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Islamic Awakening from Imam Khomeini's view

Abstract

Islamic Awakening is a term under which different Muslim nations can attempt to rebuild their dignified personality and identity. This term is considered so important and universal that the modern century can be named "Islamic Awakening era". On the other hand, many commentators and researchers regard the Islamic Revolution as an important and influential factor in formation and advancement of Muslims' Awakening and the broad uprisings of the Middle East and the North of Africa. Accordingly, considering Imam Khomeini's eminent and unique role in Islamic Revolution, this question is raised that what coordinates and principles? In order to answer this fundamental written question, in addition to studying the conceptual basics, history and the factors of Islamic Awakening, with a documentary method and by using his invaluable statements, we explore and explain Islamic Awakening in

Imam Khomeini's view and study the general principles and the obstacles of Islamic Awakening from his perspective.

Introduction

Recently, Middle East and North of Africa have been observing widespread public uprisings and massive protests that have never existed in these countries before. These public movements which had been started initially following self-immolation of a young Tunisian and which have caused to prevalent revolutions and changes in the region, and consistent with wisely prediction of the Revolution's Leader, has even penetrated to Europe, are addressed in the form of Islamic Awakening¹. When speaking of Islamic Awakening, a chain of concepts and words, which puts us in a sense within the "political culture" of Islamic Awakening emerges. These words bring us truly and clearly to the real nature and identity of Islamic Awakening, and reveal its deep reality. In this regard, we can pay attention to words such as: Muslims' Awakening, sense of humiliation, revival of Islamic identity, esteem-seeking, Muslims' unity and unison, Islamic civilization etc.²

Although Islamic Awakening has crossed the middle of the history of Islamic countries' past two centuries like a river's raging waves, and depending on the conditions and circumstance, each time in a country a movement or a cry for peace has risen, in some stages, this movement has gained depth, range and symbolic model effects. In February of 1979 (Solar's Bahman of 1359), the victory of Islamic Revolution and the establishment and continuation of Islamic Republic themselves come to be the "effect" of Islamic Awakening and after that the "cause" of Islamic Awakening as a comprehensive and living model³, and it was the

¹ Eftekhari, 2012: 158

² Ibid, 11

³ Ibid, 10

Islamic Revolution of Iran that could advance the depth and the dimensions of Islamic Awakening through revival of political and social life of Muslims in a vast country. This being a model and inspiration-giving of Iran's Islamic Republic for Islamic Awakening returns to two important and main factors. First, offering the theoretical model of "religious democracy" in the form of Constitution and the political structure of Iran's Islamic Republic which, by reliance on the text of Islam's instructions and values, gives an absolute and real role to people in governing their own destiny; and second, the continuation and evolution of this theory which has presented the political systems of Iran's Islamic Republic as the model of the world of Islam⁴. In the book "The Universal Reflection of Islamic Awakening", Dr Manouchehri states the influence and role of Islamic Republic in Islamic Awakening as follows:

"Without doubt, revivalism and Awakening of the world of Islam gained a new meaning and sense with victory of Islamic Revolution, and reached from theory to practice. Although from about one century ago thinkers like Seyyed Jama-O'dean Asad-Abadi and Mohammed Abdah were born to this world and cried for return to Islam and contrast to the culture of the west, victory of Islamic Revolution proved to all Muslims that the matter of return to Islam has not been just a fantasy, but it can turn into reality... which has been increasing Muslims' hope and confidence and made them more hopeful of returning to golden era of Islam"⁵.

Now considering the explanation of Islamic Revolution's status in Islamic Awakening and Imam Khomeini's determining and unique role in this revolution which truly demonstrated to the oppressed nations in the world that the strongest regimes associated with the Arrogance can be

⁴ Ibid, 132-133

⁵ Mohammadi, 2006: 517.

defeated with trust in God, resistance and stability of people and non-reliance upon the schools of the east and the west and dependence on Islam's salvation-giving school, it should be determined which coordinates and aspects Islamic Awakening has from Imam Khomeini's perspective. Thus, then, the present paper attempts to address the aspects and components of Islamic Awakening in Imam Khomeini's thought and system of thinking in addition to defining and presenting the conceptual explanation and stating Islamic Awakening's waves and history.

Islamic Awakening Definition:

Awakening is the opposite of sleep, and is used in the sense of activation of awareness, and Islamic Awakening means becoming alive again under the shadow of genuine Islam; in other words, it is used in the sense of revivification of Islamic life in the body of individual and society, under the shadow of which independence, justice and God's all teachings and values become alive again and gain a life again⁶.

In another definition, we can regard Islamic Awakening as the attention and the wish of Muslim nations for return to Islamic life and culture. The tendency to return to Islamic basics and principles means not being content with the religion as a mere ethical manner, and entering of religion into the arena of politics and management of the society, and in one word, making Islamic dominant over all aspects of life⁷. In other words, Islamic Awakening is a change resulting from insufflating awareness and will into slept body of humans and society in order for making them move voluntarily and consciously toward their innate perfections within the framework of Islamic discipline and system, the result of which are the revival of individual and collective identity, meaning knowing identity of being a Muslim, return to their own one

⁶ Sheeroudi, 139:5

⁷ Yazdan-Panah, 2011: 19

collective identity and Dar-o'Salam⁸. Therefore, it can be said that if sleep is the brother of death, Awakening is associated with life⁹. Then "Islamic Awakening" is a term that is used for referring to a movement based on awareness (of Islam's salvation-giving principles), political action (attempt to change the current situation in order to obtain a desirable position) and based on the foundation of Islamism (on the basis of the importance and priority of the element of religious duty over temporary benefits of surroundings) with the aim of establishing a kind of political system arising from genuine religious knowledge-identity foundations and principles. What should not be ignored in relation to Islamic Awakening is the unique role of "intellectual components and resources" that point to the advantage of religious educations over the merely economic, political etc. effects. From this perspective, "Islamic Awakening" is of a transnational (and indeed a global) aspect which introduces it as a world-oriented phenomenon¹⁰.

Islamic Awakening Origins and Causes

1. Islamic Awakening as a phenomenon influenced by intellectual movement of Islamic Republic in the current era, in the form of social, organizational or military institutions has claims. Not only has this stream approved its existence and influence in the arena of political and security conflicts, but it also goes to become the uncontested power at the global level. In emergence, consolidation and development of the phenomenon of Islamic Awakening, many factors and grounds have been active the most important of which are pointed out here:

2. Entering of new generation with revolutionary characteristics into the arena of conflicts who has deeper and more realistic understanding of the

⁸ Navvab, 2006: 63

⁹ a group of writers, 2006: 359

¹⁰ Eftekhari, 2012: 29

reasons of scientific, economic and social backwardness of their societies especially in the field of intellect and culture.

3. Attention to religious unity and ideological motifs and right understanding of the strategies of hostile and arrogant powers for creating gaps in the world of Islam.

4. Regional and global Awakening events such as the crisis of Palestine, events of September eleven, occupation of Iraq and Afghanistan and the strategy of ideological war of the west with the centrality of USA which is done with the aim of domination over the world of Islam have remarkable impacts on Islamic Awakening.

5. Growth and development of mass media and the evolution of the methods of promoting Islam

6. Lack of political freedom

7. Aggravation of economic status

8. Increase of the role of regional and international powers

9. Islamic Revolution which is the main reason of Islamic Awakening and has played an especial role in Awakening Muslim nations.

At the level of function, the abovementioned factors are the effects of the first cause which is called Islamic Revolution which in 1979 in a move based on people's will, changed all political, social, intellectual, and security infrastructures of hegemonic countries and their associated agents of authoritarian, and in a historical generation, presented a

powerful and intellectual model with efficient management to the waiting streams and minds¹¹.

Approaches of Islamic Awakening Evolution

There are three perspectives and approaches regarding periods and the history of Islamic Awakening and concerning when and by who this Islamic Awakening began. Presence of difference in this regard is due to the different perspectives toward the matter of Islamic Awakening and the definition of its elements and indicators.

The first approach: Seyyed Jamal O'din Asad Abadi the initiator of Islamic Awakening

the first perspective in which a group of Islam world's thinker believe is that Seyyed Jamal o'din Asad Abadi is the initiator of Islamic Awakening in the world of Islam and the revolutions following it, including Imam Khomeini's Islamic Revolution has occurred under its influence, and this group consider it as a wave from the waves of Seyyed Jamal O'din's efforts.

The second approach: the third wave

The second perspective is the perspective of Abdollah Ganji Arjangi, the writer of the book "The Third Wave of Islamic Awakening". He believes that: "Islamic Awakening has three general waves in the world of Islam, including: the first wave of Islamic Awakening (reformist) the time conditions of development of which are concurrence with the start of colonialism in the world of Islam, Muslims' unawareness of west's civilization growth and backwardness of Islamic societies, superstition and factions in some parts of Islamic societies, the beginning of Jews'

¹¹ Khaje-Sarvari, 2012: 99-100

migration to Palestine in 1881, establishment of state-nations in the world of Islam, presence of Islamic Caliphate in the great country of Ottoman, non-consent of most of subsidiaries with the time governance and west's misuse of these disputes and discontents in order to create nationalism.

The intellectual leaders of the first wave of Islamic wave include: Seyyed Jamal O'din Asad-Abadi, Eghbal Lahuri, Abdeh, Kawakebi, Abula'la Mududi and Hasan Ol-Bana.

The second wave of Islamic Awakening (revolution and Jihad) the time circumstances of development of which were simultaneous with establishment of Zionist Regime and recognition of it in 1974 (1327 in Solar), fall-down of Arab nationalism in war with the occupiers of Qods and the necessity of an alternative ideology, change of approach of old colonialism into neo-colonialism, attempt to seculars' governance on the world of Islam, external military intervention and solidarity of Shitte Clergy.

He regards the second wave of Awakening as since the establishment of Zionist regime up to Collapse of USSR in 1990. In his opinion, the intellectual leaders of the second wave of Islamic Awakening include Imam Khomeini, Seyyed Mohammed Bagher Sadr, and Seyyed Ghotb.

The third wave of Islamic Awakening (Participation and Jihad) the time circumstances of development of which were concurrent with the end of Cold War and the Collapse of USSR, Normalization of fighting with terrorism in the West, expansion of transnational media in the world of Islam, increase in the presence of west military in the world of Islam, beginning of peace process (reconciliation) over the matter of Palestine, victory of Lebanon's Hezbollah, and the change of the global priority policies. Some countries in which Islamists could participate in the third wave in the political arena include: Turkey, Egypt, Kuwait, Bahrain,

Jordan, Morocco, Yemen, Iraq, and Palestine. In the third wave, after participation of Islamists in the arena of politics, increasing participation began in Islamic countries, which continue with the presence of people in streets and harsh responses from governments to them.”

The third approach: Imam Khomeini, the initiator of the true Islamic Awakening

The third perspective which has a nature different from the first perspective, is different from the second theory in some definitions, and has some aspects in common with it, is the writer’s view which can be addressed and studied in the theoretical discussion regarding Islamic Awakening. In this approach, Islamic Awakening has three time periods with the centrality of Islamic Revolution:

1. Before Iran’s Islamic Revolution

The first stage of Islamic Awakening is the periods up to before Islamic Revolution. Due to two reasons, the movements of this period underlie Islamic Awakening, and what deserves to be name of this period underlies Islamic Awakening which was done by Imam Khomeini in 1978.

The first reason: due to lack of the principles and features of a revolution, the movements of this period are not considered as true Islamic Awakening; because some of the leaders of these reformist actions had west-oriented tendencies or associations with domination and colonialism.

The second reason: non-inviting to revolution instead of inviting to Islam. The most important reason underlying Islamic Awakening is the lack of the thought of making revolution and of establishing Islamic government the major source of which is the lack of verbal approach

toward the matter of Jihad and revolution in Sunni movements. The thought of revolution and Jihad is the effect of Shiite's perspective. The movements of this period were done in the form of reformist actions and in many cases individually. Therefore, all Awakening movements before Imam Khomeini's Revolution, like efforts of Seyyed Jamal O'din Asad-Abadi and the like, underlie Islamic Awakening.

2. Islamic Revolution (True Islamic Awakening Prologue)

True Islamic Awakening prologue is Iran's Islamic Revolution in 1978 with the leadership of Imam Khomeini, which had all features of a universal Islamic revolution, i.e. "being Islamic", "being Republic", and "anti-arrogance".

3. Since Revolution up to now (Iran's Islamic Revolution's Islamic Awakening Waves with the leadership of Imam Khomeini)

With Iran's Islamic Revolution, there was Islamic Awakening influenced by Imam Khomeini's Revolution. Among these influences, we can refer to collapse of USSR and the change of Palestinian movements' change which were communist movements until before Islamic Revolution.

Imam Khomeini's view regarding Islamic Awakening

Imam Khomeini is among those leaders of religious revolutions that by reliance upon Islamic instructions, associated with understanding, planning and implementing, attempted to revive the resistance against despotism and arrogance. Although some peacemakers in the world of Islam outlined the path of Islamism's direction through rising against oppression in internal despotism or external arrogance, due to not having the roadmap in each path, they couldn't go beyond their time and space. Imam Khomeini came to revive the literature of resistance and stability. Using Quran's language, he negated all Taghuts and created a literature

by means of which the spell of Taghuts was broken, and people were invited toward God, according to which Islamic movement has kept itself alive and dynamic.

In fact, it should be said that with emergence of Imam Khomeini into the global arena, a new wave of Islamic Awakening started. The role of Imam Khomeini in this period is a legendary one, similar to the very myth and legend that Seyyed Jamal O'din points out about in one of his articles in *Orvatolvosgha*. According to this myth, in very old days, there was a temple outside the city in which travelers took refuge at night, but nobody came out it alive. This tale was so well-known that nobody had the courage to get to the vicinity of that temple anymore. Then a man turned up, went into the temple loud and proud and heard horrific and terrifying voices from everywhere, which threatened him to death. As such, the spell was broken all of a sudden and all hidden treasures unveiled. Seyyed tells this tale and wishes for a day when a man comes and breaks the spell of colonialism. Yes, Imam Khomeini is the very legendary man who broke the spell of colonialism and turned Islamic Awakening to a dominant discourse. The new wave of Islamic Awakening under the leadership of Imam Khomeini was neither a cultural movement limited to political and intellectual elites (such as the movement of Seyyed Jamal and co-thinkers) nor a political temporary movement following recruiting from among members of a certain society (such as the movement of Ekhwan olmoslemin), but it was a universal and widespread movement which associated with itself all walks of human societies at the global level. Not only did Imam have the concern of Awakening Iranian society, but he also had the concern of all the poor: "Muslims must wake up. Today is not the day for each Muslim to live by himself in one corner and live in a certain country for himself. In such a time that the policy of superpowers is to devour everything, Muslims must wake up and be under the banner of Islam and under the domination

of Quran. Their behavior toward Muslims was so that they got disappointed with themselves, i.e. they lost themselves. Muslims must be serious and find themselves again”¹². Thus, the first step is “Awakening”:
“Awakening is the first step and Islamic countries, Muslim nations, and poor nations all over the world have woken up.¹³” “You must wake up from the dream that have injected to us for hundreds of years. The first step is to wake up. We must understand that we are of humankind too...Awakening is followed by determination.¹⁴”

The general Principles of Islamic Awakening from Imam Khomeini's perspective

1. By pulling Islam away from the arena of the society, western culture and rules found their way through the Islamic societies, and the ground for dominance and growth of foreign counselors and agents was provided. Of course in the world of Islam, this universal attack did not remain without respond, and the keepers of Islamic values all over the Islamic countries and lands defended Islam through disseminating books, articles etc., and proved the opposite of that, i.e. Islam is of the comprehensiveness of a prosperity-giving school. In the meantime, Imam has a special characteristic. He realized the source of danger, introduced it, and presented the solution to deal with it.

Imam regarded colonizers and their agents as the reason of hopelessness and disappointment of nations with Islam and says: “They disseminated the propaganda that Islam is not a universal religion, is not the religion for life, does not have principles and foundations for society, has not brought governmental rules and principles”¹⁵. In his will, he has warned about the continuation of this mysterious movement by enemies and

¹² Imam Khomeini, 2006, Vol. 12: 318-319

¹³ Ibid, 382

¹⁴ Ibid, Vol.13: 533

¹⁵ Ibid

strays, and says: “from among the important conspiracies which in the recent year, especially during the contemporary decades particularly after the victory of Islamic Revolution, we can see, is the broad propagandas with various aspects for making nations especially the selfless nation of Iran disappointed with Islam. Sometimes awkwardly and explicitly it says that because Islam’s sentences have been enacted 1400 years ago, it cannot manage countries in the modern era, or that Islam is a reactionary religion and is against any innovation and the manifestation of civilization, and that countries cannot avoid the world’s civilization and its manifestations in the modern age.”¹⁶

Imam considered not only colonialism and enemies of Islam as being responsible for pulling Islam away from the arena of society and the life of Muslims and dissemination of irreligion, but also many clergies who have addressed just some parts of Islam’s orders and have failed in introducing other parts due to their lack of right insight and understanding or nonchalance or other weaknesses: “Akhunds (clerics) who do not care about introducing Islam’s theories and principles and ideology and spend the major part of their time doing what they tell them to do, must be admonished. They are guilty too, not only foreigners”.¹⁷

Imam regards the solution as in the effort and right introduction of Islam. Therefore, he has always encouraged scholars and students to reach a correct understanding of Islam and present it to the people of the world, and has emphasized the integrity and influence of Islam for managing the people of every period, and has noted the fundamental principles of Islam, and taken steps as much as he could in this direction during the continuous fighting clashes and prisons and exiles: “scholars should outline and state all aspects of Islam and present them all over the world,

¹⁶ Imam Khomeini, 2005, Vol. 21: 405

¹⁷ Ibid

and if possible, find a representative so as to present the truths of Islam at a broader range."¹⁸

2. Awakening of nations:

With a deep understanding, Imam Khomeini has regarded reforming the status of Muslims of the world in accordance with the domination of despotism and arrogance and the increasing Islamic governments' attachment to and dependence on the devourers of the east and the west as unacceptable and undesirable, and in this regard, he considers nations' Awakening as the condition of change and move toward the desired. He says: "Until when should we under the domination of foreigners and until when should our countries under their plunders? Why don't Muslims wake up from sleep?"¹⁹ "In every country you live in, defend your Islamic and national reputation; and courageously defend Islamic nations and countries against your enemies, meaning America and international Zionism and superpowers of the east and the west; and reveal the tyrannies of Islam's enemies. Come to your sense and find your Islamic personality. Don't go under oppression and reveal smartly the evil plots of international devourers who are headed by America"²⁰. "Nations must themselves decide about these matters, because governments have partnership with those very superpowers, even for a little."²¹

3. Unity of Muslims:

Imam Khomeini regarded Islamic Awakening and the unity as interdependent: "problems of Muslims are due to the differences among walks of them".²² Thus, "unity of the world of Islam" was one of the

¹⁸ Imam Khomeini, 2006, Vol. 21: 415

¹⁹ Imam Khomeini, 2006, Vol. 13:344

²⁰ Ibid, Vol. 10: 158

²¹ Ibid, Vol. 13: 72

²² Ibid, Vol. 15: 464

long-lasting and fundamental mental concerns of Imam Khomeini who never ignored it during his social and political activity, whether before or after the victory of Islamic Revolution. In Imam Khomeini's opinion, to sow discord is a colonialism policy which must be fought off. Fueling religious and ethnic differences in lines with the policy of Islam's enemies is a big sin. It is under the shadow of maintaining unity that we can suppress Islam's enemies and return to Muslims their lost esteem, and curtail the hand of superpowers from Islamic countries, and succeed in establishing the Islamic government: "the secret of Islamic countries' all problems lies within lack of harmony, and the secret of victory is unanimity and harmony".²³

In other speeches, he says: "O the Muslims of the world and the poor under the domination of colonialists, be aware, rise and be unanimous and defend Islam and your predeterminations and don't fear powers' bustle because by Almighty God's will, this century is the century of defeating of the poor over the arrogant and of truth over falsehood".²⁴

Considering the important role of Ummah (the nation), in every chance and occasion, Imam invited the Muslims of the world to unity and solidarity, and reminded them of the value of unity, and reiterated the positive results of unity and the negative consequences of discord and division: "Islam has come to unite all nations of the world including Arab, Ajam, Turk, Fars with each other and establish a great Ummah, called the Ummah of Islam, in the world so that those who want to gain any domination over these Islamic governments, over Islamic centers, can't do that because of the big community which is comprised of Muslims from every nation. The plot of superpowers and their agents in the Islamic countries is to separate these Muslim walks, among which Almighty God has created "Okhovvat" (brotherhood) and has named

²³ Ibid, Vol. 10: 158

²⁴ Ibid, V.15: 171

believers as brothers, and make them separate from and enemy to each other by calling them nation of Turks, nation of Kurds, Nation of Arabs, and nation of Persians. And this is the antithesis of the path of Islam and Holy Quran. All Muslims are brother and equal to each other and none of them is distinct from the rest, and all of them must be under the flag of Islam and under the flag of Towhid (monotheism). Those who sow discord among Muslims using the name of nationality, sociality, and nationalism, are armies of Satan and the helpers of superpowers and are against Holy Quran”.²⁵

In another speech, he has introduced Islamic Republic as the implementer of unity among Muslims and says: “Islamic Republic wants to implement the order stated by God and Holy Quran and Holy Prophet in all countries and Iran is the first place of all; it wants to make all countries understand that Islam’s basis is on equality and brotherhood and unity, and all Muslims are an single hand against others. We want to make all nations understand that Islam is the religion of unity”.²⁶

In section of unity’s results and benefits, Imam Khomeini regards Muslims’ unity as the cause of the return of their lost authority and dignity, and wants the Muslims of the world to convene under the flag of Towhid and curtail the hand of superpowers from their country and treasures: “O Muslims of the world who believe in the truth of Islam, rise up and convene under the flag of Towhid under the shadow of Islam’s teachings and curtail the hand of superpowers from your countries and valuable treasures and revive the splendor of Islam and give up on sensual passions because you possess everything”.²⁷ In Imam Khomeini’s opinion, victory over the enemies of Islam and defeating superpowers are achieved only through unity of Muslims and says: “O the Muslims of the

²⁵ Ibid, Vol. 13: 443-444

²⁶ Ibid

²⁷ Ibid, Vol. 13: 80

world and the poor under the domination of oppressors, rise and be unanimous and defend Islam and your predeterminations and don't fear powers' bustle because by Almighty God's will, this century is the century of defeating of the poor over the arrogant and of truth over falsehood"²⁸; According to Imam Khomeini, colonialism, corrupt governments, courtier clerics, westernized and easternized intellectuals, nationalism, ethnicity, and sensual passions are the factors of discord and division, and fight against Zionism, the Hajj, commemoration of Islamic rituals, making most out of Ayamollah (God's days), and Mahdism are the factors of unity.²⁹

4. Utilizing resources and facilities

"I hope that all Muslims wake up. Muslims must unite and slap it and know that they can; they have the ability of doing this; they both have the personnel and people and nation supports them in doing everything; they have facilities; the artery of America and the west depends on the oil of this region".³⁰

5. Global mobilization of Muslims

"O Muslim nations, O the oppressed nations of all the Islamic worlds, O dear nations that got under the domination of some people who offer your treasures to America and you struggle to live! Wake up, rise up, O the poor of the world! Rise up and stand against superpowers because if you do so, they can do nothing".³¹

²⁸ Ibid, V.15: 125

²⁹ Ibid: 123

³⁰ Ibid, Vol.16: 482

³¹ Ibid, 37

6. Using martyrdom-seeking youth

“O Muslims all over the world, since you have suffered from gradual death under the domination of foreigners, you must overcome the fear of death, and use the presence of zealous and martyrdom-seeking youth who are ready to break through the lines of blasphemy front. Don't consider maintaining the current situation. But think about getting rid of bondage and redemption from enslavement and attacking enemies of Islam because esteem and life are achieved via fight and the first step in fight is the determination”.³²

7. Following the method of Islamic Revolution

“Today Islamic Iran, thanks to strong faith and devotion to Islam and the great change that has been created in various strata, curtails hand of the east and the west and of the deviant parasites from the country, and does not allow any power to minimally interfere in the Islamic country of Iran, and this is an absolute Hojjet (proof) for Muslims and the poor of the world to know that with nations' will, nobody can overrun their country, and a nation that chooses martyrdom over humiliation will surely invincible”.³³

8. Mission-orientedness of Islam's scholars

“Today, people of the world should pay attention to this big problem in the world, and every stratum, writer, the press all over the world should consider this matter and should give people the awareness to rise up appropriately against what these do”³⁴. “Scientists must think, wake people up; writing does not suffice, telling does not suffice, trust in governments does not suffice; people and writers and speakers must

³² Ibid, Vol. 21: 74

³³ Ibid, Vol. 19: 333

³⁴ Ibid. Vol. 17: 79

themselves wake people up, and a pen is valuable which wakes masses of people”.³⁵ “Today that the breeze of Awakening is blowing all over the world and the deceiving plots of tyrants have been revealed to some extent, it is time the true sympathetic with the oppressed from each folk and tribe and in every country revealed atrocities of oppressors during its black history with pen and speech and thought and reflection, and presented their criminal records to this planet’s residents, and scholars and scientists all over the world especially scholars and thinkers of Islam rose up unanimously in the path of save humanity from the unjust domination of this foxy minority that has spread its unjust domination over the world by its conspiracies and plots, and eliminated the false fear dominating over the oppressed using their speech and pen and action”.³⁶

9. Fighting with export culture of west

“If Muslim nations and governments are national, they should try to remove themselves from intellectual dependence on west, and find their own culture and originality, and know and spread the progressive culture of Islam – which receives inspiration from Divine Inspiration... and fight with export culture”.³⁷

10. Issuance of Revolution

Issuance of Revolution “is a plan and action or a policy that is adopted by Revolution’s agents in order to impact on other societies”.³⁸

Purposeful effort and attempt for explaining and introducing the causes and aims of Islamic Revolution to societies, and presenting successful

³⁵ Ibid, Vol. 17: 81

³⁶ Ibid, Vol. 19: 746

³⁷ Ibid, Vol. 10: 395

³⁸ Mohammadi, 2011: 611

experiences to them must necessarily embrace aims, policies, strategies, and even practices.³⁹

With the program of the thought of Revolution issuance by him, and his emphasis on implementing this policy, some explicit and implicit disagreements made by some political streams were met with his decisive stand, and Imam said: “we issue our Revolution to all over the world since our revolution is Islamic, and there will be struggle and fight unless the call of La Elaha Ellalah (There is no god but Allah) and Mohammed Rasoulo'llah (Mohammed is Allah's Messenger) echoes all over the world; and till there is a fight against oppressors anywhere in the world, we are there”.⁴⁰ Also negating the thinking of those opposed to revolution issuance, Imam Khomeini announced: “we should attempt to issue our revolution and put aside the thought of not issuing it”.⁴¹ Thus, with adoption of these clear positions, announced strongly his adherence to the principle of revolution issuance. Imam's emphasis on issuing revolution originated from regarding it as an obligation. In Imam Khomeini's opinion, belief in Islam and its sublime values is the synonym of permanent responsibility toward the fate and destiny of all people; Loyalty to Islamic values and performing them is an obligation and a priority; revolution issuance is the inherent and indispensable component of Islamic Revolution; accountability toward the need of human society is a necessity; dissemination of Revolution's salvation-giving and esteem-creating messages is not contingent on approval of opponents; familiarity with Islam, Revolution, and its aims is the natural request of humans; the thought of issuing Revolution is a practical and feasible matter and is not an unachievable cause; Revolution issuance is an obligation; in addition to be a tactic against enemies of Revolution to oust their danger from Revolution and protect it, Revolution issuance is

³⁹ Farzandi Ardakani, 2007: 102

⁴⁰ Imam Khomeini, 2006: Vol. 12: 148

⁴¹ Ibid, Vol. 12: 202

addressed also as the cause, the sublime aim, policy and the macro strategy of Revolution and Iran's Islamic Revolution, which should be paid attention. Revolution issuance by Imam Khomeini had the "showcase" aspect; it means that the leaders of Islamic Revolution didn't use threat and force (unlike the leaders of Socialist Revolution of USSR), but nations were attracted to Islamic Revolution. Instead, Imam Khomeini invited Muslims' heart to Awakening and called them to Awakening with a revolutionary literature.

Regarding Islamic governors, he often used admonishment and advice, but concerning activist Muslims, he advanced even to kissing their hand and arm: "the meaning of Revolution issuance is that all nations should wake up and all governments should wake up, and save themselves from this plight and from this being dominated and from that their all treasures are going with the wind and they live poorly".⁴²

He regarded Revolution issuance as the issuance of Iran's Republic spirituality, and regarded propagation as the tool to achieve this goal.

"We say "we want to issue our revolution", we want to issue this; we want to issue this matter, this very meaning which has been found; this very spirituality that has been found in Iran; the very problems in Iran. We don't want to pick sword and pick gun and attack".⁴³

"We say that we want to issue our revolution; we do not want to do so using sword, but using propagation".⁴⁴

"We want Islam to be everywhere and want to issue Islam; we don't say that we want to do so with bayonet; we want to do so through inviting, through inviting everywhere to Islam".⁴⁵

⁴² Ibid, V.13: 281

⁴³ Ibid, 2006, Vol. 13: 90

⁴⁴ Ibid, 2006, Vol. 18: 72

In another place, Imam has distinguished Revolution issuance from expansionism and said: “that we say our revolution should be issued all over the world must not be misinterpreted that we want expansionism.

He says in another place that: “We hope that this movement is issued to other Islamic countries. And this school is the school of all Muslims especially the school of the poor”.⁴⁶

“We issue our experiences to all over the world and surely offer the result of struggle and defend against enemies to the fighters in the path of God without any expectation, and surely the product of issuing these experiences is nothing but the blossoms of victory and independence and implementation of Islam’s sentences for entangled nations”.⁴⁷

“I announce very explicitly that Iran’s Islamic Republic invests with all its heart for reviving the Islamic identity of Muslims all over the world, and there is no reason it doesn’t invite the Muslims of the world to follow the principles of obtaining power in the world and does not stop greed and avarice of the possessors of power, money and deceit. ...we announce that Iran’s Islamic Republic is the supporter and the haven of the world’s free Muslims for good, and the country of Iran as a military and invincible fort supports the soldiers of Islam and make them familiar with Islam’s belief and educational basics and also with the methods of struggle against Kofr (unbelief) and Sherk (polytheism)”.⁴⁸

“Of course for many times, we have announced this reality and truth in our Islamic foreign and international policy that we have been and are seeking to spread the influence of Islam in the world and to reduce the domination of devourers... We seek to sear the corrupt roots of Zionism,

⁴⁵ Imam Khomeini, 2006, Vol.18: 157

⁴⁶ Imam Khomeini, 2006, Vol.12: 399

⁴⁷ Ibid, 2006, Vol. 20: 325

⁴⁸ Ibid, Vol. 21: 91

capitalism and communism in the world. We have decided that, with Almighty God's blessing, eradicate the systems that are based on these three bases; and to disseminate the system of Holy Prophet's Islam in the world of arrogance".⁴⁹

In another place, he states the necessity of Revolution issuance that: "we should in issuing our revolution make efforts, and put aside the thought that we should not issue our Revolution, because Islam does not distinguish between Muslim countries and is in favor of all the poor of the world. On the other hand, all powers and superpowers are preparing themselves to destroy us, and if we remain in a closed space, we will surely be defeated".⁵⁰

He has warned the Islamic Republic officials of not moderating revolutionary spirit in issuing the global great Revolution of Islam, and wants them not to ignore this important matter because of their responsibilities related to the country and their lives:

"Our authorities must know that our revolution is not limited to Iran. The Revolution of Iran's people is the beginning of Islam's great Revolution with Hojjat being the Color Guard of it... If economic and material issues dissuade authorities from doing their responsibility even for one moment, it will be followed by a big danger and horrible betrayal. The government of Islamic Republic should try as much as possible to better manage people, but this does not mean that they are dissuaded from the great aims of Revolution which is to establish the global governance of Islam".⁵¹

By studying Imam's explicit remarks, in his opinion the following are completely obvious:

⁴⁹ Ibid, 2006, Vol. 21: 81

⁵⁰ Ibid, Vol. 12: 202

⁵¹ Ibid, Vol. 21: 327

- Due to Islamic nature of Islam, it is responsible toward other societies;
- Islamic Revolution should be issued to all over the world;
- Until there are colonialists, Muslims are under the obligation of fighting with them;
- Since Islam is in favor of the poor and also Islam has an Islamic nature, it has the responsibility of supporting Muslims and the poor;
- Due to the nature of Islamic Revolution, superpowers are preparing themselves to destroy it, thus, if Revolution is limited to Iran, it will surely be defeated;
- Issuance of Islam thought and explanation of the aspects of Islamic Revolution make them (superpowers) understand the power of Islam;
- Issuance of Islamic Revolution experiences to nations and the strugglers in the path of God are among the aspects of Revolution issuance, and its result is the victory and independence for nations;
- Expansion of Islam's influence and reduction of the domination of devourers is a part of the realities and truths of foreign policy and among the major responsibilities of Iran's Islamic Republic authorities;
- Islamic Revolution in Iran is the starting point for the global revolution of Islam
- Issuance of Revolution is the issuance of Revolution's message and Revolution's spirit to the people of the world;
- Issuance of Revolution is realized through awareness, presenting experience and Awakening them;

- Issuance of Revolution is along with propagating, teaching and explaining Islam's aspects;
- Issuance of Revolution is not considered by sword, assault, military attack⁵²

11. Attention to Islamic rituals

From Imam Khomeini's perspective, another factor of reviving Islam and disseminating it is to hold Islamic rituals and to appropriately use it. Regarding the importance of this set of Islamic orders, Imam Khomeini says: "many Islamic religious rulings are the source of social and political services. Worships in Islam are basically associated with politics and managing the society. For example, Congregational Prayer and Hajj Congregation and Friday have political impacts in addition to spirituality and the moral and belief effects. Islam has provided such congregations so that they can be religiously used, their emotions and cooperation are promoted, they grow intellectually".⁵³

a) Hajj

Imam Khomeini considered revival of Hajj is the revival of Islam and Muslims, and in this regard he made efforts, and warned through speeches and messages in order to giving awareness and Awakening to Muslims about the philosophy of Hajj and enemies' attempts in distorting it and about taking a political aspect of Hajjes, including: "one of the great philosophies of Hajj is its political aspect the criminal hands from every angle are working to pound, and unfortunately their broad propagations has influenced on Muslims that many of them consider Hajj as an mere worship without attention to Muslims".⁵⁴ He also in this

⁵² Farzandi Ardakani, 2007; 112-114

⁵³ Imam Khomeini, 2002: 156

⁵⁴ Imam Khomeini, Vol. 13: 72

regard, addressing to Hojjaj (Pilgrims), emphasizes better using the capacity of Hajj in the Awakening of Muslims, and says: “The Hajj that Almighty God accepts and the Hajj that Islam has wanted from us, is that when you go Hajj, wake up the Muslims of this country, unite them, make them understand why over one billion Muslims are under the pressure of two multimillion powers”.⁵⁵

In messages about Hajj, Imam Khomeini informed people of the danger of oppressive rulers and of the domination of arrogant powers over the world of Islam and usurp of Islamic territories and Israel's domination and destroying their wealth, and invited them to unity and unanimity. Imam Khomeini says about the philosophy of Hajj: “Hajj is among the matters the political aspect of which is far important than its religious aspects, and you...must pay attention to this sense and eliminate this colonialist thought which has been imprinted into the mind of many, even the clerics of the Islamic countries. In your statements, in your communities, tell them that Islam's position has not ever been like that Muslims come and merely walk around the Holy House and do such stuff and don't care about what arrogant powers do on people of the world and on Muslims”.⁵⁶

b) Friday Prayers and communities

In lines with this great Islamic ritual, in the invaluable book *Tahriratolvasilah*, Imam Khomeini says about the contents of Friday Sermons that: “Imam Jom'e (Friday Imam) should state, while giving sermons, what's beneficial to religion and the world of Muslims, and inform them of what is current in the Islamic and Non-Islamic countries and is to their advantage or disadvantage and what Muslims need in their life in this world and in the Hereafter, and talk with them about political

⁵⁵ Ibid, Vol. 18: 54

⁵⁶ Ibid

and economic affairs influencing their independence and freedom, and make them aware of the interference of tyrant and colonialist governments in the political and economic affairs leading to them get colonized and exploited. The gist of Friday Prayers and its two sermons, such as Hajj and two Eids and the like, are of great benefit to Muslims, but unfortunately Muslims are unaware of the important political responsibilities and benefits of this worship”.⁵⁷

The obstacles of Islamic Awakening Progression

With a pathological perspective toward reformist and Awakening movements, Imam Khomeini believes that there are serious things in failure of these actions, including:

1- Distortion of Islam and inversion of religious concepts:

With Islamic societies gradually distancing from the original and genuine concepts and teachings of Islam and inversion of the justice basic message of Islam, this school fall down gradually, got distorted and tended to senility. Invaluable concepts such as justice, Jihad, Ebrahimian Hajj, Martyrdom, Command to the right etc due to their danger to the powers, either got distorted or got forgotten. And instead of them issues such as predetermination and determinism, Quran’s being Hodus (occurrence) or Ghadim (permanent) and the matter like them are considered for many years as the most important religious and Islamic thinking subject, whereby people’s religious concerns are controlled and these issues have become a center to preoccupy thinkers’ mind.

On the other hand, sectarian and Arabic tendencies, entering of Greek thoughts and non-Islamic culture, and inspiration from Western ideology education isolated Islam’s causes.

⁵⁷ Imam Khomeini, Beeta, Vol. 1: 234

Later, these matters led to this thought that Islam is not consistent with modern age. Most educated people, little knowing of the rich wealth of their own Islamic culture, saw the key of development and even the salvation of society in adopting western sciences, values and philosophy.

In a meeting with some authorities, Imam points out that: "Enemies have found that the way of their rescue is that either Islam does not exist in these countries or at least it doesn't have any meaning and content. Although they have not succeeded in the former, they have succeeded in the later".⁵⁸

Therefore, many people who have sought to revive religion and religious thinking in the society, have started from revising some key concepts of Islamic thought, which had already led to ambiguity and stagnation due to wrong interpretation. People such as Seyyed Jamal, Mohammed Abdah, Mohammed Eghbal, Dr Ali Shariati etc, due to this basis, adopted such a method for their activities.

In response to the nature of Revolution's roots, Imam points to the genuine content of Shiisim: "Question: I feel that what today occurs in life of a mass movement in Iran has roots in a kind of Shiite renaissance. Could you please explain what has constituted your activities and arguments and struggles during the recent thirty years of your activity?"

Answer: one of the inherent characteristics of Shiisim from the beginning up to now is the resistance and uprising against dictatorship and tyranny, which can be observed throughout the history of Shiite, although the peak of these struggles has been in some sections and periods. In the recent century, incidences have occurred each of which has had an impact on today's movement of Iran's nation. Constitutional Revolution,

⁵⁸ Imam Khomeini, 2006, Vol. 20: 441

Tobacco Movement, and so on, are of high importance...”⁵⁹ “...Islamic is the religion of Mojahid (warrior) people who search for truth and justice, the religion of those who want freedom and independence, the school of fighters and anti-colonialist people. But these have introduced Islam in a different way...in order that they remove Islam from its revolutionary and vital characteristic and don’t let Muslims struggle and make efforts and make movements...They have spread that Islam is not a comprehensive religion, that it’s not the religion of life, that it does not have principles and rules for society, that it has not brought polity and laws. Islam is just about the Menstruation and puerperium, it also has some code of ethics, but it doesn’t have anything about life and management of society...”⁶⁰

All efforts of Imam, as an Islamist and a thinking Mujtahid, for government to be popular and establishment of a Republic system have been interesting and amazing to many. What he thought about women and their role in society, governing jurisprudence and Ijtihad, negation of reactionaries, Islam of the poor and so on, led to reintroduction of Islam into the arena of human life especially in the world of Islam, and breathed a new soul into it.

“All plots of devourers against us from the Imposed War to economic siege, etc have been that we don’t say: Islam is responsive to society, and we get permission from them for our own affairs and actions”.⁶¹

2- Colonialism:

The World Arrogance, from the beginning of the Movement, took hostile stance with different strategies of distortion, propaganda, war, etc...toward Islam. Pointing to confrontation of the world of arrogance

⁵⁹ Ibid, Vol. 21: 483

⁶⁰ Ibid

⁶¹ Ibid

with Islam, Imam Khomeini requested people to be aware of their plot and cutting dependence on them: “All plots of devourers against us from the Imposed War to economic siege, etc have been that we don’t say: Islam is responsive to society, and we get permission from them for our own affairs and actions. We must not neglect. We must really move toward the path that all traces of dependence on such a horrible world are eradicated, God willing.”⁶²

3- Some rulers of the Islamic countries

One of the obstacles to Islamic Awakening is the rulers of Islamic countries. Most of these are enslaved to great powers. Not only don’t they act to disseminate and to prevail Islam, but they also block with different methods the ways Muslims may get familiar with the depth of Islamic life-giving teachings and culture. Imam Khomeini reiterated them as the obstacles to Islam and to the tendency to true Islam, and as the problems of Muslims and the agents of superpowers in the world of Islam: “The problem of Muslims is their governments. This is the governments that have made Muslims to be in such a situation. Nations are not the problem of Muslims. By nature, nations can resolve problems, but the problem lies within the governments. If you look all over the Islamic countries, you will find few places whose problems have not been created due to their governments. This is the governments through the relationships of which with superpowers and their devotion to left and right superpowers, have created difficulties for us and for all Muslims. If this problem is removed, Muslims will achieve their ambitions, and the solution lies in the hand of the nations”.⁶³

In his divine-political will, Imam Khomeini recommends that Muslim nations take model from Iran’s Islamic Republic Government and Iran’s

⁶² Imam Khomeini, Vol. 19: 284

⁶³ Ibid, Vol. 13: 83

Mujahid nation, and eradicate the their oppressive governments in case of not responding to their wish: “I recommend Islamic nations to take model from Iran’s Islamic Republic Government and Iran’s Mujahid nation and destroy with all strength their own oppressive governments in case of not responding to nations’ wish, which is the wish of Iran’s nation because the source of misery of Muslims are the governments attached to east and west”.⁶⁴

4- Attached intellectuals

As in Imam Khomeini’s opinion stagnation and fanaticism are the pests of Awakening, blind imitation of west civilization, as a very strong factor, is the obstacle to revival and dissemination of Islam too. In messages and statements, Imam Khomeini has many times warned Muslims of the world and has informed them of the danger of westernized and easternized intellectuals. He regards the hurts the Muslims have received and receive from intellectuals as fatal and devastating, and asks for universal fight with them: “O Muslims of the world who believe in the truth of Islam, rise up and convene under the flag of Towhid and under the shadow of Islam teachings...Rely on Islamic culture and fight against west and westernization and stand on your own feet and attack westernized and easternized intellectuals and pay attention to your own identity and know that hired intellectuals have caused such a misery on the nation and their country that you will be living the way you have ever done unless you unite and rely on true Islam”.⁶⁵ It can be inferred from Imam Khomeini’s statements that he regards westernized intellectuals as one of the most important factors of cultural and identity self-losing in countries.

⁶⁴ Ibid, Vol. 21: 412

⁶⁵ Ibid, Vol. 13: 211

“Today is the time nations were the light for the way of their intellectuals and saved them from self-losing and hopelessness against east and west because today is the day of nations’ movement” (ibid). Although many years have passed from these wise statements, they are indicative of that divine man’s thinking; because in the events of Islamic Awakening in the North of Africa, all admit that these are the nations that have taken the flag of Awakening in their hand, followed by elites and intellectual.

5- The sanctimonious

Imam Khomeini regards the sanctimonious as another obstacle to Islamic Awakening, and asks for elimination of these torch-bearers of fanaticism and stupidity: “America and Arrogance have in their sleeves people for defeating Islamic Revolution in all aspects. In Howzes (theological seminary) and universities, the sanctimonious people, as I have reiterated, destroy the content of Revolution and Islam due to their duplicity. Seemingly having a righteous face and being the follower of religion and Velayat, they call everybody irreligious. We must take refuge in God from the evil of them”.⁶⁶ And in another place, Imam Khomeini reveals their face and declares them as disseminators of American Islam, and wants of Howze to be aware against them: “in theological seminaries, there are people who are active against Revolution and against Mohammedian pure Islam, today some people with sanctimony undermine religion and Revolution and System as if they do not have any duty but this. The danger of fanaticist and stupid sanctimonious people, in theological seminaries, is not low. Dear students should not neglect these snakes in the grass. These are the disseminators of American Islam and the enemies of our Holy Prophet”.⁶⁷

⁶⁶ Ibid, Vol. 21: 87

⁶⁷ Ibid, Vol. 21: 278

6- Nationalists

In his speech among participants in the congress of Qods freedom, after stating this matter that colonialists have found that Islam is an obstacle in their way, using their protégé governments spread racisms and put Arabs in contrast to Ajams and Turks so as to prevent from the spreading of Islam, Imam Khomeini says: “nationalism is the basis of Muslims’ misery because this nationalism puts Iran’s nation in opposition to other Muslim nations and puts Iraq’ nation in contrast to others, etc. these are plots by colonialists so that Muslims do not have unity. In Iraq, Iraq’s government, its previous government (which is worse than the other), these said that they had wanted to revive the splendor of Bani Omayyeh, and in contrast to Islam, the Islam that had come to drown all splendors into God’s splendor, these said that they had wanted to revive the splendor of Bani Omayyeh, and this was not to their intelligence, it was an insinuation superpowers had done in order to divide Islam, to sow discord among Muslims and to make them enemies to each other”.⁶⁸

Sum-up and Conclusion

Islamic Awakening is referred to a collection of intellectual, social and political changes of Islamic societies on in order to return to the governance of Quran, Sunnah (tradition) and Islamic values in political and social life and the structure of Islamic civilization.⁶⁹ Although more than two centuries passes from the start of Islamic Awakening movement, due to various reasons, they have not been successful, and always the heavy shadow of despotism, colonialism, and self-losing in dealing with western and eastern import solutions, had turned the region of Islamic Middle East into dependent and backward countries. Then with the victory of Iran’s Islamic Revolution in February of 1979

⁶⁸ Ibid, Vol. 13: 87

⁶⁹ Husseini-Far, 2009: 12

(Bahman 1357 in Solar) under the leadership of Imam Khomeini, there was a new wave of reformist and Awakening moves and movements in these regions. In fact, Iran's glorious Islamic Revolution has been like an inspiration-giving of these uprisings⁷⁰, which of course this model-giving and inspiration-giving under the leadership of Imam Khomeini from Islamic Revolution has been considered by politicians of the west. As François Mitterrand, the former General Secretary of the French Socialist Party, warned two days after the victory of Iran's Islamic Revolution that: "revolutions of the kind of Iran's Revolution will occur in the neighboring countries of Iran".⁷¹

It should be noted that Mitterrand correctly saw Iran's Islamic Revolution as a religious resurrection and not as a mere political revolution. And such was that the global waves of Islamic Revolution spread rapidly and presented itself as an undeniable reality at the global level.

On the other hand, noting this point seems necessary that, Islamic Awakening was Imam Khomeini's concern – as Graham Foulter points out: "by Islamic Revolution, Imam Khomeini gained the attention of not only the internal society of Iran, but also the whole world of Islam".⁷² Attention to the comprehensiveness of Islam, Awakening of nations, unity of Muslims, utilizing resources and facilities, global mobilization of Muslims, employing martyrdom-seeking youth, following the method of Islamic Revolution, mission-orientedness of the scholars of the world of Islam, fighting against the export culture of the west, issuing Revolution, and attention to Islamic rituals can be regarded as his general principles concerning Islamic Awakening, and we can also refer to the following as

⁷⁰ Afshar, 2011: 165

⁷¹ Etela'at (Information) newspaper, 13/February/1979

⁷² Foulter, 1994

the obstacles to the realization of Islamic Awakening according to Imam Khomeini:

Distortion of Islam and inversion of religious concepts, colonialism, some rulers of Islamic countries, attached intellectuals, the sanctimonious, nationalists

In a nutshell, we can generally look at Islamic Awakening in Imam Khomeini's view in the form of a pathological perspective, which emerges all over the world due to undesirable and worrying circumstances in the world of Islam including: universal reliance and attachment of Islamic countries, heavy shadow of oppression and arrogance over Muslim nations, etc, in the form of a salvation-giving call with the content of unity in the world of Islam and returning to Mohammedian pure Islam, and practicing its orders and gaining independence and determining their own fate and destiny and cutting any attachment to and dependence on foreigners and arrogant powers, by taking model from Iran's Islamic Revolution.

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