The Islamic Revolution of Iran as a Divine Tradition for Changing the Equations of the Western World in the Middle East Region

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Abstract

Investigating the regional policies of the western world in the past three decades makes it clear that the victory of the Islamic Revolution of Iran has made fundamental changes in these policies. Now, the question raised here is whether the Islamic revolution of Iran is a divine tradition that could change the equations of the western world in the region? (Question). The hypothesis of the present article is that the revolution of the Iranian nation and its victory over the Pahlavi dynasty, which cannot be explained in terms of the theories of materialist thinkers, was a divine tradition (Hypothesis). To substantiate this claim, we first deal with the nature and causes of divine traditions. After that, by linking the features of the Islamic Revolution of Iran to the concept of the divine tradition of assistance, we prove that the victory of the revolution of the Iranian nation has been a divine tradition. Then, the changes made in the equations of the West after the victory of the Islamic Revolution are enumerated (Methodology). The present article seeks to prove that, by using religious guidelines, we can have a correct analysis of the social events like the Islamic Revolution of Iran (Objective). By proving this issue, we can come to the conclusion that divine traditions are always present and fixed in the destiny of human societies, and sometimes contrary to the humans' will, the changes in human societies occur in accordance with divine traditions (Findings).

Keywords: Tradition, Divine Tradition, Islamic Revolution, Political Equations, Middle East

1. Introduction

The Holy Quran, as the richest source of divine and Islamic sciences, has introduced the traditions dominating the universe and human destiny and has beautifully expressed Allah's behavior towards humans. From the perspective of the Quran, oppression and tyranny are considered the most important causes of the destruction of civilizations and the powerful rulers. Different peoples, nations and civilizations rose, developed and became dominant throughout history, but many of them were destroyed after a while and gradually lost their glory and magnificence and in most cases were eliminated from the earth (see Kahf: 59).

The victory of the Islamic Revolution of Iran in Bahman 1357, with its unique and exclusive features in the bipolar dependence space of the Cold War, had no compatibility with any of the usual theories of the western theorists such as Karl Marx's Class Struggle Theory, Huntington's Development Theory, Theda Skocpol's Theory, and Michel Foucault's Theory (see Babapour, 1382:23-35). For instance, Theda Skocpol, the famous theorist, wrote an article called "Rentier State and Shia Islam in Iran's Revolution", in which he clearly confessed that his previous analyses of the whys and hows of revolutions are questioned with the advent of the Islamic Revolution of Iran and that this revolution is quite different from the revolutions in France, Russia and China (see Babapour, 1382:31-2).

Therefore, the outbreak of this revolution should be analyzed in a different way. The analysis of this revolution should be such that the revolution originated from the profound religious concepts, because the motivation for the Iranian Revolution risers was mainly divine-religious. For this purpose, we seek in this article to present a new analysis based on religious beliefs by investigating the what and why of divine traditions and comparing them with the features of the Islamic Revolution of Iran and also by investigating how the westerns' equations in the Middle East and thus prove that the outbreak of the Islamic Revolution of Iran was done by help of Allah in accordance with divine traditions.

2. Divine (Sonan) Traditions

The term "sonat" (tradition) literally means obligation, necessity, religious must and religion path (Firuzabadi 1415, Vol. 4:231; Johari 1376, Vol. 5:2139; Amid, 1377, Vol. 2:1233). Sonat, the plural form of which is "sonan" refers to the continuous flow of a thing and this flow is done with much ease and simplicity (Mostafavi, 1414, Vol. 5:237).

Divine sonan (traditions) has been defined as the ways based on which the Almighty handles the affairs of the

universe and humans (Mesbah Yazdi, 1379:425). The Holyquran has used "divine traditions" sixteen times (see Ahzab:38 & 62; Fater: 43; Ghafir:85; Fath: 23). The Quran has once used the expression "lesonatena" (for our tradition) (see Asra:77), the term "sonan" (traditions) twice (see Al-e Emran:137; Nisa:26), the phrase "Sonatolavalin" (the tradition of the first) four times (see Hajar: 13; Anfal: 38; Kahf: 55; Fater: 43) and has finally used "Sonato man qad arsalna" (the tradition about [the prophets] whom we previously sent) only once (see Asra: 77).

Divine traditions are sometimes related to humans' individual behaviors in which human beings are subject to divine traditions independently and apart from their communities, and is sometimes related to communities based on which communities are wholly or partly subject to traditions (Mohammadi Gilani, 1375:427). Since we deal in this research with the social divine traditions, we can define them as behaviors that Allah primarily or reactively does toward human communities based on its own special expediency. Such traditions can be absolute or relative; worldly or hereafter; toward the right or the wrong; and spiritual or material (see Moradkhani Tehrani, 1386:94) .

The social divine traditions can be explained in the following way: there is a general perspective in Islam saying that any movement and change is within the power of the Almighty (see Kahf:39)

Therefore, it is divine will which determines the destiny of human communities. Meanwhile, humans have the authority and as they start taking steps along a path, Allah will also help change his destiny (Ra'd:11)

Accordingly, social divine traditions actually reflect the performance of human communities, in that Allah will consider a good tradition for them if they are along a good path, but a horrible tradition for them if they are stepping along the corruption path. Another point about social divine traditions is that they come into being as soon as the conditions of these traditions are provided; that is, they do not occur once or twice only (Tousi, 1371, Vol. 8:362).

3.   The General Rules Dominating Divine Traditions

3.1   The companionship of divine traditions with the principle of causality

According to the principle of causality, any affect has a cause. The Almighty Allah never realizes its rules outside this general rule. The Almighty has mentioned this relation in some verses of the Quran (see Kahf: 590).

3.2   Compatibility of divine traditions with human's will and authority

It should be noted that the realization of divine traditions does not contradict human's will; but it is the human's will which is determined by divine traditions, as previously given reference in the Quran (see Ra'd:11).

3.3   Generality of divine traditions

If we admit based on the first principle that a cause-and-effect relation is dominant in divine traditions, we must therefore accept that these traditions are general. Therefore, divine traditions are not related to a given period of time, place, individual or community, but it comes about as its causes and conditions are provided (see Ghafer: 850.

3.4   Lack of change in divine traditions

What Allah means by developing traditions is to help humans keep in mind that they should select better behavior and thus reach the ultimate happiness and prosperity. Accordingly, these traditions will continue without any change; otherwise, that principal objective would never be realized (see Ahzab:62) .

3.5   Definiteness of divine traditions

It is possible that all conditions of a divine tradition is provided, but that tradition does not come about (see a'raf:34). Intangibility of divine traditions also implies their lack of conversion, which means that, for example, Allah does not bring comfort for tyrants instead of torment. It also implies lack of transmission, meaning that another people is not tormented instead of a people that deserve torment (see Javadi Amoli, 1370:416).

3.6 Pervasiveness of divine traditions

It can be inferred from the religious texts that if a group of people in a community are deviated from the right path and another group (although do not accompany them) become silent against them, divine tradition will appear as to the two groups (both the first group and the second one) and vice versa (see Anfal:25)

3.7 The influence of divine traditions on one another

The last feature of divine traditions is that they influence one another. We explain this by mentioning the point that the ultimate objective of creating such a tradition by Allah is to guide human, help him grow and develop along the way of happiness and prosperity. Therefore, it is based on this basic expediency (human prosperity) that some traditions are more general and some are more specific, or some act as pre-conditions for other traditions and some are influenced by other traditions. For example, the tradition of human test acts as a preface to the tradition of Allah's mercy or torment (see A'raff:94 & 95).

4. The Victory of the Islamic Revolution of Iran as the Realization of a Divine Tradition

Now the question that arises here is whether the victory of the Islamic Revolution of Iran was a type of social divine traditions or not. To answer this question, we should first focus on the characteristics of the Islamic Revolution of Iran, and then prove using reasoning that any uprising with such characteristics can be considered to be subject to divine traditions.

4.1 The characteristics of the Islamic Revolution of Iran

a) Fight against tyranny; having a look at the slogans and goals of Iranian revolutionaries, we notice that the most important feature of this revolution is its divine and religious nature. Iranian people were required based on their religious beliefs neither to tyrannize nor to accept tyranny (see Baghareh: 279). Based on this strategic message, Iranians did not tolerate the tyranny from the Pahlavi Dynasty and rose against it.

b) Divine successor; according to the Quran, human is the successor to Allah on the earth (Baghareh: 30). The Holy Quran regards faith and righteous action as the pre-conditions for this position (see Noor: 55). According to the above verses, Muslim people ought to rise for establishment of the righteous government when they see that their governors or rulers who are considered divine successors are not righteous rulers.

c) Establishment of continuous justice; another feature of the Islamic Revolution of Iran is uprising for establishment of continuous justice for all people. This feature is a duty put on any Muslim's shoulder by the Quran (see Hadid: 25).
Establishment of justice and equality was a principle which was not paid attention to by the Pahlavi Dynasty and no serious measure was actually taken toward it. That is why people rose against injustice and discrimination in   order to establish a system based on the development of justice for all people in the society.

d) Creation of a unified nation; creating a unified nation is another Qur'anic duty of the Islamic community and all barriers against it should be removed (see Yoones: 19). As the leaders of the uprising thought, Shah Government had a tyrannical performance and was a barrier against this strategic goal, i.e. the formation of the Islamic unified nation to eventually lead to the united domination of Islam throughout the world.

e) The continuous struggle of right and wrong; throughout history, fight against wrong actions has been a duty of righteous people. Allah introduces itself as right-seeking, thus teaching humans that they should always be seeking the right (see Anfal: 7&8) .

f) Dominance of divine laws; dominance of divine laws means the realization and execution of divine laws throughout the community, i.e. the dominance of the orders and prohibitions that Allah has sent humans as legislative provisions (see Yousef: 40).

g) Jihad (striving) in the way of Allah; the Almighty has ordered the followers of Islam to have jihad (striving, fighting) against the tyrants (see Haj: 39). This feature allowed Iranian people to fight against the Pahlavi Dynasty and remove them from power.

h) Supporting the oppressed; in circumstances where most people in the world are oppressed by arrogants, as in occupied Palestine and other spots of the world, theologians who took over the role of leading the uprising of

Iranian people had the duty based on the Qur'an's order (see Nisa:75) to order people to rise so that the way can be paved for the removal of the Pahlavi Dynasty and thus the formation of a system that supports the oppressed people and liberty movements and fights against the occupying and arrogant governments.

i) Calling to goodness and prohibiting evil; calling people to goodness and prohibiting goodness are two elements that reinforce the social system in removing corruption tyranny. This is the feature which, according to the Quran, is owned by the best nation (see Al Imran: 110). Iranian people rose against leaving the religious obligations and doing the evil, which was encouraged by the Pahlavi dynasty and was so common in the society.

4.2   A proof of the realization of the divine tradition of Emdad (help) during the victory of the Islamic Revolution of Iran

The recognition of the characteristics of the Islamic Revolution of Iran and the factors that lead to the realization of divine Emdad (help) tradition helps us understand that since the Iranian people's uprising in 1357 had a divine motivation, they therefore have deserved this divine tradition. Some of these divine emdads (helps) that helped the Iranian people during their uprising are as follow:

4.3   Giving comfort and relaxation to Believers

This divine emdad is quite tangible in the behavior of the Great Leader of the Revolution at the outbreak of the Islamic Revolution of Iran. Claude Van Angelina, the French journalist, who had travelled to Iran simultaneously with the outbreak of the Islamic Revolution of Iran had reported such relaxation or tranquility from Imam Khomeini (Imam Khomeini, 1392: the memories of a journalist).

4.4   Emdad

4.4.1 Emdad (help) in humans' spiritual sublimity

Another divine emdad is that Allah sometimes creates changes in the behaviors, Morales and spirit of a group of human beings – that constitute a single community, and sometimes brings about changes in the spirit, behavior and beliefs of some individuals, thus accelerating their progress towards their reaching the Kamal (perfection) stage (see Al Imran:103). An example of this kind of unseen emdad during the uprising of 1357 was the changes made in the Iranian people's spirit at the outbreak of the uprising. The Holy Prophet says about the believers' spiritual development that the light that shines in the believers' hearts has three signs: turning to the everlasting world, leaving the world of deception and getting ready for death before it comes (see Majlesi, Vol. 65:236) .

5.   The Islamic Revolution of Iran and Changes Made in the Equations of the Western World in the Middle East

The Islamic Revolution was a political phenomenon that interfered in the political systems dominating the world and influenced the structure of those systems. This interference brought about changes in the nature of the international relations as well as fundamental changes in the strategies of the world (see Malakotian, 1376:138-148). At the end of World War II, the world was divided into two blocks based on two winning poles in the war: the western Block and the Eastern Block. Meanwhile, The Third World Theory was developed that actually turned into the attack field of the two blocks for their superiority of power. The United States, as the leader of the western world, continued its military intervention in the Third World countries till Vietnam War. After its failure in Vietnam, the strategy of the West changed and it turned into supporting the dependent leaders from the Third World including Iran's Kingdom Regime (Naqibzadeh, 1369:238).   At that time, the formation of any new power was quite impossible at least in historical reality. In these conditions, the advent of the Islamic Revolution of Iran was a great social event that should be analyzed differently for its reasons and nature from the current analyses. This revolution passed the existing political boundaries and not only changed the institutions of a society, but also influences the systems dominating the world.

6. The Effects of the Islamic Revolution of Iran in the Middle East

6.1 Destruction of the spying center in the Region

With the removal of Iran's Shah from power, not only one of his powerful allies lost its power as the Gendarme of the West in the region, but its electronic eavesdropping stations were destroyed and this destruction was the most tangible message of this revolution to the national security of the United States (see Fazlollahi, 1377:56-107). With the breakup of the two centers of Behshahr and Kabkan as the United States' strategic care centers for controlling the USSR's atomic activities and military moves, the position of the United States became so weak that analysts regarded it as one of the reasons for the approval of Strategic Arms Limitations II by the U.S Congress (see Vance; Brzezinski, 1362:56).

7. Liquidation of CENTO (Central Treaty Organization)

As the revolutionized Iran left CENTO and then Pakistan and others left it, this organization was totally dissolved. The liquidation of this organization damaged the U.S policies in the region. Not only the West lost one of its forces for controlling the regional revolutions, but Iran's revolution acted as an encouraging factor for uprisings against the Western world's interests (see Fazlollahi, 1377:56-107) .

8. Removal of Nixon's Doctrine

Nixon declared his famous doctrine in 1969 A.D based on which to help the dependent regional powers of the United States and thus maintain the U.S interests throughout the world. This doctrine had helped increase the U.S security cooperation with Iran and Arabia (Kadivar, 1372:158-168). The tipping point of this policy was the U.S's allowing Shah to purchase weapon from the U.S, which resulted in Iran's developed military power. However, with the advent of the Islamic Revolution of Iran, Nixon's doctrine became inefficient in practice.

9. Devaluation of the United States in the Countries of the Region

Most countries regarded the United States as a superpower against which no country could fight. The revolutionaries' victory in Iran, the capturing of the U.S Embassy in Tehran and the failure of the U.S Army in its attack to Tabas and consequently the Camp David Accords' becoming insignificant damaged the United States' power so much that even the U.S allies began doubting their reliance on this country's support in their face of crisis (Vence, Brzezinski, 1362:57).

10. The Reactions of the Western World to the Islamic Revolution of Iran

10.1 The Agreement of the West and the East on Controlling Iran

The first consequence of the advent of the Islamic Revolution of Iran in the International arena was the unity of the two western and eastern poles to control Iran despite their previous lack of strategic unity on a single subject. The United States and USSR, the two victorious poles in the Second World War, understood that the changes of global equations no longer relied on their wills exclusively, but there is a new power called Islamic-Revolutionary Iran, which will influence not only the Middle East, but also other spots in the world (see Elohim, 1365:106).

11. Arc of Crisis Theory

Brzezinski, Carter's security advisor in 1979, developed the theory of arc of Crisis against the regional changes. He believed that a critical arc is crossing along the edges of India Ocean in regions that are critical for the United States, and the disorder resulting from this crisis will endanger the U.S interests (Vance, Brzezinski, 1362:191 & 192). Two strategies were offered for controlling this crisis.

12. Formation of a Fast - Reaction Force

Carter, the then president of the United States in 1980, declared that any attempt made by foreign forces in order to

dominate the Persian Gulf Region will be considered an attack to the critical interests of the United States, which will be answered using any way possible, including the military force. This statement which was known as Carter's Doctrine, indicates the international arrogant's change of position in the region. Although the fast reaction force had been proposed one year before the victory of the Islamic Revolution of Iran, this theory became operational with the advent of the Islamic Revolution. According to political experts, this action of the United States was done with three goals: opposing the Islamic Revolution of Iran; preventing from the USSR's development of influence in conditions when the Revolutionary Iran had got rid of the selection of the Western world; supporting the U.S regional friends (Sohrabi, 1368:345).

13. Building and Consolidating Military Bases in the Region

Naturally, the result of the two previous processes, i.e. the Arc of Crisis and formation of fast reaction force left no option for the U.S politicians but to build or consolidate military bases in the countries of the region as well as in other spots of the world where they felt a danger. To this aim and in line with Carter's Doctrine, the command to build or consolidate military bases in Oman, Kenya, Somalia and the coasts of Red Sea and India Ocean was issued. Military maneuvers were also held in the region to assure the dependent countries (Kadivar, 1372:212).

14. Conclusion

1. People's good or bad individual or social actions are justifiable in the divine traditions domain. In other words, the reflection of human beings' actions can be examined on the basis of the laws of the universe.
2. Attention to divine traditions should always be considered. Ignoring divine traditions means ignoring God's will.
3. Social divine traditions come about for human communities depending on their type of performance. For example, based on the divine tradition of emdad (help), a nation's glory or honor comes in, God's command will be put in use, as it happened in the victory of the Islamic Revolution of Iran, which was followed by changes in the equations of the Westerns in the Middle East.
4. According to the divine laws, the tyranny-based infidelity and arrogance systems are by nature subject to destruction and inexistence.

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