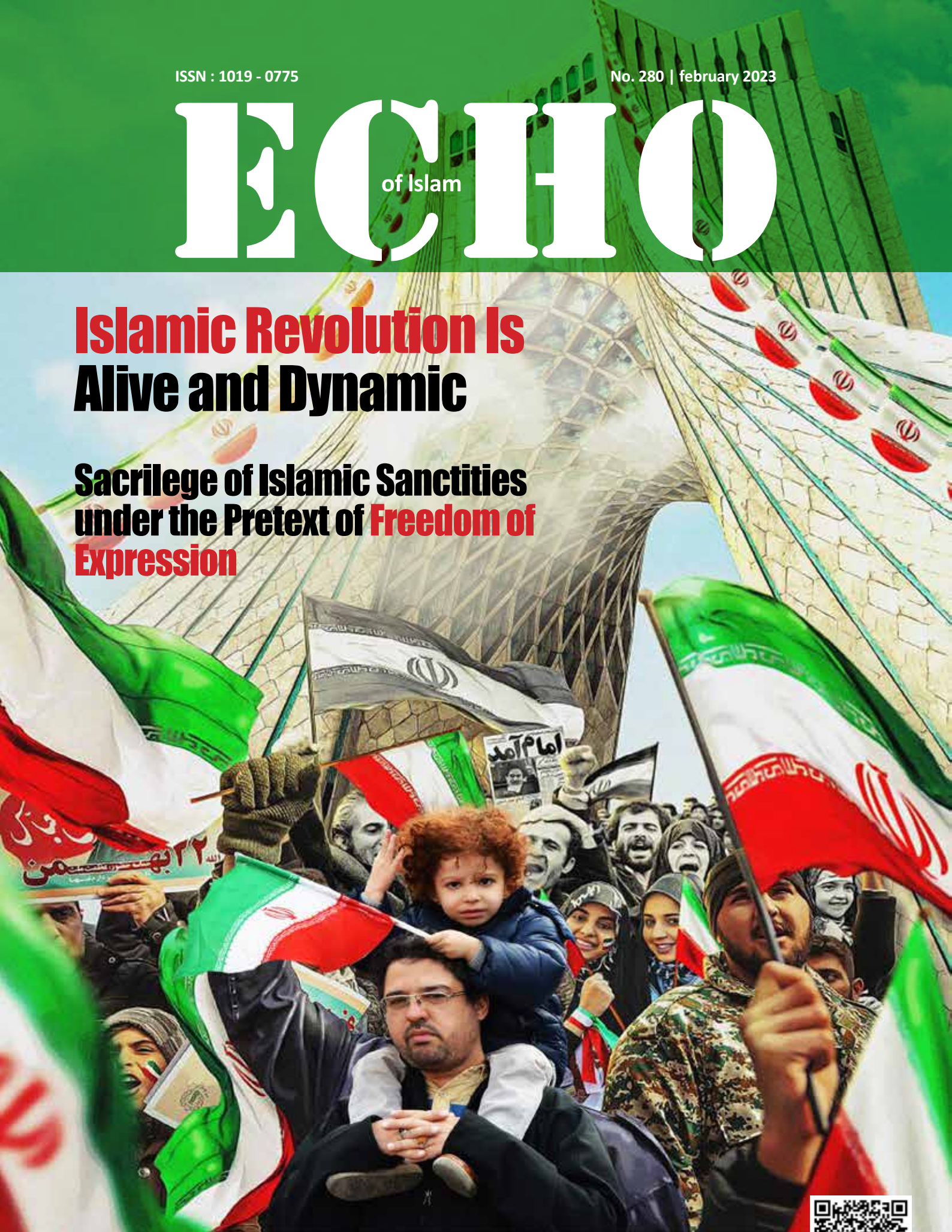


ECHO

of Islam

Islamic Revolution Is Alive and Dynamic

Sacrilege of Islamic Sanctities under the Pretext of **Freedom of Expression**



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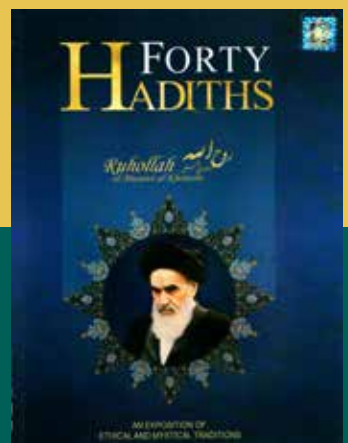
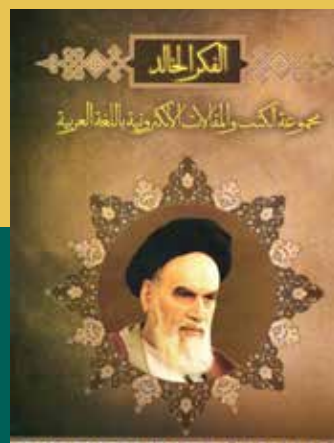
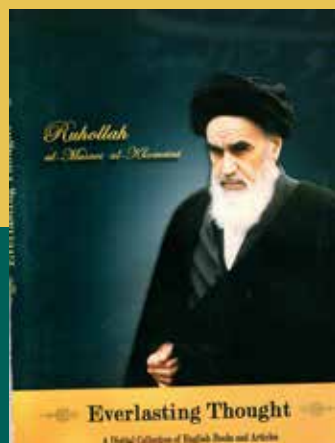
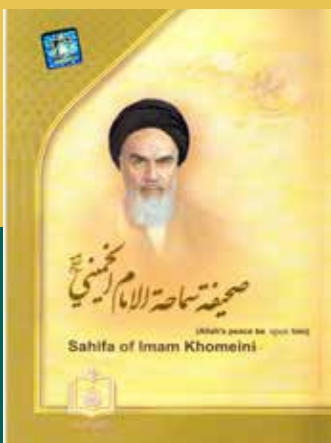
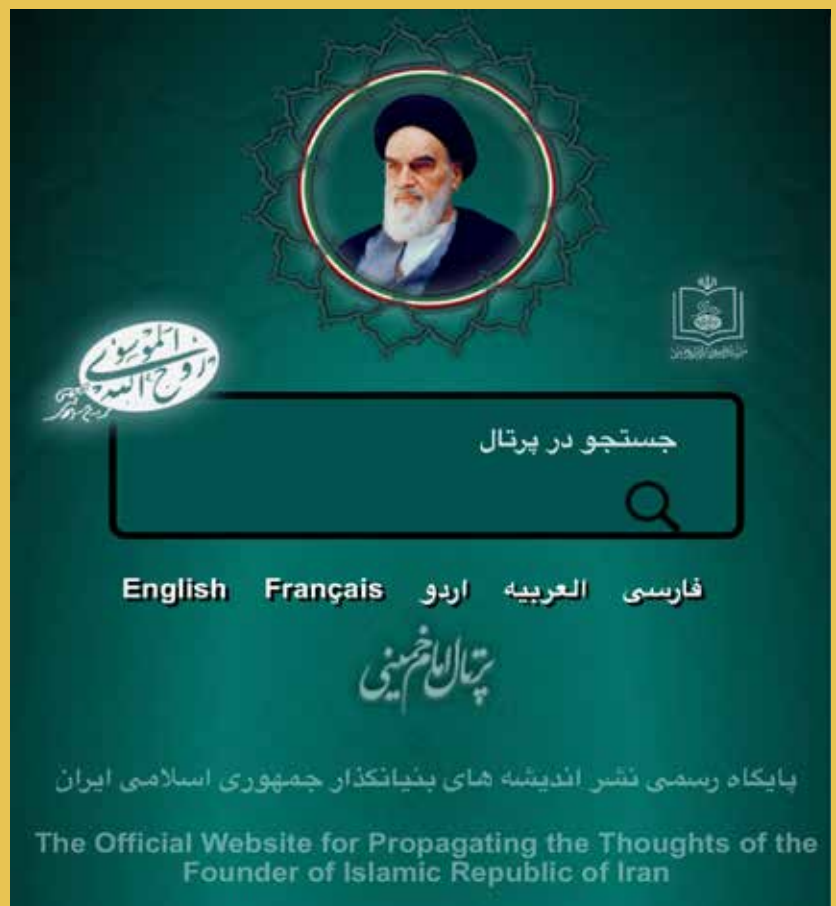
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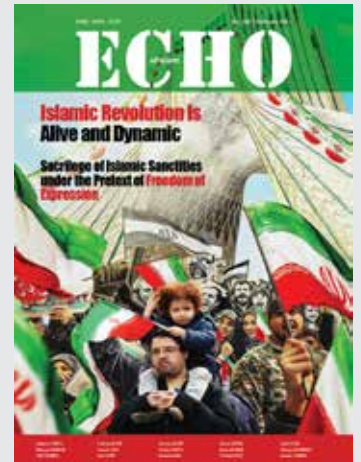
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Editorial

Sacrilege of Islamic Sanctities under the Pretext of **Freedom of Expression**

Hojjat al-Islam Mohammad Asadi Movahed, Islamic Research Scholar and Managing Director of Al-Hoda International Cultural, Artistic and Publishing Institute



Some European countries have been allowing extremist groups to spread hatred against Islamic values and sanctities in the name of freedom of expression. As a matter of fact, these countries are institutionalizing anti-Islamism and Islamophobia in their societies in spite of their beautiful human rights slogans; knowing very well that such acts have nothing to do with the freedom of expression and opinion. This also reflects upon the double standards adopted by these countries with regard to freedom of expression, otherwise why would to subject those scholars who have proved the holocaust to be a myth to imprisonment?

On 21 February 2022, in Sweden, in the new wave of anti-Islamism, the Holy Quran was burned in front of the Turkish embassy in Stockholm. This action was authorized by the Swedish government and police and they justified it under the guise of “freedom of expression”. This is despite the fact that - even according to its very principle - freedom of expression does not mean insulting and offending other faiths and beliefs, and such actions are tantamount to denying freedom. On the other hand, insulting the Holy Quran in front of the Turkish embassy, as an Islamic country, can be considered a political act.

This outrageous act, which was done by “Rasmus Paludan”, the anti-Islamic leader of the extremist far-right Danish political party, “Stram Kurs”, was obnoxiously justified by the spokesperson of the Swedish police - under the pretext of supporting freedom of expression - by stating that “the Swedish constitution strongly supports freedom of expression and it should be known that the value of freedom of expression is very important.

The Cases of Insulting Islam in the West

This is not the first time that Islam and its sanctities are subjected to sacrilege in Western countries, especially Sweden. One of the first and most famous actions of such sacrileges was the publication of the book “Satanic Verses” in 1988. The book was written by Salman Rushdie, an English-Indian author, which provoked strong protests from Muslims around the world and he was declared an apostate by Imam Khomeini (RA).

The Dutch journalist and filmmaker, “Theo Van Gogh”, repeatedly insulted Islam and Muslims in his writings, and in 2004, he insulted the concepts of Islam and Muslims in his short drama film, “Submission”, which provoked a worldwide protest by Muslims.

In 2005, the Danish “Kurt Westergaard” published a sacrilegious sketch about the Holy Prophet of Islam (PBUH) in the newspaper “Jyllands-Posten”. This offensive work of Westergaard was widely published in the media with the support of the Danish government, which resulted in strong protests by Muslims around the world. In this year, there were also reports of insults to the Holy Quran by American interrogators in Guantanamo Bay. This desecration was confirmed by the inspectors of the International Committee of the Red Cross and was responded to by massive demonstrations of Muslims the world over.

In 2006, a short film called “Fitna” (Sedition) was released by Geert Wilders, a member of the Dutch Parliament and the head of the right-wing “Party for Freedom”. Wilders, who is a supporter of the Zionist regime, insulted the Holy Quran in this film in which Muslims were asked to tear up the verses of the Quran and throw them away.

On September 11, 2010, “Terry Jones”, an American anti-Islamic right-wing activist and the pastor of Dove World Outreach Center, a small nondenominational Christian church, planned to burn about 3,000 copies of the Quran but failed to do so due to a large wave of protests. In the same year, a number of other American anti-Islamists tried to burn the Quran. In 2011, Jones set fire to a copy of the Holy Quran in a Florida church and published images of it. This action can be considered as one of the first acts of this kind in the present era, which provoked a strong reaction from Muslims and even non-Muslims in the world. In 2012, Jones was also involved in the production of a film insulting the Holy Prophet of Islam (PBUH).

In 2015, the French magazine “Charlie Hebdo” insulted the Holy Prophet of Islam (PBUH) by publishing a cartoon. This action created a worldwide protest by Muslims and some people attacked Charlie Hebdo’s office who were arrested and put on trial by the French government. In the same year, a group of French attacked a prayer hall in the Ajaccio neighborhood and after destroying the prayer hall, set fire to the Qurans there.

In 2019, a group of Norwegians threw two copies of the Quran into the trash bin. Lars Torsen, the leader of the Norwegian extremist and anti-Islam group, burned a copy of the Quran. In another demonstration in 2020, this extremist group trampled a number of pages of the Holy Quran.

Apart from the recent incident, Rasmus Paludan had burned the Holy Quran several other times. He committed this sacrilegious act in 2019 in Denmark and in 2020 in Malmö, Sweden. In 2022, he also burned a copy of the Quran in front of a mosque in Sweden, and in the same year, he once again burned the Quran in Linköping, Sweden, under the protection of Swedish police.



In August 2022, some Germans desecrated the Holy Quran and insulted Islamic sanctities in front of the Islamic Center of Hamburg on the day of Tasu'a. And after insulting the Quran in Sweden, Edwin Wagensveld, the leader of the far-right Pegida extremist group, insulted the Quran on 21 February 2022, in the Netherlands.

While European countries justify insulting Islam under the pretext of "freedom of expression", in these countries no one is allowed to insult their political personalities even in the slightest. For instance, following the protests that took place in the streets of France due to the laws related to Covid-19, a French national who had compared "Macron" to "Hitler" on a placard - without uttering a bad word - was, as reported in the EURO NEWS, fined 10 thousand Euros.

The Causes of Anti-Islamic Moves in the West

In addition to political issues, anti-Islamic actions and insults to the Holy Quran are of ideological aspects. According to the "Pew Research Center" of Washington, which provides statistical reports on faiths of the world, the population of Muslims in Europe is increasing every year.

According to this American center, the Muslim population of Europe had increased from 29.6 million people in 1990 to 44.1 million people in 2010. In 2011, "Pew" had also predicted that the number of Muslims in Europe will reach 51.6 million people in 2020, and this number will reach 58.2 million people in 2023.

According to these statistics, while Muslims constituted about 4% of the population of Europe in 1990, this number will reach 8% in 2030, i.e. it will be doubled. This American center also points out that while the Muslim population in Europe has always been smaller than in other regions, such as America and Russia, the Muslim population tends to increase in a region of the world that has less Islamic tendencies.

According to the "Find Easy" website, the population of Muslims in Europe reached about 5.5 million people in 2022, which shows that Pew's prediction was close to reality.

According to a report by "Pew Research Center" in 2016, 8.1% of Sweden's population was Muslims, which is a significant number, considering the average of the European region, and ranks first among the European countries.

"Pew" has also predicted that the Muslim population of Swedish origin will reach 11.2% in 2050, and by taking into consideration Muslim immigrants, it will reach 30.6%, which would be first and second in the European region in both cases. The Pew Research Center has also considered the growth of the Muslim population of Sweden to more than double between 2010 and 2030.

According to these statistics and predictions close to reality, the Muslim population in Europe is growing rapidly, and among European countries, Sweden and France are at the top. Based on this fact, it can be said that the increase in anti-Islamic measures with the support of European governments and insulting the Islamic sanctities are planned and enacted with the aim of countering the rapid spread of Islam.

Of course, experience has shown that these measures not only fail to decrease the inclination toward Islam but also make people more inclined to this religion than before. In a report entitled "Increasing the purchase of the Quran in France", the French magazine "Figaro" has announced that following the number of sacrilegious measures against Islam and its sanctities, the sale of the Quran translated into French has increased significantly in the last decade.

The Muslims of the world, thus, expect the Swedish government to prevent the repetition of such anti-Islamism acts and not let those hurting the feelings of Muslims go unpunished. All Muslims in the world will be more united and they will adhere to the Holy Quran by following the teachings of Islam. Almighty Allah has assured that Quran is the book, which will remain strong and everlasting and the efforts of the enemies of the word of Allah will fail. In the words of the Holy Quran: "They desire to put out the light of Allah with their mouths, but Allah will perfect His light though the faithless should be averse." (61: 8)

Principles and concepts of the Islamic Revolution from the viewpoint Imam Khomeini (RA)

By: Institute for the Compilation and Publication of Imam Khomeini's Works

■ Monotheism and faith in God Almighty

The Islamic Revolution is based on the principle of monotheism whose essence spread its umbrella over all aspects of society. In Islam the only deity for man, rather for the entire universe, is Allah and all human beings must act for Him, that is, for His pleasure, and not worship anybody or any object. In a society, where the worship of man, worship of a personality, utilitarianism, hedonism, and any other kind of worship are all condemned and human beings are called upon to only worship God, the relations among human beings, either economic or non-economic, inside such a society or its relations with other countries, will change, the criteria will also change, and all the privileges will be abrogated. Virtue and purity will be the only criterion of superiority. The ruler is equal to the lowest individual in society. Divine, humane criteria and measures will be the basis for the conventions or severance of relations. (Sahifeh-ye-Imam, V 5, P 80)



■ Islam is the religion of politics and both are inseparable

Today, however, because the time has come, I say, “this is not Islam”. I swear by God that Islam is politics in its entirety but it has been misrepresented. Political science originates from Islam. I am not one of those mullahs who merely sit with rosary beads in hand. I am not the Pope to perform certain ceremonies on Sundays only, spending the rest of my time imagining that I am a sultan and not concerning myself with any other affairs. This is where the key to Islamic independence lies. This country must be rescued from these difficulties. They do not want this country to be reformed. The foreigners do not want this country to flourish. (Sahifeh-ye-Imam, V 1, P 274)

■ Characteristics of Shi’ism

One of the innate characteristics of Shi’ism, since the beginning up to now, which is seen throughout Shi’i history is the uprising and resistance against dictatorships and oppression, although the climax of these struggles has been manifested in certain stages of history. During the recent 100 years, some incidents have happened, each of which has had an effect on the current movement of the Iranian nation. The Constitutional Revolution, the Tobacco Movement, etc... are of great importance. The establishment of the religious seminary more than 50 years ago in the city of Qum and its effect inside and outside the country as also the endeavors made by the religious intellectuals in the academic centers and the 1962-63 uprising, led by the Islamic ‘ulamā’, who are still leading the people are among the factors which have introduced the Shi’ī Islam to the world. (Sahifeh-ye-Imam, V 5, P 396)

■ The principle of neither East nor West

Our Islamic government will be free and independent and the balance of power in this region of the world must not be disturbed at all. We will neither tilt towards the West nor lean towards the East; we want to be a neutral and non-aligned republic. We want to have friendly

relations with all the countries so long as they do not interfere in our internal affairs. (Sahifeh-ye-Imam, V 5, P 475)

■ Training and purification of humans

The regimes of man, if competent—we know that the majority of them are not—can engender man’s progress in keeping with the degree of their perceptiveness. But they cannot do so in matters of which they have no knowledge. We, therefore, see that all the non-revealed regimes; those that have no connection with the source of the revelation have nothing to do with man. In matters relating to man’s inner self, the governments are not bothered about your thoughts, your beliefs, and your habits.... The only regimes and the only schools that are concerned about man from before this seed was sown until the very end, and they have no end, are those of the prophets.

All this is because of the fact that the monotheistic religions, of which Islam is the leading one, came for the perfection of human beings. They did come to develop a being, possessing intelligence and aims at the same animalistic extent or a bit more. They did not come for this purpose; they came for the sake of man’s development. What you said about there being neither a school of thought nor a regime like Islam means that it is Islam that can train a man to pass from the stage of the natural world to the spiritual and beyond the spiritual. Other schools that are not monotheistic have nothing at all to do with what is beyond nature. Their understanding and knowledge do not extend to the realm of metaphysics. The ones conversant with it received the knowledge through revelation. They are the ones whose understanding is linked to revelation. They are the prophets. An Islamic government is not like the other ones... Islam aims to draw man toward spirituality and monotheism. In this respect, there is a difference between Islam and non-Islamic regimes; between Islamic governments and non-Islamic ones, and between the things Islam offers and those of other schools. The other schools are imperfect, but they think

otherwise. The extent of these is limited to their perceptions; not more. Islam's perception is endless. Nature is referred to as the world. "World" means low in the tongue of the prophets. Therefore, the word "world" means very low. "The lowest of the low." What appears in the Qur'an is this very nature and its manifestations that are above nature; they are of the highest status. (Sahifeh-ye-Imam, V 8, P 359-362)

■ Justice seeking

Islamic government means the government of justice

When we speak of an Islamic government, we are speaking of a government based on social justice. We maintain that we must have a ruler who will not fraudulently take from the treasury of the Muslims. (Sahifeh-ye-Imam, V 3, P 536)

■ The right to the determination of fate

This nation, or indeed any other nation, has the right to determine its own destiny. This is a human right; a right which is stipulated in the Declaration of Human Rights. Any person, any nation, must determine his or their own destiny; it must not be determined by others. And our nation has now risen up to demand that it determines its own destiny. (Sahifeh-ye-Imam, V3, P 529)

■ Economic independence

If the devourers of our oil and the external and internal parasites are denied access to our oil reserves, and it is sold in reasonable quantities, we will not be deprived of our oil resources so soon. This untold profligacy on Shah's part in exporting oil and, in return, purchasing scraps of iron are the reasons that have put our oil resources in danger of depletion. By setting up a national-cum-Islamic government, and replacing the profligate traitors with patriotic, God-fearing nationalist figures, we will have rational ways to end the crisis: Firstly, frustrating the plunderers of the Treasury at the head of whom is the Shah who, in order to keep himself in power by drawing checks of a million dollars and more from the Treasury for envoys and the important Ameri-

can fugues, is inflicting blows on the paralyzed economy of the country. Secondly, stopping the leading figures—the ministers, the deputies, the important department heads—from oppression and treachery. Thirdly, the elimination of many of the departmental sections only create difficulties for the people and are a burden on the Treasury. Fourthly, by making the optimum use of the agricultural workforce in order to develop a sound agricultural sector that had been ruined by the "Shah-America" (!) revolution of several years, and had undermined Iran's agriculture while turning the country into a market to the benefit of foreigners. Apart from these, there are the plans and other matters suggested by trustworthy specialists. In this way, the crisis will undoubtedly be ended. I have already alluded to the information of the Islamic government at the very outset (Sahifeh-ye-Imam, V 3, P 488-489)

■ Confronting global arrogance

here, you see that our youths have seized the American den of corruption and captured the Americans and the U.S. cannot do a damn thing. It is nonsense to say that the U.S. would mount military. Can the US intervene in this country in military terms? It is impossible. Iran is now the focus of attention of all countries in the world. Can the U.S. stand against the entire world and launch military intervention? The US cannot do a damn thing with military intervention. (Sahifeh-ye-Imam, V 10, P 368)

■ Respecting rule of law

The respected representatives of the Council of Experts must utilize all their expertise so that the constitution is concise and includes the following features:

- a. Protection and safeguarding the rights and interests of all strata of the nation free from iniquitous discriminations;
- b. Forecasting the needs and interests of future generations in a manner that is in keeping with the sacred laws and eternal teachings of Islam;
- c. Straightforwardness and clarity of the definitions of the law in a manner that they cannot be



open to misinterpretation and misrepresentation in fulfillment of the cravings of dictators and egotists of history; andd. They merit being considered role models and guides for other Islamic movements that are inspired by the Islamic Revolution of Iran for the planning of an Islamic society. (Sahifeh-ye-Imam, V 9, P 282)

■ Justice seeking within the boundaries of religion

We are free! Are we now free to do anything we want? And to trouble anyone we like? Are we free to write whatever we want to write, even against Islam and the interests of the country? Is this freedom? Did we want this (kind of) free-

dom? We asked for Islam. There is freedom in Islam as well, but not unrestrained freedom. We do not want Western-type as it is unrestrained. Should we behave as we please!? It is not so. We want freedom under the protection of the Qur'an. We want the independence given by Islam; assured by Islam. Our whole purpose is Islam; everything is Islam because Islam is the fountainhead of blessings and leads people from darkness to light. We want to evolve into an enlightened society, a people sparkling with piety. We want to attend universities whose affairs are brilliantly administered and the sciences taught are radiant with knowledge. We want it to be ethically resplendent, and everything else of it to

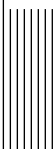


be divine and shining with virtue. The victory is not for us to have gained freedom and independence with all the benefits accruing to us, and that is all. Is this the end of everything? Now that the benefits are ours, do we have nothing more to do? (Sahifeh-ye-Imam, V 8, P 60)

■ **Confronting Israel and promoting Muslim unity**

For me one subject has taken the form of a puzzle which is that all the Muslim governments and nations of Islam know what the illness is; they know that the hands of foreigners are involved to keep them divided; they see that these discords bring about weakness and extinction for them; they are

seeing that a flimsy government of Israel is standing opposite the Muslims—if the Muslims would have united and each of them poured a bucket of water on Israel, it would be carried away by the resulting flood—yet they are helpless vis-à-vis it. The puzzle is that despite knowing these things, why do not they seek a final cure which is unity and concurrence? Why do not they nullify the plots that the imperialists hatch for weakening them? When must this puzzle be solved? And who must solve it? Who must neutralize these plots other than the governments of Islam and the Muslim nations? If you have found the answer and have solved this puzzle then also let us know about it. (Sahifeh-ye-Imam, V 9, P 250).





Our Magnanimous Imam Khomeini ^(RA) is the Soul of the Islamic Republic

The following are excerpts from the text of a speech delivered on June 4, 2022, by Ayatollah Khamenei, the Supreme Leader of the Islamic Revolution on the 33rd demise anniversary of Imam Khomeini (greetings be upon him). The speech was delivered at Imam Khomeini's shrine.

Our dear and magnanimous Imam is the soul of the Islamic Republic. If this soul is taken away from the Islamic Republic and if it is disregarded, there will only remain a pale mark of the Islamic Republic on the wall.

My discussion today is about certain aspects of the personality of our dear and magnanimous Imam. Many aspects of our magnanimous Imam's personality remain unknown.

Having a correct understanding of Imam is significant for the young generation because it will help them

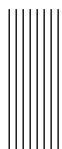
manage the future of the country in an efficient way. Our young and intelligent generation, which is going to undertake the national and revolutionary duty to take the second step of the Revolution and manage the future of the country, needs real software.

In order to correctly tread the path of the Revolution, which will help Iran and the Iranian nation reach the summit, the young generation needs a reliable and comprehensive software to rely on. This software, which could be accelerating, facilitating and

even transforming at certain times, is Imam's lessons, lessons that can be sought in Imam's statements and behavior.

The first point that should be discussed about Imam is the leadership of the greatest Revolution in the history of all revolutions.

In the history of revolutions, there are many small and big revolutions. The most famous one is the Great French Revolution which was conducted in 1789, the eighteenth century, and another famous revolution is the Soviet Revolution carried out





in 1917, the 20th century. These two revolutions are the most famous revolutions in the history of revolutions, but the Islamic Revolution is greater than these two. Why? There are different reasons.

I will cite an important and fundamental reason and that is: these two revolutions, the French Revolution and the Soviet Revolution, were conducted by the people. It was the people who brought them victory, but after the revolution was conducted, the people were completely sidelined. The people failed to play any part in the continuation of the revolution that had been conducted by them with all their heart and soul on the streets.

What was the result? The result was that these two revolutions quickly deviated from their initial popular course. After 12 or 13 years of the Great French Revolution – a revolution that had been carried out against the king and monarchy – turned into a monarchy of another ilk. Napoleon came to power, wore the crown and monarchy reappeared. He was in power for almost 15 years. Later, he was ousted and the same family which the French Revolution had been formed against returned and

took matters into their hands.

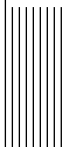
This did not even take 12 years to be repeated in the Soviet Revolution. The Revolution was conducted by the people, but after a few years, Stalin and his successors exerted such dictatorship and tyranny over the Soviet countries – the countries that constituted the former Soviet Union – that the monarchies before them had not witnessed in any way. The people did not have any role, but in the Islamic Republic, this is not the case.

The Islamic Revolution too achieved victory with the bodies and lives of the people, but the people were not sidelined thereafter. Fifty days, less than two months, after the victory of the Revolution, a public referendum was held and the people chose the government. The people had the power to choose. The people chose the system and the Islamic Republic through a referendum and a free election. Hardly a year had passed from the victory of the Revolution when the first president was elected with the people's votes. A few months after, the Islamic Consultative Majlis, the legislative branch, was formed with the people's votes. From that day until today. The people entered the field and they are present in the

field today. They choose and they cast their votes. Such is the greatness of this Revolution. Imam was the leader of such a Revolution.

Of course, this is only one facet of the greatness of the Revolution. There are other facets as well that make the Islamic Revolution completely different from other revolutions. One of these facets is the role of spirituality in the Revolution. In former big and small revolutions, whether the French and Soviet revolutions or the small revolutions that were conducted in the 19th and 20th centuries, spirituality was completely missing. The spiritual aspect of humanity, which is one of its fundamental needs, was completely missing and ignored and no one paid any attention to it. The Islamic Revolution is, however, a Revolution that pays attention to and attends to both the worldly and otherworldly aspects of humans.

Imam (may God bestow paradise on him) was the leader of this Revolution and the movement that led to it. What does "The leader of the movement and the Revolution" mean? This is where the significance of his work becomes clear. Of course, it was the people who brought victory to the Revolution. There is no



doubt about this. If the people had not entered the Revolution with their bodies and souls, with their presence, with their self-sacrifice and offerings of martyrs, the Revolution would not have won. It was the people who brought victory to the Revolution, but whose was the powerful hand that managed to stir that ocean? This is important. That powerful hand, that steel personality, that confident heart, and that dhulfiqar-like tongue – which succeeded in bringing millions of people, from different social backgrounds to the arena, in keeping them there, in dispelling any hopelessness in them, and in showing them the direction – was our magnanimous Imam, the great Khomeini.

Imam brought the people to the arena, showed them the way, kept them in the arena, and steered them away from despair and hopelessness. No other person in the country was capable of pulling this off. We knew political and seminarian personalities, some from close up and some from a distance. No person was capable of carrying that heavy load and bringing it to the destination. That endeavor was exclusive to our magnanimous Imam. It was he who managed to accomplish that feat.

Well, leading the Revolution means this. Leading the Revolution is a really significant and meaningful term regarding our magnanimous Imam. In studying the personality of that great leader, we can examine his personal traits and his school of thought. I will try to briefly raise certain points in this regard:

As for his personal traits, our magnanimous Imam was an exemplary personality in the true sense of the world. He was really exemplary. His personal characteristics were such

that few personalities could have all together. I do not know any personality in our history who had all these characteristics together.

A pious, pure, and moral personality in the literal sense of the word.

Secondly, he was a man of spiritual and mystic sentiments. He was interested in spiritual and mystic feelings. He would cry at dawn. The late Hajj Ahmad Aqa said to me that the kerchief that he had for crying at dawn during the daily and other prayers would not suffice and that they had to put a towel so that he would be able to wipe his hands and face. He was a man of such a spiritual status.

He was morally brave in the true sense of the word. Imam has been quoted as saying “By God, I have never feared.”

He enjoyed acumen and wisdom. He was a man of making careful calculations. He would not do things without calculating them first. And when he reached a result in that calculation, he would put it into action with complete decisiveness. There was no doubts and weaknesses in his work.

He would never become disappointed. So many incidents occurred in the first years of the Revolution, the martyrdom of many people and various other issues, but this never made him disappointed. He was honest in the literal sense of the word. He was honest with both God and the people. He would honor his promises.

As for his school of thought, principles, and goals, if we wish to briefly explain the foundation of Imam’s school of thought and Revolution, we must say that the foundation for all his activities was rising up for the cause of God. The goal was to rise for the cause of God.

This is what he wrote in his youth at the office of the late Vaziri-Yazdi

(God’s greetings be upon him): “Say, O Prophet, ‘I advise you to do only one thing: rise up for the sake of God—individually or in pairs’” [34: 46]. This uprising for the cause of God is firmly rooted in the Quran.

Of course, rising for the cause of God might occur in different ways in every era.

Rising for the cause of God does not always take on a single form, but there is only one goal behind it and that is the establishment of the truth, the administration of justice, and the promotion of spirituality. This holds true at all times. This means the establishment of the truth. Rising for the cause of God might take place in the form of a military fight at one time and at another time, it might take on a scientific form and at yet another time it might take on a political form, but the purpose of rising for the cause of God must be to establish the truth.

This is one goal and another is to administer justice. This is the second goal and the third goal is to promote spirituality.

I said that Imam was a fighter. This means that Imam was continuously present in the arena of rising for the cause of God. Imam was truly vigilant about rising for the cause of God. The establishment of truth and justice was naturally Imam’s goal. Well, how can this goal be realized? The establishment of the truth and justice was Imam’s goal, but is it possible to establish the truth under the hideous roof of the Pahlavi regime and every other dependent regime? Naturally no.

So, the next goal is to bring down this roof. Therefore, Imam tried to remove the hideous roof of the Pahlavi regime for the nation and lay the groundwork for their movement, their uprising, and their progress: This included both a rejection and



an establishment. First, the rejection of the taghuti regime and then the establishment of a desirable political system that could move the people forward. This was Imam's movement in the area of rejection and establishment.

As for the era of the establishment of the Islamic Republic – Imam's movement in the era of establishing the Islamic Republic is very important – Imam's effort and plan were to completely separate the new plan from the country's corrupt past. This was what he was trying to do. How did he want to make this future distinct? His idea was to make the plan for managing the country completely distinct from western culture, civilization, and tradition.

Imam insisted that the Islamic Republic's plan must not be placed under what was referred to as a republic and democracy in the west. That is why I stated in previous years, in the same meeting, that republic belongs to Islam and is not indebted to the west. It originates from Islam. The fact that Imam placed so much emphasis on the people's votes resulted from his deep understanding of Islam.

That was why Imam was determined to separate the Islamic Republic from the two common schools of thought in the world of those days – liberal democracy, which is based on capital, and communism which is based on dictatorship. That was why one of the main slogans of Imam was, "Neither eastern nor western". This was a rejection of both communism and liberalism, of capitalism and unrestrained and uncontrolled freedom in the west, and dictatorship common in eastern systems. Imam did not agree with either of these: "Neither eastern nor western". Imam presented a new model for the Islamic Republic, which was completely different from those two systems.

In Imam's model, certain dualisms became coordinated and harmonious. The dualisms that were previously attempted to be set against one another were brought together and harmonized. Imam put them next to one another

One of these dualisms was the execution of divine rules alongside the observance of public expediency and interests.

Islamic rules were enforced, but the expediencies of the time and public

interests were observed as well.

Another dualism was attending to the needy and insisting on economic justice – in particular economic justice – as well as generating wealth. Both the generation of wealth and justice in the case of the poor must definitely be observed from Imam's viewpoint. Another dualism was a rejection of both oppression and accepting oppression. We will both strengthen science and economy, and the defensive mechanism of the country. It is not the case that we only think of the economy and ignore the country's defensive mechanism and security. The opposite is true as well.

Both national solidarity and unity, and diversity and the existence of various political orientations must be officially accepted. This is another dualism. Officials should have both piety and purity, and expertise and competence: commitment [to Islamic values] as well as expertise. These are dualisms that some people tried to set against one another before or at the beginning of the Revolution, but Imam harmonized and brought them together. These are the characteristics of Imam's school of thought.

Islamic Revolution Is Alive and Dynamic

Hojjat al-Islam Imanipour, on the occasion of the 44th anniversary of the Islamic Revolution of Iran



The arrival of the 44th anniversary of the glorious victory of the Islamic Revolution of Iran is an opportunity to restudy this revolution and the new discourse it brought into being.

Many theoreticians of political and social uprisings and world revolutions have pointed out the uniqueness of Iran's Islamic Revolution. Post-modern philosophers like Michel Foucault have highlighted the role of spirituality in Iran's Islamic Revolution and scholars like Teda Skocpol have emphasized the incompatibility of this Revolution with common Western theories applicable to oth-

er, especially western, revolutions. In this article, we intend to talk about the secret behind the stability of the Islamic Revolution of Iran and the continued dynamism of this great divine and popular movement after more than four decades.

In Imam Khomeini's logic, engaging in politics with the intention of forming a government is not the aim and rather the aim is to pave the path for the divine upliftment of human society, and the formation of the government is a tool at the service of this divine goal. And to attain this objective, it is necessary for societies and nations to be freed from the bondage of Western and Eastern powers and return to divine teachings. In the political thought of Imam (RA), Islamic civilization is the most complete form of civilization, and it is necessary for the Islamic Revolution to continue on its path in order to ensure the formation of the new Islamic civilization and prepare the ground for the reappearance of Imam Mahdi and formation of his divine rule.

By referring to the principle of negation of the prevalence of infidels over believers and adopting the policy of "Neither East nor West" the late Imam Khomeini (RA) breathed the spirit of independence into the Islamic Revolution. This principle is considered one of the most dynamic Islamic principles. The Quranic verse: "Allah will never provide the faithless any way (to prevail) over the faithful", specifies that God Almighty does not approve of the dominance of infidels over the believers. According to this logic, the inclination of Muslims to accept the rule of infidels over themselves has been one of the main reasons for their helplessness and desperation throughout history. As a Muslim leader and reformist, Imam Khomeini (RA) had identified this weakness and cause of damage in Islamic nations and, therefore, had based his call for independence on the divine and progressive principle of negation.

At the time when the world was under the hegemony of the two superpowers of East and West, and religion was considered a "personal matter" or referred to as "the opium of masses", the international system witnessed the emer-



gence of a revolution that emphasized being independent of any of the two poles of power and negating their dominance on the basis of religious beliefs. It was for this very reason that both the United States of America and the Soviet Union tried to overthrow the Islamic Republic in the years following the victory of the Islamic Revolution and during the imposed war on Iran. Nevertheless, by relying on dear Islam and the ingenious leadership of Imam Khomeini (RA), the revolutionary nation of Iran made the impossible possible and despite eight years of unjust war did not allow the Baathists and their western and eastern supporters to take over an inch of the soil of their sacred homeland.

After the sad demise of Imam Khomeini (RA), his successor, the learned Supreme Leader of the Islamic Revolution of Iran, Grand Ayatollah Khamenei, led this revolution and the Islamic Republic, and under his leadership, the Iranian nation managed to thwart anti-Islamic and anti-Iranian strategies and plans of the enemies at sensitive times.

As per the discourse of the Islamic Revolution, the formation of “resistance” and faith in

the “power of the nations” are measures that thwart such strategies of the enemies as maximum pressure and hegemony. The key to the powerful survival of the Islamic Revolution and its dynamism during the last four decades has been “resistance” against known enemies. The greatest honor of the revolutionary nation of Iran is to move within the divine teachings of Islam and pay special attention to lofty concepts such as “the link between religion and politics”, “Velayat-e Faqih”, and “independence and negation of foreign domination”. These concepts have been established in the minds of different generations, created unity, and have thwarted the plans of the sworn enemies of this land.

As the headquarters of cultural diplomacy of the Islamic Republic of Iran, the Islamic Culture and Relations Organization is determined to fulfill its great responsibility of promoting the great and deep values of this sacred revolution by throwing light on the discourse of the Islamic Revolution and its elements, and continue moving on this enlightening path; the path that, as per Almighty God’s promise, will eventually result in the victory of the discourse of resistance.

The Contemporary World and the Sublime Thoughts of Imam Khomeini

By: Hojjat al-Islam Dr. Ali Komsari

Chairman of the Institute for Compilation and Publication of Imam Khomeini's Works



Discussing Imam Khomeini's personality and thoughts is not just talking about a historical issue that happened in the past and within the geographical boundaries of a country. The late Imam was not just someone who appeared at a particular point in history and then disappeared and now we want to remember him. Rather, the Imam was a history-making figure, and history-making figures such as theosophists and great reformers of history do not belong to a specific time and place, and the revival of their legacy, in any period of history, would lay the foundation for the re-formation of their brilliant and sublime contribution to human society.

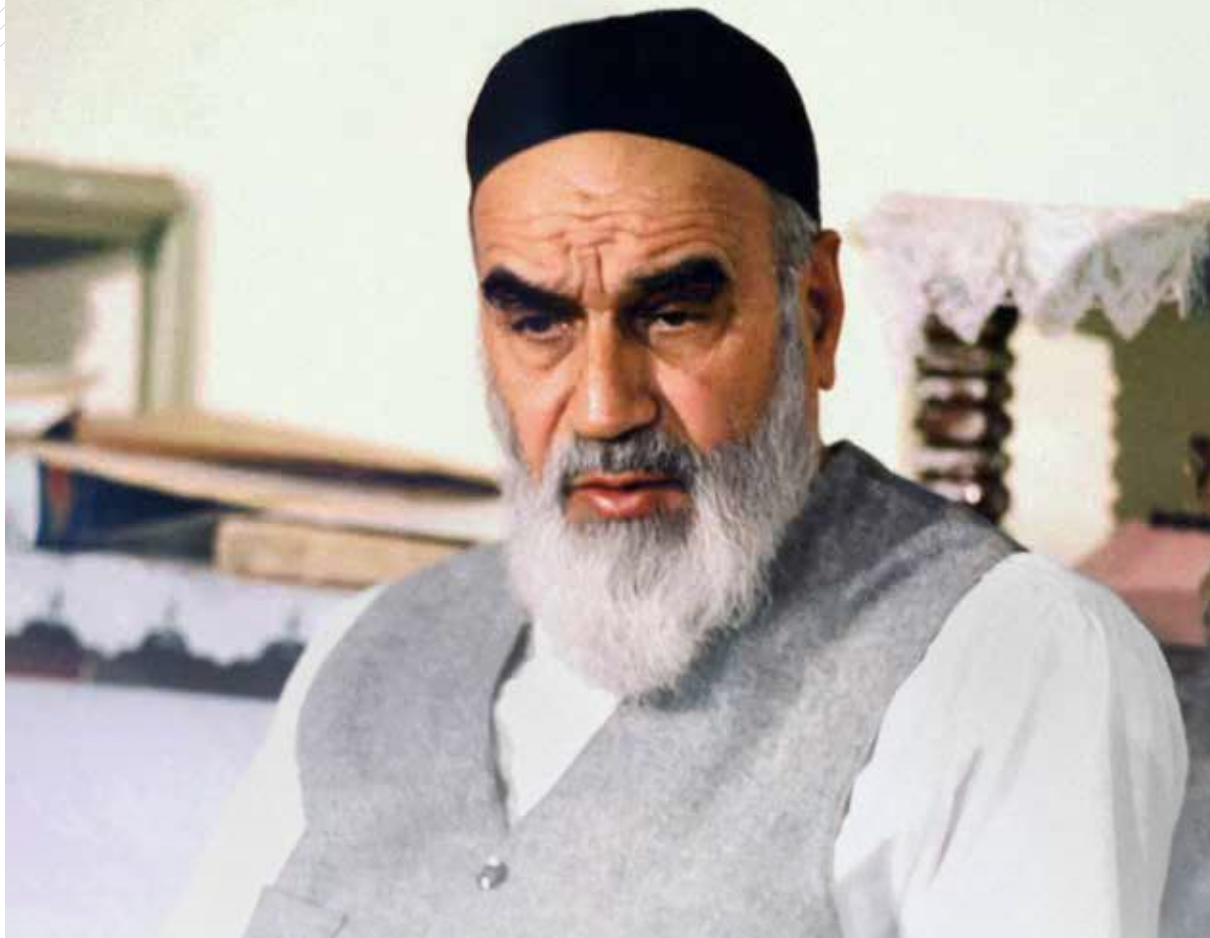
Our reference to history-making personalities can be done

from at least two perspectives. Sometimes we look at these personalities from the perspective of their scholarly and research activities in order to get acquainted with their lives and characters. But at times the purpose of making such a reference is to benefit from their views and ideas and to find out about the impact that their wisdom and way of life could have on our lives. If our reference to them is based on the first perspective, we have engaged in research work, but if it is by keeping in mind the second perspective, the situation would be different.

Looking at it from the second perspective, the person we are referring to is not just a historical figure but is rather a history-maker personality whose views worked like medicine and ultimate solutions. In our opinion, making reference to a personality like Imam Khomeini (RA) is to review his wisdom, thoughts, rational behavior, leadership model, and his lifestyle from different aspects in order to find a perfect role model and implement them in the present age. The model that was presented by the late Imam in the years 1962 and 1963 was the medicine for

the pains of the oppressed people of that time. In fact, the Imam has provided a strategic and practical answer to the historical demands and needs of the people of different times, and for this reason, people turned to him during the course of the Islamic Revolution and sacrificed their lives for his ideals.

Now we have to see what kind of treatment the Imam had offered for the historical pains of that period that people welcomed him in that way. The main pain of the people at that time was being caught in tyranny, dependency, backwardness, and isolation of their religion. Accordingly, Imam's first move was to introduce and implement true Islam (pure Islam) and outline its role in all dimensions of human life, which opposed all kinds of evasive, secularist, and liberalist approaches to religion and petrified interpretations of religion. In this view, the religion of Islam is a comprehensive school of thought that pays attention to all aspects of man's existence and needs, and its practical programs are not limited to any particular time, place, class, or specific group of people.



This comprehensive and foundational presentation of Islam by the Imam came to be manifested in the form of a “republic” with the presence of people in all areas of determining their own destiny, and on the other hand, extending support to all the oppressed people of the world.

As mentioned earlier, this comprehensive and wise plan of the Imam was widely welcomed by the people of Iran and received the all-round support of the masses. Now, the main point is that if these pains, which are not limited to a specific period of human history and continue to rage in the world in new forms, and if Iranian people found the right medicine in the dynamic Islamic ideas outlined by the late Imam, the same could have the right answer to human sufferings of all times.

Therefore, in our view and that of the oppressed nations of the world, Imam Khomeini can be considered among those personalities and reformers who - after the Noble Prophet of Islam (PBUH), the greatest reformist of human history, and Imam Hossein (AS) who said: “I revolted to reform the religion of my grandfather” - took on reviving Islam and awakening people. The Imam was a wise revivalist whose surviving ideas and especially his practical way of managing the Islamic state of Iran, has the capacity to rebuild human society both domestically and internationally. It is from this perspective that if we look at the Imam from the viewpoint of the Supreme Leader of the Revolution, Grand Ayatollah Khamenei, we find the Imam was an exceptional personality

and beyond the temporal dimensions of his life history. From the Supreme Leader’s point of view, the Imam was a healer and doctor the teachings of whose school of thought should be understood and implemented by the present young and influential generation. In a function commemorating the 33rd anniversary of Imam Khomeini’s demise in his holy shrine, the Supreme Leader of the Islamic Revolution emphasized: “The Imam is not the Imam of yesterday, but the Imam of today and tomorrow.”

Therefore, the theoretical and practical version of pure Islam introduced by the Imam is the way to save the Islamic countries today, as well as the oppressed colonized nations, and the modern world, which has been deprived of spirituality and rationality.

Imam, People and the Government

By: Institute for the Compilation and Publication of Imam Khomeini's Works

■ Subject under discussion

Among the modern thinkers, His Holiness Imam Khomeini possesses this unique quality that in addition to presenting a clear, rational and detailed plan of the theory of administration of Islam, he succeeded in establishing and implementing it as well. What we intend to present in this article is to explain and to review the subject of religious democracy and to prove the point that this subject has arisen from the most significant political idea of the Imam on the subject of the standing of the people in the system of administration of Islam.

■ Necessity and historical record of the discussion

From the historical aspect, the question of involvement of the people in determining the destiny of their society in the form of declaration of public vote does not have a very long record. Although since long there have always existed models of sovereignty of the will of the majority or democracy, however, until the beginning of the twentieth century, this model has never been able to explain and to offer a complete paradigm of involvement and role of the entire population of a society in self-determination. Among Muslims too, this issue has never been approached the structural and institutionalized program. With the advent of the Islamic Revolution under the guidance of a great leader, His Holiness Imam Khomeini and presentation of the idea of an Islamic republic by him, it took on a more visible form.

■ Introduction Public participation in a historical review

In the research program, it was stated concisely that from the historical point of view, the question of intervention of the people in determining the destiny of their society in the form of announcement of public vote does not enjoy a very long track record. Even though the role model of sovereignty of the will of the majority (democracy) has been important since the time of Plato (around 427 B.C.) in the political philosophy of Greece, however, until the beginning of the twentieth century this model has been experienced with passing through different periods and has bred in stages, different forms of democratic systems. In the democratic model proposed by Plato, the extent of popular participation is limited and small to the extent that apart from a section of the social elites, the other strata of society such as women, the youth and even a large part of the military, laborers and employees do not possess the right to participate in the political arena.

The arrival of Christ and Christianity turned the model of government put forward by Greek philosophers totally upside down. With the forming of the church of Christianity, the subject of popular participation in the political process of the Christian society ceased to exist and basically, it lost its subjectivity. From the second century A.D. until the beginning of the Renaissance in the west, in a period spanning more than twelve centuries, the rulers of the church granted sovereignty to the thesis of doctrine of two authorities that recognized

the two distinct powers of the government and the church. In this period on many occasions, there were disputes between the Roman emperors and the cardinals of the church about the supremacy of the opinion and decision of the empire or the cardinal. In these disputes the role of the people was restricted to obeying, taking orders and keeping away from opposition and revolt based on the teachings of Christ.

History of Islamic societies on the subject of popular participation displays another route opposite that of the church societies because from the time it was established, the religion of Islam was founded on the pillars of uprising against injustice and oppression as well as its substitution with justice, equality and fraternity. Based on this premise, the role of people as a group who had a duty and responsibility in relation to their own destiny and that of the society is of special significance. The widespread and repeated revolt by Muslims in the course of the history of Islam against oppression and tyranny of the rulers that Islamic societies have constantly witnessed from the time of the Umayyad rule until now can be explained in this context.

Nevertheless, the political and social participation among Muslims, despite their perpetuation and even intensity, in certain periods in history, never culminated in a structural and institutionalized program at the growth and development stage; and never took on the form of a gathering of votes and presence in the form of a declaration of opinion. This continued until it was realized with the dawn of the Islamic Revolution and presentation of the idea of Islamic republic by the Imam.

Without hesitation, the Islamic rule of the Imam seeks the best path to take decision for resolving social issues in the external and internal aspects to lie in the sovereignty of the people over their own destiny. It is evident that this aspect of Islamic rule alongside the sovereignty of divine legislation of God always maintains its special position. Based on this premise, the Islamic rule must accept and be accompanied with permanent participation of the people. The Imam's emphasis on the role of the people for realization of the political system of Islam was quite evident to everyone. This

role of activation – and not granting legitimacy – holds a key role while it possesses a critical role in criticism, guidance and supervision for perpetuation of rule.

An examination of the opinions and views of the Imam proves that he reckons the standing of the people in the rule to be far higher than that of giving and taking advice and he stresses that: “It is the Islamic republic all of whose affairs at all stages, even leadership, is based on the franchise of the people. This role for the people is higher than an advisory one considering that advising is not in conflict with the independence of the leader and the Imam; however, in this theory, the people are of the same status as the leader and are his partner so that naturally, the permission and consent of both is valid.

In an Islamic system, the standing of the people as stated by Imam Ali (AS) that: “The rule should be with the consent and agreement of the people.” Imposition of affairs to the people contrary to their liking has no place in the thinking of the Imam. He states: “The Exalted and Almighty God has not given us the right; the prophet of Islam has not given us the right to impose a thing on the nation. Yes, it is possible that at times we may request them for something; a humble request; a request that the servant of a nation asks from a nation.”

■ A General Overview of the Administrative Model of Imam Khomeini^(RA)

His Holiness the Imam with his great theoretical and practical souvenir meaning the Islamic republic system based on the absolute authority of the religious jurisprudence founded his administrative model on the three foundation pillars of religion of Islam, people and leadership. By rejecting the theories circulating in that period including republic of Muslims (that was solely based on the Muslim population and without a social religion and religious leadership); democratic Islamic republic (based on religion, the people and without leadership) and Islamic administration (based on the pillars of religion and leadership but without the people). In this system, the three foundation

pillars of religion, leadership and people occupy a special position and are inseparable from one another. The theory of religious democracy of the Imam gave the people the maximum role within the framework of Islam and considers their opinion to be the criterion and yardstick in the sphere of action. This is a point that goes back to the foremost years of the advent of Islam because Imam Ali (AS) despite his appointment by God and the Messenger of Islam, at the same time at the beginning of his rule in the Shaqshaqiyah Sermon took the presence and wishes of the people as witnesses for his leadership and proclaimed them to be one of the reasons for his agreeing to become the leader of Muslims.

Similarly, in the opinion and thinking of the Imam, leadership of religion – the supreme religious jurisprudent – is placed as a firm foundation of religious basis of society and its political system. Thus he believed that the supreme religious jurisprudent guaranteed the perpetuation of religious following and for safeguarding the soundness of the Islamic society.

Intellectual pillars of administration

It is evident that according to the directives of the mind and logic on the need for establishing a rule, at every time and place, the administration is based firmly on the two pillars of power and canonical legality.

The intellectuals of the world would not recognize a rule without power to be a rule while a rule without canonical legality will also be injustice. As necessitated by this intellectual directive, the power of the government is necessary for establishing and perpetuation of discipline in society while canonical legality of the government is necessary for perpetuation of justice in society.

■ Source of power and administration

As mentioned earlier, the foundations of an administration from the point of view of the intellect is firmly based on the two pillars of power and canonical legality. Now the question is that by what means are these two pillars made available? In other words, from the point of view of the

mind and religion, what are the acceptable and deserving ways for securing and obtaining these two pillars of a government? Here we initially discuss the first pillar of government which is power especially the question that what is the source of power of a government? There are two answers to it as below:

1- **Compulsion and reluctance:** In this method, there is a power far above the will of the people. This method of attaining power and establishing rule is not acceptable from the point of view of the religion of Islam because in numerous verses of the glorious Quran, this point has been repeatedly emphasized that divine leaders are solely designated to summon the people towards supporting and following them in order to establish the rule of justice in society. They are not supposed to rule over the people using force and take away the rights from the people. In particular, God addresses His prophet that:

“If your God wanted that all those creatures living on earth should accept the faith, why then do you want to make the people to become believers out of reluctance?”

Or in the Surah ‘Al-Baqarah’ God the almighty says:

“There is no compulsion in religion, indeed truth has been made manifest distinct from error...”

Or addressing His prophet, He commands:

“Thou art only a reminder; Thou art not over them a compeller.”

From the above verses and other verses of the glorious Quran we come to the conclusion that in Islam using method of reluctance of the people or a power far above the will and authority of the people in order to establish a rule and an Islamic society is null and void as well as being undesirable and Almighty God does not grant such a permission even to the prophets and saints. It is evident that this subject is in connection with establishment of a divine society and forming a rule of law and justice; however, after its formation with the will

and support of the people, it is the duty of the divine leaders to take steps towards establishing and safeguarding justice in the Islamic society. In addition to what has been mentioned in the canons, from the rational point of view too the establishing of social justice is subject to the will and demand of the people. This means that in case of lack of collective will, it is not possible to establish social justice. Thus, whether from the point of view of religion and whether from the point of view of the mind, establishing rule of justice in an Islamic society depends on the want and will of the people. On this subject, the Imam states:

“The rule of Islam which is not distinct from the people; it is of the people; it is from this people and from this population.”

Similarly, he states that:

“Of the fundamental rights of every nation is that they must have the final word in their destiny and in determining the form and type of their government.”

It appears that in these two texts, the Imam is referring to the two above mentioned points of view of religion and the mind. The first text points to the point of view of religion on the subject of popularity of the rule; while in the second text, it points to the command of the mind that according to the command of the practical mind, it is the right of the people to have a rule of justice. According to the command of the theoretical mind, establishing rule of justice among the people is not possible without their collective will. 2- Based on what has been mentioned earlier, the second answer to the question put forward about the source of power in an administration becomes clear because according to this theory, the power of the government whether from the point of view of the mind or whether from religion must originate from the collective will of the people. The Imam states:

“If the people support a government, this government will not collapse; if the people are the backers of a government, that government

shall not be demolished.”

The point whose mention seems to be necessary here is that the right to self-determination does not mean that people have no responsibility at all in determining the type of this destiny. Moreover, it is not as though whatever they elect is right, just and advisable; rather, according to the opinion of the mind and religion, the people are responsible to use this right towards justice and expedience and to choose that which because of rational or canonical reasons is advisable and just while abstaining from choosing that which is uncalled for and which is incompatible with justice according to the rational and canonical reasons.

For proximity of the mind, perhaps one can compare the right to self-determination to imply in a way the right to property. A person, who owns merchandise, has the right to possession of this wealth. This right to possession in a way implies the right to self-determination of that wealth. Having this right does not cause the proprietor to evade responsibility in exchange for selecting the type of destiny for the wealth. Despite possessing the right to possession of the wealth, the proprietor has the responsibility to exercise this right towards justice and righteousness and to abstain from improper and inadvisable usage of this right. The right to self-determination is a right that the intellectuals acknowledge for human beings in the same way that they acknowledge the right of possession of property for human beings. This rational right does in no way imply that there is no yardstick and responsibility for exercising this right.

■ Source of religious legitimacy in administration

Now the question that arises here is that where is the fountainhead and source of the religious legality? The religious legality that in fact implies warranting is equal to justice. Justice and injustice are two religious and legal terms that mean the same as both religious legality and religious illegality or merited and demerited. By religious legality of the government or the ruler is meant the acceptance of both of them by a source who

must endorse either the government or the ruler. In other words, only the ruler who possesses the necessary competence for being appointed to the position will be lawful and this competence will only be realized in case where the power of the government or the ruler is based on the principles of justice and that it absolves itself of injustice and oppression.

What is under discussion here is that what are the impartial yardstick and source as well as the qualification and competency of the government? For an investigation and explanation of this question, it is necessary to refer to three preliminaries as follows:

■ First preliminary

It is evident that a thing can become the measure for the religious legality and competence that is itself essentially religiously legal and competent so that there is no need for it to prove its legitimacy and competence.

■ Second preliminary

What can take on the description of justice, oppression, competence and incompetence and likewise, religious legitimacy or lack of religious legitimacy is an action, that is willful and voluntary while involuntary actions are not qualified to possess those qualities. For example, performance of the organs of vision and hearing of human beings that are involuntary actions cannot be described either in terms of justice or oppression or religious legality and competence or lack of religious legitimacy and incompetence; however, voluntary words and actions of human beings that take place with awareness and willingly, can be described in terms of the above mentioned qualities.

■ Third preliminary

From the above mentioned discussion one can conclude that what is the criterion for qualification of a voluntary action as possessing the above mentioned features is willpower and authority meaning that willpower and authority which is the source of a voluntary action can become the yardstick of the cause of its qualification to possess

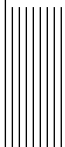


the above mentioned qualities. From these three preliminaries we come to the conclusion that the measure for religious legitimacy, justice and competence must be appropriate and essentially religiously lawful willpower or a will power that is essentially just – willpower that itself is inseparable from justice, competence and religious legitimacy. On this basis, the only thing that can become the criterion for justice, competence and religious legitimacy is the will of God that is the only will which is essentially just, competent and religiously legitimate. Thus any other willpower whether of human being or non-human being cannot be the criterion for religious legitimacy, competence and justice because it is essentially not in possession of justice, competence and religious legality. Only in case where it follows the divine will can it possess the qualification of justice, competence and religious legitimacy otherwise it is religiously unlawful, oppressive and incompetent. In conclusion, only the will of God is the yardstick for religious legitimacy of an administration on the subject of legitimacy or implementation or justice and nothing else can be the essential criteria

– even if it is the will of the entire humanity – of religious legitimacy of a government. This conclusion is quite noticeable from the below statement of Imam Khomeini:

“The rule of Islam is the rule of law. In this type of rule, the sovereignty belongs solely to God while the law is the commandment and rule of God. The law of Islam or the commandment of God has absolute authority and presides over all individuals and over the Islamic government. All individuals right from the Honorable Prophet of Islam (SA) to the appointees of his holiness and the rest of the people are bound by the law until eternity – the same law that was sent down by the Exalted and Supreme God and was expressed in the language of the Quran and the Honorable prophet of Islam (SA). If the honorable prophet of Islam (SA) became the caliph, it was on the command of God. The Exalted and Supreme God appointed his holiness as the caliph.”

From the rational point of view too it is solely the will of God that can become the yardstick



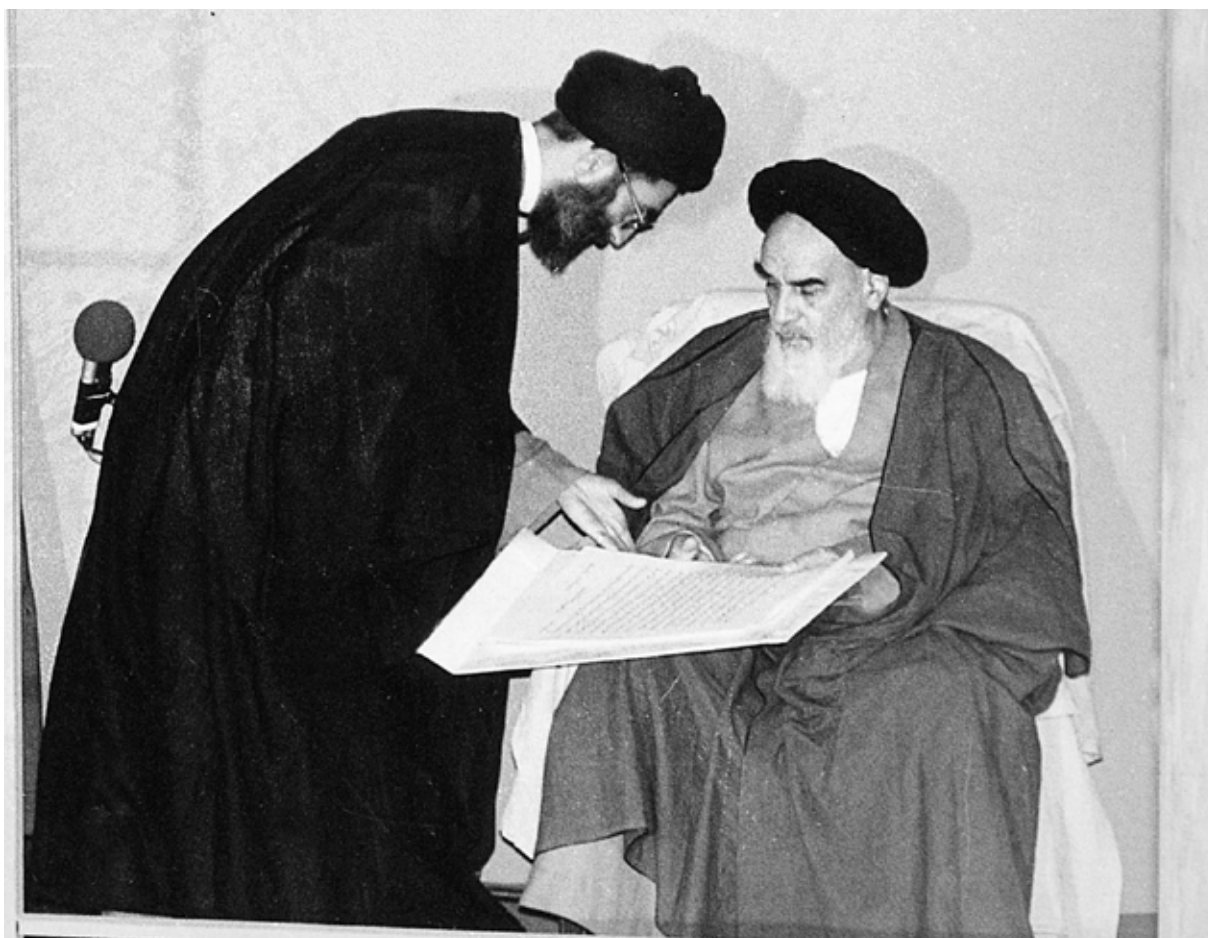
of religious legitimacy because in addition to what has been said, it is only the will of God that precedes all willpowers as well as voluntary actions and statements; and thus only He can be the basis and criterion of religious legitimacy for voluntary actions of all undertakers possessing authority and will power. In addition to the mind, religion too testifies to this point; in particular in many verses in the glorious Quran, it has been categorically asserted that the administration of the world and the hereafter is solely undertaken by God and considers selection to be His exclusively. In another instance it describes other than God's rule to be ignorance. It has been categorically emphasized in these verses that the religiously legitimate government alone is the Divine Rule; and His commandment and decree alone is the measure of superiority, merit and development. The conclusion that is arrived at from this subject is that it is solely the will of God that can be the yardstick for the religious legitimacy of willful and voluntary action because is an essence in His case and His Will takes precedence over all other voluntary actions. Consequently, the circumstance of all voluntary actions of human beings is such that the willpower of human beings is the source of creation of voluntary action; while the will of God is the source of its religious legitimacy. Therefore, on the question of administration too which is one of the voluntary human actions and for this reason it come into existence with their will and power, the measure and criterion of religious legitimacy is the Will of God. Thus every rule that conforms to divine will, because it conforms to the yardstick of religious legitimacy shall be religiously legitimate and competent. Therefore, in the same way that the will of the people is the source and fountainhead of power of the government, the Will of God too is the fountainhead of religious legitimacy and rightfulness of the government such that any government that is not derived from the Will of God does not have the religious legitimacy and rightfulness even though it has been established by the will of the people. On this subject, Imam Khomeini addressing the Guardian Council whose responsibility was to ensure that rules and regulations conformed with Divine

Commandments and religious tenets, states thus:

“Basically, what must be taken into consideration is God and not people. If a hundred million people; if all the inhabitants of the world were on one side and you would observe that all of them would speak against the commandments of the Quran, you must stand up and speak the word of God even if all of them mutiny. This is how the prophets operated. For example did His Holiness Moses operate other than in this way when confronting the pharaoh? Did he have any supporters?”

■ The Essence of Islamic Rule

From what has been mentioned so far, the essence of an Islamic government and its difference with other forms of administration becomes clear. The main difference of Islamic rule with a dictatorship is that in an Islamic administration, the will of the people is the source of power while the will of God is the source of religious legitimacy. Thus an Islamic government is in possession of both the rational pillars of administration namely, popular power and divine legitimacy whereas a dictatorial government neither relies for power on the will of the people nor relies for legitimacy on Divine Will. The difference between an Islamic government and a democracy is in that a democracy suffers from crises of religious legitimacy and does not have a source from which it can secure religious legitimacy. This is because the will of the people that forms the infrastructure of a rule of democracy although it grants entity to a democratic government, however, it is not able to secure religious legitimacy for the democracy because in the manner explained earlier, the will of the people itself is in need of a yardstick to testify to its religious legitimacy. This is because justice and competence are not the inseparable requirements of the people's will. In an Islamic system of administration the will of the people is the source of power while the Will of God is the source of its religious legitimacy. Thus it is in the Islamic system of administration alone that the two rational pillars of administration meaning power and religious legitimacy each occupy a rational and logical standing of their own. His Holiness the Imam states:



“An Islamic government is neither oppressive nor totalitarian; rather, it is “constitutional”. Of course it does not mean ‘constitutional’ in the usual sense of the term, in which ratification of laws depends on the franchise of persons and the majority. It is constitutional in the sense that the administrators believe in a set of conditions for implementation and administration that have been determined in the honorable Quran and the tradition of the Prophet of Islam (SA). The set of conditions are the commandments and tenets of Islam that must be observed and implemented. In this respect, the Islamic government is “rule of the Divine law over the people.” The fundamental difference between an Islamic government and ‘constitutional monarchy’ and ‘republic’ lies in the fact that representatives of the people or the king in these types of governments frame the legislations whereas the power of legislation and

authority to legislate in Islam rests solely with the Almighty God. The sacred legislator of Islam is the sole legislative power. No one has the right to pass legislation and no law except the verdict of the religious legislator is open to implementation.”

Therefore, each of the oppressive systems of demonstration and democratic rule suffer from lack of religious legitimacy and just there is no guarantee for justice in oppressive systems of administration, likewise, systems of democracy also suffer from this problem because even in the best of circumstances of implementation of democratic rule, there is no guarantee that the government would be just. The only strong point of democracy is that it revolves around the axis of people’s will; however – as mentioned earlier – the role of people’s will in demonstration is only a creative and establishing role and is not that of a value-enhancing and determining one of justice and com-

petence. Whereas for securing competence and justice in a system of administration, there is need for a source that precedes the will of the people so that it guides the people's will towards justice and competence and places the will of the people on the path of justice, piety and purity. The advantage enjoyed by an Islamic government over democratic system is that in addition to incorporating the strong point of the democratic system being centered round the will of the people, it is also absolved of its weak point which is that of the source of religious legitimacy. In addition, by leaning on the divine canons, discipline, principles and commandments of God, it incorporates the guidance of Divine will and through this, justice and religious legitimacy is blended with the essence of the system of government of Islam.

Status of the people in administration from the point of view of Imam Khomeini

As stated earlier on, Imam Khomeini strongly emphasized on the role of people in the government and their right over the authorities and would always warn the officials about preserving the rights of the nation. Here, we briefly deal with some of the topics pertaining to this issue as follows:

1- Giving importance to the people both in the period of victory and after it

While at the same believing that grounds for rising and transcending the thinking of the people must be made available, the Imam would give a lot of importance to the franchise of the people. He repeatedly reminded the authorities of according respect and being humble with the people. According to his point of view, in the same way that for being appointed to an office is sourced with the people, likewise for removing an individual or individuals from office also the same is applicable. As an example, he states:

“When the people do not want a civil servant, he must be removed.”

In another instance, he states:

“In any case, we must make it our objective to

maintain the people...one cannot work without the support of the people.”

About the subject of presence of the people in the arena, he states:

“You all know that the thing which is necessary for all of us is that we think about having the people in the arena. One end of this is tied to the government, the president and the legislative assembly, while the other end is tied to the people themselves. If you maintain this side, then we are confident that the vast majority of our nation will maintain the other side.

2- Deeming people's presence in the political arena to be essential

The Imam would constantly reiterate that one must not behave with the people in such a manner that it earns their dissatisfaction; thus he states:

“You will not succeed if you do not make a partnership with the people concerning, trade, concerning industry, concerning these matters.”

■ Or he would state that:

“They must now think of this objective of keeping the people satisfied; and one of the ways is that the ministries and government offices should operate in such a way that they don't create discontent.”

Imam Khomeini considered the Revolution to belong to the people; and he believed that the people were the most powerful support for the Revolution. He would permanently emphasize the presence of the people in the political arena.

3- He reckoned that the consent of God lay in the consent of the masses

On this subject the Imam states thus:

“That which incorporates everything is earning the consent of God - and that is in earning the consent of the masses.”

On the importance of earning the consent of the people, he would state:

"Earning the consent of the people is a necessary affair. The Prophet of Islam would earn the consent of the people. He was after earning the consent of the people; he endeavored to draw the attention of the people to the truth. You too must pursue this objective."

■ Or he would state:

"You must strive to earn the love of the people. In this too there is the consent of God."

From the statements of the Imam on the subject of the people and their place in an Islamic government, one can conclude that his yardstick was performance of Islamic commandments together with the wishes of the people. Once he categorically referred to this point stating:

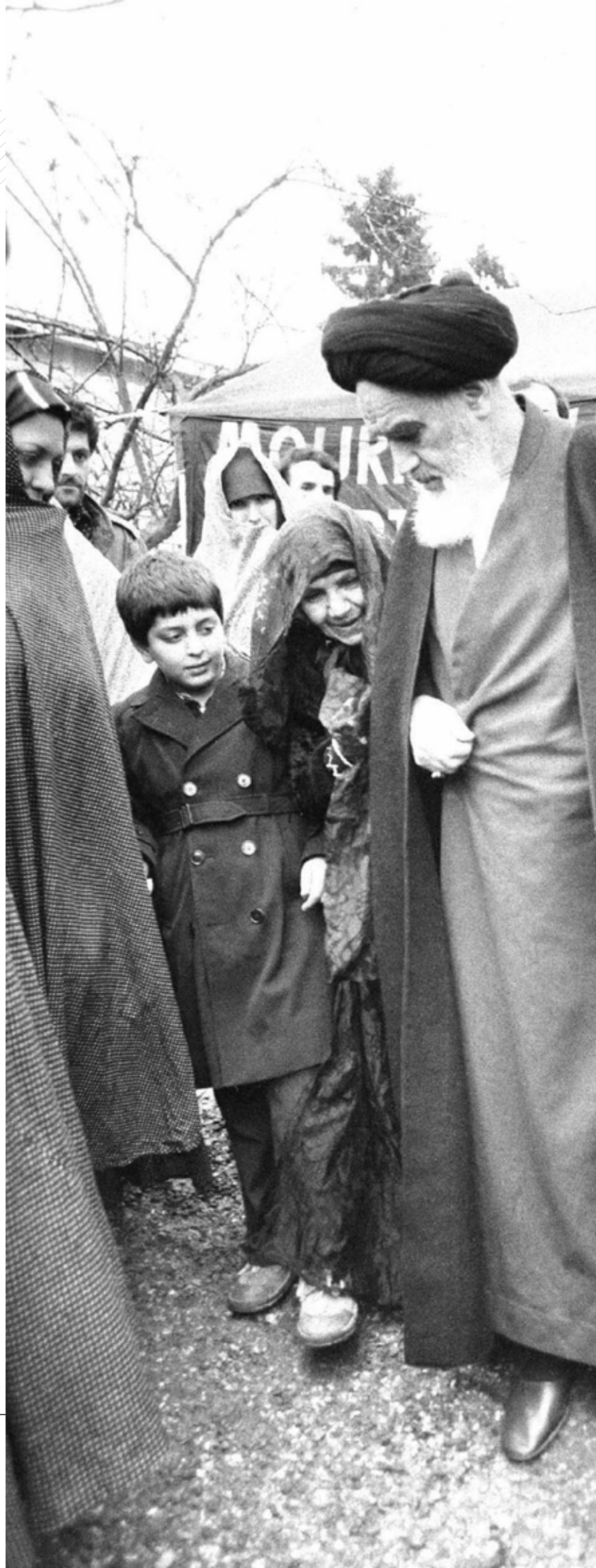
"Islamic republic means a government of the people; and its decrees are the decrees of Islam."

4- The principle of respect for the people's opinion

What can be inferred from the messages and oral and written works of the Imam is that in certain instances, although he knew that the people might possibly make a mistake in their choice, yet he would not intervene directly. Instead he would attempt to motivate them towards growth, maturity, gaining experience and applied political understanding.

He would state categorically that the people were the ultimate decision-makers on all issues and considered his policy to be based on freedom, independence and safeguarding the interests of the people. He would not sacrifice anything at the altar of that principle. From the very beginning of the formation of the nucleus of the government, the Imam gave importance to public franchise in the creation of the Islamic republic and stated:

"We want the creation of an Islamic republic which is a government that relies on public bal-



loting. The ultimate form of the government shall be determined by the people themselves taking into consideration the present conditions and exigencies of our society.”

5-Emphasis on establishment of councils as a manifestation of democracy

If we consider the establishment of various councils as manifestations of democracy and participation of the people in administration of the country, years before the idea of establishing councils could occur to the representatives in the Islamic Consultative Assembly, precisely two months after the victory of the Revolution when there were still many plots and conspiracies, Imam Khomeini not only proposed the establishment of councils even in the remotest and most far-flung regions and territories of the country, rather, he declared it to be among the essentials of an Islamic republic system. He would stress on the need to compile and pass an Islamic law for establishing councils. “Towards establishment of a popular government in Iran and sovereignty of the people over their destiny which is among the essentials of the Islamic Republic, I deem it necessary to act on the spur of the moment for writing a charter of implementation of councils for administration of the local affairs of towns and villages throughout Iran; and after its approval, notify it to the government so that the government will implement it immediately.”

The Imam permanently emphasized on the need for friendly and close relations between the people and the authorities and had stated to them that:

“Be among the people, speak with the people so that the mutual horror of the past is eliminated; and God forbid, the authorities do not fall into the trap of ambition and captivity of seeking positions and postings; and that they come to the conclusion that so and so position is not their paternal inheritance.”

While at the same time as emphasizing the presence and active participation of the people in various political arenas, however, whenever he felt

that one must put an end to deviation and block conspiracies, he would express his views firmly and give his guidance. When for determining the system and government various proposals such as ‘government of the masses’, ‘democratic republic of Islamic nation’ and so forth...were mentioned, with a categorical and firm message, the Imam put an end to these differences and stated:

“The government of an Islamic republic, neither one word more nor one word less.”

Prior to the victory of the Revolution, in response to a journalist who asked him whether after the departure of the Shah and his return to Iran, he would become the leader of the Islamic Republic, the Imam replied:

“I myself do not want to hold the reins of administration in my hands; however, we will guide the people for selection of the government and shall announce its conditions to the people.”

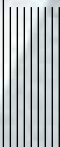
■ Conclusion

In general, from the statements of the Imam on the subject of the role of the people and the will of the religious majority, we can arrive at the following conclusions:

- A) The Islamic government is established on the fundamentals of justice.
- B) Governments and including Islamic governments must defer to the wishes of the people.
- C) Governments must be for the people and not that the people be for the governments.
- D) An Islamic government is a government that is in the service of the people and it is the duty of the government to render service to the people.
- E) The bond and the chain connecting these principles are based on Theocentrism because it is in a divine government that justice finds meaning. The consent of the people is an accepted principle while serving the people is both a principle and a pivot. The fundamental nature of the government finds legitimacy in the sense that the will of the people is the source of power of the government while the will of God is the source of religious legitimacy and rightfulness of the government.

Human Rights from the Viewpoint of **Imam Khomeini (RA)**

■ By: Institute for the Compilation and
Publication of Imam Khomeini's Works



We belong to an age when criminals receive appreciation and vindication instead of punishment. We are living in an era when the so-called human rights organizations have become watchdogs for the brutal interests of international criminals, defenders of their cruelty, and their accomplices. Various schools of thought in contemporary history claim to be supporters of humankind's success and prosperity. We know about several schools with certain worldviews and inclinations, which claim to have presented systems that are consistent with the needs of human beings. They claim to satisfy the significant economic, cultural, and political aspects of human life and contribute to human beings' intellectual growth and development. Islam is the most prominent among these schools of thought since it is founded on divine teaching and man's innate nature and takes into consideration the theoretical and practical aspects of human life. Islam's worldviews and visions are based on descriptions of the realities of the universe. Islam has organized its legal, economic, and political systems on the foundations of divine principles and values. It is clear that each of the principles is not only associated with the Islamic legal framework but also relies on the Islamic system of thoughts and its worldviews. In the contemporary age, Islamic teachings have been exemplified in the personality of the contemporary influential

revivalist, Imam Khomeini. All perspectives of the Islamic system have been manifested in his personality and he can be considered a role model for Islamic and ethical values. We can pursue the late Imam's thoughts on very complicated concepts such as nation, democracy, political parties, and international organizations in his thoughts and works. Imam Khomeini's approach to these concepts has not been narrow or one-sided, and rather his vision of human rights and other notions was quite broad and conclusive. For example, Imam (RA) shed light on human rights by taking into account an all-inclusive legal system, that values a variety of perspectives. He also issued his precise judgments and underlines shortcomings, weak points, existing contradictions, and controversies surrounding the legality or illegality of respective theories about these concepts. Imam (RA) believed that the international system of human rights has not been founded on a divine and firm worldview. He also called into question the qualifications of those who have constituted to these laws and regulations. He went on to say that, those people responsible for such legislations were ignorant about the sources of divine revelation, unaware of the universe, mankind, and societies, and finally they were not immune to self-interests and selfishness. The great Imam (RA) maintained

that those who are subject to faults and forgetful about divine knowledge and epistemology cannot be qualified for the compilation of human rights and laws.

According to him, the concept of human rights earns validity as a sovereign and independent system to some extent if it is based on the following fundamentals:

1) If the human rights system is based on deep human intellect and epistemological foundations, then the human intellect can be able to distinguish between some merits and demerits.

2) Imam (RA) also validated those parts of the existing human rights charter, which are consistent with the teachings of the holy prophets and divine revelations and religions, particularly Islam.

As a result, Imam (RA) noted that the clauses and articles of the existing human rights declaration could be beneficial only if they are consistent with the divine teachings. He further added that there should be assurances in place that could guarantee the pure beliefs and traditions of nations are being respected.

Imam Khomeini (RA) emphasized that while designers of and signatories to the human rights declaration are obliged to be respecting its all contents and articles they have failed to do so and that has resulted in an outcry on the part of the oppressed nations. The uproar and protests by the oppressed in this regard have exposed the real face of the

so-called supporters of human rights.

The Imam (RA) had said in the pre-Islamic Revolution era:

“If the Western powers are real supporters of human rights then they should side with the Iranian people and abandon the illegal Shah-led regime. The West should never support such a government, which resorts to force and killing of civilians.”

In several speeches of his, the late Imam Khomeini (RA) had referred to human rights declaration and addressed the so-called supporters of human rights as follows:

“This nation and every other nation have the right to self-determination. This is included in human rights charters, and our nation has also stood for this cause of taking their destiny into their own hands.”

Elsewhere the Imam (RA) had said:

“The freedom of speech, free and fair elections, freedoms of press and media are part of the basic human rights. The United States is not aware that we have absolute and advanced press and media freedom.”

Imam (RA) believed that the so-called supporters of human rights groups use the rights as a slogan and tool to plunder the wealth of oppressed nations and to protect the interests of superpowers. These so-called supporters are also after fulfilling their own greedy group interests and intend to maintain their dominance over the oppressed and continue to suck the blood of oppressed nations.

Imam Khomeini (RA) had a positive approach to the issue of human rights and supported such a declaration that could help expand man’s horizons and facilitate his understanding of the creator and divine revelations. He, therefore, maintained that the legislators of human rights should have deep knowledge of various legislative systems, religious and divine creeds, the links between the origins of the universe and the life hereafter, and the real origins of the creation and universe. He insisted that the faithful and truthful followers of divine teachings should run and execute the human rights institutions.

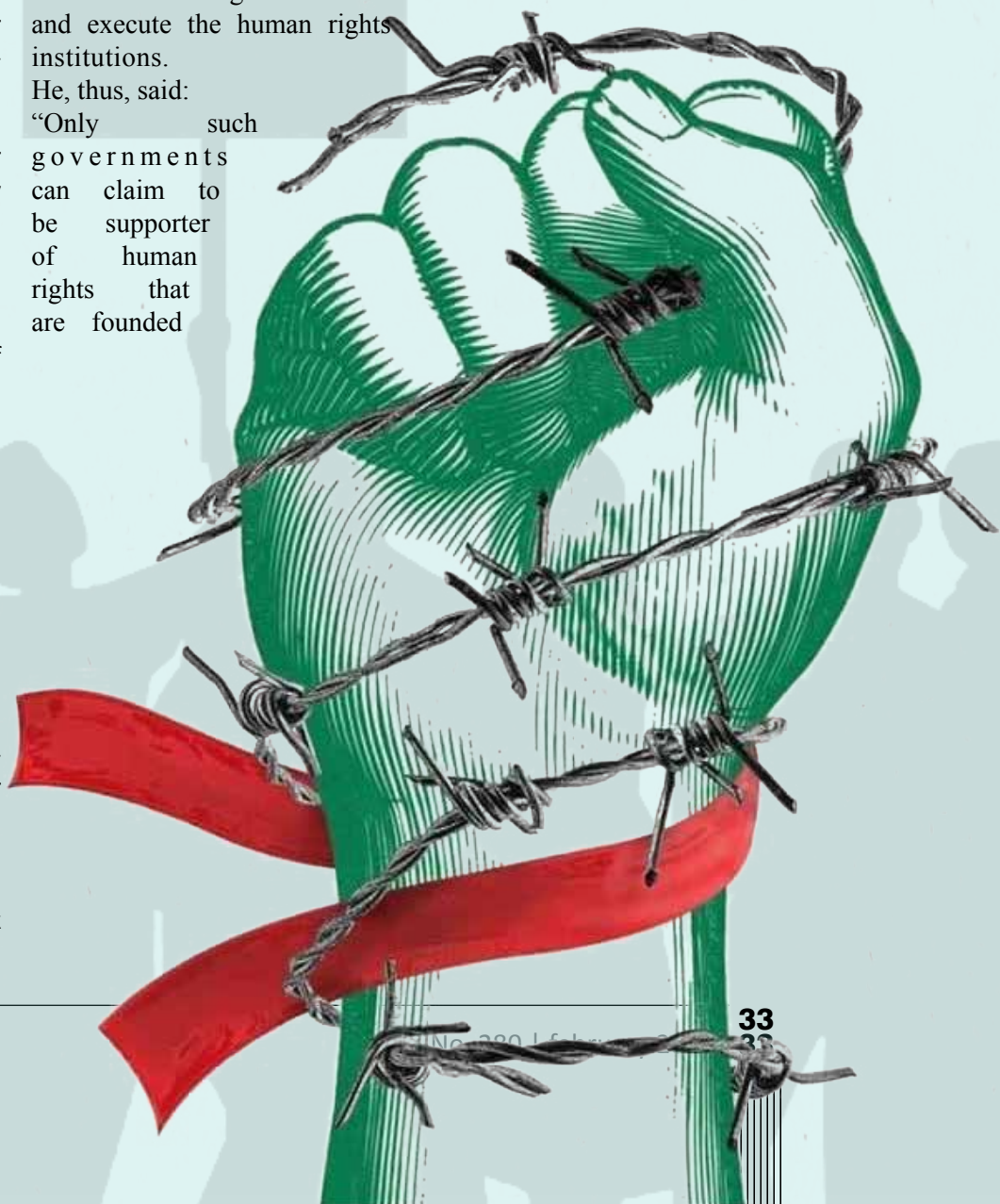
He, thus, said:

“Only such governments can claim to be supporter of human rights that are founded

on divine and religious fundamentals. This is an essential requirement. If factors such as God, piety, and sense of responsibility are missing, then humankind will be led to anarchy and destruction.”

Endnotes

- (1) Sahifeh-ye Imam, vol. 7, p. 500
- (2) Sahifeh-ye Imam, vol. 4, pp. 402-403
- (3) Sahifeh-ye Imam, vol. 7, p. 361, vol. 8, p. 332
- (4) Sahifeh-ye Imam, vol. 4, p. 224
- (5) Sahifeh-ye Imam, vol.3, p. 503
- (6) Sahifeh-ye Imam, vol.4, p.400
- (7) Sahifeh-ye Imam, vol.3, p.518, vol.6, p. 460, vol.5, p. 297
- (8) Sahifeh-ye Imam, vol.4, p.402



A portrait of Imam Khomeini, an elderly man with a long white beard and a black turban, looking slightly to the right. The background is a plain, light-colored wall.

Spiritual Heritage of Imam Khomeini (RA)

Compiled by: Mohammad Reza Abdollahi Fard, Senior
Expert of International Relations

The most important difference and distinction between divine religions and material doctrines is in their spiritualism. The followers of material doctrines consider the world in the realm of nature and have no faith and pay no attention to the world beyond this physical world. For this reason, they consider their human-scientific duty to provide an ostensibly happy and peaceful world for human beings from the time of their birth until their death and to confine and bind them in the framework of nature because they neither have any faith nor believe in the spiritual make-up of human beings. However, divine religions, in general, and Islam, in particular, consider their main essence of human life to be freedom and liberation from the

world of nature and not limiting one's life and personality solely to the physical world.

In explaining human beings, the viewpoint of Imam Khomeini has been adapted to the "ontological" and "epistemological" outlook of Islam. This is because in this sacred religion when the discussion is about supreme origin and ontology, we reckon the world of existence to have been created by a Creator who is 'the First', 'the Last'; 'the Manifest' and 'the Concealed' Who is "The First One, the Last One, the Apparent One and the Concealed One and He has knowledge all things."

Besides being a political leader, Imam Khomeini was also a spiritual leader and contemporary man of philosophy and wisdom. With his outstanding

leadership of the Islamic Revolution, he changed the course of history and set a formidable, amazing, and miraculous wave into motion. The pivotal aspect of the Islamic Revolution is its spiritual dimension and, thus, understanding Imam's Revolution is not possible except by having a grasp of this perspective. In the same way that the personality of Imam Khomeini was a multifaceted and complete one, and he cannot be remembered simply as a leader of a political and social revolution, the focus should also be on his spiritual dimension, spiritual nature, expertise, and religious leadership as well, rather than being viewed from one perspective. What follows is a brief list of the spiritual aspects of the late Imam Khomeini's spiritual

personality and heritage:

1- According to the Imam's thinking, the universe and the order of existence is the domain of God; and the creatures are all in His presence. Every individual is connected to his Creator without an intermediary. Thus he must adopt a method in life by which he can feel the presence of the Sacred Truth.

2- The Imam's view of God, man, and the universe was one of affection; and can be justified based on the affection of the Ruler over the order of existence. In the book "Misbah al-Hedaya" the Imam writes that the heavens and the earth are founded and are in place because of affection. From his point of view, the cause of creation, divine attachment and affection of the Sacred Truth, and the effect of the upward swing and journey towards the Sacred Truth is also the love and affection of the worshipper. From the point of view of the Imam, the restless institution of existence cannot be justified except with intrinsic love of the particles of the universe for connecting with the Lover.

3- The stance and method of the Imam in life was absolute adoration and sole submission to the Exalted source. His heart was drawn towards devotion to Him and he had surrendered his heart to Him. This characteristic was derived from his original philosophical-spiritual thought that considered the aim and aspiration of creation to worship, absolute adoration and sheer servitude for the philosophy of creation and

the existence of man are to attain absolute adoration.

4- In the Imam's view, the harsh face of politics and administration is combined with the fascinating and peaceful face of spirituality, mysticism, and piety so that politics becomes the same as piety and spirituality.

5- Having command over the self before exercising power and ruling over others was an experience that the Imam had practiced since his youth. It was at the ripe age of 63 that he took over the leadership of the Islamic society of Iran.

6- Leaning on spiritual objectives at all stages of management and administration and in all ups and downs, defeats and victories, and wars and peace, was among the unique qualities of the Imam.

7- Resistance and steadfastness that had originated from his faith and self-esteem not only kept him unflinching and firm at all times but also became the cause of his firmness and resistance towards other authorities and administrators of the ruling regime as well.

8- Yet another characteristic of the Imam was his populism with reliance on theism and theocentrism. In the ascetic philosophy of the Imam, man is the vicegerent of God on earth considering that God has manifested all his beauties, glories, and grandeur in the form of the

perfect human being. The perfect human being is an example of the boundless and absolute truth that God Views Himself in that visage and that He reveals to others. This became the subject of the same truth, which the Imam propounded in his lesson, discussions, mysticism, and politics.

9- If we accept that in the reality of today's world, politics is distinct from ethics and virtue, however, the doctrine of the Imam never implied that politics is opposed and is in conflict with virtue and ethics. Even if in practical Islamic wisdom, they have separated the section of ethics from civilized politics and planning, the Imam would invite to such a politics that would find meaning only within the framework of ethics and virtue. He would always counsel that in occupying and holding the reins of politics and sovereignty, one must not consider or reflect about anything except ethics and virtue as exemplified by his personal life that testified to this compatibility and harmony in reality. If one day supposing a policy was in conflict with ethics and religion, then certainly it was the policy that would be set aside and ethics and virtue would be selected instead. Thus the regime that the Imam envisioned was firmly blended with spirituality and the sphere of its influence would be tied from the realm of the area of the legalism of man to the world of communality and the global aspect of mankind. Thus, it causes to become hereditary so that after the end of the superficial life it makes the spiritual personality more extensive and more profound.



▶ **1979, 8 February**
People march in support of interim government – the Air Force pledges allegiance to Imam

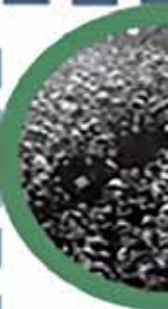


▶ **1979, 29 J**
The airport was ultimately open for Imam's arrival

▶ **1979, 10 February**
Expansion of military rule by Bakhtiar's government – Imam orders to break the military rule – clashes erupt between people and guard soldiers in different cities



▶ **1979, 1 February**
Imam Khomeini arrives in Iran after 15 years of exile



Timeline from the time Shah escaped Iran



▶ **1979, 9 February**
The imperial guard force attacks the Air Force barracks and people rush to help the Air Force



▶ **1979, 30**
Military parade rumors of coup people's struggle

▶ **1979, 11 February**
Declaration of the principles of the Islamic Republic in massive rallies and marches by millions of people



▶ **1979, 6 February**
The formation of an interim government on the instructions of the Imam based on the proposal of the Revolutionary Council



January

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► **1979, 23 January**
The dissolution of the monarchy council following the resignation of its head



► **1979, 16 January**
Shah escapes the country on the pretext of illness and Iran is filled with happiness and celebrations

► **1979, 25 January**
Bakhtiar's government closes the country's airports for three days



until the victory of the Islamic Revolution

January
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► **1979, 24 January**
Seizure of the Mehrabad Airport by the military to prevent the presence of the Imam among the people



► **1979, 27 January**
A sit-in by clerics at the University of Tehran in protest against the closure of the airport



► **1979, 19 January**
Declaration of the principles of the Islamic Republic in massive rallies and marches by people



The Institute for Compilation and Publication of Imam Khomeini's Works

The splendour of the Islamic Revolution and the role of Imam Khomeini's personality, views, thoughts, and literary works in the occurrence and perpetuity of the Revolution; the need of the future generation for the works of the founder of the Islamic Republic and standard-bearer of the global Islamic movement; the publication and propagation of the authentic and complete works and thoughts of His Eminence; and the prevention of historical distortion of the Islamic Revolution were among the factors which prompted Hojjat al-Islam Haaj Sayyid Ahmad Khomeini to inquire through an elaborate letter about His Eminence's view on the manner of studying, compiling and publishing his own

works and related documents, and to determine the authority in supervising and ascertaining the authenticity or otherwise of whatever is to be published in the name of Imam Khomeini both in Iran and abroad. In his reply in the form of a written decree dated September 8, 1988 [Shahrivar 17, 1367 AHS], His Eminence assigned the responsibility of compilation and collection of all materials relevant to him to his own son, Haaj Sayyid Ahmad.

In consonance with this decree, the Institute for Compilation and Publication of Imam Khomeini's Works was established and has commenced its activities. The heart-rending event of the demise of the Imam of the Muslims and the

burgeoning need of the Islamic society to obtain His Eminence's guidelines and literary works have compelled this Institute to expand its realm of activities qualitatively and quantitatively. Along this line, the law on the preservation of Imam Khomeini's works was enacted by the Islamic Consultative Assembly (the Iranian Parliament) on November 5, 1989 [Aban 14, 1368 AHS] and approved by the Council of Guardians as binding and ready for execution. In this manner, in accordance with its momentous religious and legal mission, this Institute has embarked on planning and modifying its organizational structure within the framework of the following objectives:



1. Collection of all related documents and literary works of Imam Khomeini as well as all works relevant to his personality, life, struggles, and thoughts written by writers or made by artists both in Iran and abroad;

2. Permanent preservation of the aforementioned documents and works through the most appropriate means;

3. Study and research on the literary works for the elucidation of the history of the Islamic Revolution, Imam Khomeini's biography, and compilation, translation, and preparation of the literary works' compendium for publication;

4. Publication of the literary works' compendium through various means both in Iran and abroad, and propagation and dissemination of the Imam's thoughts and ideals;

5. Perpetual supervision of everything written or made by artists in the name of Imam Khomeini; prevention of distortion of the Imam's speeches, writings, and events related to the Imam; giving replies to the inquirers and researchers on the literary works as the official center for the collection and preservation of the documents and works of the Imam.

DEPARTMENT OF INTERNATIONAL AFFAIRS

Keeping in view the significance of international and transnational relations and the comprehensive

and lofty thoughts of Imam Khomeini, the International Affairs Department of the Institute for Compilation and Publication of Imam Khomeini's Works, in line with the goals and overall policies of the institute, assumes the responsibility to disseminate and promulgate the values and aspirations of Imam Khomeini (RA) beyond the borders of the country and its international dimensions.

Along this line, since the establishment of the Institute up to the present, many titles from the literary works of and about the Founder of the Islamic Republic of Iran have been translated and published in more than 20 living languages of the world.

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The Qom Branch

This branch of the institute was established in 1991 with the aim of conducting research and presenting Imam Khomeini's scientific and seminary writings, his commentaries on different issues, and works related to his thoughts and ideas and has so far published dozens of volumes of such works.

During these years, a collection of Imam Khomeini's works was compiled in 50 volumes under the title of "Imam Al-Khomeini Encyclopedia", which was released in a commemoration ceremony organized for the late Imam's father in the city of Khomein. The other published works of this office include 350 books on Imam Khomeini's thoughts as well as the commentaries written on his seminary lectures and his book "Tahrir al-Wasilah" by contemporary jurists and mujtahids.

This office has held about 35 scientific and confessional seminars and conferences in collaboration with other seminary and university centers. The Qom branch has also been active in cyberspace.

Imam Khomeini (RA) and the Islamic Revolution Research Center

Affiliated with the Institute for Compilation and Publication of Imam Khomeini's works this center was established in the year 1996 with the aim of conducting research on various aspects of the Imam's life and thought and introducing his views and the Islamic Revolution of Iran in scientific gatherings inside and outside the Islamic Republic of Iran as well as training research scholars in this field.

The idea of the establishment of this research institute was proposed by the late Hojjat al-Islam Seyyed Ahmad Khomeini, the Imam's son - who was



of great foresight and had profound attachment to the ideals and thoughts of Imam Khomeini (RA) - and was launched under the supervision by the late of Dr. Najafaqli Habibi. Presently this center conducts research on such fields as political thought in Islam, Islamic mysticism, Islamic jurisprudence and law, the history of the Islamic Revolution, and the sociology of the Islamic Revolution.

Orouj Publishing Institute

The institute was founded and started operating in 1993 with the aim of promoting the written culture related to the noble thoughts of Imam Khomeini (RA) and has the capacity of providing printing and publishing services as well as technical support.

In line with its important cultural mission, this institute publishes dozens of books every year, in-

cluding the writings of Imam Khomeini (RA) and works related to his thoughts in various fields, and makes them available to scholars, researchers, and other interested people. These works are a collection of books in Persian and 26 living languages of the world, which includes more than 1000 book titles on various subjects and are easily accessible by the public.

Being equipped with the necessary hardware and software and experienced staff, Orouj Publishing Institute welcomes all publishers and thinkers, organizations, departments, and institutions interested in cooperation. The institute is in a position to provide services for all technical stages of publishing books, including lithography, printing, binding, digital printing, and also distribution and sales, exhibitions, and production, and distribution of audio and electronic books, etc.

Historical House of the Father of the Revolution; Hosting the People of Culture

Addressing the participants in the closing ceremony of the Cultural Week “On the Threshold of the Sun”, Hojjat al-Islam Dr. Ali Komsari, the Chairman of the Institute for Compilation and Publication of Imam Khomeini’s Works, by emphasizing the necessity of cultural work, said:

Since its establishment, the Institute for Compilation and Publication of Imam Khomeini’s Works has engaged in compiling and publishing Imam Khomeini’s speeches, writings, and sayings, which have been put at the disposal of research scholars and people of culture in the form of hundreds of books and thousands of articles. In the course of the new round of its activities, based on the recommendation of Imam Khomeini’s grandson (Hojjat al-Islam Seyyed Hassan Khomeini) and the available researched documents a new approach was adopted by the institute towards cultural, promotional, and confessional activities. Dr. Komasari added: Imam’s grandson, emphasized that by abiding by the instructions of the Supreme Leader of the Islamic Revolution the institute would make available all documents related to “Jihad-e Tabyin” (Jihad of Clarification) and, therefore, the institute has been focusing its efforts toward strengthening its cultural department. On the occasion of the birth anniversary of Hazrat Fatemeh (AS) and that of Imam Khomeini (RA), the birthplace and historic house of Imam Khomeini in Khomein city witnessed various events that were organized in collaboration with cultural institutions, non-governmental organizations, and people of culture and art, which paved the ground for encouraging people to visit the house of the father of the revolution and honoring the name and memory of the late Imam.

The events of this week, which was inaugurated by Dr. Mrs. Fatimah Tabatabaj, Imam Khomeini’s daughter-in-law and the author of the book “My Life”, included:

The events of this week included:

- Attendance of 8300 students in art workshops
- Participation of art students in literary and visual workshops
- Participation of young people in “life skills” interactive programs
- Screening of new Iranian feature films and performing stage shows
- Inauguration of the Ruhollah Gallery and exhibiting a selection of artists’ works, museum items, and historical documents
- A gathering of the scholars and cultural people of Khomein city
- Honoring the families and mothers of the martyrs of Khomein city
- Holding 13 scientific, clarification, and confessional meetings as an opportunity for revisiting the thoughts of the Imam and the Islamic Revolution
- Providing free social and medical services with the help of the Red Crescent to thousands of people in Khomein and surrounding villages as a manifestation of the Imam’s advice to his heirs for taking care of the affairs of the deprived and needy.





موسسه تنظیم و نشر آثار امام خمینی

ویکی امام خمینی

دانشنامه الکترونیکی امام خمینی (ره)

اردو

Français

English

عربی

فارسی

Imam Khomeini Encyclopedia

The 10-volume Imam Khomeini Encyclopedia contains various entries related to Imam Khomeini's life and works written in the Persian language and is also being translated into Arabic and English.

This encyclopedia, which is one of the few individual-oriented encyclopedias, has 862 entries, including an extensive and comprehensive entry about Imam Khomeini (RA) and more than 500 related reference entries. It also contains 264 pages of pictures of the Imam's life history, which have been included at the end of the tenth volume. Comprising 6800 pages, Imam Khomeini Encyclopedia throws light on various aspects of the personal life, personality traits, views, and activities of the late Imam Khomeini (RA) relat-

ed issues, and people close to him in different fields.

Even though the Imam Khomeini Encyclopedia has been compiled by observing the scientific rules of encyclopedia writing in terms of its references and resorting to authentic sources, its contents have been arranged in such a way that the general public can benefit from it. The main goal of compiling this encyclopedia is to provide the interested people with authentic information about Imam Khomeini (RA) in the form of encyclopedic articles.

The entries of the Imam Khomeini Encyclopedia with related entries are as follows:

- Imam Khomeini; (biography, family, related personalities, teachers, friends, students, assistants, govern-

ment appointees, representatives)

- Works; (written works, speeches, commentary works)

- Written works on books, bibliographies, reference books, dissertations, articles

- Places (hometown, residences, teaching places, in exile, prison, shrine, headquarters of leadership)

- Institutions and incidents

- Views; (Usuli, jurisprudential, theological, educational, mystical, philosophical, social, political, ethical, interpretational and Quranic, and views on hadiths and rijal)

It is to be mentioned that the entries of this encyclopedia will be published in the form of "Wiki Imam" in Persian, Arabic, and English languages, which can be accessed at:

<https://wiki.khomeini.ir/>



43 Achievements of Iran in the Area of Foreign Relations

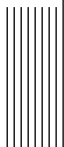
By: Mohsen Pak Aein - Senior Diplomat and former Ambassador of the Islamic Republic of Iran to Zambia, Uzbekistan, Thailand, and the Republic of Azerbaijan

Following the victory of the Islamic Revolution, the Islamic Republic of Iran entered the regional and global equations as a third and independent force by adopting an independent foreign policy, and, inspired by the Islamic and revolutionary teach-

ings and the leadership of Imam Khomeini (RA), established itself as a new and influential phenomenon in the international system.

This approach of Iran has resulted in a number of important achievements and at the end of the forty-fourth year of the vic-

tory of the Islamic Revolution, forty-three of them are briefly discussed hereunder. It is to be noted that each of these cases can be the subject of independent research by professors and students of humanities in Iran and the world.



- 1 - The Islamic Revolution of Iran, which had become victorious with the slogan "Today Iran, Tomorrow Palestine", became the reason for the emergence of intifada and isolation of the Zionist regime by cutting off relations with this regime, stopping the supply of oil to Israel, and supporting the cause of the freedom of Jerusalem and the Palestinian land. A new chapter in the struggle of the Islamic world against the Israeli regime for the liberation of Palestine began after the victory of the Islamic Revolution.
- 2 - By Stopping the sale of Iranian oil to South Africa and supporting the SWAPO liberation movement of Namibia and subsequent diplomatic measures, Iran had an effective role in the process of Namibian independence and the collapse of apartheid. On March 21, 1991, Sam Nujoma arrived in Namibia from Europe by an Iranian plane and announced the independence of this country.
- 3 - Stopping Iran's oil supplies to the Philippines in support of the country's Muslims (Moros) and the subsequent diplomatic measures, led to negotiations between the government and the Moro liberation movement and strengthened the position of Muslims in the Philippines.
- 4 - Before the victory of the revolution and being a member Baghdad Pact and subsequently the Central Treaty Organization (CENTO) Iran was unable to join the non-aligned countries. However, after the victory of the Islamic Revolution in February 1979, the conference of ministers of non-aligned countries held in the capital of Sri Lanka approved Iran's membership in the Non-Aligned Movement.
- 5 - Before the Soviet attack on Afghanistan, the Soviet ambassador in Iran met with Imam Khomeini (RA) and informed him about the issue, but he faced the Imam's opposition. After the Soviet invasion of Afghanistan, Iran started supporting the Mujahidin of Afghanistan, and in 1980, at the invitation of Iran, the United Front of the Islamic Revolution of Afghanistan, consisting of eight groups, was formed and defended the territorial integrity of its country. Along with other Islamic countries, Iran boycotted the Moscow Olympics due to the occupation of Afghanistan. This move was a symbol of Iran's independence as a non-aligned country.
- 6 - On August 7, 1979, after the bombing of southern Lebanon by the invading Israeli army, Imam Khomeini (RA) asked the Muslims of the world to choose the last Friday of the month of Ramadan as "Quds Day" in order to show their support for the legitimate rights of Palestinians. Today, in addition to Iran, "Quds Day" is commemorated in different countries of the world by organizing gatherings and conducting rallies to condemn the aggressions of the Zionist regime against Palestinians.
- 7 - In the sixth meeting of the Non-Aligned Movement in Havana in 1979, Baghdad was selected as the location of the seventh conference of the leaders of the movement. However, due to the effective actions of Iranian-Islamic fighters on the warfronts against the Baath regime and Iran's diplomatic activities, this decision was changed unanimously, on September 17, 1982, and the location of the 7th summit was changed from Baghdad to New Delhi.
- 8 - Before the victory of the Islamic Revolution and due to the alignment of the policies of the Pahlavi regime with the hegemonic powers, Iran only had diplomatic relations with the apartheid regime in South Africa and ten other African countries. However, after the Islamic Revolution political missions of Iran were opened in countries such as Angola, Zimbabwe, Mozambique, Tanzania, Namibia, and Zambia and gradually reached twenty-six missions.
- 9 - At the 8th summit of the heads of the Non-Aligned Movement member states in Harare - the capital of Zimbabwe - in September 1986, the presence of an Iranian delegation headed by Ayatollah Khamenei, the then president, strengthened relations with some African countries, including Zambia, which proved Iran's impact on the collapse of apartheid.
- 10 - Nelson Mandela's freedom from the prison of the racist regime of South Africa with the support of Iran and the acceleration of the process of the collapse of apartheid was one of the effects of the Islamic Revolution, and the late Nelson Mandela acknowledged this fact in the

course of his visit to Iran after the downfall of the apartheid regime.

11 Declaring Salman Rushdie's apostasy became a symbol of Imam Khomeini's (RA) defense of the sacred issues and ideals of Islam.

This brave decision not only reflected upon the power of Islamic scholars but also gave rise to waves of anger and protest on the part of Muslims against Salman Rushdie. The move threw light on the dimensions of such sacrilegious acts and made Muslims realize that they should defend Islamic values.

12 After the victory of the Islamic Revolution and inspired by Islamic teachings, the late Imam Khomeini (RA) proposed Islamic unity as a strategic slogan for Muslims, and by naming the birthday of the great Prophet of Islam (PBUH) as the "Unity Week" the discourse of Islamic unity became popular.

13 Following the collapse of the Soviet Union and at the suggestion of Iran, the republics of Afghanistan, Azerbaijan, Kazakhstan, Turkmenistan, Kyrgyzstan, Uzbekistan, and Tajikistan joined the Economic Cooperation Organization (ECO) the most important objective of which is the improvement of the sustainable economic development conditions of the member countries.

14 In January 1992, the Islamic Republic of Iran being its mediation in the Karabakh conflict, which was the most difficult move related to this conflict, with the aim of ensuring the territorial integrity of the countries of the region. The meeting of Azerbaijan and Armenia leaders in Tehran reflected the peak of Iran's efforts to end one of the most complicated conflicts among the former Soviet Union republics.

15 After the collapse of the Soviet Union and the outbreak of war in the Balkans, Iran engaged in many diplomatic efforts to defend the rights of Muslims in the region for which the president of Bosnia and Herzegovina repeatedly thanked Iran.

16 Following the escalation of civil war in Tajikistan in 1993, having gained experience from its mediation in the Karabach conflict, Iran engaged in serious negotiations with Russia for a peaceful solution to this crisis. As a result, the final peace agreement of Tajikistan and nine important other documents as appendices were signed by the president of Tajikistan and the leader of the Islamic Movement of Tajikistan on June 27, 1997, in Moscow in the presence of countries and organizations that were active in mediation, and peace was established in Tajikistan.

17 After the victory of the Islamic Revolution, Iran expanded its relations with Lebanon, as a result of which this country became resistant to Israeli attacks. The formation of Hezbollah and the protection of Lebanon from Israeli attacks were the positive effects of Iran's correct policy with regard to Lebanon.

18 Acceptance of the Resolution 598 of the UN Security Council put an end to the war of the Iraqi Ba'athist army against Iran. Acceptance of this Resolution 598, along with the sacrifice of Iranian Islamic warriors, proved the effectiveness of Iranian foreign diplomacy. Iran managed to get back all the territories occupied by the Ba'athist army.

19 The 8th Summit of the heads of Islamic states was held in Tehran with the participation of the heads of 55 Islamic countries and their high-ranking officials on the 7th of December 1997. The summit was inaugurated with the impor-



tant speech of the Iranian Supreme Leader Ayatollah Khamenei in which he presented proposals for the establishment of a common Islamic market, the establishment of a common Islamic parliament, the establishment of the Islamic Court of Arbitration, and efforts for the permanent membership of the Islamic world in the UN Security Council.

20 Having a strategic view about the issue of “Islamic Unity”, Ayatollah Khamenei, the rightful successor of the late Imam Khomeini (RA), proposed the discourse of “Diplomacy of the Islamic Unity” and in his decree of appointing Ayatollah Araki as the Secretary General of “The World Forum for Proximity of Islamic Schools of Thought”, asked him to give importance to the “Diplomacy of the Islamic Unity” as a strategy for the escalating unity among Muslims.

21 The 16th summit of the heads of non-aligned member states was held in Tehran from, from 16th to 31st August 2012 with the presence of 24 presidents, 8 prime ministers, and 3 kings as well as 9 vice presidents and 80 ministers (60 of which were foreign ministers), 2 parliament speakers, and 9 special envoys and also the UN Secretary General.

22 Iranian researchers rank first in the field of stem cell science in the region by surpassing regional rivals such as Turkey and the occupying regime of Jerusalem. Also, Iran’s position in the production of stem cells has hiked from 31st to 14th in the world.

23 Iran’s nuclear diplomacy was started to defend its inalienable right to have nuclear energy for peaceful purposes. Iran welcomed cooperation with the International Atomic Energy Agency and accountability in technical and legal aspects to thwart excuses on the part of the United States and its allies. The

joint statement of the NAM foreign ministers - during the 15th summit - in support of the peaceful nuclear activities of the Islamic Republic of Iran and its repetition by the IAEA board of governors approved of Iran’s nuclear diplomacy.

24 The second summit of the leaders of the Caspian Sea countries which was held in the fall of 2007 and, through the efforts of the Islamic Republic of Iran, concluded with a statement in which the leaders of these coastal countries unanimously opposed the presence of foreign forces in the Caspian Sea.

25 The meeting of a high-ranking Iraqi delegation headed by the deputy foreign minister of that country with Iranian authorities in Tehran on 19th and 20th February 2008 resulted in clarification of ambiguities and eradication of the existing problems with respect to the land and river borders between the two countries within the framework of the 1975 treaty.

26 The 10th Summit of the Economic Cooperation Organization (ECO) was held in Tehran on March 11, 2009, with the presence of presidents and high-ranking officials of the member states. This summit concluded by issuing a statement accepting Iran’s constructive proposals.

27 The resistance front was officially formed as a regional coalition between the countries and powers of West Asia such as Iran, Syria, Iraq, and Lebanon’s Hezbollah. The objective of this front is to put an end to the hegemony of the West in the Middle East region and the illegitimate Israeli occupation of Palestine.

28 With the aim of helping the oppressed people of Iraq and cooperating to ensure the security of this country, the Islamic Repub-



lic of Iran had three rounds of talks with the Americans about Iraq. The policy of the Islamic Republic of Iran towards Iraq was based on comprehensive support for the sovereignty and territorial integrity of that country and emphasis on the withdrawal of the occupiers and handing over all internal institutions and mechanisms to the legitimate and elected government of Iraq, which became the foundation of the deep friendship between Iran and Iraq.

29

One of the biggest achievements of Iran for exporting energy sources has been the expansion of the South Pars Gas-Condensate field in the Sea of Oman. With the development and completion of

phases 12 to 24, daily liquid gas extraction from this common field reached more than 700 million cubic meters from 285 million cubic meters in 2013, fulfilling the dream of Iranians to have an equal share of natural gas. Increasing gas production to 1000 million cubic meters - equivalent to about 6 million barrels of oil per day - was

one of Iran's goals that was materialized later, making Iran the third largest natural gas-producing country in the world after the United States and Russia with a share of 6.1%.

30

With the implementation of Afghanistan reconstruction projects, including road construction, railway construction, electrification projects, and educational and cultural projects by Iranian companies, the Islamic Republic of Iran, has taken effective measures to facilitate economic and cultural relations with this country, as well as introduce the technical capabilities of Iranian companies.

31

In his speech at the 63rd annual meeting of the United Nations Narcotics Commission in Vienna, Jagit Pavadia, the President of the

United Nations International Narcotics Control Board, appreciated the measures taken by Iran in combating drug trafficking and its continuous communication with the United Nations structures. In this meeting, a document of cooperation was signed between Iran and the United Nations Office against Crime and Narcotics based on which it was decided that the United Nations would provide assistance to Iran in terms of required equipment and training, especially in the field of narcotics and the fight against psychedelics.

32

With the view to reducing dependence on the West, the Iranian diplomatic apparatus switched towards the East, especially Asia. The expansion of all-round cooperation with close neighbors, such as Russia, China, and India, reflects upon the success of Iran's diplomatic system in this regard.

33

In order to realize one of the goals of foreign policy and to diversify foreign cooperation, efforts were made to expand Iran's presence at the world level by expanding cooperation with other regions of the world such as Africa and Latin America.

34

The signing of the document for the protection of confidential documents of Iran and Russia, the opening of the Consulate General of Iran in Ghazan, the capital of the Republic of Tatarstan, and the joint defense cooperation commission were among the measures taken to strengthen relations with Russia. Russian President, Vladimir Putin's first visit to Iran during the summit of leaders of the Caspian Sea countries institutionalized these relations.

35

Having the second summit of the presidents of the Asian Parliamentary Assembly (APA) in Tehran, with the pres-



ence of 32 delegations from the member states, was one of the significant achievements of Iran's diplomatic system in the expansion of parliamentary cooperation with the Asian continent.

36 On Wednesday, February 3, 2021, the International Court of Justice issued its verdict regarding the United States' preliminary objection to the Court's competency in looking into Iran's complaint regarding the violation of the 1955 Treaty due to the imposition of illegal sanctions by the United States against Iran. In this verdict, all preliminary objections of the United States were rejected by the court and the court established its competence to deal with this case. This was an important international achievement for Iran.

37 One of the most significant measures with respect to human rights was the summit of foreign ministers of the Non-Alignment Movement regarding cultural diversity and human rights in Tehran with the presence of more than 80 ministers of foreign affairs and ministers of culture of the member states. The representatives of the NAM member states participating in this summit approved of the establishment of "The NAM Center for Human Rights and Cultural Diversity" in Iran.

38 Iran's effective presence in the international talks about the situation in Syria, Yemen, and Afghanistan strengthened Iran's influence in the region and resulted in the defeat of terrorist groups, especially ISIS and Al-Nusra, marking another achievement of Iran's foreign policy.

39 Following the assassination of the anti-terrorism champion, Martyr Lieutenant General Qasem

Soleimani, and his comrades by the United States at the Baghdad airport the Islamic Revolutionary Guard Corps launched a number of ballistic missiles at the Ain al-Asad US military base in Al-Anbar province of Iraq inflicting heavy losses.

40 On the 27th of March 2021, the foreign ministers of Iran and China signed the 25-year strategic cooperation document between the two countries. This document has been registered with the official title of "Comprehensive Strategic Partnership between I.R. Iran, P.R. China" and covers such areas as political, security, defense, cultural, agricultural, economic, scientific, tourism, oil and energy, telecommunication infrastructure and communication technology, trade, and health.

41 As the leader of the resistance axis, Iran was able to have a decisive influence in sensitive areas in collaboration with its regional allies in Lebanon, Palestine, Syria, Iraq, and Yemen. This regional alliance is regarded as the most important achievement of the regional policy of the Islamic Republic of Iran, which is used as a measure for the protection of national security, as well as a tool to put pressure on rivals and enemies, namely Israel and the United States.

42 Increased interaction with neighbors and regional countries in recent years, has led to the signing of more than 96 joint documents of cooperation and MOUs between Iran and other countries in the last one year, from among which the documents signed with Tajikistan and Uzbekistan are the highest in number. The contract for gas swap from Turkmenistan to the Republic of Azerbaijan through Iran is also an important achievement in this regard.

43 The acceptance of Iran's membership as a member of the Shanghai Cooperation Organization on 20 September 2022 was an important diplomatic achievement for the foreign policy of the Islamic Republic of Iran.



Achievements of Women Artists in the Post-Islamic Revolution Era

By: Ms. Tандis Taghavi - Ph. D. Student in Cultural Studies, University of Science, Malaysia
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Sociologists believe that it is possible to understand society from the study of its works of art because there is always a two-way relationship between art and society, i.e., while art is nurtured and emerges within the context of society, it provides a context for social developments. Iranian women have had an increasing presence in various social fields and a very sensitive role in the post-Islamic Revolution Iranian art movement. Just as they had an effective role in their revolution, the Iranian women have manifested their increasing influential role in the field of art. In other

words, it can be confidently said that the Islamic Revolution and Imam Khomeini's views greatly contributed to the presence of women in all fields of society including art.

Women have been engaged in traditional artistic activities in Iran from time immemorial. The Islamic Revolution of Iran was a great and epoch-making revolution the deep and widespread effects of which were not limited only to Iran and quickly gained regional and global dimensions and marked fundamental changes in the field of culture, society, and economy. With the victory of the Islamic revolution and the

enlightened views of the late leader of the Islamic Revolution about the character and identity of woman, privileged and unique opportunities were provided for the presence of Iranian women in various fields, including culture and art. Iranian women have experienced remarkable growth in cultural and artistic activities and the available statistics confirm the authenticity of this claim. The most explicit stance of the Islamic Revolution towards women was reflected in the Constitution of the Islamic Republic. Not only there is no gender discrimination in this constitution and it provides a legal



way for the participation of women in different fields, but also it supports the family and social dignity of women, which is a sign of the positive attitude of the leaders of the Islamic Revolution towards women's issues. It was this kind of attitude that led to the widespread presence of women in the fields of science, research, history, literature, politics, art, etc.

When it comes to the role of women in today's Iranian art it can be discussed with two approaches: 1) as a subject and 2) as creator. In fact, women, who have always been the subject of artistic creation have now also become creators of outstanding artworks.

By producing and publishing such works in the field of art, which had never been paid attention to, contemporary Iranian women artists have boldly and vigilantly created outstanding artworks with these themes. Also, by using new related media, they have been in increasing interaction with those who appreciate art. Art Media can be divided into two categories, traditional and new, of which the traditional art media

include music, theater, painting, and sculpture while the new art media include decoration, video art, digital art, photography, performance art, etc.

Regarding the presence of women in the field of art and culture, it should be said that in recent years, due to the provision of opportunities for women's growth and excellence, Iranian society has also benefited from their abilities in such fields as writing, translation, painting, editing, calligraphy, photography, and publishing. Today, the number of Iranian women who work in the field of playwriting, directing, stage design, and other theatrical trends is not comparable to the pre-revolution era.

By accepting Islamic culture and using their creative minds and capable fingers, Iranian women have always created artworks that were unique. Carpet, silk fabrics, rugs and mats weaving, silk embroidery, pottery, toreutics, kalamkari, and calligraphy are among the arts that have been popular among Iranian women at all times and have been passed down from generation to generation.

Available statistics reflect upon the active and extensive presence of women in the field of contemporary arts, such that in five biennial exhibitions (between 1991 and 2003), the number of women artists stood at 484 comprising 31.84% of the total number of artists participating in these exhibitions. In other words, in the fifth round of these exhibitions, Iranian women artists constituted half of the participants, and this statistic shows the growth of the presence of women and their legitimate freedoms. By the same token, as a result of the creation of art education facilities for women and girls in the country, more than half of admissions to art and technology colleges and centers of higher education go to women and girl students. Thus, in the field of art, the contribution of Iranian women in creating and presenting works of art is no less than that of men and their works are presented in numerous exhibitions and festivals.

In the field of calligraphy, most of the learners of this art are women, and despite the fact that this art



has always been considered a male art, women calligraphers have gone through professional stages and a number of them have become master calligraphers. The Iranian Calligraphers Association was established in 1950 with a membership of 15 people, and today the number of active branches of this association within the country and abroad stands at 345 and 20 respectively.

The formation of painting groups after the revolution and the large and impressive presence of women among them shows the extensive activity of women in the field of Iranian art and culture. Through their efforts in the post-revolution era, Iranian women have earned an independent identity for themselves in this field of art. At the beginning of the formation of modern art in the 1950s and 1960s, only a few well-known female artists such as Mansoureh Hosseini, Iran Doroudi, and Behjat Sadr were active in this field of art but today Iranian women artists outnumber men for the most part. Available statistics prove this claim.

During recent years a large number of works of Iranian women painters have been exhibited abroad and their artworks have received the appreciation of visitors at international events. For instance, Farah Osouli is an Iranian woman painting artist whose works have been well received in international auctions and are sold at a price exceeding \$25 thousand.

Statistics show that Iranian women have had a significant presence in the field of miniature painting as well. In the 10th biennial exhibition of miniature paintings of Iran, 104 of the 195 artists whose works were accepted were women artists. Similarly, three of the five artists whose works received prizes in the ninth biennial

were women. By the same token, 38 of the 50 miniature painting artists whose works were accepted at the Fajr Festival in 2016, were women.

In the field of handicrafts such as rugs, carpets, bags, and backpacks, which are among the most prominent artistic masterpieces in terms of their patterns, colors, and stunning creativity and beauty the Turkmen women of Iran are renowned. The accuracy and elegance of Iranian Turkmen girls and women result in the creation of unique masterpieces and as a result, in addition to carpet weaving, Turkmen women have also turned to other handicrafts. Turkmendouzi is a particular type of embroidery and handicraft art of Turkmen women of Iran, which has attracted the attention of many international forums in the post-Islamic Revolution.

In the Iranian province of Sistan and Baluchistan, too, handicraft artworks are popular among women of which mention can be made of Balochi needlework (the oldest and most popular handicraft art of the province), coin embroidery, mat weaving, rug weaving, and pottery.

A number of Iranian women have undergone higher education in the field of ceramics and some of the graduates of these fields have produced outstandingly unique ceramic handicrafts from the artistic point of view. If we want to mention the achievements of women in this field after the revolution, the best practical example of it is the biennials pottery and ceramic exhibition. Thirty-two of the 77 artists whose works were published in a book in the year 1996, were women, while in the biennial selection of contemporary pottery artworks published in the spring of 2001, 67 of the 111 selected works were produced by Iranian women artists.

Some Artistic Activities of the Author

Being a calligrapher, this author has engaged in certain activities in line with the expansion of Iranian-Islamic art and culture including:

- Establishment of a branch of the Iranian Calligraphers Association in Manila, the Philippines, in order to teach the art of Iranian-Islamic calligraphy to Iranians and students living in Manila;

- Organizing more than 53 specialized calligraphy exhibitions with the focus on "Interreligious Dialogue" and points common in the Holy Quran and other holy books such as "Hazrat Maryam (SA);

- Organizing calligraphy workshops for Filipino university and secondary school students in various university centers;

- Presentation of calligraphy artworks of this author containing Qur'anic verses, mystical poems of Iranian poets, and texts related to interreligious dialogue, to religious, cultural, and artistic centers the most important of which was the presentation of 8 calligraphy artwork containing the verses of the "Surah Maryam" of the Holy Qur'an to Pope Francis through diplomatic channels and with the cooperation received from the Iranian and Vatican embassies in Manila as well as the presentation of calligraphy artwork containing Verse 45 of Surah Aal-e Imran to Cardinal Luis Antonio Gokim Tagle of the Philippines, which paved the ground for interreligious dialogue through the art of calligraphy in Manila and peace and coexistence among Muslims and Christians. These works have received the appreciation of the Supreme Leader of the Islamic Revolution of Iran as well as that of Pope Francis.

Ayatollah Morteza Motahhari and the Future of the Islamic Revolution

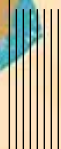
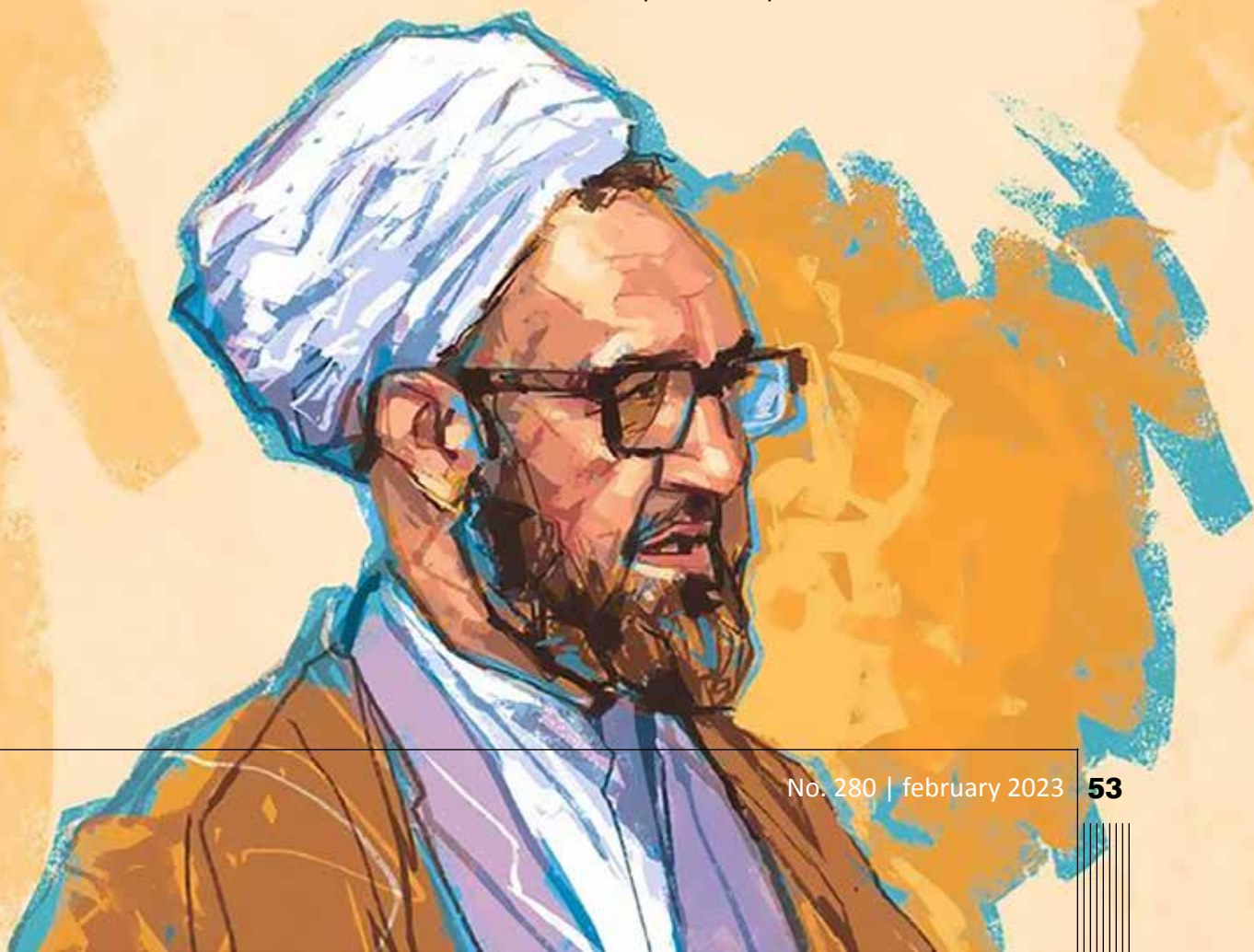
By: Dr. Mohammad Reza Ghaeminik ¹

Introduction

If we were to compare the Islamic Revolution of Iran with other great revolutions such as the 1789 French Revolution or the October Revolution of 1917, we would notice that in the case of the French Revolution, the views of thinkers like Jean-Jacques Rousseau, Diderot, Auguste Comte, Emile Durkheim and other European thinkers such as Friedrich Hegel, i.e., “liberty, equality, and fraternity”, formed the foundation of this revolution and in the case of the October Revolution of 1917

the views people like Karl Marx, Friedrich Engels transformed street movements and disturbances into an influential civilizational revolution.

From this point of view, in the case of the Islamic Revolution of Iran in 1979, thinkers such as Martyr Ayatollah Morteza Motahhari played a role similar to Western thinkers and tried to change the uprising of the Iranian nation into a global and influential revolution. The time lag between the victory of the Islamic Revolution in Iran and the martyrdom of Ayatollah Motahhari was less than



three months, and during this period, he gave five very important speeches at the University of Tehran about the philosophy of history and the Islamic Revolution.

In the last years of his life, he continuously and critically reflected on the philosophies of modern western history and sociological theories. In his works, he has always tried to throw light on the Great Islamic Revolution as a civilizational revolution in the history of Islam by using the intellectual capacities of the Islamic-Iranian heritage, especially the “Transcendental Theosophy” of Mulla Sadra. What follows is a review of Ayatollah Motahari’s reflections, which show that in his opinion the Islamic Revolution was the outcome of a kind of philosophy of religious history and will take a different civilizational path compared to the modern western civilization.

■ Philosophy of Religious History and Islamic Revolution

Motahari’s focus on the philosophy of history was formed through the critical evaluation of the works of Western thinkers such as Hegel, Marx, and Comte, and he correctly realized that, like other human sciences, historical developments are subject to certain laws that the theoretical philosophy of history is responsible for understanding them.

However, unlike Comte’s positivism and Hegel’s and Marx’s dialectics, he tried to explain the historical philosophy based on the sublime Islamic wisdom of Mulla Sadra and benefiting from its principles such as doubting existence, substance theory, and the like. Thus, what needs to be paid attention to, before anything else, is the difference in Motahari’s anthropology in explaining the position of man in the Islamic Revolution.

Evolution of Man’s Innate Nature

Ayatollah Motahari had a genuine belief in man’s innate nature. He believed that people enter society with a divine capital, which is called “innate nature”. In his view, the innate nature of every person consists of certain talents that invite and lead him toward perfection, i.e., man is not like a blank paper in the hand of a writer or a tape recorder recording sounds. From Motahari’s point of view, man’s innate nature is not merely a fixed viewer of

the principle of human life but is of potential talent and power that man should try to actualize during his lifetime in the history of this world. According to him, three factors are involved in the formation of human personality: his innate nature, society, and nature. These three factors affect each other and it is the sum of these factors, especially man’s innate nature, that forms the culture and soul of a society.

■ The Relationship between the Individual and Society on the Basis of Transcendent Theosophy

After explaining Motahari’s concept of anthropology, we will explain the relationship between the individual and society. While, like Emile Durkheim, he accepts society as a reality independent of individuals and a true composite, he criticizes Emile Durkheim’s view on the primacy of society and explains the relationship between the individual and the society based on a hadith from Imam Sadiq (a.s.), the sixth Imam of Shiites, that “La jabr wa la tafwiz bal amr bein al amrayn” (there is no absolute determinism and no absolute delegation of power but something between the two). Therefore, human beings have the right to move along the historical path of their society or stand against it, i.e., an individual’s soul is not forced to surrender to the collective soul of society and can have an effect on it.

■ The Driving Factor of History and the Occurrence of Religious Revolutions

Based on the teaching of humanism, revolutions, and historical changes are completely human-oriented that are often guided by intellectuals. However, in Motahari’s opinion, historical developments have a driving factor that is often influenced by the teachings of divine prophets. Unlike some western theories that explain the driving factor of history in terms of racial, geographic, economic factors, and heroism, Ayatollah Motahari explains his theory on the basis of man’s innate nature. He explains that man has certain

characteristics by way of which the characteristics of his social life get complete. The ability to preserve and maintain experiences, in addition to the ability to transfer experiences to each other, and the ability to innovate and the desire for creativity and innovation, are forces that always push man forward. In the opinion of Motahhari, this evolutionary history is formed by a human being who has understood his innate nature in the most complete way, and such a human being is a “perfect human being”, which is exemplified by the divine prophets and especially, the last of them, Prophet Mohammad (PBUH) and the Shiite Infallible Imams.

■ The Era of the Reappearance of the 12th Shiite Imam, the Religious End of History

While emphasizing that the living example of a perfect human being is the 12th Shiite Imam who is presently in occultation, Ayatollah Motahhari considered the goal of overall evolution to be the victory of truth over falsehood and this means that the totality of history is ultimately good and true, which will be realized with the reappearance of the 12th Shiite Imam. He further stressed that mankind is destined for such a future. In other words, the current struggle between right and wrong continues and moves forward until, according to the predictions made by the Prophet of Islam and the Shiite Imams, it will eventually lead to the establishment of the government of Imam Mahdi (AS).

The ultimate goal of this overall evolution is the actualization of man’s innate talents, and, therefore, giving up on this evolutionary flow, although maybe considered possible - based on human discretion - means deviating from the path of man’s innate nature. He, further, emphasized that the secret of evolution should be sought in man’s innate nature and that as per this innate nature man seeks and pursues perfection.

Thus, the age of the reappearance of the promised Mahdi (AS) is also the age when man’s innate nature reaches maturity and it is in line with the movement of the divine prophets intended to return man to his innate nature.

■ Islamic Revolution, the Instrument of Ensuring the End of Religious History

In the opinion of Ayatollah Motahhari, the Islamic Revolution of Iran is one of the instruments and mechanisms that Muslim people looked forward to in the course of the evolution of human history and in order to perfect their innate nature on the basis of the Islamic perspective they embarked on this Revolution and formed an Islamic society. As a matter of fact, the Islamic Revolution is the glad tiding of the revival of man’s innate nature and its perfection. The realization of such an ideal would not be possible in the absence of a social movement on the part of human beings, because the actualization of man’s innate nature requires the formation of a religious society in which human beings actively participate in doing good deeds.

■ Concluding Remarks

Unlike Western thinkers who made modern revolutions such as the French Revolution a subject for theorizing, Ayatollah Motahhari engaged in explaining the Islamic Revolution on the basis of Islamic principles and transcendental theosophy, until the last moments of his life. In the days when few people thought about the “future of the Islamic Revolution”, he devoted himself to explaining the philosophy of the religious history of the Islamic Revolution so that he could present the original message of this Revolution to people of all ages in all human societies. In his opinion, the Islamic Revolution is a revolution for the evolution of man’s innate nature and the achievement of all good goals in the human world, which is tied to the principle of Mahdism. According to him, the general direction of the movement of individuals and societies in history is to be towards evolution and perfection, but at some stages of history, people abandon this good path and create societies the essence of which is impure. Therefore, from his point of view, the Western revolutions and the thinkers who formulated them were actually moving against the course of the evolution of history, and the Islamic Revolution was formed as a critique of these revolutions and their thinkers in order to provide the path of the natural movement of human history towards good ends.

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Disrespecting Religious Sanctities (Holy Quran) from the Viewpoint of International Law

Mohsen Asadi Movahed

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Introduction

A few days ago, the Swedish racist and anti-Islamist Rasmus Paludan was allowed by the Stockholm government to disrespect and insult the holy Quran in front of the Turkish embassy in the Swedish capital and set fire to the holy book of billions of Muslims

Following this insulting action, the entire Islamic world reacted. Of

course, this is not the first time that Sweden has seen these hateful actions. This incident happened in May of this year and also before that.

One of the significant topics that sometimes occurs in the world is disrespecting and insulting the religious sacraments of Abrahamic religions, especially Islam. Insulting is considered an inappropriate act in almost all religions and depending on how,

under what conditions, and to which person or group, or belief is insulted, its legal dimensions are different. One of the ways of insulting is insulting holy things such as the Quran.

Based on the contents of international conventions and treaties, including the American Convention on Human Rights and the Universal Declaration of Human Rights, any religious insult and any illegal behavior

against individuals and groups due to religion is prohibited. However, it has been seen in many cases that the claimants of human rights avoid even condemning this inhumane crime under the pretext of freedom of expression, which is one of their most basic rights. In Islamic law, religious values are legally protected, and insulting them is considered an important and serious crime.

All religions have sacred things that are respected by their followers; Even in primitive religions, there were places or persons or other saints; In many religions, their sanctities are so important that the believers of that religion are willing to sacrifice even their property, life and all their existence for its sake, and insulting their sanctities is much heavier and more disgusting than insulting themselves and even their tribe or nation.

For a long time, the existence of religious sanctities, on one hand, and the need to protect the right of human freedom to express their opinions, on the other hand, have had a challenging relationship; This main question has always been raised, that is it not necessary to respect the sacred things, to limit the freedom of human expression, and we will also address the question of whether people can allow any kind of disrespect to the sacred things of others under the pretext of the right to freedom of expression?

Freedom of expression as a pillar of democracy has the capacity to be used contrary to other human rights and freedoms. It can be boldly said that in the field of human rights, none of the known freedoms can be abused as much as the freedom of expression. Despite this, when this human right is in conflict with some other human rights, such as the right to freedom of religion, the issue

manifests itself in a different way.

Article 19 of the Universal Declaration of Human Rights on freedom of opinion and expression states: "Everyone has the right to freedom of opinion and expression, and the right includes that a person should not have fear and anxiety about having his own opinions in obtaining information and ideas and its dissemination by all possible means and any limitation.

Also, freedom of opinion and expression is the subject of Article 19 of the International Covenant on Civil and Political Rights. Paragraph 1 of this article stipulates the freedom of opinion: "No one can be violated and threatened due to his opinions." As per the interpretation theory number 10 of the United Nations Human Rights Committee, the mentioned right is a right that the covenant does not accept any exceptions or limitations in relation to it.

On the other hand, everyone is free to express their opinions freely. Clause 2 of Article 19 of the Covenant stipulates in this regard: "Everyone has the right to freedom of expression. This right includes the freedom to research, acquire and disseminate information and ideas of any kind, regardless of limitations, orally or in writing or print, in artistic form, or by any other means of one's choice.

While the right to freedom of expression is not considered an absolute human right, the limitations listed for it are the subject of discussion and opinion. On the other hand, although freedom of religion is one of the internationally recognized rights and is mentioned in many international documents, it can be safely said that no international treaty can be mentioned that explicitly has defined and clarified the scope and dimensions of freedom of religion, and

therefore, it is definitely not possible to consider the right of opinion and belief in symbols and signs absolutely free from any restrictions in the form of freedom of religion.

Freedom of expression and prohibition of religious intolerance:

The effort to propagate tolerance and its expansion, which is a requirement for the development of human rights, was officially brought to the attention of the United Nations in the 1990s; As the resolutions of the General Assembly (Resolution 48/126 approved on December 30, 1993, and Resolution 49/213 on December 23, 1994) declared 1995 as a religious "year of tolerance".

The documents approved by the UNESCO General Conference in resolutions 14/5/26c 3 (November 1991) and 14/5/27c (November 15, 1993) is considered the most important steps of the United Nations in this field. The declaration on the prohibition of intolerance (May 14, 1981) and the statement and the plan of action in the fight against racism, xenophobia, and intolerance 9 (November 8, 1993) which was established by a European commission to deal with racism and intolerance, are considered the first foundations of the initiative of the United Nations in this regard.

But in particular, in 1965, the Declaration of the International Principles of Cultural Cooperation declared: Every culture has its respect and value that must be respected, and all people have the right and duty to develop their own culture, so all cultures are part of the common heritage that they form humanity. Respecting different cultures and individuals and human groups belonging to them is a manifestation of one of the areas of prohibition of racism and racial discrimination.

The aforementioned declaration

also considered the practices of racial, religious, and national hatred in the political, educational, and cultural spheres of social life as a violation of the United Nations Charter and the Universal Declaration of Human Rights and condemned them. In addition, Resolution No. 1510 dated December 12, 1960, of the General Assembly, which con-

demned all forms of racial discrimination, is directly related to the concept of tolerance and efforts to eradicate the spirit of discrimination. Basically, it seems that the increase of ethnic and tribal tensions, the occurrence of internal wars, the spread and intensification of fundamentalism, etc., are the factors that are responsible for the rise of religious intolerance, which has taken on new forms in recent years.



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For the first time in 1962, the General Assembly asked all governments to ban and cancel discriminatory laws that play a role in the continuation of racial discrimination and religious intolerance and to take appropriate measures to combat such intolerance and prejudices. In this regard, finally, on November 25, 1981, the declaration of prohibition of religious intolerance was approved by the General Assembly.

maintaining the order and stability of the social system. The second paragraph of Article 26 of the Universal Declaration of Human Rights states: "Understanding and tolerance must be promoted among all nations and racial or religious groups." Anyway, among the numerous resolutions of the General Assembly, the declaration of elimination of all forms of intolerance and discrimination based on religion or belief approved on November 25, 1981 (Resolution 36/56) is considered a basic and accepted document.

On the other hand, since freedom of expression is a collective right, it also includes the condition of respecting the rights, dignity, and honor of others, public order, and good morals. Therefore, the violation of all these conditions or one of them will lead to increase tension and conflict and endanger the peace and security of human society.

religious intolerance involves an "act or omission" that, apart from its motivation, violates human rights.

So it seems that what is important in the category of intolerance and discrimination is the effect of that behavior or performance in promoting racial, national, and religious hatred or preventing its spread.

International and national support for freedom of speech and religion:

The Universal Declaration of Human Rights and the International Covenant on Civil and Political Rights recognize the right to freedom of expression and freedom of religion. Article 19 of the Universal Declaration of Human Rights stipulates: "Everyone has the right to freedom of speech and opinion." At the same time, the first paragraph of Article 18 of the International Covenant on Civil and Political Rights is regulated in such a way that "every person can have

an opinion without any hindrance.

Article 20 of the Covenant of Civil and Political Rights implies that governments are not only obliged to prevent speech that causes religious hatred and conflict between people of religions and beliefs but also to prevent the publication of violent religious views that violate the rights and freedoms of others.

actions cause serious and imminent danger or harm to others.

In the domestic law of Germany, at the same time that the religious opinions and beliefs of respectable people are recognized, the dignity and personal identity of people are also protected from any insults and mockery by means of religious insulting statements. In the middle of the

and freedom of speech are two rights recognized in legal documents and in the belief of the international community, rights whose conflicts are possible but can be prevented. Freedom of expression is sacred and praiseworthy as long as it does not involve insulting religious sanctities; because otherwise if it harms a human right, it is as if it has been vio-



They should provide the territory under the rule of their governments for living with respect, comfort, and enjoyment of basic rights and freedoms for citizens and all persons under their effective control.

In addition, the second paragraph of Article 20 of the Covenant of Civil and Political Rights stipulates: "Any support for racial or religious hatred that is an incentive for discrimination, enmity or violence is prohibited by law." Therefore, all the members of the Covenant of Civil and Political Rights are obliged to guarantee that in their internal territory, regulations against such actions with the protection goals intended by the Covenant are established and implemented.

However, the support mentioned at the levels of domestic law systems is also conceivable.

In the American states, freedom of expression is considered a sacred thing, and it is limited only when its

spectrum of these two approaches, the European Court of Law Humanity and the Australian legal system are trying to establish a kind of balance between religious freedoms and freedom of expression.

It is included in the internal laws of Germany: Any action that causes hatred, mockery, or religious insult to a person because of their religious beliefs is prohibited. In Austrian law, insulting all religions of the country is criminalized.

In the domestic law of England, actions that cause religious hatred against people because of their religion have been criminalized. Article 77 of the 1990 law of Algeria also provides punishments for anyone who acts against Islam or any of the divine religions by writing, sound, picture, painting, or any other direct or indirect way.

Conclusion:

The right to freedom of religion

lated.

The natural and spontaneous reaction of the Muslims of the world to the hateful acts of insulting the holy and sacred things of Islam such as the holy Quran, which hurt the souls and hearts of nearly two billion Muslims and billions of free people all over the world, is a sign of this belief and the need to protect the sacred religious values that the nature and essence of every human being are entrusted.

This is where it is necessary for human rights to be interpreted considering other rights and not in an absolute way. With this definition, freedom of speech in the real sense is born only where religious beliefs are sacred and do not conflict with them. Therefore, freedom of religion is practically only found in the light of freedom of expression, identity, and manifestation.



The Global Impacts of the Islamic Revolution of Iran

By: Dr. Mohammad Reza Dehshiri, Senior Diplomat and the Ambassador of the Islamic Republic of Iran in Senegal

The victory of the “Islamic” Revolution of Iran towards the end of the 20th century has made the various aspects and dimensions of this revolution the subject of a number of research projects. Certain characteristics and the time and space in which it took place as well as the level of its effects have been instrumental in making this revolution the focus of attention of many scholars of political science. In a world in which religion was considered a thing of the past the revolutionary return of religion in a “revolution in the name of God” based on Islamic teachings – that too in a country like Iran, which was going through the process of a monarchial form of modernization in the preceding three decades and by comprehensive support from the United States of America – was quite astonishing. Iran and its surrounding areas were considered one of the most important centers of fossil energy in the world, which was of great significance to the world economy. With the victory of the Islamic Revolution in Iran, this important pulse was now in the control of revolutionaries whose worldviews differed from those of the big powers. These revolutionaries had found something that many in the Muslim world had been looking for throughout the course of their history. And this added to the natural influence of a revolution that had taken place in the name of Islam on the Islamic lands. Moreover, the Islamic Revolution had taken place in Iran with a very strategic position in the region and was very naturally widening the gap between the Muslim world and the West and this, in turn, was

adding to its influence. The geopolitical and geostrategic conditions of Iran added to the depth and extent of such influences. The search for an alternative to liberalism and socialism in developing countries in the later part of the 20th century turned the Islamic Revolution of Iran into an objective and meaningful role model for this ideal and cause, therefore, increasing its importance and reflections.

The study of the various dimensions of the Islamic Revolution of Iran and the theoretical framework within which it took place reflect upon the fact that although the Islamic Revolution of took place within a particular geographical territory, it had an impact on international relations and as a unique socio-political phenomenon, the Islamic Revolution of Iran (a revolution with such characteristics of being Islam-oriented, culture-oriented, peacefulness, spirituality, and independence-oriented) and a politico-cultural discourse with four dimensions of being trans-national, liberating, universal, and inspiring has had several impacts on international relations including the revival of political Islam, evolution, and strengthening of Islamic movements, the elevation of the status and role of Islam in society, ideological confrontation with liberal secularism, revival of the role of religion, elevation of the evolutionary role of culture, nullification of the theory of single rationality, weakening of the secular state-nation, deconstruction of the international system and weakening of the secularism as discourse.

These ten impacts of the Islamic Revolution on international rela-

tions has drawn the attention of scholars of international relation to this challenge and resulted in certain reconsiderations with regard to existing theories in the form of criticism, reform in the existing theories, and the invention of new theories. The influence of the Islamic Revolution on theories on international relations has, both, directly and indirectly, resulted in the strengthening of theories of revolution in international relations, the emergence of the theory of political Islam in theories on international relations, efforts towards understanding theories on Islamic movements and theorization on religion in five different concepts of religion as a security threat, culture, the essence of international relations, dominant discourse on international relations and international political theology.

With regard to the structural aspect of the Revolution, it is important to study the causes of its emergence, examine the nature of interactions among players and the process of the influence of actors on the system of international decision-making, and such norms as justice, freedom, independence, identity, legitimacy, and security. Similarly, as regards the power of the Islamic Revolution in the area of discourse-making reference may be made to combining individualism and socialism, objective idealism, unity between seminaries and universities, religious democracy, linking wisdom and religion, and amalgamating tradition and modernity.

In the case of the influence of the Islamic Revolution on changes in the nature of power on such issues as the importance of culture and contemplation, the relationship



between objective and subjective power, the superiority of soft power over hard power, the importance of the mental power sans objective and functional power, emphasis on identity as a positive power, importance to efficient manpower as an instrument of soft power and the importance to persuasive power need to be pondered upon.

Another effect of the Islamic Revolution of Iran was that it descended on Western and Eastern materialistic theories and emerged as a new thought. This revolution, which, unlike other revolutions of the modern world, was of spiritual essence, challenged the very foundation of worldly and materialistic approaches dominating the global system of interactions and caused a wave of hope and enthusiasm among the oppressed nations and Islamic societies. Thus, from its very onset, it faced opposition, sabotage, mis-propaganda, and political

pressures from the domineering powers of the world. However, in spite of all pressures and after more than four decades from the emergence of this unique phenomenon, which may be referred to as the “miracle of the 20th century”, the world is witnessing its influences, especially in form of the growing trend of opposition to the domination of arrogant powers.

A brief glance at the global reflections of the Islamic Revolution of Iran explains how the victory of the Islamic Revolution in Iran, as one of the most important phenomena of the 20th century, has caused certain fundamental changes in Iran and the region as well as at the global level. These changes and reflections in the world have taken place in different areas like the regional and international orders, Islamic countries of the region, and people and thinkers. This revolution has also had consider-

able reflections among Muslim minorities as well as non-Muslims in the Western world. It has also had its reflections on Islamic and non-Islamic movements, international organizations, and foreign policies of the big powers.

As a new phenomenon in the contemporary world, the Islamic Revolution of Iran introduced a new discourse that influenced the various theoretical, structural, and behavioral dimensions of the international order the tangible impacts of which in many areas of the are undeniable.

In conclusion, a look at the influence of the Islamic Revolution of Iran on the phenomenon of political Islam explains that the term political Islam was born after and because of this revolution. In other words, with the victory of the Islamic Revolution, the Islamic awakening entered a new and objective phase and looked up to this revolution as a model of an Islamic state. This is because following the victory of the Islamic Revolution of Iran Islam came to be recognized as the foundation for a modern state and a school of thought that can enter the world of politics and play an influential role. The author is of the opinion that the Islamic Revolution and the land of its birth have become the center of political Islam in today's world and its influences have been spreading to both Islamic and other lands. Backed by the achievements of the Islamic Revolution of Iran political Islam has come to be one of the most influential factors in world politics at regional, international, and global levels.



Achievements of the Islamic Republic of Iran in the Area of Science and Technology

Iranian Scientists among the Top Scientists in the World

Compiled by: Hossein Hojjati, Media Expert

Before the Islamic Revolution, Iran did not have any top scientists in the world, but, according to the authoritative international “Web of Science” database, 208 Iranian scientists were among the top 1 percent of the world’s scientists. This ranking is based on the number of scientific research documents in 22 fields. This is despite the fact that the professors of the field of Islamic sciences are not considered among these scientists.



■ Regional and Global Scientific Ranking According to Scientific Papers and Documents

Based on the “Scopus” citation database, the number of indexed documents produced by Iranians has increased from 3071 documents before the revolution to 397,212 documents indicating a 129-fold increase in the number of indexed documents from Iran in the post-Islamic Revolution. While based on the same database Iran ranked 5th in the region and 52nd in the world and in the year 1996, its status went up to being first in the region and 16th in the world in 2018.

The percentage of Iran’s share in the production of scientific papers in the world has increased by 656 times compared to before the Islamic Revolution. That means while its share was 0.0001 percent before the Islamic Revolution, it went up to 1.95 percent according to ISI and 1.97 percent according to Scopus in the year 2017. According to the ISI report, the number of published papers by Iranians has increased 69 times (75 times according to the Scopus report) since the beginning of the revolution until 2016 making Iran rank first among all Islamic countries in terms of the number of scientific papers. By the same token, the fastest scientific growth rate in the world is related to Iran, which is 11 times the global average growth rate.

■ World Ranking of Iranian Universities

Based on the “Times Ranking System” Iran’s ranking in terms of the number of top universities in the world has increased from 32nd in 2012 to 17th in 2017. Similarly, the number of Iran’s top universities in the world - according to the Times Ranking System - has gone up from zero before the revolution to 18 in 2018. There are other statistics in the “Leiden Ranking System” according to which 18 Iranian universities were among the top universities of the world in the year 2018.

98% of the scientific achievements of Tehran University are related to the period after the Islamic Revolution and only 2% of it is related to the period before the revolution. The same figure for the Sharif University of Technology stands at 99% as compared to 1% before the revolution. Similarly, these figures stand at 95% and 5%, respectively, for Shiraz University. In fact, it can be said that before the revolution, Iranian universities were engaged in translating foreign papers and did not have any scientific production or output.

■ Faculty Members

Since the beginning of the revolution, the number of

women faculty members has increased from 100 in 1979 to 2,100 in 1996 and indicating a 21-fold increase. In general, the number of faculty members of Iranian universities has increased by 33 times.

■ Ranking in Science Olympiads

Before the revolution, Iran did not participate in any science Olympiad. However, after the revolution, Iran began to participate in science Olympiads in 1987 and by 2017 won 669 medals making it rank among the first 10 countries of the world in this field.

■ World Rankings in the Fields of Technology, Applied Sciences, and Engineering

After the Islamic revolution, the world has witnessed Iran’s numerous scientific and technological achievements in such fields of sciences as nuclear, nanotechnology, biotechnology, rocketry, stem cells, aerospace, recombinant drugs, and medicine, which have proved that by relying on internal capacities and their proper management, access to the peaks of science and technology are possible. The advancement in the field of medical sciences has increased 75 times as compared to the pre-revolution era (Scopus). This progress in medical science has increased life expectancy from 54 years before the revolution to 76 years in 2017, making Iran rank seventh in the world.

Some other achievements of Iran in the field of technology are as follows.

Iran ranks eighth in the world in launching satellites.

Iran is the fifth country in the world in the field of nanotechnology.

Iran is the fourteenth country in nuclear science and physics.

According to the paper production index of Scopus Iran ranked fifth in the world in chemical engineering and energy engineering in the year 2015.

According to the paper production index of Scopus Iran ranked the ninth country in civil engineering and ocean engineering in the year 2015.

According to the same source, Iran ranked 11th in aerospace engineering in 2015.

Also, Iran ranked twelfth in the world in industrial engineering in 2015.

Iran is among the 11 countries of the world in satellite launching technology.

Iran is among the 13 countries that have a complete nuclear fuel cycle, where uranium exploration, extraction, production of yellow cake, and its conversion into UF gas



are carried out in the field of fuel production and fuel complexes.

Iran is one of the 14 countries that have the ability to enrich uranium.

Iran ranks second among the most advanced countries in the field of stem cells.

Iran ranked 13th in the world and first in the region in terms of biotechnology production in 2017.

■ Knowledge-based Companies

Knowledge-based companies came into being in post-revolution Iran, and presently the number of knowledge-based companies is more than 1150.

Science and Technology Parks

Science and technology parks, too, and the number of these parks in the country had increased from zero before the revolution to 36 in 2015.

■ National and International Patents

The number of internationally registered patents of Iranians which stood at 64 in 1978 had increased to 13,683, i.e. 213 times, by 2015.

Export of Advanced Scientific and Technological Goods

The export of high-tech goods, which indicates the improvement of the country's technology level, reached 620 million dollars in 2009, from zero before the revolution, which shows a growth of 219 percent. These exports take place in such industries as electronics, telecommuni-

cation, computers and office machines, aerospace, pharmacology, electrical and chemical machinery, and railway and transportation.

■ Technological and Engineering Capabilities in the Post-Islamic Revolution

Some of the local achievements and experiences in the field of technology and engineering that have been gained independently after the Islamic Revolution include:

■ Defense

Air defense (designing and manufacturing short, medium, and long-range defense systems)

Air (designing and manufacturing fighter planes, different types of drones (UAVs), helicopters, and aeronautical electronics)

Marine (designing and manufacturing various types of cruisers and destroyers, submarines, flying boats, fast and ultra-fast attack crafts, and hovercrafts)

Ground (designing and manufacturing various types of tanks, personnel carriers, military vehicles, individual equipment and weapons, and different types of light and heavy ammunition)

Missiles (designing and manufacturing various types of surface-to-surface missiles, and cruise missiles)

Electronics and radar (designing and manufacturing various types of search and detector radars, special electronic systems, and microelectronic components)

Cyberspace (management of cyberspace, cyber security, and cyber defense)

■ Aeronautics

Designing and manufacturing various types of satellites in different dimensions and accuracies, spaceships, Satellite carriers (Safir, Simorgh, Dhul-Janah), launch stations, operating stations (fixed and mobile), satellite guidance and control station, space laboratory (exploratory rockets)

■ Airplanes

Designing and manufacturing passenger aircraft (Iran 140, Fajr, Faez)

■ Nuclear Technology

Achieving a complete fuel cycle and fuel production with 20% richness

Designing and manufacturing advanced centrifuges

Designing and manufacturing nuclear reactors and power plants

Production of all kinds of radiopharmaceuticals.



The Statement of the Supreme Council of the Ahl al-Bayt ^(AS) World Assembly

Protesting the Passive Stand of Islamic Countries

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

The desecration of the sanctities of religions - Prophet Muhammad (PBUH), other divine prophets, the holy books, and religious leaders - has become a recurring practice in Europe.

The hateful act of "Rasmus Paludan" and his like-minded people in Sweden and the Netherlands in burning the Holy Quran is a repetition of the stupid act he did in 2020 and caused unrest and damage to people and public property in that country. The rational expectation was that government officials and members of the Swedish parliament, at least for the sake of maintaining

the security of their country and respecting the feelings of thousands of fellow Muslims, would prevent the repetition of Paludan's act but it seems just as religion and spirituality have disappeared from the life of officials of European countries, reason and understanding, too, no longer have a place among them! The Swedish authorities - like other European authorities - justify this abhorrent act under the disguise of freedom of expression, but do not make any real effort to prevent the abuse the freedom for spreading Islamophobia, racism, and discrimination.

As the chairman of the Supreme Council of the Ahl al-Bayt World Assembly - a global organiza-

tion in which hundreds of elites from all over the world are members - I want to make some point, not to Sweden and Holland and other European countries, but to the real and legal personalities of the Islamic world:

1 The continuation of sacrilegious acts by the Westerners against the sacred religious values of the Muslim people is a direct result of the “passiveness of the Islamic Ummah”. The Muslims of the world, with a population of nearly two billion people, are a great power that, in case of determination and unity, can easily thwart such conspirators in European countries.

2 Every time anti-human elements desecrate religious sanctities and Western countries, under the false pretext of supporting freedom, allow them to spread hatred, we witness widespread condemnations and demonstrations in the Islamic world. But these actions do not go beyond this stage and are forgotten after a few days! And this encourages those who engage in desecrating acts.

3 The Islamic Ummah must take a common stand and adopt “real deterrent measures” against countries that support Islamophobia. In this context, each stratum of Islamic society has a duty to fulfill.

4 It is the duty of the “governments of Islamic countries” to take special measures befitting the Muslim Ummah and Islamic governments by exerting political and economic pressure on the countries that provide the basis for such atrocities. For instance, “summoning ambassadors”, “reducing the level of relations” and “banning trade with them” could be some important deterrents against Western countries.

5 It is the duty of the Parliaments of Islamic countries to hold special sessions to come up with solutions and adopt measures

to prevent such sacrilegious acts and in this way pave the path for their governments to act accordingly.

6 It is the responsibility of scholars, thinkers, writers, cultural institutions, and media of Islamic countries to explain the facts to the political and economic elites as well as the masses of the people. On the one hand, they must convince the authorities of their countries to take decisive action against those Westerners who desecrate religious sanctities and, on the other hand, they should encourage people and business activists to be sensitive, and not indifferent, to this kind of offensive actions and boycott Western cultural and economic goods.

7 The duty of Muslim lawyers, professors, and academics is to show the legal ways to deal with these actions. In this context, by relying on the rights of the followers of divine religions and respecting people’s faith on the basis of international and human rights charters, it would be possible to sue those who commit these criminal and illegal actions in Sweden and the Netherlands.

8 It is also the responsibility of the mass and private sectors of Islamic countries to protect the sanctity of the Prophet of Islam (PBUH) and the Book of God by exerting pressure on their governments to take practical and decisive action.

Last but not the least, the continuation of the existing trend and being content with issuing statements of condemnation and short-lived demonstrations will not be of practical results to stop such insults and God forbid, will make us an example of this verse of the Holy Quran that: “And the Apostle will say, ‘O my Lord! Indeed, my people consigned this Quran to oblivion.”

Mohammad Hassan Akhtari

Chairman of the Supreme Council of the Ahl al-Bayt World Assembly and Managing Director of the Ashura International Foundation.



Sites and places attributed to Imam Khomeini



► Imam's ancestral house in Khomein:

Address: Khomein, Imam Khomeini St., Sahil St.,
Imam Khomeini's House

Phone number: 08646223471

Fax: 08646228053



► Imam's house in Qom:

Address: Qom, west Moalem Gharbi St.,
Rouhollah Square, 11 Alley.

Phone number: 2537847947

Fax: 2537748575



► Imam Khomeini's historic residence in Najaf:

Address: Al-Najaf al-Ashraf, al-Rasoul Street, Al-Sabzwari Mosque, Imam Khomeini's residence

Phone numbers: 009647817686121

00989198457107



► Imam Khomeini art gallery and complex in Isfahan:

Address: Isfahan, Faiz Square, Khajo Bridge,

Imam Khomeini art gallery

Phone number: 03136615558-9

Fax: 03136615557



► Jamaran cultural and art complex:

Address: Tehran, Niavaran, Jamaran Street,

Hasni Kia Alley, next to Baghiyatollah Heart Hospital, Imam Khomeini's House

Phone number: 22830044

Fax: 22289926



► Holy shrine of Imam Khomeini:

Address: Tehran, Persian Gulf Highway, Holy mausoleum of Imam Khomeini

Phone number: 021-55227674

Fax: 021-54680263



A Note by: Dr. Elena Lavian Kashani



The month of Bahman includes days that in my dear country of Iran, are known as the “Fajr Decade” and are dear and beautiful to its believers; the ten days from the arrival of the great leader of the revolution, Imam Khomeini (RA), to the country after years of exile until the victory of the revolution. The history of the unity and companionship of the people of Iran is rooted in their religious and moral values, and love for the Lord of beauties. The leaders and authorities of the country - our Supreme Leader, presidents, parliament, and above all, a man named Ruhol-

lah Khomeini - have successively guided our people to such beauties as monotheism, unity, being together, loving each other as well dignity, respect, sanctity, freedom, etc. during the four decades since the victory of the Revolution. For Imam Khomeini and his family, religion, gender, color, nationality, and creed of people did not and does not matter; what is important is only monotheism, and godliness. Before the revolution, he and his family planted the seed of love and watered it with compassion through their words, deeds, and behavior with the followers of other monotheistic religions. With Jews, Christians, Zoroastrians, Mandaean, etc... How could it not be so? God created us all to be friends, just like Imam Khomeini was a friend of all real human beings and just as our Supreme Leader has been so; whether during seminarian studies, teaching, prison, presidency, leadership, etc.

The late Imam always spoke

of unity, God, divinity, divine mercy, love, and man’s relationship to God; irrespective of their color, gender, or faith. His concern about and compassion for followers of other divine religions was so profound that he repeatedly reminded those who drafted the constitution of the Islamic Republic to keep the rights of religious minorities in mind. He even wrote in his divine-political testament “Religious minorities are respected in Islam, they have rights and their rights are to be respected. Religious minorities have always been respected in Islam, and compassion among the followers of great monotheistic religions is necessary for the progress of humanity” (Sahifeh Imam, Vol. 6, P. 83). “Religious minorities will be free in the future and will live in prosperity in Iran, and we will deal with them very fairly and in accordance with the law. They are our religious brothers...” (Sahifeh Imam, Vol. 5, P. 401)

Dr. Lavian Kashani (a member of the Jewish community of Iran) is a university lecturer, activist for peace, environment and human rights, religious research scholar, Islamologist, and poet.



2023



Bilingual Calendar of 2023 with the theme “Women from the Viewpoint of Imam Khomeini (RA)”

Bilingual Gregorian - Lunar - Shamsi Calendar (2023-1445-1402) is one of the publications of the Institute for the Compilation and Publication of Imam Khomeini's Works, which is published every year for non-Persian speaking audiences before the beginning of the Christian New Year.

This year's calendar (2023) with the theme “Women from the Viewpoint of Imam Khomeini (RA)” has been prepared and published in three formats: print, online, and MP4, and in addition to a specialized article, images of the Imam (RA) and his short sayings on the theme of the calendar, the introduction of the book “The Position of Women from Imam Khomeini's Perspective” in English and Arabic languages, it includes various other sections such as the introduction of the Institute's activities in the domestic and international spheres, the introduction of Imam Khomeini's multilingual portal and the Jamaram information foundation, introduction of the places attributed to the Imam (RA) and the ways of communication with them, and the important occasions related to Imam Khomeini (RA) and the Islamic Revolution.

