

movement with a robust mystical and religious theoretical base. From this vantage point, the sovereignty of the Shah's regime, which arose from foreign support (America), possessed no legitimacy against the infinite power of the Divine and the will of the people connected to the Truth.

"The most important and valuable of our beliefs is the principle of Monotheism (Tawhid). According to this principle, we believe that the Creator of the universe, of all realms of existence, and of humanity, is solely the Sacred Essence of God Almighty, who is aware of all truths, capable of all things, and the Owner of all things. This principle teaches us that man must submit only to the Holy Essence of the Truth and must not obey any human being unless that obedience is, in effect, obedience to God."

(*Sahifeh-ye Imam*, Vol. 5, p. 387)

Movement building based on political mysticism: In the mystical and philosophical view of the Imam, the ultimate goal of all individual and collective actions is the return to the Divine Station. Within this framework, political movement was not an intrinsic goal but was considered the "Greater Jihad" (struggle against the tyranny of the self and self-purification), which served as the prerequisite and necessary condition for realizing the "Lesser Jihad" (struggle against external tyranny, the establishment of divine laws, and the restoration of justice in society). This perspective transformed political struggle from a limited political event into a mystical and sacred act, granting it a transcendent and spiritual dimension.

2. Jurisprudential foundations: Theory of Wilayat al-Faqih

Perhaps the most significant practical and institutional backing for Imam Khomeini's revolutionary movement was his jurisprudential innovation and expansion based on the theory of Guardianship of the Is-

amic Jurist (Wilayat al-Faqih).

Necessity of forming Islamic government in era of occultation

Through a precise and innovative interpretation of Shiite jurisprudence, Imam Khomeini proved that the administration of Islamic society, based on rational and textual evidence, is entrusted to a qualified jurist (Faqih) in the absence of the Infallible Imam (PBUH). This is, in truth, not a political choice but a religious duty. This theory served two fundamental functions:

Delegitimizing Pahlavi regime: As stated, a government not based on Shari'ah and divine laws is tyranny (Taghut), and thus an usurping and illegitimate government.

Legitimizing alternative government: The revolutionary movement of the people led by Imam Khomeini transformed from a mere socio-political protest into a religious duty and divine obligation that required obedience.

Islamic jurisprudence as practical framework for social justice: The jurisprudential view of the Imam was a dynamic, socialized interpretation of Islamic law, removing it from the confinement of individual and ritualistic rulings. He viewed jurisprudence not merely as a collection of ritual "dos and don'ts," but as a legal and ethical charter governing society, one of whose primary goals is the establishment of divine "equity and justice."

He believed that if divine laws (Fiqh) were implemented completely and comprehensively within the government structure, the natural result would be pervasive economic, social, and political justice. In this view, the execution of jurisprudential laws (such as those regarding transactions, usury, property, and penal codes) directly leads to the elimination of exploitative structures and the realization of justice in accessing resources.



In this undated photo taken in Tehran, Mehdi Bazargan (R), Iran's first prime minister after the 1979 Islamic Revolution, passes a paper to Akbar Hashemi Rafsanjani, a prominent figure in the revolution, as Ayatollah Ruhollah Khomeini (C) looks on.

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This firm link between "Divine Laws" and the "Realization of Justice" transformed the Iranian people's revolutionary movement from a mere political dispute into a religious duty for all classes. For example, when the struggle against usury, hoarding, and economic corruption was raised, it was no longer just an economic demand but was perceived by the masses as the upholding of religious rites.

Islamic teachings in Sirah of Ahlulbayt

Imam Khomeini utilized Islamic history, particularly the lifestyle (Sirah) of the Ahlulbayt, as a source for role-modelling and inspiration to strengthen the spirit of resistance, articulate the legitimacy of the struggle, and convert the revolutionary movement into a religious and ethical issue. He situated the historic revolutionary movement of the Iranian nation within the framework of an ethical and faith-based struggle.

and the spirit of martyrdom in the path of duty not only bestowed a transcendent value upon the revolutionary movement, but also drastically strengthened the fighting spirit and the threshold for enduring violence among the masses. This had profound ideological and psychological impacts on society.

Combating global arrogance: Imam Khomeini's emphasis on the concept of "Global Arrogance" (not merely the US government) is rooted in Islamic teachings that view the boundary between Truth and Falsehood as global. In this view, the struggle against the West and Zionism was considered not only Iran's issue, but a contemporary instance of the historical battle between Truth and Falsehood. This approach transformed the struggle from a domestic and regional conflict into a global and all-encompassing dimension, engaging not only the Iranian people, but also Muslims and all the oppressed of the world intellectually and spiritually in the fight against the West and Zionism. This distinction clearly demonstrates the global significance of the Iranian people's revolutionary movement led by the Imam, especially regarding contemporary global events.

In summary, the backing of Imam Khomeini's movement was based on a coherent intellectual foundation wherein Islamic Mysticism (Monotheistic Worldview) provided the theoretical basis, Jurisprudence (Wilayat al-Faqih) provided the structural and practical framework, and the Sirah of the Ahl al-Bayt (the Ashura Model) supplied the power for mobilization and the continuity of the struggle. This comprehensiveness created a powerful ideological force capable of overcoming the complex material and security structure of the Pahlavi regime and its foreign backers.

Formation of Islamic government according to Imam Khomeini's school of thought

The concept of government can be examined on both a theoretical and operational ground. From a macro-level perspective, the ultimate goal in Imam's mind was the creation of an encompassing global Islamic government; a world government where divine law reigns, not individual's opinions and decisions. Imam was deeply opposed to all nationalistic, racial and tribal movement resulting in the formation of nation-states. He considered such conspiratorial ideas to be a ploy by the enemies in order to weaken the Islamic nation (Ummah). He believed that the dissolution of the Ottoman Empire following the World War I to be a colonial endeavor, aiming to break down the power of Islam. Therefore, Imam Khomeini constantly stressed notions such as "Islamic Nation", "Islamic Heartland" and "Ummah"; considering the formation of a unified Islamic world government to be among highest priorities of the Islamic revolution of Iran (1979).

Nevertheless, on an operational level,



People hold a protest rally against the rule of the Pahlavi regime in Tehran, Iran on October 10, 1978.

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Imam taking into consideration the political state of affairs, structured his ideal Islamic government within a traditional nation-state framework, organizing the system based on that. On foreign policy front, following Islamic Republic of Iran's renewed member-

ship in international organizations, Imam prioritized the improvement of relations with other Islamic nations based on the principle of mutual respect. He considered divisions between the Islamic nations to be the primary reason of Islamic world lack

of progress with regards to the other nations, arguing that unity around the axis of Islam and fulfillment of Islam's original promises would address all problems plaguing the Islamic world. The formation of an Islamic government was composed of three stages:

Overarching ideal

Imam Khomeini first introduced the concept of an Islamic nation as an overarching ideal, considering the rule of Fuqaha (P. Faqih/Scholar) during the time of occultation to be the best form of government which would seek to implement divine laws in the society. Whilst defining such a form of government as an ideal one, Imam, as a matter of expediency, cautioned his followers about any form of public opposition to the government until certain conditions for the realization of such a dream was met.

Alternative paradigm & criticism of monarchy

In the next step, which took place

around 1960s, Imam proposed the Islamic form of government as an alternative to the monarchial system, which he fiercely opposed and criticized. He believed that elucidation of political and social aspects of Islam would inevitably lead to public awareness and mass support. Such an effort however could only be realized through the support of religious scholars who would see this divine charge through.

Establishment of Islamic Republic

On the eve of 1979 Islamic revolution's victory, Imam Khomeini sought to defend and demonstrate different aspects of the Islamic republic in an effort to legitimize the establishment of such a form of government in Iran. He therefore only accepted the establishment of such a government on the condition of codifying the new constitution based on Islamic law and public vote.

Reconstruction of Iranian national identity in Imam Khomeini's view

"You proved that you can create whatever you desire. You manifested a miracle in the world, a miracle that was the power of God in man. You stood against all the powers that wanted to devour Iran and the Iranian, who wanted to loot your reserves; you resisted, and you triumphed."

(*Sahifeh-ye Imam*, Vol. 16, p. 76)

One of the most exalted achievements of the glorious Islamic Revolution is the revival and reconstruction of the authentic national Iranian identity. The late Imam, with profound insight and complete awareness of colonialist

stratagems, knew well that the root of foreign domination over nations lies in stripping them of their identity and self-belief. He consistently emphasized the boundless richness of culture, literature, and the deep roots of Islamic-Iranian civilization.

In his Divine Will and Testament, referring to the engineered plans of colonialism to alienate regional nations from their own authenticity, Imam Khomeini stated:

"The Aryan and Arab races are no less than the European, American, and Soviet races. If they find their true selves,

cast away despair, and do not look to others, they have the power—in the long run—to do anything and build everything."

(*Sahifeh-ye Imam*, Vol. 21, p. 417)

This statement expresses the truth that authenticity is the source of power. The Iranian nation must realize that its inherent assets, including its faithful and intelligent human resources, are in no way inferior to those of nations claiming power; the only obstacle was the illusion of dependency and induced hopelessness, which has now departed with the call

of the Revolution.

Therefore, he placed the collective duty of "building" upon the shoulders of all who care for Iran, emphasizing that anyone who truly desires Iran's pride must, with firm resolve, belt up for the construction of the country to overcome the imposed ruin and, through the preservation and correct utilization of God-given resources, pave the path for prosperity. In his belief, returning to national and Islamic authenticity is not a cultural choice but a vital condition for true independence. As long as identity is

lost and the fundamental values of the nation are buried under layers of Western influence, achieving true independence and liberation from the comprehensive domination of enemies will be impossible. Thus, while pursuing the realization of an Islamic government and the revival of religious identity, the Imam paid special attention to development and progress. However, this development had to be defined within the framework of Islamic and national identity—a development that is self-sufficient and reliant on internal assets.