing the philosophy and codification of various legal issues of the international community and present effective theory and verdicts based on the principles that prove the expertise of Islamic society and its thinkers and scholars in critical international law issues.

This is especially important because in spite of the harsh situation and the hybrid crimes of Israel in Gaza, especially after October 7, 2023, strangely enough, the world has been witnessing the silence of the so-called international law thinkers of Western countries such

as France, Sweden, England, and America that claim to stand for peace for humanity.

(It is crucial to note that despite the difficult circumstances and the mixed offenses by Israel in Gaza, particularly since October 7, 2023, the world has observed an unsettling silence from the Western countries that proclaim to be advocates of international law and peace for all humanity, such as France, Sweden, England, and America.)

In the meantime, South Africa, which is a non-Islamic country and does not make claims, has filed a complaint in the International Court of Justice (ICJ) against the deadly actions of the Zionist regime in Gaza, with the aim of making the disgraced Israeli regime face trial. Nicaragua has also submitted a request regarding South Africa's complaint against the Zionist regime asking to be involved in the proceedings of South Africa's lawsuit against Israel.

► **Palestine and its people, especially with the complicated situation going on in the Gaza Strip and some other Islamic countries, are, in one way or the other, suppressed by international organizations and conventions.**

Historical Background

In ancient times, international law did not exist in the true sense of the word, and what the Romans called the law of nations, only served themselves¹. In the Middle Ages, the popes and the church were the absolute power governing the fate of the new European nations after the formation of the Western Roman Empire. And since Christianity was the common religion of those nations, they were subjected to the so-called divine laws of (Jesus) Christ (AS) in their relationships.² From then onwards, international law in Europe gained a divine aspect and the concept of the "Law of Christian Nations" was founded and the common Christian community was formed.³

By looking into the Law of Christian Nations, we come across the basic point that most of what the church presented as the rights of nations, actually originated from the mind of church leaders and not from the divine commands of Christ (AS).⁴

Alexander Alvarez, a prominent scholar of international law, has an interesting statement in his book "Compilation of General International Law" where he says: "The religion of Christ, which served the Christian world in the beginning, was turned into hatred and animosity towards the non-Christians by popes who considered no rights for other than Christians and believed that they either had to convert to Christianity or perish."⁵

It was during this era of the height of the power struggle between the Church and feudalism in Europe (late sixth century) that Islam



emerged in the Arabian Peninsula and gradually spread to the countries of the Middle East, North Africa, India, Turkmenistan, the Caucasus, and even the heart of Europe.⁶

The advent of Islam has been effective in the evolution of international law from two aspects; a) in terms of international regulations that can be found in Islamic law, and b) in terms of the time of its advent, which coincided with the unity of the European society through Christianity and followed by the Crusades.⁷

Even though true Islam did not rule for a long time, it demonstrated its glory in the same short period and, of course, the Umayyad and Abbasid ruling systems cannot be regarded as criteria for Islam's view on international relations.⁸

Unfortunately, ever since the advent of Islam, not much outstanding work has been done in the specific field of compiling international regulations from the Islamic perspective, as a result of which Islam's view on international laws is not known as it should be, and even a large number of Islamic scholars have not had detailed and complete information about it.⁹

Since codifying laws in a way that would include the provision of all-round human rights in international relations is beyond the capabilities of limited human intellectual and scientific capacities,¹⁰ the present concept of international law does not include real human rights

in international relations.

Islamic law, whose main origin is the divine will, has accomplished this task in the best possible way.¹¹ If we consider the philosophy of establishing the knowledge of international law to be a transformation in the relations between nations, prevention of the domination of the powerful and wealthy, and equality and brotherhood of human beings, we must acknowledge that the Prophet of Islam (PBUH) was the founder of international law.¹²

What is being observed today in international relations is the absence of any clause that would ensure the interests of Islamic societies and countries in international law. And what has been clearly revealed in the course of the genocide of the oppressed Muslim people of Gaza at the hands of the Zionist regime of Israel, is the indifference on the part of the countries that claim to stand for international law. During the last century, not only the issue of Palestine and Gaza but also other Islamic countries have been affected by international injustice.

It would not, therefore, be out of place to say that, unfortunately, no school or schools of thought in the area (field) of international law has been presented by scholars and jurists from Islamic countries such as Iran, Egypt, Türkiye, Malaysia, Iraq, and even Saudi Arabia in the field of international law to overcome the existing lacuna so that, at the time when the people of the Islamic land of occupied Palestine and Gaza are undergoing excruciating crimes, it could be used to help these oppressed people.

The Organization of Islamic Cooperation, the International Islamic Fiqh Academy, and the ICESCO are among the most important and influential Islamic assemblies that can guide and lead Islamic countries in educating and training Islamic scholars and mujtahids in matters of international law. This important issue can remove the management of international law from the control of Western and colonialist countries.

In fact, by compiling the opinions of mujtahids and scholars of independent and powerful Islamic countries as well as the mechanism of the Organization of Islamic Cooperation, it is possible to create valuable and brilliant schools of thought and doctrines on international law issues in order to deal with the bullying attitude of Western powers, especially in emergencies.

(It is possible to develop effective schools of thought and doctrines on international law issues to

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counter the aggressive behavior of Western powers during emergencies. This can be achieved by gathering the opinions of mujtahids and scholars from influential Islamic countries, along with utilizing the mechanism of the Organization of Islamic Cooperation. Such an effort can result in valuable and brilliant solutions to tackle the issue.)

Concluding Remarks

Keeping the above discussion in view, it seems necessary that religious scholars and law experts of Islamic countries as well as the Organization of Islamic Cooperation should reflect and ponder upon the philosophy and issues of International Law and think about creating serious schools of thought in this area.

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Multidimensional Personality of Imam Khomeini^(RA)

By: Ahmad Rizvi, Peshawar, Pakistan, Post Graduate
from Al-Mustafa International University

Imam Khomeini (RA) was one of the rarest figures in the history of mankind, who changed the history of the political system of mankind with his lofty thoughts and sincere efforts and became the source of huge changes in Iran and the world. He was an exemplar of a perfect human being and a comprehensive personality who brought victory to one of the most novel revolutions in history and founded and led an unparalleled system. Relying on the elements of perseverance and courage, he shook the foundations of the materialistic civilizations of the West and the East and exposed the essence and nature of disbelief, polytheism, and hypocrisy. Because of his connection with people's hearts and faith, this unique personality of lofty character will never be forgotten by his people and followers.

The late Imam Khomeini (RA) was not only a pioneer scholar in religious and scientific matters but was also well acquainted with social and political matters and, therefore, could expose the conspiracies of arrogant and domineering powers and her tricks and evil plans.

His mystical, philosophical,

theological, jurisprudential, ijthad, and literary expertise as well as his constructive ethics and absolute submission to his Creator in the middle of the night, and also his profound understanding of political issues taking place in the world policies, all reflect the various dimensions of this great personality of human history. Therefore, the Islamic society and the history of mankind will never forget the distinguished and unique character of Imam Khomeini (RA), who changed the course of history with his lofty thoughts and sincere efforts.

Imam Khomeini (RA) can indeed be regarded as a multi-dimensional religious scholar and scientist with profound and rich knowledge in various fields and since it is not possible to cover all the spiritual, intellectual, and moral aspects of the personality of this great, perfect, and influential human being, therefore, I will try to list some of them hereunder:

1- Mujtahid, religious authority, scholar, specialist in jurisprudence and its principles, and other seminary sciences.

2- Distinguished professor of the highest advanced seminary courses.

3- An expert in intellectual sciences and a prominent philosopher.

4- Theoretical and practical professor of Islamic ethics.

5- The precious professor and commentator of the Holy Quran and the science of Hadith.

6- A Sociologist and psycholo-

gist with real anthropological intelligence

7- A specialist in literature who composed pure epistemological and mystical poems.

8- Great orator with eloquent and attractive expression.

9- Complete mastery over political and social developments happening in the world.

10- An analyst of political issues and expert in neutralizing enemies' conspiracies.

However, the most important characteristic of this great personality was his belief in the Islamic Ummah and his emphasis on the unity of Muslims, and promoting empathy among different Islamic schools of thought and Muslim nations. It was for this very reason the late Imam Khomeini (RA) had in one of his precious statements said on the occasion of the "Unity Week" that: "The Islamic Movement of Iran will change the fate of the Islamic Ummah in the coming century."

▶ **Imam Khomeini (RA) can indeed be regarded as a multi-dimensional religious scholar and scientist with profound and rich knowledge in various fields and since it is not possible to cover all the spiritual, intellectual, and moral aspects of the personality of this great**

One of the concerns of Imam Khomeini (RA) was the formation of a united Ummah and the awakening of the Islamic Ummah because from his perspective achieving a bright destiny and a future full of honor and material and spiritual progress for the Islamic Ummah was only possible through Islamic awakening and unity of the Ummah.

As regards this aspect of Imam Khomeini's personality, Grand Ayatollah Khamenei, the Supreme leader of the Islamic Revolution of Iran, is quoted as saying: "The Imam was sensitive about the fate of the Muslim brothers and scientific excellence and construction of the country. The main issues of the Imam's path include Islam, people, the progress of the nations, enmity with the enemies, and sensitivity towards the Islamic Ummah, and we have adhered to these and shall continue to do so by the grace of God Almighty. According to Imam Khomeini (RA), we are all obligated to observe our divine duties for the present and for the future. Therefore, we have a great duty to take into consideration this advice and order of the great leader of the Islamic world, the late Imam Khomeini (RA), and avoid division and disunity and continuously be a herald and promoter of unity and brotherhood. The fate of the Islamic nation (Ummah), and the region and the future of the world is tied to the formation of a single Ummah. Iran's movement, stability, and resistance during these times of hardships and sanctions are inspiring for all Muslims and freedom seekers of the world."



Why Is the West Angry with Iran

By: T.A. Ali Hussainy Al-Mahidy, Researcher on Devine Scriptures & Comparative Religion Studies, CEO of Islam & Global Peace, Horn of Africa

It is because Iran is a truly independent Muslim Nation; that's all. Iran is an independent, self-governing, sovereign country. The country is economically self-sufficient, politically autonomous, and militarily self-directed. No one can dictate Iran from a remote place. Iran is not only an independ-

ent country, it is also a Muslim country, and that has made the West go crazy and left them in a long frightening nightmare. After the 1979 Islamic Revolution, the West lost its detective-police power over Iran. Since the Iranian popular revolution, they have not been able to command the Government of Iran the way

they do in other Middle Eastern Muslim countries.

Of course, the world will not forget what the West and the Zionists have done to Afghanistan, Iraq, Syria, and Libya. The world has seen, that the monsters have demolished the entire civilization of these Muslim countries deliberately in the

name of “war on terror”. Once again, the whole world has come to know that the United States has been the most reckless & irresponsible country to finance the terrorist regime of the Zionists since its creation in 1948. The United States is a real terrorist financier. Some people are even saying that the United States is better off declaring war on its own policies.

The whole world is witnessing, that the US has been complicit in the Gaza genocide very deeply, and at the same time, it is trying to teach the world about the self-determination of Taiwan, the territorial integrity of Ukraine, and the sovereignty of South Korea, and loves to read the human-rights records of China whenever it has the chance. Today the global community cannot recall the stupidity of double standards, without remembering the United States. Frankly speaking, the United States has become the symbol of double standards and the manifestation of hypocrisy.

What is all this for, anyway? Just to accomplish the unpopular plan of the European Zionist movement at the cost of the Palestinian people. That is it. The United States intends to make this world, a place of injustice.

What the people of the world should understand is, Iran’s relationship with the West has reached a critical point. They are just angry with Iran because it is the only place in the Middle East/West Asia, where the West has not been able to exercise its geopolitical agendas. If Iran

had fallen into the hands of the Western countries like others, the destiny of the Palestine people would be in a jeopardized situation with no hope of freedom.

The profound reason, the Zionist regime desired to destroy Iran (in military collaboration with the US) is because they already knew that Iran would be the only nation that would be a problem for the Zionist dangerous plan, which is, abolishing the entire Palestine people from the face of the earth, and establishing a single state of Israel in the area.

Netanyahu and his company had already known these challenges decades ago that it would be no one but only Iran who could stop them. They believed, destroying Iran’s civilization should come first. But it is too late now.

Iran will be a terrible place for Netanyahu as a global conflict is much bigger for Netanyahu’s forces to afford. Even Hezbollah is becoming the biggest challenger to the Jewish hard-liners today. Netanyahu was not even able to occupy the smallest place in the Gaza Strip. He could not ‘finish Hamas’ as Nancy Pelosi advised Netanyahu over the phone, on the night of October 7th, who, contrary to democratic values, called the Baby Netanyahu, and said “Finish them”. She will be held accountable for her irresponsible statement.

The child killers must understand that Iran is not Gaza. Or simply, not Damascus. They

have been killing unarmed innocent civilians in Palestine for the last 76 years. After October 7, 2024, they have massacred about 35,000 people in Gaza, most of whom have been women and children. Killing innocent people is what the Zionist regime is best known for. Nothing more.

These people are war criminals. They have no morals, no shame, no humanity, no responsibility; nothing. It is more likely that President Biden will face genocidal charges soon after his office term. The very recent mass murder in Gaza will be remembered in the great minds of history. The current administration in America has discredited the so-called “American Values” in the eyes of the world community.

Such a humiliation to American politics and the Zionist Apartheid Regime came out of nowhere but from Iran’s political and military leverage. The Iranian legacy is bigger and bolder with regard to the long struggle of Palestinians for freedom.

With the grace of Allah the Almighty, All Muslim Nations will soon wake up from their deep sleep. They will come together & unite as one, and then Palestine will be free forever. This is the divine order, which Iran is best known for.

Respected Iran’s Supreme Leader, Imam Ayatollah Sayyid Ali Khamenei is loudly calling out to the entire Muslim World, “Let us determine what unites us, let us ignore what divides us, together, we are stronger.”

Vakil Mosque and Vakil Bazaar of Shiraz; Manifestation of Architectural Beauty

1) Vakil Mosque

Mosques had an important place in the cities that were founded in post-Islamic Iran. Mosques in these cities were not only places for holding religious ceremonies and rituals but also a base for catering to social and cultural affairs. For this reason, utmost care was taken to ensure that mosques are designed and constructed as strong and beautiful as possible and are located where all citizens can rather easily have access to them. Moreover, the main mosques of the city were big enough to accommodate a large crowd. The Vakil Mosque of Shiraz, which was one of the monuments built during the Zand era (late 18th century), has all these features, and for this reason, it is considered one of the prominent mosques of Iran.

Being located next to such centers as Vakil Bazaar, Vakil Bathhouse, and Karim Khan Citadel, which were the main centers of social and government services, had doubled the importance of this mosque. Vakil mosque is connected to Vakil Bazaar through a short alley. Of course, there are entrances for the mosque on other sides so that anyone can access its main building from any direction. This mosque was built in 1187 AH (1773 AD).

Features and Architecture of Vakil Mosque

Vakil Mosque is built over an area of nearly 11 thousand square meters 8660 square meters of which form the main building of the mosque. The external dimensions of the building are about 120 into 80 meters.

The beauty of the building and decorations of the Vakil Mosque is at its peak. At the entrance of the mosque, there are two doors with a height of eight meters. After

passing through a beautiful vestibule decorated with tiles, one enters the vast courtyard of the mosque, which has a pond in the middle.

Two symmetrical porches can be seen in the south and north of the yard. There is no porch on the east and west and, therefore, the structure of the mosque can be considered a building with two porches.

The floor of the yard is covered with stone slabs, which were installed during the restoration of the mosque in the contemporary period. Unlike similar buildings, there are no gardens or trees around the yard, which adds to the grandeur of the yard and the beautiful tiling of the exterior.

The seven-colored tiles of the entrance and the two porches of the mosque are similar. The main design used in this tiling is called "Tree of Life". This design has given a balanced outlook to the square tiles used for the façade of the mosque.

The southern porch is connected to a beautiful nave with 48 integrated columns and dimensions of 75 x 26 meters, which is considered one of the symbols of Shiraz. Brick arches connect the adjacent columns to each other. The columns are integrated and their body is decorated in a spiral form. The same color used for the columns and the ceiling has created an eye-soothing harmony in the building. Brickwork is the most important art used in the construction of the roof. Of course, the roof of the part that extends directly from the southern porch to the altar of the mosque is decorated with seven-colored Shirazi tiles. This part is similar to a corridor guiding people to the main hall.

A tall arch has been built in the northern part of the mosque, which is 20 meters wide and very valuable from



the point of view of architecture. This beautiful arch is known as the pearl arch and around it is decorated with verses from the Holy Qur'an written in thulth scripts in the form of crescents. Two minarets, each with a height of 20 meters, are visible above this arch.

There are also some arches in the east and west of the yard that have been decorated with tiles. There are 11 arches on both sides of the courtyard. The winter shabestan is located behind the portico on the eastern side, which is 25 meters long and 20 meters wide. The brick roof of this nave is supported by 12 columns and is five meters high.

There is a pulpit in the Vakil Mosque, which is built in one piece of marble and has 14 steps to climb to the top of it. Such pulpits were quite common during the Zand era. According to some quotes, a large stone was moved from Maragheh to Shiraz to build the pulpit of Vakil Mosque.

Vakil Mosque was inscribed on the list of Iran's National Heritage in the year 1932.

2) Vakil Bazaar

The bazaar was one of the most important components of the Iranian cities in the olden times and was considered the economic heart of the city. Bazaars were usually places for the supply of various goods, but sometimes some bazaars only engaged in supplying one specific product. In addition, there were production workshops in some bazaars and producers sold their products directly to customers. The importance of the bazaar of each city was proportional to the geographical and economic importance of that city. Thus, in a city like Shiraz, which was considered one of the largest cities in its region and was the capital of Iran during

the Zand era, the Vakil Bazaar, which was established by the king of the time, was considered the main economic center of the entire country.

Features and Architectural Characteristics of Vakil Bazaar

Unlike Karim Khan Citadel, whose construction was completed in less than two years, Vakil Bazaar was built in a process that took 21 years. The construction of this market began in 1758 and lasted until 1769. Plaster, brick, and lime are the main materials used in the construction of this market, and the walls of the building are placed on carved stone foundations. The architecture of this bazaar is similar to the Qaysarieh Bazaar of Lar, and there is a square crossing in the middle of the Bazaar, where the four wings of the bazaar meet. In the past, there was a large pond under this crossing, which was made of marble. The water of this pond was supplied from the waterway that passed under the leather market.

Vakil Bazaar has 74 arches with a height of 11 meters, which makes it taller than other Iranian bazaars. The bazaar has five entrances and one of the important features of this bazaar is that the level of the shops is two steps above the ground level, so that in case of rain, water does not get into them.

The design of the Vakil Bazaar can be considered a combination of the Qaysarieh Bazaar of Lar and Isfahan's long bazaars, which were built during the reign of the Safavid king, Shah Abbas I (reigned from 1587 to 1629 AD). Vakil bazaar is wider than the other bazaars making the movement of people and transportation of goods easier.

The Status of Women from the Viewpoint of Imam Khomeini^(RA)

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Introduction

In the opinion of Imam Khomeini (RA), women are the manifestation of divine beauty and such concepts as freedom, chastity, dignity, courage, etc., and have an influential role in determining the destiny of oneself and one's society. In Imam Khomeini's thought the status of women is not in competition with men but besides him; i.e. hav-

ing a great responsibility in all aspects of personal, social, and political life. By examining the position of women throughout history, we see that women have mostly been deprived of the position and dignity that God has intended for them. However, after the victory of the Islamic Revolution of Iran, the late Imam Khomeini (RA) encouraged the presence of women in social activities and taking



control of their own destiny.

He believed that women have the right to have control over their own destiny in a healthy and moral environment and did not consider any gender difference in this regard. He also believed that women have a role in the well-being or corruption of society and was of the view that the role of self-made women and mothers was very important.

Imam Khomeini (RA) believed that Islam is a political religion, thus, politics is not considered a masculine field and women's engagement in this field is not only their right but also their duty. Of course, he emphasized that the presence of a Muslim woman in society should be accompanied by the preservation of Islamic chastity so that her dignity is not hampered. In one of his speeches addressed to Iranian women, he said: "You ladies of Iran have proved that you were at the forefront of this movement. You have made a great contribution to this Islamic movement and you are training courageous men and women in Iran. Your lap is the lap of innocence, chastity, and greatness."

Emphasizing the dignity, honor, and respectability of Muslim women, Imam Khomeini (RA) considered it necessary for women to have

Islamic clothing in society to protect Islamic values and warned women against the malicious intent of some people who intentionally intend to make women playthings and puppets. He considered criticism of Islamic laws, especially the hijab, as a satanic temptation from the perspective of Islam and emphasized high values such as education, human development, and conscious involvement in the destiny of the country.

The Presence of Women in Different Fields from the Viewpoint of Imam Khomeini (RA)

Women and Scientific Activities

The right to acquire knowledge is one of the aspects of women's presence in society, and Islam commands that every Muslim, regardless of gender, should be well-educated. Regarding the propaganda of the enemy that Islam is against women's education and progress, Imam Khomeini (RA) clearly stated: "These words that you have heard about women or other issues, these are all the propaganda of the Shah and biased persons. Women are free to study (up to whatever level they desire)." By giving importance to women's education,



the late Imam (RA) also ordered the removal of obstacles in the way of women's learning and their research activities.

Women and Economic Activities

According to Islamic teachings, women are the owners of what they earn and Imam Khomeini (RA) repeatedly stressed on it. In his words: "In the Islamic system, women have the same rights as men, the right to education, the right to work, and the right to property."

Women and Political Activities

The right to vote, the right to elect and be elected, the right to criticize, the right to be a member of the Islamic Councils and to participate in legislation, and the right to command good and forbid evil concerning state officials at all levels, are some aspects of the manifestations of the political presence of women in society. Imam Khomeini (RA) attached special importance to this aspect of women's activities and even considered their involvement in political activities their duty. In his words: "All women and men should be involved in social and political issues." Elsewhere he stated: "Women have the right to be involved in politics; it is their duty."

Women's Role in the Upbringing of the Next Generation

Proper upbringing of children has a very high place in Islamic culture such that one of the rights of a child over her parents is good upbringing and teaching him/her manners. Imam Khomeini (RA) repeatedly pointed out the role of women in raising righteous people and considered the success of the country and nation in proper upbringing by chaste and virtuous women and said: "A woman is the nurturer of honorable men and women."

Women's Role in Creating the Spirit of Stability and Resistance

Creating the spirit of stability and resistance is one of the important roles that women can have in society and at times women's initiative or com-

panionship makes the spirit of stability and endurance stronger in men. The late Imam Khomeini (RA) praised their role in the victory of the Islamic Revolution of Iran in these words: "You sisters had a significant share in this movement... and at times you were even ahead of men and made them strong."

Concluding Remarks

Imam Khomeini (RA) revived the dignity, personality, and true position of women, and nullified all illusions and biased views, and proved that women are the example of the Qur'anic verse: O mankind! Be wary of your Lord who created you from a single soul, and created its mate from it, and from the two of them scattered numerous men and women..." (Surah Al-Nisa', Verse 1)

In all his messages and speeches, Imam Khomeini (RA), with a tone full of compassion and kindness, paid attention to and appreciated the presence and role of women in society, and highlighted the role of honorable and pious women in scientific, educational, economic, and political activities in different fields.



What Others Say About **Imam Khomeini (RA)**



Nelson Mandela, Freedom Fighter and the Former President of South Africa

"Imam Khomeini the founder of the Islamic Republic should be considered as a leader of all freedom movements and should be followed throughout all times and eras. The great Imam had confronted the conspiracies and plots of colonial powers in our contemporary era.



Dr. Markus Fiedler, a German Sociologist and Scholar of Islamic Studies

This can also mean a ban on professions and social ostracism. It is to Imam Khomeini's credit that today Iran is the only country that still dares to name Israeli crimes as such and clearly defends the rights of the Palestinian people.



Professor Richard Falk as the former UN Special Rapporteur

Unlike other Western revolutions, Ayatollah Khomeini (RA) advocated and practiced a politics of revolutionary nonviolence in the same manner as Gandhi throughout. Ayatollah Khomeini (RA) conveyed visionary confidence and what he proposed was the embodiment of Islamic virtues and teachings.



Dr. Henelito Sevilla, a Filipino professor at the University of the Philippines Asian Center

"Imam (Khomeini) carried a serious message to world leaders both in East and the West that the power of the people coupled with their faith in God can shake governments if they continue to remain anti-people and remain blindfolded from the emerging demand for a change. The triumph of the Islamic revolution in 1979 and the succeeding official establishment of the Islamic Republic of Iran through peaceful means certainly caught the attention of the world on Imam's impressive personality."

Imam Khomeini ^(RA) World Award

The Imam Khomeini (RA) World Award is the highest Badge of Honor of the Islamic Republic of Iran, which is granted to the most effective real and legal entities active in the field of promoting Imam Khomeini's (RA) School of Thought. This award is granted in two theoretical and practical sections to outstanding and exceptional scientific works as well as effective and extensive socio-political activities at national and international levels.



How to Communication with the Secretariat of Imam Khomeini World Award:

- Virtual Space: WhatsApp 00989210272518
- Instagram: [emam_khomeini_prize](#) / Imam Khomeini World Award
- Award website: [emamkhomeiniprize.ir](#)
- Email: emamkhomeini@gmail.com