Relationship between culture and politics in the view of Imam Khomeini (RA)

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Abstract

This article discusses and defines the relationship between culture and politics in the view of Imam Khomeini (RA), the founder of the Islamic Republic of Iran. Examining Imam Khomeini's thoughts, this relationship has been defined as fundamental based on the theory of two natures and also on the position of culture and politics. In this outlook, imam or leader primarily builds the cultural foundations of his teachings in the society for the people to welcome and accept the teachings. After the formation of an Islamic government, this trend will continue through a process of selecting and assigning righteous authorities. Culture and politics are tightly intertwined in this outlook, however, culture plays a much more essential role. It is, therefore, understood that in this outlook the upbringing of righteous individuals, who are nurtured by the criteria of Islamic politics, are the basis of the formation of an Islamic government. It is, in fact, in the development of an Islamic government that one observes the objective presence of Islamic politics in the context of Islamic culture. It is worthwhile to note that the Islamic politics will be sustained through the continued eligibility of the leader based on the Islamic culture.

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The structural contexts of Pahlavi regime and its impacts on the formation of the Islamic Revolution of Iran

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Abstract

Before the Islamic Revolution, Iran, like other countries, was consisted of structures. The actions of Pahlavi discourse invoked the tensions within these structures and led to the formation of gaps and conflicts in the structures. Such circumstances raised structural imbalance that put pressure on social forces and promoted the view that current situation was unjust, inefficient and backward. These social forces fragmented and, as a result, social groupings developed. This created an unstable situation while paved the ground for collective movements in the community. As a consequence, a common aspiration for change, transformation and establishment of justice in Iranian society was developed. Revolutionary and political Shiite Islam among other generalized doctrines was more effective. It, under the leadership of Imam Khomeini along with other elements that worked towards revolution, was able to shape revolutionary changes in Iran which ultimately led to the formation of the Islamic Revolution.Using analytical-descriptive method and based on Smelser's collective behavior theory, this present study will examine the process of formation and establishment of the Islamic Revolution.

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Analysis of the causes of becoming of Islamist discourse as a hegemonic discourse, comparing with the liberal and leftist discourse, in the process of Islamic Revolution in Iran

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Abstract

Iran's Islamic Revolution as an unparalleled event in the final years of the twentieth century, has attracted the attention of many scholars and researchers in the social and political sciences. Thus, different theories and approaches were used to study this phenomenon. Most of these theories and approaches incline studying the manner and circmstances or events leading to the triumph of this revolutio. But the systematic analysis of Islamist discourse as a hegemonic discourse, is less considered. Discourse analysis, and especially Lakla and Muffe, due to its ability to analyze social and political issues, provides a special opportunity to explain the dominance and decline of discourses in a systematic and targeted studies in the field of political sociology. The paper claims that the Islamist discourse relying on its political actors and the use of a dual process of highlighting and marginalization, its availability, reliability, and universalism have abeled, during the process of the Islamic Revolution, to create a hegemonic position compared to other discourses.

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Resistance economy in the Islamic Republic of Iran: challenges and strategies

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Abstract

General policies of "resistance economy", based on the article 110 0f the constitution, submitted by the Supreme Leader outlines a road map towards a sound economy in the decade of "progress and justice". The purpose of this policy is to provide dynamic growth of the economy, improvement of indicators of economic resistance and to achieve the objectives of "bi-decade document". It also define a *jihadi*, flexible, productive, endogenous, progressive and outward-oriented approach towards economy. This paper, investigates concepts, dimensions, characteristics, challenges and strategies of resistance economy is analyzed. The chronic budget deficits, inefficient tax, monetary and banking system, poor customs infrastructure, lack of consumption patterns, lack of protection of consumer rights, and economic corruption and the lack of prevention measures, imports, excessive administrative bureaucracy are considered as barriers and challenges in the realization of resistance economy. On the other hand, proper budgeting, efficient tax system, targeted subsidy, monetary policy and financial efficiency, management of import and export development, stabilizing the exchange rate, employment, price stability, improving the governance structures, consumption management, contentment, preference of Iranian-made goods over imported goods are considered as some of strategies of resistance economy.

Keywords: Bi-decade document, challenges, general policies, strategies, strength.

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Islamic awakening and Israeli ontological security; closure discourse in the Middle East

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Abstract

The purpose of this research is to examine the effect of the Islamic Awakening in the Arabic countries of the Middle East and North Africa on Israeli ontological security and its strategy of closure and deviationin the regional level. In other words, after occurrence of the developments, what is the ontological security and identity of Israel challenges? This research argues that the rise of democratic governments in revolutionary countries, encountered the Israeli ontological security with kind of insecurity by form a new identity vis-à-vis its identity. On this basis, review and analysis of the Israeli security is important. And, this study tries to check security-identity challenges of Israel. So, at first the theory of ontological security will express as a theoretical framework; then, the nature of the developments of the region is going to explain. And, at the end, we will observe Israeli ontological insecurity and it' response to this insecurity.

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Security competition between Iran and Turkey in the Islamic Awakening (Case study: Egypt and Tunisia)

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Abstract

The Islamic awakening with changing power's balance of Middle East and North Africa, has changed role of regional powers. Therefore, geopolitical contest between Iran and Turkey has been more important. Tunisia and Egypt as leaders of revolutionary changes, are the most important. In this research we tried to compare Iran and Turkey's role in relation to these two countries. The research's problem is that these two states have chosen what approach to increase nation's security in relation to Egypt and Tunisia. This hypothesis has based on this both Iran and Turkey wanted to revolutionary developments in Egypt and Tunisia and would promote his political structure among these states. Iran's politic has been on theory of Distribution Revolution to distance security threats to the farthest corners of geopolitics. In the meantime Turkey's constructivism policies toward the Islamic awakening, especially in Egypt caused the isolation of Turkey's foreign policy after fall of Islamists; But Iran's approach that based on the Copenhagen's school caused improve Iran's role in Middle East. Since with crisis in Syria as a security issue of the all states in the Middle East; Iran's diplomatic approach: Peaceful, independence and Regionalism; led Iran closer to Egypt and Tunisia.

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The distinction between "invitation to good" and "commanding right and forbidding wrong" and its impact on policy-making and legal-cultural institution building in the Islamic Republic of Iran

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Abstract

Although the holy Quran commands "invitation to good" alongside "commanding right and forbidding wrong" and prior to it, there has not been enough effort by interpretational and jurisprudential books to explain the distinction between the two concepts and the consequence of their differences. This ambiguity has led to inattention in part of the legal system to determine the scope and terms of the invitation to good, despite the emphasis of the article VIII of the Constitution on the issue. This paper investigates these sources to explain the concept, dimensions and manifestations of invitation to good, such as propaganda, training and advice that play role in policy-making and cultural institution-building in the country and due to their roles in the preparation of the bases of "commanding right and forbidding wrong" are very important. This paper, also, clarifies the distinction between these two religious duties in order to facilitate the process of determining and defining the basis and policies of the institutions with common functions (such as radio and television and supervisory institutions such as the Supreme Council of Cultural Revolution) or the institutions such as police and the Assembly of Experts. This study will hopefully pave the ground for further research on foundational and functional pathology of these institutions and policy-making in this field.

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