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## The Qur'anic analysis of Islamic modeling as a civilizational achievement of Islamic Revolution of Iran in transnational arena

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**Abstract:**

Civilization is a set of components based on a fundamental thought that are organized in form of various systems of government. Since the Islamic Revolution is based on the teachings of the Qur'an and Sunnah and with the slogan of the "Islamic Republic", it has the aptitude for the universal and long lasting civilization. Hence, the Supreme Leader has proposed "the theory of the revolutionary System". Concurrently with the entry of this system into its fifth decade, its helmsman issued "the statement of the second phase of the revolution", an important part of which is presenting the transnational outgrowths of the first phase of the Islamic Revolution. The present article tries to examine these achievements in the light of the systematic structure of Qur'anic verses through a descriptive-analytical method. Accordingly, establishment of a historical turn in Islamic civilization, changing the concept of civilization from a mere materialistic into a transcendent immaterial concept, revival of dynamic and durable global slogans, forming the Jihad and Resistance culture and bringing up role models on a global scale are of the most important transnational outgrowths of the Islamic revolution all of which focus on modeling Islamic Iran for the Islamic world; which can be examined in aspects like "founding the credibility of dichotomy between Islam and the Arrogance (Istikbar) , objectifying fulfillment of the divine promise to aid the helpers of religion, elevating the concept and components of civilization from a

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mere materialistic into a transcendent immaterial concept, training founders of schools of thought, ...”.

**Keywords:** First phase of Islamic revolution, dynamic and durable global slogans, transcendent immaterial concept of civilization, the supreme leader, systematic structure of Qur`anic verses.

#### Preface

The Islamic Revolution is a preparatory and systematic movement based on the revelatory and rational teachings for creation of the new Islamic civilization and establishment of the rule of justice of Imam al-Mahdi (as). Based on this view, entering the fifth decade of the revolution, the Supreme Leader issued “the Statement of the second phase of the revolution” explaining the remarkable achievements of the last four decades of the revolution; and presented a charter for “the second stage of self-improvement, socialization and civilization” in the new chapter of life of the Islamic Republic. The present article, with a descriptive-analytical method, intends to study and analyze the civilizational achievements of the Islamic Revolution based on the systematic structure of Quranic verses. The research findings indicate that the civilizational achievements of the Islamic Revolution can be presented in both national and global fields: “revival of national will and unity, training insightful fellows, improving the sense of self-sacrifice and service, trying to be justice-oriented, preservation of territorial integrity, creating basic infrastructures in the field of economics and civil engineering, revival of Islamic art, developing the civilizational consciousness through putting religion and worldly issues alongside each other, and improving the level of social preparation for the advent of the Savior” are of the most important achievements in national field; and “changing the concept of civilization from a mere materialistic into a transcendent immaterial concept, civilizational confrontation between the real Islam and Arrogance (Istikbar) , revival of dynamic and durable global slogans, forming the Jihad and Resistance culture, increasing the political knowledge amongst nations and bringing up role models on a global scale” are of the most important achievements in global field. The axis of the transnational achievements of the Islamic revolution is role modeling which is going to be studied in this article from different angles and its various dimensions are going to be examined. Numerous works about the achievements of the Islamic Revolution have been published, but analyzing the achievements from the perspective of Quranic verses can be considered as one of the issues unveiled by the present article.

### **Civilization:**

Civilization is originated from Latin word “civilis” related to “civis” (citizen) and “civitas” (city) , as the seating place of ancient civilization was city (William Outhwaite, Tom Bottomore; translated by Hasan Chavoshian, 1392: ” means “to live in the city, to الحضارة (279). Its equivalent in Arabic is the word “ ” reside” (Dehkhoda, 1372: Vol. 6, 8009) while the opposite is the word “ meaning “Bedouin” (Ibn-e-Manzour, 1414: Vol. 4, 197). Different ideas are expressed by social scientists about the technical meaning of civilization which has been based on characteristics of civilization, historical examples or its components of formation, etc.

Will Durant`s definition of civilization: Civilization can be considered, in its general form, as a social order that, as a result of its existence, cultural creativity would be possible. In civilization, four basic elements can be distinguished which are: foresight and caution in economic affairs, political organization, moral traditions, and striving for the development of art. Civilization comes into existence when the chaos and insecurity is over, because it is only when the fear disappears that curiosity and the need for invention come into play and man surrenders himself to an instinct that naturally leads him to acquire knowledge and provide means of improving life (Will Durant, translated by Ahmad Aram, 1337: Vol. 1, 4). This definition is based on the components of civilization.

Allamah Jafari defines civilization from two perspectives: human-centered point of view and power-centered point of view. In his idea civilization from a human-centered point of view means: an organization consisting of human beings with excellent relations and participation of all individuals and groups in advancing material and spiritual goals to achieve a reasonable life; the life in which all of the man`s nurturing talents would be actualized. But from a power-centric point of view, civilization is the actualization of all talents and the employment of all forms of power in the pursuit of the goals of ordinary natural life. This latter meaning of civilization does not acknowledge a fact as “Man” in the path of higher evolution and unity of humanity (see: Mohammad Taqi Jafari, 1387: 120 – 122).

The Supreme Leader in the definition of civilization says:

“Civilization means living in a scientific order, having good life experiences, and using the advancements of technology. And religiosity means having the right direction in life; for justice, fairness, purity, honesty and facing God. Is there any conflict between these two? Man is able to live in that way, while having this direction in his life; as many of our scholars and thinkers were (living in this way). Many of the forerunners of this present-day European

civilization, albeit mainly in later periods, were also religious (Intimate dialogue with a group of youths and teenagers, 1376/11/14).<sup>1</sup>

According to Ayatollah Javadi, civilization has two meanings: 1. It means living socially, as God has created human structure in such a way that he has to live with others to meet his needs. 2. It means being righteous and having social justice, which is a requirement of human's Fitrah, not his nature (Javadi Amoli, 1389: Vol.10, 439). If we consider civilization as a set of components that are organized based on a fundamental idea and in the form of various systems, the origin of this fundamental idea in the early Muslim civilization was the revelatory teachings of Islam the core of which is mentioned in the Qur'an. In this way, the Qur'an has been the epistemological basis, the logic of composition and the determinative of the relationship between the components, and the main designer for the direction of Muslim civilization (Alveiri, 1394: 55).

### **Novel Islamic civilization theory**

Contrary to the traditional and modernist view, there is another belief that through a systematic understanding of religion and believing in the dynamics of heavenly teachings makes religion capable of responding to human needs in both material and spiritual dimensions in any age. Such a view, which is different and distinct from the individualistic, retrospective and Shari'a-centered view of religion and contrary to the attachment of the current Western modernity, called "the idea of new Islamic civilization". This current of thought, which can be traced back to the 1340s and 1350s (Hijri), is introduced with figures who are in fact the main leaders and roots of the Islamic Revolution of Iran. Imam Khomeini; The founder of the revolution, Ayatollah Khamenei, the Supreme Leader of the Revolution, Martyr Beheshti and Martyr Motahhari are among these intellectuals (Bahmani, 1393: 199). It can be said that after the demise of the late Imam, the Supreme Leader has postulated this idea in the form of "the theory of novel Islamic civilization" on several occasions and "the statement of the second phase of the revolution" has been issued in this regard. From Ayatollah Khamenei's point of view, the target of the Islamic Republic is summarized in "Islamic civilization".<sup>2</sup> He has tied the concept of civilization

1. <https://farsi.khamenei.ir/speech-content?id=2873>

2. The ideal of the Islamic Republic can be found briefly in this sentence: "Establishment of Islamic civilization". Islamic civilization means the atmosphere in which man can grow spiritually and materially and reach the desired ends for which God Almighty has created him. To have a good life, to have a dignified life, a dignified human being, a human being with power, with a will, with creativity, with the sense of developing the nature. This is Islamic civilization. This is the goal and the ideal of the Islamic Republic. See: <https://>

(which normally is a theoretical issue) with a practical out view and this is one of the most important features of his theory of civilization (see: Bahmani, 1393: 206). Therefore, in his statements, he has combined the meaning of civilization with two basic concepts: 1. The relationship between Islamic civilization and human life 2. Inseparability of Islamic civilization and the Islamic Ummah (Bahmani, 1393: 206 - 209).<sup>1</sup>

The achievements of the forty-year revolution from the Supreme Leader's point of view

One of the important axes of "the statement of the second phase" is to express the achievements of the Islamic Revolution during forty years or the first step of the revolution,<sup>2</sup> which in the Supreme Leader's systematic speeches have been mentioned with various words such as: "products of the Islamic revolution (remarks at a meeting with the families of the martyrs, 1397/12/22) ,<sup>3</sup> results of the revolution (remarks at a meeting with MPs and parliament staff, 1397/03/30) ,<sup>4</sup> blessings of the Islamic revolution (remarks at a meeting with Quranic activists, 1397/02/27) ,<sup>5</sup> masterpiece of revolution (remarks at a meeting with panegyrist of Ahlulbayt A.S., 1396/12/17) ,<sup>6</sup> basic work of the revolution, great work of revolution (remarks at a meeting with people of

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//farsi.khamenei.ir/speech-content?id=23810: (Statements in meeting with the Chairman and members of the Assembly of Experts, 1392/06/14).

1. It means that Ayatollah Khamenei analyzes and explains Islamic civilization on two levels: First. In the first level (micro level) he considers Islamic civilization as a system that creates a good and honorable life for human beings (creatures) so that he can achieve the desired goal of God Almighty (the Creator). Second: the second level (macro level) He defines and explains Islamic civilization as the vision and ultimate goal of the movement of the Islamic Ummah among human societies. Of course, he seems to believe in Islamic civilizations (but with common identities) for the Islamic Ummah, because he recognizes the diversity of nations and the differences in cultural and climatic conditions in this discussion.
2. The product of forty years of effort is now before our eyes: An independent and free country and nation, powerful, dignified, religious, advanced in sciences, full of valuable experiences, confident and hopeful, has important impact in the region, and has a strong logic in world affairs, holds the record for accelerating scientific progress, holds the record in achieving high rankings in important sciences and technologies such as nuclear and stem cells and nanotechnology and aerospace and the like, leading in expanding social services; excelling in promoting jihadi [volunteering] motivations among young people; leading in having an efficient young population and many other honor-winning features which are all the products of the Revolution and the result of taking the revolutionary and jihadi direction (the statement of the second phase of the revolution: 27 & 28).
3. <https://farsi.khamenei.ir/speech-content?id=41853>
4. <https://farsi.khamenei.ir/speech-content?id=39982>
5. <https://farsi.khamenei.ir/news-content?id=39609>
6. <https://farsi.khamenei.ir/speech-content?id=39136>

eastern Azarbaijan province, 1396/11/29) ,<sup>1</sup> successes (remarks at a meeting with university students, 1396/03/17) ,<sup>2</sup> the product of forty years of effort (the statement of the second phase of the revolution: 33) , achievements (the statement of the second phase of the revolution: 33) , the result of the blood of hundreds of thousands of noble, brave and self-sacrificing human beings (the statement of the second phase of the revolution: 45) ” etc.

From the Supreme Leader's point of view, the first step of the revolution is a preparation to facing the ultimate destiny of human civilization, because the great target of the Islamic Revolution is to create a new Islamic civilization and to prepare the ground for the rise of the awaited Imam (p.b.h.). The Islamic Revolution in the first step paved the way for achieving such an ideal and the second step will make the revolution closer to it (prologue of the statement of the second phase of the revolution: 10). According to the Qur'an, the ultimate destiny of human civilization is the inheritance of the earth by the righteous

وَلَقَدْ كَتَبْنَا فِي الزُّبُورِ مِنْ بَعْدِ الذِّكْرِ أَنَّ الْأَرْضَ يَرِثُهَا عِبَادِيَ الصَّالِحُونَ. <sup>3</sup> (21: 105)people.

Accordingly, “the statement of the second phase of the revolution” is based on “the novel Islamic civilization theory”. At a glance, the civilizational achievements of the Islamic Revolution can be divided into national and transnational achievements. Since the mission of the present article is to address the transnational achievements, only the latter will be discussed.

Modeling as the axis of transnational achievements of the first phase of the Islamic revolution

The first phase of the revolution had different civilizational achievements in transnational field. At a glance, it can be acknowledged that based on the verses of the Qur'an, the axis of all these achievements is the issue of modeling. The Islamic Republic is the only Shiite government since the time of the Imams (A.S.) that has been able to pass the forty-year period. In the general plan of the movement of the prophets and imams, this government has a preparatory role for the establishment of the promised government of the awaited Imam (A.S.). In addition to emphasizing the individual characteristics of the prophets as a model for humanity, the Holy Qur'an always introduces the legal personage of the prophets as the balance and moderate model for social and political activities of human societies. It should be noted that the modeling in the Holy Quran is not limited only to the prophets, but also includes their helpers and

1. <https://farsi.khamenei.ir/news-content?id=38959>

2. <https://farsi.khamenei.ir/speech-content?id=36775>

3. Certainly We wrote in the Psalms, after the Torah: ‘Indeed My righteous servants shall inherit the earth.

companions. As we see in chapter al-Mumtahanah it is stated: “  
 حَسَنَةٌ فِي إِبْرَاهِيمَ وَالَّذِينَ مَعَهُ” and again after two verses with more  
 emphasis (al-Zamakhshari, 1407: Vol.4, 514) “  
 كَانَ يَرْجُو اللَّهَ وَالْيَوْمَ الْآخِرَ” (40: 6).<sup>3</sup> Considering previous verses and also verses  
 “  
 أَذْعُو إِلَى اللَّهِ عَلَى بَصِيرَةٍ أَنَا وَمَنِ اتَّبَعَنِي” (12: 108)<sup>3</sup> one would  
 come to this understanding that role models in Quran are both divine leaders  
 and those that are their true followers. The modeling of the Islamic Revolution  
 is justified on the basis of such verses from the Qur'an. Accordingly, Imam

Khomeini states this function of the Islamic Republic as following:

“I advise all nations to use this code, which has been found in Iran to  
 overcome the superpowers. Unity, reliance on God, strengthening faith, reliance  
 on the Holy Quran, reliance on Islam, unity of the word; this was the secret of  
 our victory” (Imam Khomeini, 1385: Vol.6, 364).

The Supreme Leader also placed special emphasis on this achievement of  
 the Islamic Revolution and referred to it in several statements. In his view,  
*Islamic Iran can be a model for the world* (remarks at the graduation ceremony  
 of a group of law enforcement personnel, 1379/07/18).<sup>4</sup> *In a way that many  
 Muslim nations today look at that model* (remarks at meeting with a group of  
 Basijis, 1376/09/05).<sup>5</sup> *The secret of the enmity of the United States and the  
 world's superpowers with Islamic Iran is that the Islamic government is not just  
 creating a new system and mechanism in a country; rather creating a model*  
 (see: remarks at meeting with a group youths from Ardabil, 1379/05/05).<sup>6</sup>

Modeling is one of the most important means that has played an important  
 role in exporting the Islamic Revolution of Iran to other nations. This modeling  
 according to the nature and principles of the revolution, have been followed  
 through two complementary and simultaneous approaches “Islamization of  
 society and development and progress of the country”. Many Islamic countries  
 have cited the Islamic Republic of Iran as a model and have tried to benefit  
 from the experiences of Islamic Iran. For example, many Lebanese Hezbollah  
 organizations are modeled on Iran. Also, the culture of martyrdom in the

1. There is for you an excellent example (to follow) in Abraham and those who were with him.
2. There is indeed in them an excellent example for you to follow,- for those whose hope is in Allah and in the Last Day.
3. Say this is the way of me and whoever follows me, to invite towards Allah based on insight (and thoughtfulness).
4. <https://farsi.khamenei.ir/speech-content?id=3029>
5. <https://farsi.khamenei.ir/speech-content?id=2860>
6. <https://farsi.khamenei.ir/news-content?id=37102>

fighting against the Zionist regime has been modeled on the Islamic Revolution and the culture of martyrdom in the imposed war. The use of words and expressions of the political culture of the Islamic Revolution, the centrality of religious officials in political action, the use of propaganda methods such as focusing on the issue of Quds Day, the fight against Zionism, etc. are of the most important examples of modeling the Islamic Republic for the Islamic world (see: Khosroshiri, 1390: 416 – 430).

The features of the Islamic Revolution role modeling

The question is how the Islamic Revolution of Iran could be a model-maker in the transnational dimension and have civilizational impact in this area? The answer to such a question can be found through searching about the different dimensions of modeling in the Islamic revolution, the most important of which as follows:

1. Founding the credibility of dichotomy between Islam and the Arrogance (Istikbar).

The most important civilizational work done by the Islamic Revolution of Iran is to revive the confrontation between pure Islam (Islam-e-Nabe-Mohammadi) and Arrogance (Istikbar). At a time when the possibility of Islam's superiority over arrogance was questioned basically by many Muslims around the world the Islamic Revolution was able to make such a principle "by transforming *الاسلام يعلوا ولا يعلى عليه* credible and prove to everyone that "the dictatorial system into a democratic one based on revelatory teachings and not on the basis of human theories. According to Ayatollah Khamenei, in fact, the Islamic Revolution was able to interpret the divine system, which is in opposition to the arrogant and tyrannical system (holy Quran 4: 76) , as a religious democracy (see: remarks at a meeting with people of eastern Azarbaijan province, 1396/11/29).<sup>۲</sup>

After the collapse of the bipolar system in the world and the establishment of a hierarchical system, a unipolar system in other words, the Islamic Revolution continued to maintain its irreconcilable position with oppressive regimes, which were the harvest of great powers, and became known as the first "rebellious" and disobedient in the unipolar system. The US government has worked tirelessly to punish this "rebellious" in order to consolidate its unquestioned dominance and new unipolar system over the world community by consolidating and establishing the legitimacy of this system. It seems that the theory of the clash of civilizations was not only a proclamation of the early

1. Islam is superior and nothing has superiority over it.

2. <https://farsi.khamenei.ir/news-content?id=38959>



defeat of the unipolar system, but also a solution to divert world public opinion and cover up the reality of conflict revealed by Imam Khomeini and the Islamic Revolution: the conflict between the ruling exploiters and colonizers on the one hand and the oppressed, deprived, exploited and oppressed nations and societies on the other. The Islamic Revolution and Imam Khomeini as the designer of this theory and the supporter and preacher of the oppressed, raised the flag of struggle and revolted against all world tyrants. In other words, the Islamic Revolution not only led to the victory of the Iranian nation over the imperial regime ruling over the country, but also initiated a global movement to overthrow the world oppressive regimes by relying on the awakening and uprising of deprived and oppressed nations (Mohammadi, 1390: 344).

Accordingly, it is mentioned in “the statement of the second phase of the revolution”:

“Then, the revolution of the Iranian nation transformed the bipolar world of that day into a three polar world, and then, with the fall and disappearance of the Soviet Union and its allies and the emergence of new poles of power, the new dichotomy of “Islam and the Arrogant Front” became a prominent phenomenon of the contemporary world and the focal point that is attracting the world’s attention. On the one hand, the aspirated look of the oppressed nations, freedom-seeking movements and some independence-seeking states of the world fixated on it; and on the other hand, it was screened by resentful and malicious eyes of the world’s bullying regimes and blackmailer thugs. Such, the world adopted a different orientation, and the seismic power of the Revolution shook the untroubled pharaohs. Hostilities began with all intensity; if it was not due to the magnificent power of the faith and the motivation of this nation and the heavenly and endorsed leadership of our imminent Imam, it was impossible to resist the hostility, conspiracy, and vice [directed at us]” (the statement of the second phase: 18 & 19).

Such an important achievement is in fact a simple example of the reflection of the Qur'anic truth “Naf'y-al-Sabil” in this world, as almighty God has (4: 141)<sup>1</sup>. This is a *وَلَنْ يَجْعَلَ اللَّهُ لِلْكَافِرِينَ عَلَى الْمُؤْمِنِينَ سَبِيلًا* promised:

comprehensive rule with dual zones: this world and the hereafter. Whenever the spirit of faith was internalized in the souls and hearts of the believers and actualized in their practice, then victory was for them. Regarding this some

:commentators with a civilizational approach have stated

“And this is a fact that the entire Islamic history has not recorded one example that contradicts it! ... that defeat does not inflict on the believers, it has not befallen them in their entire history, except that there is a loophole in the

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1. And Allah will never provide the faithless any way [to prevail] over the faithful.

spirit of faith. Either in understanding or in action”<sup>1</sup> (al-Qutb, 1425: Vol. 2, 782).

Breaking the fake awe of global arrogance by the Islamic Republic of Iran caused the awakening of other Islamic countries. As the Supreme Leader said:

“When the Islamic revolution triumphed (over tyranny) , the challenge began with Arrogance, the awe of arrogance failed, the awe of America and Zionism was broken. This breaking of the awe of the superpowers - who with their fake awe more than their reality occupy the human world - made Muslims in different countries think and wake up. The resistance of the Iranian nation, the oppression put on Iranian nation in various events, in the imposed war, in the difficult period of both the holy defense and the sanctions - that the Iranian nation stood so firmly, progressed steadily - impressed the nations. If it were not for this stability, if it were not for this resistance, if it were not for this challenge to the false awe of the superpowers, the nations would not have entered the field; There was no Islamic awakening” (remarks at a meeting with people of Qom, 1390/10/19).<sup>2</sup>

Thanks to the independence resulting from the victory of the Islamic Revolution, Iran has been able to enter the process of scientific and technological growth and development, and in many fields such as space technology, nanotechnology, lasers, weapons, medicine, nuclear technology etc. has obtained undeniable achievements. Due to such developments, Iran has been able to become a model of progress for the world based on independence and pave the way for this to be pursued in other countries. It has also been able to disable the main lever of Western influence in the world by providing nations with scientific achievements. Islamic Iran has removed the mask from the face of the West and exposed their record, including colonialism and domination of the Third World in the world, and introduced relations based on independence and international justice as an alternative to these oppressive relations (see: Malakoutian, 1390: 476 – 478).

The Islamic Revolution of Iran, by resisting against the tyranny of the heads of disbelief, boosted the Islamic world’s encourage up not to bow to the unjust laws of their governments in order to fulfill the religious demands and to seek freedom and justice. Therefore, the Islamic Revolution of Iran has had many changes in the public face and behavior of Muslim communities even in non-Muslim countries, changes like the expansion of the Islamic hijab and a greater tendency to participate in religious ceremonies and religious duties, to the extent

١. و هذه حقيقة لا يحفظ التاريخ الإسلامي كله واقعة واحدة تخالفها... وأن الهزيمة لا تلحق بالمؤمنين، لم

تلحق بهم في تاريخهم كله، إلا وهناك ثغرة في حقيقة الإيمان. إمام في الشعور وإمام في العمل.

2. <https://farsi.khamenei.ir/speech-content?id=18496>

that Muslims in different parts of the world have resisted the restrictions imposed by governments and turned these issues into a challenge to their government's claims of democracy and freedom (see: Malakoutian, 1390: 209).

Remembering the victories of the Islamic Revolution in "the first forty years" makes Muslims more and more continue to move towards the actualization of divine ideals and take part with more confidence and high morale in the battle against the front of disbelief and atheism. From the verses of the Qur'an that remember us the divine victory, especially in the battle of Badr<sup>1</sup> and battle of Hunayn<sup>2</sup>, this important point can be derived out that the divine victory is revealed to the believers only after they pass the test of patience and endurance. Therefore, in some verses, believers are called to maintain and strengthen the spirit of patience and perseverance, and the Holy Qur'an considers patience and perseverance as the key to victory against a large number of infidels, so that one person equals ten people (8: 65).

2. Objectifying the fulfillment of the divine promise to aid the helpers of religion.

يا أَيُّهَا الَّذِينَ آمَنُوا إِن تَنْصُرُوا اللَّهَ

يَنْصُرْكُمْ وَيُثَبِّتْ أَقْدَامَكُمْ (47: 7)<sup>۳</sup>. It is meant by helping Allah, to help His religion

(al-Beyzavi, 1418: Vol. 5, 120). The first phase of the revolution made the fulfillment of this divine promise objective for all. Thus, the Lebanese Hezbollah, despite being weak in terms of military equipment against the Israeli army, resisted against them for 33 days and pushed them back. The Holy Quran (2: 249)<sup>۴</sup>. This كَم مِّن فِئَةٍ قَلِيلَةٍ غَلَبَتْ فِئَةً كَثِيرَةً بِإِذْنِ اللَّهِ وَاللَّهُ مَعَ الصَّابِرِينَ (2: 249)<sup>۴</sup>. This sentence clearly shows that those who firmly believed in the Day of Judgment warned others that one should not look at the "quantity" of the population, but

1. And Allah did certainly assist you at Badr when you were weak, so be wary of Allah so that you may give thanks. When you said to the believers: Does it not suffice you that your Lord assists you with three thousand of the angels sent down? Yea! if you remain patient and are on your guard, and they come upon you in a headlong manner, your Lord will assist you with five thousand of the havoc-making angels. (3: 123 – 125)
2. Certainly Allah helped you in many battlefields and on the day of Hunain, when your great numbers made you vain, but they availed you nothing and the earth became strait to you notwithstanding its spaciousness, then you turned back retreating. Then Allah sent down His tranquility upon His Apostle and upon the believers, and sent down hosts which you did not see, and chastised those who disbelieved, and that is the reward of the unbelievers! (9: 25 & 26)

<sup>۳</sup>. O you who believe! if you help Allah, He will help you and make firm your feet.

4. How many a small party has overcome a larger party by Allah's will! And Allah is with the patient.

should consider the “quality”, because it has become very small that the population is small in terms of people, but of high quality. Because it has happened a lot in the history that small populations in terms of individuals, but with high quality in terms of faith and will and decision and relying on divine blessings, by the permission of God overcame large crowds (Makarem Shirazi, .1371: Vol. 2, 244).

Undoubtedly, the Iranian nation’s win empty-handed against a powerful regime - backed by all the great powers in the world - took place in the shadow of divine aid; Not in the shadow of secularism, materialism and separation from religious and divine standards, nor in the practice of business-minded and narrow-minded politics (see: Mohammadi, 1392: 246 & 247).

3. Elevating the concept and components of civilization from a mere materialistic into a transcendent immaterial concept.

One of the features of the Islamic Revolution is to elevate the concepts and components of civilization. This was possible based on the Qur’anic belief and practice. Here is an example:

The concept of war in the glossary of materialistic civilizations, is a violent concept with the aim of ambition, revenge, conquest, gaining spoils, occupying other lands, and so on. Unlike most human civilizations, the concept of fighting and Jihad in Islamic culture and civilization is a sacred concept and a divine test. The Islamic Revolution revives the same approach of pure Islam to the issue of military struggle. From the Islamic Revolution point of view, military struggle has never been and is not the first priority, and Islamic Iran has never waged a war during the “first forty years” of the revolution.

Jihad is a divine test. All Muslims should know that just praying to the Imamate of the highest messenger of God and listening to his words and advice in the holiest mosque (after the Sacred Mosque) , is not the cause of a good end

أَمْ حَسِبْتُمْ أَنْ تَدْخُلُوا الْجَنَّةَ وَلَمَّا يَأْتِكُمْ مَثَلُ الَّذِينَ خَلَوْا مِنْ قَبْلِكُمْ مَسْتَهْمِبِينَ الْبَأْسَاءِ وَالضَّرَّاءِ وَرُبِلُوا حَتَّى يَقُولَ الرَّسُولُ وَالَّذِينَ آمَنُوا مَعَهُ مَتَى نَصُرُ اللَّهَ أَلَا إِنَّ نَصْرَ

اللَّهِ قَرِيبٌ (2: 214)<sup>1</sup>. Rather, they should always be tested, so that the steadfast

مُجَاهِدِينَ وَتَنبَلُونَكُمْ حَتَّى نَعْلَمَ الْمُجَاهِدِينَ مِنْكُمْ Mujahideen and true believers be recognized:

1. Or do you think that you would enter the garden while yet the state of those who have passed away before you has not come upon you; distress and affliction befell them and they were shaken violently, so that the Messenger and those who believed with him said: When will the help of Allah come? Now surely the help of Allah is nigh!

وَالصَّابِرِينَ وَتَبْلُواْ أَخْبَارَكُمْ (Javadi Amoli, 1389: Vol. 33, 45).<sup>1</sup> (47: 31).

According to the Qur'an, Jihad must have some characteristics:  
 Purely for Allah: The verses in which the command to Jihad is mentioned  
 ") for the sake of God (; like these الله في سبيل الله are always including the phrase “  
 verses: وَقَاتِلُوا فِي سَبِيلِ اللَّهِ الَّذِينَ يُقَاتِلُونَكُمْ<sup>2</sup>, (2: 190) فَلْيُقَاتِلْ فِي سَبِيلِ اللَّهِ الَّذِينَ يَشْرُونَ  
 الْحَيَاةَ الدُّنْيَا بِالْآخِرَةِ<sup>3</sup>. (4: 74)

Be applied patiently: One of the characteristics of the believers who perform  
 Jihad for the sake of God is “patience”. The existence of this feature plays a key  
 role in the quality of Jihad. God Almighty says:  
 الْقِتَالِ إِنْ يَكُنْ مِنْكُمْ عِشْرُونَ صَابِرُونَ يَغْلِبُوا مِائَتِينَ وَإِنْ يَكُنْ مِنْكُمْ مِائَةٌ يَغْلِبُوا أَلْفًا مِنَ الَّذِينَ  
 كَفَرُوا بِأَنَّهُمْ قَوْمٌ لَا يَفْقَهُونَ<sup>4</sup>. (8: 65)

With deep understanding: Jihad is efficient as divine virtue merely when it  
 is accompanied by a deep understanding of Islam and divine commands. There  
 is a direct relationship between the decline of reason and thought and the  
 weakening of adherence to divine commands and prohibitions in society. A very  
 deep understanding of the philosophy of Jihad, overlooking the life and wealth,  
 the infidel's low potency despite their multiplicity and the believer's high  
 potency despite paucity in their number is a subject that the holy Quran insists  
 on and guides Muslims to find. According to verse 65 of Surah al-Anfal, the  
 two conditions mentioned in the number “twenty”, one of which was patience  
 and perseverance and the other was comprehensive deep understanding, are also  
 valid in the number “one hundred”; That is, if a hundred of patient, wise and  
 understandful of Mujahedin enter the battlefield, they will defeat a thousand  
 members of the infidel army (see: Javadi Amoli, 1389: Vol. 33, 45).

“God Almighty identifies the enemy army with a noun “*of the Unbelievers*”  
 (من الذين كفروا) not a pronoun, and states in its explanation (من الذين كفروا)  
 because they are a folk without understanding (8: 65). That is, not only do they  
 not understand on the battlefield to be unwise aggressors, but even if they are

1. We will surely test you until We ascertain those of you who strive their utmost and persevere in patience, and We shall appraise your record.
2. Fight for the sake of Allah those who fight you.
3. Let those who sell the life of this world for the Hereafter fight for the sake of Allah.
4. O Prophet! rouse the Believers to the fight. If there are twenty amongst you, patient and persevering, they will vanquish two hundred: if a hundred, they will vanquish a thousand of the Unbelievers: for these are a people without understanding.

not aggressors, their disbelief is the cause or discoverer of their ignorance. He who forgets the human dignity and the divine caliphate of his Creator and thinks that he will be destroyed by death, has only a worldly understanding, and his . The Wise Qur'an has considered ' corrupt logic is: (23: 37) 'إِلَّا حَيَاتُنَا الدُّنْيَا' their thought to be narrowed and limited: (53: 29 & 30) 'مَبْلَغُهُمْ مِنَ الْعِلْمِ يُرِدُ إِلَّا الْحَيَاةَ الدُّنْيَا'. Yes, limited thought inevitably leads to limited motivation. Like some of the fighters and planners of the Battle of Jamal (i.e. Talhah and Zubayr) , who spoke of gaining their goals after occupying the golds and coins of the Basra treasury. But if someone is wise and understandful and has a transcendental thought and considers death as a migration and a new birth, he will fight sincerely and chant the slogan (al-Sadouq, 1403: 289) 'قنطرة'. Because his deep understanding and wise thought causes a conscious motivation and he fully perceives that he does not die by getting killed, but becomes a guest of "the Essence of the Holier Divine" endlessly: (3: 'وَلَا تَحْسَبَنَّ الَّذِينَ قُتِلُوا فِي سَبِيلِ اللَّهِ أَمْوَاتًا بَلْ أَحْيَاءٌ عِنْدَ رَبِّهِمْ يُرْزَقُونَ' (169) (Javadi Amoli, 1389: Vol. 33, 49).

Be taken desirably: According to the Qur'an, the warrior who fights for the "One of two most excellent things" (9: 'سَاحِدٍ أَوْ يَتَمَتَّعُ بِأَمْوَالِهِ فِي الْحَيَاةِ الدُّنْيَا' sake of God achieves 52). Hence, as a result of love for goodness, that is in accordance with the pure human nature (Fitrah) , the believers enter the arena of Jihad in order to achieve one of the two virtues i.e. victory or martyrdom. These are the guided ones to the way of Allah and He is with them<sup>5</sup> (29: 69). Amir al-mu'menin Ali (A.S.) says in his love of martyrdom: "And indeed, I am eager to meet God, and for the good of His reward, I am .hopeful" (al-Sharif al-Razi, 1414: 452 "Letter 62")

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1. There is naught but our life in this world.
  2. So avoid those who turn away from Our remembrance and desire nothing but the life of the world. Such is their sum of knowledge.
  3. Death is nothing more than a bridge!
  4. Think not of those who are slain in Allah's way as dead. nay, they are alive (and) are provided sustenance in the presence of their Lord.

Regarding the value of martyrdom, the Supreme Leader has stated: Martyrdom is the best of deaths. The highest reward for a person who fights in the way of God is to drink the sweet syrup of martyrdom. Blessed are those dear ones, and may this great divine blessing be sweet to them! By getting martyred they received their reward. Martyrdom means entering the privacy of God, and being a guest at the table of the divine feast; This is not a small thing; This is very prodigious (remarks at a meeting with families of martyrs of Bushehr province, 1370/10/11).<sup>1</sup>

#### 4. Training “founders of schools of thought”.

Training figures who are fully experienced, expert and pious and are known as role models for the Islamic world is one of the dimensions of the Islamic Revolution modeling. Each of the martyred commanders during the “Holy Defense” and the “Defenders of the Shrine” have such a capability, amongst which we can mention the martyr Haj Qasem Soleimani, who, according to the Supreme Leader, became a school establisher, and his school of thought came to be a guideline for the world's freedom seekers. The school of Shahid Soleimani is in line with the actualization of the general plan of the movement of the prophets and imams (as) , because his school originated from the Ahl al-Bayt (A.S.) and his speeches, wills and memoirs all are in accordance with the teachings of the Islamic school and are in line with Shiite principles. Relying on and following (تبری) and Tabarra (تولی) the two important principles of Tawalla (48: 29)<sup>2</sup>, the school of Shahid Soleimani **أَشِدَّاءُ عَلَى الْكُفَّارِ رُحَمَاءُ بَيْنَهُمْ** this verse: targeted its missions with the characteristic of being “Wilayat-centered” and provided a model for the followers of Ahl al-Bayt (A.S.) in the Islamic world. Martyr Soleimani, with his deep understanding of this verse: **أُولَىٰ بِالْمُؤْمِنِينَ** (33: 6)<sup>3</sup>, exalted Wilayat over all his life and made the primary **مِنْ أَنْفُسِهِمْ** priority of his life to follow Wilayat-e-Allah, which is manifested in following the Messenger of God and his successors and during the Absence time in following Wilayat-e-Faqih. “The Prophet (p.b.h.f.) has a greater claim on the faithful than they have on themselves” means that the believer should prioritize the interests of the Holy Prophet (p.b.h.f) whenever he sees a conflict between his own interests and friendship of the Messenger of Allah (p.b.h.f) .(Tabatabaee, 1417: Vol. 16, 276)

1. <https://farsi.khamenei.ir/news-content?id=559>

2. Are firm of heart against the unbelievers, compassionate among themselves.

3. The Prophet has a greater claim on the faithful than they have on themselves.

Martyr Soleimani expended everything he had to acquit the reward of the mission of the Prophet, which was the love of those near of kin (42: 23)<sup>1</sup>, and with all his might practiced “the trade” toward which God Almighty has guided in the Qur'an (61: 10 & 11)<sup>2</sup>, and took a firm and important step in actualizing the general plan of the movement of the prophets and imams i.e. preparing the ground for the establishment of the Divine government of justice. The main reason for one's fully striving to give life and property to commit the reward of the mission of the Prophet is insight. Insight is one of the factors to distinct right from wrong, and one of the most central characteristics of the helpers of Imam Mahdi (A.S.). The wise insightful man benefits from what is a lesson, and because of his insight he is placed on a clear path, and avoids the paths that lead to fall and misguidance and seductive doubts (See: al-Sharif al-Razi, 1414: 213 “Sermon 153”). Martyr Haj Qasem Soleimani always stepped in the path of truth with his insight and that is why his school paves the ground for the government of Imam Mahdi (A.S.). The fact that the helpers of the Imam of the Age (A.S.) in the time of Absence and Reappearance have functions such as fighting the oppressors, fighting deviations, understanding and correctly explaining religious teachings, constructing the cities and countries and establishing justice, is due to the existence of the index of insight (Mansouri, 1395: 6).

#### Conclusion:

“The second phase statement” in line with the theory of new Islamic civilization has been issued by the Supreme Leader to the people of Islamic Iran. One of the important axes of “the statement of the second phase” is to express the achievements of the Islamic Revolution during forty years or the first step of the revolution,<sup>3</sup> which in the Supreme Leader's systematic speeches

١. قُلْ لَا أَسْأَلُكُمْ عَلَيْهِ أَجْرًا إِلَّا الْمَوَدَّةَ فِي الْقُرْبَىٰ.

٢. يَا أَيُّهَا الَّذِينَ آمَنُوا هَلْ أَدُلُّكُمْ عَلَىٰ تِجَارَةٍ تُنْجِيكُمْ مِنْ عَذَابِ أَلِيمٍ. تُؤْمِنُونَ بِاللَّهِ وَرَسُولِهِ وَتُجَاهِدُونَ فِي سَبِيلِ اللَّهِ بِأَمْوَالِكُمْ وَأَنْفُسِكُمْ.

3. The product of forty years of effort is now before our eyes: An independent and free country and nation, powerful, dignified, religious, advanced in sciences, full of valuable experiences, confident and hopeful, has important impact in the region, and has a strong logic in world affairs, holds the record for accelerating scientific progress, holds the record in achieving high rankings in important sciences and technologies such as nuclear and stem cells and nanotechnology and aerospace and the like, leading in expanding social services; excelling in promoting jihadi [volunteering] motivations among young people; leading in having an efficient young population and many other honor-winning features which are all the products of the Revolution and the result of taking the revolutionary and jihadi direction (the statement of the second phase of the revolution: 27 & 28).



have been mentioned with various words such as: “results of the revolution, the result of the blood of hundreds of thousands of noble, brave and self-sacrificing human beings, products of the Islamic revolution, basic work of the revolution, great work of revolution etc. At a glance, the civilizational achievements of the Islamic Revolution can be divided into national and transnational achievements. Based on Quranic verses, the axis of all transnational achievements is modeling. The Supreme Leader also placed special emphasis on this achievement of the Islamic Revolution and referred to it in several statements. The system of the Islamic Republic in the general plan of the movement of the prophets and imams has a preparatory role for the establishment of the promised government of Imam Mahdi (A.S.). The role modeling of Islamic revolution can be examined in aspects like “founding the credibility of dichotomy between Islam and the Arrogance (Istikbar) , objectification of the fulfillment of the divine promise to aid the helpers of religion, elevating the concept and components of civilization from a mere materialistic into a transcendent immaterial concept, training founders of schools of thought, ...”. The most important civilizational work done by the Islamic Revolution of Iran is to revive the confrontation between pure Islam (Islam-e-Nabe-Mohammadi) and Arrogance (Istikbar). Breaking the fake awe of global arrogance by the Islamic Republic of Iran caused the awakening of other Islamic countries. The first phase of the revolution made the fulfillment of “the promise of divine aid” objective for all. One of the civilizational features of the Islamic Revolution is to elevate the concepts and components of civilization, that was achieved based on the Qur'anic belief and practice. Role modeling in Islamic revolution has different aspects one of which is training figures who are fully experienced, expert and pious and are known as role models for the Islamic world. The Islamic Revolution of Iran, with its resistance to the oppression and tyranny of the heads of disbelief, boosted the Islamic world's encourage up not to bow to the unjust laws of their governments in order to fulfill their religious demands and to seek freedom and justice.

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