

The Concept of Defense in Imam Khomeini's Thought

Valiullah Esfandiar*

PhD in Political Science, Political Thought, Lecturer Imam Ali University, Tehran, Iran

Received: 18 Sep 2020 ; Accepted: 20 March 2021

Abstract:

Imam's defense thought has a comprehensive framework, system and generality. Defense according to the ideas of Imam Khomeini (PBUH) is of a divine and humanistic nature. He has selected his defensive approach within a purely religious and defensive nature and has maintained being defensively motivated as being the ideals of the religion. In Imam's view, defense is a legitimate response of human being to guarantee his material and spiritual life and to preserve his human dignity and honor against the invading agents, which is an obligatory and divine duty. His defense thoughts are not confined to the borders. What mattered to him in the highest degree, has been defending the interests of the Muslim world as the centerpiece of the defense ideas. Since to Imam Khomeini (PBUH) Islam and the divine objectives are the axis of his defense thoughts. In fact, his defense discourse is based on staving off all the threats from Islam, and the Islamic world. Imam Khomeini's resolute and uncompromising move in defense of Islamic nations has left some effects, some of which are: restoring the glory of Islam and Muslims, ousting the dirty colonial hands from the Muslim countries, awakening the Islamic and non-Islamic nations, unity against the common enemy, increasing confidence and self-esteem among the nations, etc. This article intends to examine the position of defense in the thoughts and biography of Imam Khomeini (PBUH) and tries to study and analyze the role of Imam (PBUH) in defending the oppressed Islamic nations.

Keywords: Defense, Imam Khomeini's Thought, Islamic world, Common Enemy

1.Introduction

In the contemporary time when the powers of arrogance and the anti-religious views have tried to make the moral and spiritual formation of human communities around physical principles and form humans according to their counter-values, a shining face mirrored a

full view of spirituality whose speech and behavior manifested the light of truth, strength and spirituality. So that his defense thoughts have been a solid base for fighters of God and defenders of Islam and those seeking the values of excellence.

*Corresponding Author's Email: validsfandiyar@gmail.com

Imam Khomeini (PBUH) was one of the rarest people who, with a correct and comprehensive understanding of the school of Islam and the prophets, was aristocratic in all aspects of religion. And if war and defense was not mentioned as one of the pillars of Islam, he certainly would not pay attention to them. As in the Holy Quran "fight" with its derivatives have been mentioned 170 times, "war" with its derivatives ten times, "jihad" and its derivatives 41 times and "defense" with its derivatives have been repeated ten times. So that Almighty God considers himself as the first defender of his faithful servants and said: "God defends those who believe and God does not love the infidels" (Hajj, 38). Basically, his main ideology is God-based and religion-oriented and has always defended the privacy values of Islam and the Holy Quran and has even emphasized on wars to expand Islam in the world (Marandi, 1999, pp. 9-10).

Imam's defense thought both expresses the personality and intellectual horizon of Imam (PBUH) and can be a way to explain the strategy and permanent policy of the holy system of the Islamic Republic. Fortunately, the Supreme Leader of the Islamic Revolution, Imam Ayatollah Khamenei has given more attention than all to this issue, and perhaps there's no talk, or speech where the name of Imam Khomeini (PBUH) has not been mentioned and part of his thoughts not explained. Though, he as the first person of the nation, possesses this role directly, but has due attention to the fact that the idea of Imam should be continuously explained.

Examining the views and opinions of Imam Khomeini (PBUH) as in the field of defense issues has valuable effects for the armed forces of the Islamic world, these forces will not achieve defense independence without explaining defense views and ex-

tracting the theory and formulating a culture of defense. The most important part of the independence in defense, is achieving a culture of self-defense. and who else than Imam Khomeini (PBUH) who in a very modern combat, in a massive and long eight years of sacred defense led to the liberation of all the lands of Islam, left the regret of accession of even an inch of our land to the enemy and with an unprecedented success proudly withdrew the nation of Iran from the battle.

Defense thoughts of Imam Khomeini (PBUH) thrust the topic of victory for us. Were it not for this kind of leadership of society, Shiite history would not have seen concepts such as: endurance, IRGC and Basij. Understanding ideas, views self-defense, thinking and awareness of the causes of Imam Khomeini to fight against the evil triangle of force, wealth and deception to help us know Islam as he had known it, and in order to achieve the goals and ideals of Islam without falling into the trap of deviation and following the steps of the astray and fulfill the responsibilities as God Almighty has requested (Shabani, 1997, p. 379)

The concept of defense

Defense literally means advocacy and request of rights and the removal (Sayyah, 1996, p. 468). So, wherever life, property, honor and borders of a nation or an individual, was violated, the rights are for the violated person or nation to defend itself. This is something that every rational and sane human being and irrespective of senses of love and hatred would accept.

In jurisprudential terms, defense is confronting someone who intends to encroach on the lives, property and livelihood of Islam and Muslims in general, defense occurs due to the invasion and threat from the time that Iblis disobeyed the command of Hazrat Haq,

the confrontation between right and wrong began. Throughout human history, this confrontation has always appeared in various forms.

In discussions of Islamic jurisprudence, apparently an independent subject called "Defense" has not been raised, and based on evidence there is an extensive body of jihad, which is called "Defense" as one of its manifestations (Razavi, 1997, p. 464)

Defense is a matter of agreement and credit which in certain special circumstances can be defined. In principle, defense means to ward off against the attacker or attackers. Because human dignity can be defined as freedom from the yoke of oppression. The force or factors that take away human freedom is a major obstacle towards excellence and human dignity. For this reason, God has encouraged the believers to do jihad in the Holy Quran and the philosophy of self-defense lies in this stage (Ishraq, 1989, p. 128)

The status of defense and its necessity

Defense and Jihad in Islamic culture are of special importance to maintain the dignity of the system against invading enemies. These words are salvation, independence, expressions of dignity, and glory of freedom. Because Islam has in its front blasphemy without any recession and has suffered from and experienced the pains and wounds of the treacherous and cowardly enemy within its history and has witnessed sustenance. These two issues take on the responsibility of healing these wounds and compensation.

The glorious dramatic story of 8 years of devotion and self-sacrifice of the glorious nation of Iran is a tangible manifestation of this sanctity, which has been explicitly expressed by expressing its great role-maker

and honorable guide at any time and place, for any context

Expressing the glory and status of defense and jihad, whether in the form of encouraging to attend it and mentioning the virtues of Mujahideen and warriors and the founders of their movement and drawing special and exceptional degrees for martyrs or in the form of condemning the oppressors and fugitives from war. There are so much to be said about jihad in the book and tradition and in the words and positions of Imam Khomeini (PBUH) that in this article we have only mentioned it briefly.

Regarding the necessity of defense, Imam believes that: "The important point that we should all pay attention to and make it the basis of our policy with foreigners is how long and to what extent our enemies and world eaters will tolerate us. And the question is to what extent do they accept our independence and freedom? Certainly, they know no boundaries but to renounce all the identities and spiritual values of the divine. "According to the Holy Qur'an, they will never stop fighting you unless they turn you away from your religion. Whether we like it or not, the Zionists and the United States and the Soviet Union will pursue us to tarnish our religious identity and the honor of our school."

"So there is no other way but to fight and we must break the grip of the superpowers, especially the United States, and necessarily choose one of two ways: either martyrdom or victory, both of which are victories in our school, which, God willing, help us break the political framework of tyrant rulers of the world. Additionally, May He grant the courage to all Muslims, and accompany everyone from the decline of humiliation to the ascent of honor and glory."

"Our war is a war of ideas and knows no geography or borders, and in our war of faith we must launch a great mobilization of Islamic soldiers in the world."

Defense in Imam Khomeini's Thought

Imam's defense thought was to find an excuse to liberate human beings from everything. War was also a good excuse. He liberated human beings through war. Can you get rid of your fear of swimming without going into the water? No matter how many books you read and no matter how much you practice on land, it is not like throwing yourself into the water. The enemy believed that war will hinder the growth. That is his mistake. Imam (PBUH) said: The misery of the enemies of Islam is that they did not know Islam, they did not know man.

Imam Khomeini (PBUH) about the aims and achievements of the Islamic movement said: "Now that we are facing the great powers of the world, we have a defense, that is, we are the defenders of what our movement, our uprising has given us, and of the Islamic goals and of our Islamic country, and of all that is related to Islam and We are defending the country and in defense, the mobilization must be public. That is, the issue of jihad is one issue, the issue of defense is another. The issue of jihad has a condition, it is for certain people, it is for a certain group with conditions, but the case of defense is general, man, woman, big, small, old and young, just as the human intellect dictates that if someone attacks for One's house, the inhabitants of that house, whoever it is, defend themselves (Imam Khomeini, 1989, vol. 44, No 12)

Imam Khomeini's view, which is based on religious teachings, is defense; Man's legitimate response to guarantee material and spiritual life is to preserve his human dignity and honor against the invading agents, which

is an obligatory and divine duty. Imam's defense ideas are not confined to the borders, what was of the highest importance to him is the defense of the global interests of Islam because the focus of Imam's defense ideas is Islam and divine ideals. Imam Khomeini emphasized that if a Muslim in Africa or the United States asks us for help, even if it has any consequences, it is our Islamic duty to help him. For us, the country is not important, what is important is Islam, and this shows the extent of their defense thinking.

Defense in Imam's thought is not limited to national scales or merely military methods. Just as an aggressive culture is not limited to the national scale, if Islamic culture is attacked anywhere in the world, all Muslims' political, military, cultural and even economic defense is obligatory, and Hezbollah and the sincere forces of the Basij, army, and. IRGC must do is to defend against the arrogant invasion. It is the original culture of Islam.

As Imam Khomeini (as) wrote in Tahrir-al-Vasilah, and we bring some of its issues, it is that defense in all areas is obligatory on all Muslims:

"If it is feared that the enemy will expand its domination and captures them, then defense will be obligatory by whatever means possible. (Imam Khomeini, 2000, p. 452).

"If there is a fear that the infidel enemy will gain political domination over Islam and its cities, which will lead to the political and economic captivity of Muslims and the humiliation of Islam and Muslims and their weakening, it will be necessary to defend them. And this defense is done either with the weapons that the enemy has and the like, or with negative resistance and struggle, such as the embargo on buying the enemy's goods and abandoning their use and not associating with them in general. (Imam Khomeini, 2000, p. 336)

"If the political relations between Islamic states and foreign governments lead to their domination of the Muslim population and cities and property, or lead to the political captivity of Muslims, the establishment of relations; It is haram and the pacts they make are void, and it is obligatory on Muslims to instruct their heads of states in these cases and force them to terminate such contracts, even if it involves a negative struggle." (Imam Khomeini, 2000, p. 462)

"If there is a fear that a Muslim country will be invaded by foreigners, it is incumbent upon all Islamic governments to support and defend that Muslim country by any means possible.

According to the fatwas of Imam Khomeini (PBUH) in order to defend ourselves, we find that Imam Khomeini (PBUH) strongly opposes and fights against any encroachment on the material and spiritual cultural components. Because cultural aggression takes the form of an invasion of its components, and the enemy enters through customs and traditions that may not have been important to some governments and individuals, and finally achieve their goals. Imam Khomeini (PBUH) in his defense fatwa has considered all social issues and with his fatwa has closed the ways of cultural colonization and before the arrival of ideas and thoughts that empty the society has awarded. Them off. If any society acts based on it, for sure it has blocked the penetration of foreign cultures. (Masoumi, 1998, p. 388)

Imam Khomeini (PBUH) strongly recommended cultural independence and return to pure Islam, because the highest and greatest element that is involved in the existence of any society is the culture of that society and the culture of any society constitutes the identity and existence of that society, and with the deviation of culture, although socie-

ty is strong and powerful in economic, political, industrial and military dimensions, it will be empty and futile. Imam Khomeini (PBUH) often criticized the degenerate culture that ruled the society in the past and tried to introduce the original culture. Imam (PBUH) said:

"Try to get out of westernization and find your lost. The East has lost its original culture, and you who want to be independent and free must resist, and all strata must endeavor on being themselves. (Imam Khomeini, 1979, Vol 11, p. 186)

Imam Khomeini (PBUH) did not leave the insult to Islamic sanctities and culture unanswered and made it clear to the enemy that it is not capable of mocking Islamic culture and social values which will be defended. During Salman Rushdie, when the rich Islamic culture was attacked in a special way and some people thought that it should be neglected because of the current situation, Imam Khomeini (PBUH) immediately issued that famous fatwa and once again showed the strength and greatness of Islam in the world and despised the enemy in its face (Masoumi, 1998, p. 381)

Defense has a divine and human nature in Imam Khomeini's thought. That is why, in his words, "the presence of the masses in the scene of jihad and defense for obedience to God is significant". (Imam Khomeini, w.d. p. 2). It is in line with such an understanding of the nature of defense that the victories achieved in the battlefield with the enemy in eight years of holy defense are considered as conducted by God Almighty and he says: Oh Allah, the young warriors of Iran know the victory from you and they are not proud of their power, and if there is pride, you have descended. it and have cast terror in the hearts of their enemies who are the enemies of Islam (Imam Khomeini, 1989, Vol. 16, p.

100). On this basis, he believes, "this imposed war spread the glory of faith and Islam throughout the world." (Imam Khomeini, 1989, Vol. 16, p. 101)

The role of the Imam in defending the oppressed Islamic nations

A) The field of defense

The great architect of the Islamic Revolution began his anti-arrogance and struggles for the oppressed from the time of Reza Khan's tyranny and oppression, which was accompanied by the isolation of Islam and the clergy from the political and social scene of Iran.

Where can we request for justice because of Reza Shah?

Who can we lament from this demon?

When there was breath, he stopped it.

There is no breath to shout now.

During this period, Imam Khomeini (PBUH) compiled and published the book, *Kashf al-Asrar* [1], exposing the tragedies of the 20-year Pahlavi monarchy, and defending Islam and the clergy, responding to the suspicions and attacks of the deviants in the same book, he proposed the idea of an Islamic government and the necessity of an uprising to form it. A year later, he issued his first political statement (in which he began with the verse of saying, "Say I am only exhorting you one by one to stand up to God Almighty and individually" (Saba, 46)). (Ansari, 1995, p. 29). He openly called on the scholars of Islam and the Islamic community to rise up in public.

Imam (PBUH) as a practical embodiment of Islam, states the background of his movement in defense of the oppressed Islamic nations, following the instructions and guidelines of the Holy Quran, the tradition and biography of the Holy Prophet of Islam (PBUH) and the pure Imams (AS).

To realize the promise of God "And we want to grant favor to those who have been

weakened on earth, and have provided them Imams, and make them there. heirs" (Al-Qesas, 5) and based on the Sacred verse, "And who are fighting for God who are vulnerable men, women and newborns who say: Our Lord brought us to this unjust city and make us champion" (An-Nisa', 75) and the hadith of the Prophet: "Whoever hears a Muslim call to the Muslims and does not answer him, is not a Muslim" (Motahari, w.d. p. 171) declare his support for the oppressed nations of the world.

"Following the great Islam, we support all the oppressed and we support you and any organization in the jihad that has risen to save his country. And God willing, we will defeat the enemies of humanity and Islam, and we hope that God's victory and the conquest of the Muslims over the enemies. will be near". (Imam Khomeini, 1989, Vol. 11, p. 110)

"I kiss the hands and arms of all the loved ones around the world who have carried the burden of struggle and are determined to fight in the path of God and the exaltation of the dignity of Muslims, and I extend my sincere greetings to all the buds of freedom and perfection" (Imam Khomeini, 1995, p. 424)

"The poor and needy religious people are the real drivers and initiators. of revolutions. We must do our best to maintain the principled line of defense of the oppressed as much as possible (Imam Khomeini, 1995, p. 292)

Imam (PBUH) directed the revolution in a situation where few people believed that this ship could reach the shore of salvation in the rough and turbulent sea of, and of course it took place what God had. wanted. Not only did the ship of the revolution reached its destination safely, but it paved the way for the Mujahideen and fighters in the east and west of the world.

B) The reason for the defense

The movement of Imam (PBUH) is the continuation of the movement of Imam Hussein (AS) and the connecting link of the movement of Ghaem Al-Muhammad (PBUH) Hazrat Vali-e-Asr (AS). Imam Khomeini (PBUH) introduced the motive of uprising and revolution as being close to God and saving the oppressed from the hands of the arrogant, and with the call of the righteous, "Be the oppressor of the enemy and the oppressor of the enemy" (the enemy of the oppressor, and the helper and supporter of the oppressed). The formation of the Islamic government was based on the manners and methods of Hazrat Vali-e-Asr (AS).

Imam (PBUH) like his master and Muqta-da Amir al-Mu'minin Ali Ibn Abi Talib (AS), who was able to revive the headless Islamic seminary at that time after a quarter of a century when the tradition of the Prophet of Islam had changed, was able to implement the divine law and save the oppressed, the revival of the religion of Islam and to deprive the oppressors who insisted on their oppression and cruelty, and to promote the Islamic system of the Prophet (PBUH) in the arrogant world and reflect the voice of the oppressed to the whole world and resonate the voice of monotheism on the roof of humanity, on the great pulpit of the Kaaba and Hajj. (Jafari, 1997, p. 264).

What was important for the Imam (PBUH) was to fulfill his duty and carry out the divine command, he never pursued personal goals or desires. In this regard, referring to the hadith of the pious Amir al-Mu'minin Ali (AS), he explains the purpose of the uprising and the reason for the defense as follows:

"The order of Imam Ali (AS) is that God! You know that we did not rise up to take office and rule, but our goal is to save the op-

pressed from the oppressors. What compelled me to accept command and rule over the people was that God Almighty took a commitment from the scholars and obliged them not to remain silent about the overeating and cruel exploitation of the oppressors and the starving hunger of the oppressed. Or he says: God! You know very well that what has happened to us and what has been done has not been a race for political power, or a search for something of the world's meager possessions, and he immediately says about what he and his allies have been striving for: but for It was to restore and realize the clear principles of your religion, and to bring about reform in your country, so that the oppressed slaves may be safe, and the laws that have been closed and left unfulfilled may be enforced and established. (Imam Khomeini, 1994, p. 45)

The founder of the movement was not like the political actors of the world today who ostensibly and expediently and confidently defended the deprived and the oppressed, but valued this group so much that the success and progress of the prophets and saints of God is due to the presence and support of the oppressed. as remembered throughout history:

"All the heavenly religions have risen from the masses and attacked the arrogant with the help of the oppressed. The oppressed have helped the prophets throughout history and replaced the arrogant. In Islam, the Holy Prophet arose from among the oppressed and, with the help of the oppressed, made the arrogant aware of his time or defeated him. The oppressed have a right to all religions, the oppressed have a right to Islam. Because throughout the 1400-year history, it was the people who helped to promote the religion of Islam, the religion of Islam ... Our movement also proceeded with the oppressed" (Imam Khomeini, 1995, p. 291)

How to defend the Islamic nations and the oppressed from the perspective of Imam (PBUH)?

As mentioned, from the beginning of the formation of the Islamic movement until the last moments of his blessed life, Imam Khomeini (PBUH) has considered the defense of Islamic nations as one of the most important strategic goals of his struggles and has supported them on various occasions. Imam's defense of the oppressed Islamic nations has not been in the form of national interests or expansionism and expansion of the country, but national interests have been considered valid and valuable in the framework of Islamic interests. The defense of the nations of Afghanistan, Lebanon and Palestine has in fact been the defense of Islamic beliefs and principles, and the ideology of Islam knows no geographical boundaries. Because Islam is a universal and transnational school.

With a view to the above, we can express the role of that wise sage in supporting and defending the oppressed Islamic nations as follows:

1-Call for uprising; 2- Preserving Islamic unity; 3- Denial of domination and hegemony; 4- Incompatibility with the enemy; 5-Defending Islamic borders; 6- Supporting liberation movements; 7- Formation of the core of resistance in the world (Jafari, 1997, pp. 266-270). In this article, to avoid prolonging the topics, we will suffice to describe only some of the cases mentioned above.

1. Call for Uprising: Imam Khomeini, like the great prophets and infallible Imams who called on people to rise up against the tyrannical and persecuting systems, called on Islamic and non-Islamic nations not to remain silent and rise up against puppet governments and domineering powers. The deprived societies were called on

and addressed to cut off the hands of foreigners from the destiny of their country and to remove the corrupt governments from looting and plundering of properties, resources and mines of the Muslims by the help of God Almighty and the power of their faith.

“O Muslims of the world and the oppressed under the rule of the oppressors! Stand up and unite and do not be afraid of the tumult of the powerful that this century, by the will of God Almighty, is the century of the victory of the oppressed over the arrogant and the right over the wrong. In unison and with the help of God Almighty, repel the evil of the criminals and remove the plunder from the Islamic countries and the Muslim world. (Imam Khomeini, 1984, pp. 183-184).

“O oppressed of the world! Come to your senses from every stratum and from every country, and do not be afraid of the tumult and chaos of America and other brainless tyrants, and narrow the world over them, and seize your right with your fists.” (Imam Khomeini, 1999, p. 162).

2. Denial of domination and hegemony: According to Islamic standards, Islamic nations do not have the right to aggress and dominate others. Islam denies domination and commands: never submit to the hegemons and fight them. In fact, Islam condemns arrogance, which indicates a kind of hegemony, colonization and cultural, political and economic exploitation by an oppressive and self-interested minority over a large number of deprived masses. This principle guarantees the political independence of Muslims. In this regard, Imam

(PBUH) lays out the program of the school of Islam in two words entitled "We do not oppress and let not oppress" (Baqara, 181) (neither oppress nor accept oppression) says:

"We want all people, all Muslims and non-Muslims, to be in peace, but this does not mean that if someone wants to break into someone's house and encroach, we say that you should have peace and accept oppression. No, just as oppression is forbidden, being oppressed and submission to oppression are also forbidden" (Imam Khomeini, 1999, p. 193).

3. Incompatibility with the enemy: One of the dangerous plagues of political struggle and military struggle is the dragging of the struggle towards the line of compromise and surrender. That is, to give up principles and ideals and to sacrifice them in order to achieve minor and trivial issues, usually with the calculated and pre-determined conspiracies of the enemy, there is such a danger in the way of principled struggles. Imam (PBUH) while condemning the line of compromise with the enemy, strongly warns: "Compromising with the oppressor is oppression of the oppressed, compromise with the superpowers is oppression of human beings. Those who tell us: Compromise, they are either ignorant or mercenaries. Compromise with the oppressor, that is: to open the hand of the oppressor to oppress. This is against the opinion of all the prophets" (Imam Khomeini, 1995, p. 393).
4. Defending the Islamic borders: Imam Khomeini's practical treatise states: "If the enemy invades the land of the Muslims and its borders, it is obliga-

tory on all Muslims to defend it by any means possible; be it the loss of life or property" (Imam Khomeini, 1988, Issue 2826).

The violation of the rights of Muslims and the weakening of any part of this vast Islamic land can expose the whole of Islamic societies to disintegration. Therefore, we see that Imam (PBUH) defends the status of Muslims in other countries such as Tunisia, Morocco, Saudi Arabia, Kashmir, Libya, Iraq, Lebanon, Afghanistan and Palestine and states that:

"We declare that the Islamic Republic of Iran will forever support and shelter the free Muslims of the world. Iran will be, as a military and invulnerable stronghold, meet the needs of Islamic soldiers and provide them with the ideological and educational foundations of Islam as well as the principles and methods of struggle against infidel systems" (Imam Khomeini, 1999, pp. 267-268).

Imam Khomeini (PBUH) in defense of the uprising of the Palestinian people declares firmly that:

"We say that Israel must be wiped out from the face of the world and that Jerusalem belongs to the Muslims and the first Qibla of the Muslims" (Imam Khomeini, 1984, p. 196).

In the case of Israel's Six-Day War in June 1967, Imam Khomeini issued a proclamation to neighboring countries on Israel's crimes and economic sanctions. In this declaration, he considers the occupying Zionist government as a matter of corruption in the heart of Islamic countries and the cause of colonial intentions, and considers its eradication as the duty of the Islamic world, especially Islamic countries and the great Islamic nations (Amid Zanjani, 1993, pp. 476-477).

Conclusion

Among the different levels of Imam Khomeini's jurisprudential-political ideas, his defensive attitude is of great importance. Although Imam is one of the few jurists and perhaps the only jurist who in his collection of jurisprudential opinions has personally paid attention to the category of defense and its broad dimensions. And in this regard has mentioned special nuances in the responsibility of Islamic society, Muslim governments against foreigners and protesters and those who threaten the Islamic interests and ideals of the Muslim Ummah. Evidence in the range of theoretical works left by Imam Khomeini, i.e. his messages, speeches and fatwas, shows the dominance of a kind of geographical-ideological ideal within the framework of Imam Khomeini's defensive thinking, which seeks the national (Islamic Iran) and the Islamic world (Islamic Ummah) levels and explores the cultural, economic, political and social spheres at levels beyond mere military defense.

Imam Khomeini is one of the few socially reformed jurists among Islamic scholars who has presented his jurisprudential-political views in a wide range of written and oral works over several decades. According to Imam Khomeini, the category of comprehensive defense strategy includes a broad concept that is at the same time separable into different components, but they are related and balanced with each other. The macro view of the Imam in the field of defense, in addition to dealing with specific subtleties, refers to a comprehensive perception.

The category of defense has a special place in the general atmosphere of Imam Khomeini's jurisprudential thought. In fact, as a jurist, he has focused part of his views on defense. *Tahrir al-Wasila* and *Kashf al-Asrar* refer to important evidence, especially in the

field of "elementary jihad". In general, it has been stated that a total of 35 fatwas of Imam Khomeini (as) on the issue of defense, 9 cases are "collective defense" and the rest are "self-defense".

Imam Khomeini's emphasis on defending the oppressed Islamic nations by quoting the verses of the Holy Quran, the tradition and biography of the Holy Prophet (PBUH) and the Imams (AS) is completely in line with the standards of the life-giving and enemy-burning school of pure Muhammadan Islam (PBUH).

Defending the oppressed Islamic nations, supporting liberation movements, denying hegemony and domination, Islamic unity, defending the borders of the Islamic world, incompatibility with the enemy, forming nuclei of resistance in the world, are among the strategic and fundamental principles in Imam's thoughts and views that must be preserved and protected. In fact, Imam (PBUH) has opened the way for us and provided the grounds, and it is to us who must, with a correct understanding of the way and line of the Imam, clearly and accurately explain his valuable views and positions, while protecting those wise words, that pass them on to future generations.

With a view to the above, it can be concluded that the decisive, uncompromising and anti-oppression movement of Imam Khomeini (PBUH) in defense of the oppressed Islamic nations has left works that are:

- 1- Slavery and servitude to the Lord of the Worlds;
- 2- Reviving the glory of Islam and Muslims;
- 3- Reviving the culture of pure Muhammadan Islam (PBUH) against American Islam;

- 4- Presenting the Islamic Revolution instead of the Islamic invitation;
- 5- Awakening of Islamic and non-Islamic nations;
- 6- Making nations aware of the value of mass popular uprising;
- 7- Unity against the common enemy;
- 8- Destruction and collapse of domineering and oppressive palaces;
- 9- Independence, attention and reliance on internal forces;
- 10- Disposing of the evil gangs of colonialism from Islamic countries;
- 11- Accompanying and assisting nations with each other;
- 12- Strengthening trust and self-esteem in nations.

Imam Khomeini (PBUH) paid special attention to the armed forces in the field of defense. In this regard, the guidelines of that leader and Muqtada of the soldiers of Islam were problem solvers and illuminating. Imam Khomeini did not limit defense to military defense, but encouraged the nation to defend and confront the enemies of Islam in economic, political, cultural and social fields.

Imam Khomeini, who stood up for the defense of Islamic values, attached great importance to the defense. While the Iranian army was used to suppress the Muslim people during the time of Taghut, Imam Khomeini (PBUH) changed the nature of the Iranian army and turned it into a scholastic and Islamic army that won the battle against the enemies of Islam and the country. Velayat-e-Faqih was able to replace personal desires with spirituality in the army and armed forces of the country, and Imam Khomeini's guidance in the field of holy defense paved the way for the victories of the armed forces.

In the end, it should be stated that defense has a divine and human nature in Imam Khomeini's thought. In his defense thought, he has chosen a completely religious approach and considers the spirit of struggle and maintaining the defense motivation as the crystallization of the ideals of religion and religiosity. In Imam's view, defense, Man's legitimate response to guarantee his material and spiritual life, is to preserve his human dignity and honor against the invading agents, which is an obligatory and divine duty.

پژوهشگاه علوم انسانی و مطالعات فرهنگی
پرتال جامع علوم انسانی

References

The Holy Quran

Amid Zanjani, Abbas Ali, (1993), *The Islamic Revolution and its Roots*, Political Book Publishing, Tehran.

Ansari, Hamid, (1995), *Hadith of Awakening*, Institute for Organizing and Publishing the Works of Imam Khomeini (RA), Tehran.

Imam Khomeini, Seyyed Ruhollah, (1984), *In Search of the Way of Imam's Word*, Book 19, Amirkabir Publications, Tehran

Imam Khomeini, Seyyed Ruhollah, (1989), *Sahifa Noor*, Institute for Organizing and Publishing the Works of Imam Khomeini, Tehran.

Imam Khomeini, Seyyed Ruhollah, (1989), *Treatise on the Explanation of Matters*, published by the Ministry of Culture and Islamic Guidance, Tehran

Imam Khomeini, Seyyed Ruhollah, (1994), *Velayat-e-Faqih*, Institute for Organizing and Publishing the Works of Imam Khomeini (RA), Tehran

Imam Khomeini, Seyyed Ruhollah, (1995), *The Religion of the Islamic Revolution*, an excerpt from the thoughts and opinions of Imam Khomeini (RA), the portal of the Institute for Organizing and Publishing the Works of Imam Khomeini (RA), Tehran.

Imam Khomeini, Seyyed Ruhollah, (1999), *Pure Islam in the words and message of Imam Khomeini (RA)*, Institute for Organizing and Publishing the Works of Imam Khomeini (RA), Tehran.

Imam Khomeini, Seyyed Ruhollah, (2000), *Tahrir al-Wasila*, Institute for Organizing and Publishing the Works of Imam Khomeini (RA), Tehran.

Imam Khomeini, Seyyed Ruhollah, (w.d.), *Velayat-e-Faqih* (Islamic Government), Azadi Publications, Qom.

Ishraq, Mohammad Karim, (1989), *War in Islam*, Islamic Culture Publishing Office, Tehran.

Jafari, Seyyed Asghar, (1997), *The Role of Imam Khomeini in Defense of Islamic and Oppressed Nations*, Proceedings of the Fourth Meeting of Explaining Imam Khomeini's Defense Thoughts, Political Ideological Organization of the Ministry of Defense and Armed Forces Support, First Edition, Tehran.

Marandi, Mehdi, (1999), *War and Defense in Imam Khomeini's Thought*, Office 24, Imam Khomeini Publishing House, Tebyan, Tehran.

Masoumi, Yousef, (1998), *Imam and Cultural Defense*, Collection of articles and lectures on Imam Khomeini's defense ideas, Political Ideological Organization of the Ministry of Defense and Armed Forces Support, First Edition, Volume 3, Tehran.

Motahari, Morteza, (w.d.), *Hosseini Epic*, Sadra Publishing, Tehran.

Razavi, Seyed Abbas, (1997), *Defense Jihad from Imam Khomeini's point of view*, Proceedings of the Fourth Conference on Explaining Imam Khomeini's Defense Thoughts, Political Ideological Organization of the Ministry of Defense and Armed Forces Support, First Edition, Tehran.

Sayyah, Ahmad, (1996), *The Great New Comprehensive Culture*, Vol. 1, Islam Publications, Tehran.

Shabani, Mohammad Reza, (1997), *Imam Khomeini's Defense Thoughts*, Political Ideological Organization of the Ministry of Defense and Armed

Forces Support, First Edition, Proceedings of the Fourth Conference on Explaining Imam Khomeini's Defense Thoughts, Tehran.

- [1] Kashf al-Asrar is a political, ideological and social work that was written in 1944 AH, two years after the remov-

al of Reza Khan from the monarchy. In this work, Imam Khomeini (PBUH) has responded to the anti-religious suspicions and propaganda of the thousand-year-old secrets of a Wahhabi.

