



Messianism in the Discourse of the Islamic Revolution of Iran

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Abstract

The doctrine of expectation is rooted in religious Messianism and it is considered the basis for the Reappearance of the Promised Mahdi (AS) and the forerunner of political and social developments in the discourse of the Islamic Revolution. On the one hand, the Islamic Revolution has the task of paving the way and preparing the conditions for the Reappearance of the Savior and on the other hand, the doctrine of expectation paints a vision of a prosperous, just, secure, and peaceful society, hence the mission of the discourse of the Islamic Revolution is to strive for the realization and formation of a “new Islamic civilization.” This aim is realized by adopting the strategy of Islamic resistance against the system of domination and also the Islamic awakening and the export of the values and norms of the Islamic Revolution. The expansion of the depth of Iran's strategic influence in the Islamic world is a sign of the realization of this civilization-building mission.

Keywords: *Islamic Revolution; New Islamic Civilization; Messianism; Imam Khomeini; Imam Khamenei*

Introduction

The nature and manner of the Islamic Revolution of Iran (1979 AD) led to changes in the theories of the revolution, so that some theorists of the revolution, such as Theda Skocpol, were forced to reconsider their views. The religious nature of values and norms of the Iranian revolution led to the creation of a religious political system - the Islamic Republic of Iran - and this became a clear critique on the secular era and the prevailing governance in the world. Undoubtedly, the Islamic Revolution is one of the greatest revolutions of world in the contemporary era that pursues some goals on the basis of ontology, epistemology, anthropology, and teleology. There are two prevailing views in relation to the Islamic Revolution: The first view considers the Islamic Revolution just as a historical event that has merely a historical aspect. The second view considers the Islamic Revolution as an intellectual and civilizational phenomenon and they believe that this revolution has had a global impact and its aspirations, values and norms are still alive. The main review of the discourse of the Islamic Revolution confirms the second view. It seems that the main driver of such thinking in the discourse of the Islamic

Revolution is the belief in Messianism and the savior of the end times. Therefore, this study seeks to answer the main question: What is the role and place of Messianism in the discourse of the Islamic Revolution?

1. Theoretical Foundations

1-1. Messianism in the Abrahamic Religions

The expectation of the savior of the apocalypse (Messianism) has been pervasive in various schools of thought, and even among the human schools there have been various forms of the realization of an ideal society in the future. The main core of Messianism is the Doctrine of expectation as being ready for being saved. Despite the communalities among these schools, there is a difference in the details and how to achieve the doctrine of the salvation and realization of the ideal society in the future. Since the Messianism is the common core among Abrahamic religions, Messianism has an important role in the thought and act of the followers of Abrahamic, Jewish, Christian and Islamic religions. The victory of the Islamic Revolution of Iran was a great and new event in the contemporary century that once again practically highlighted the thought of the Messianism in Islam. The leaders of the Islamic Revolution - Imam Khomeini (RA) and Imam Khamenei – consider the main mission of the discourse of the Islamic Revolution as the fulfillment of the doctrine of expectation and preparing the conditions for the Reappearance of the Promised Mahdi. (Yadollahpour et al., 139, pp. 35-66.) This doctrine is briefly explained in the most important religions and then the effects of this doctrine in the discourse of the Islamic Revolution will be mentioned.

1-1-1. Messianism in Judaism

In the Torah, which is the basis of Judaism, it first describes the evolution of the universe and the creation of man, then mentions the prophets and the reappearance of the promised Savior, and finally heralds the desirable world that the Jews are waiting for. "All ruined cities will be rebuilt and there will be no ruins in the whole world. Even in Sodom and Gomorrah, they will return to their original state" (Old Testament, Isaiah, 55, 16). According to the holy texts of Judaism, "waiting" is the essence of Judaism; therefore, it makes humanity dynamic throughout the ages. As Harambam defines waiting in principle 12 of the Six Principles of Judaism Faith: "I believe in the coming of the Messiah with full faith. Even though he delays, I am still waiting for him to come every day." (Abayi, 1384, p. 45.) Therefore, the doctrine of waiting in Judaism is related to the advent of the "Messiah". The normal ritual of "Sadr" and the main prayer of the Jews "Shemoneh Esreh" is a continuation of the thought of waiting among the Jews; so they believe that the final salvation is to save Israelites (Goodarzi and Malek Mohammadi, 1396, p. 122.)

In Judaism, this belief, that is, hope for the future, is associated with the belief of a superior people who will one day come to power and other nations will be humbled before them. Due to the antiquity of the religion of Israelites, most of the works on the subject of predicting the future can be seen in this view. The Jews believe that the order of the world must be transformed into an organized divine order in the future and that evil powers must be weakened: "Then health and justice will be restored throughout our land. May the king help the oppressed and protect the poor children and suppress the oppressors." (Old Testament, Psalms of David, 72, 3)

According to Moses ben Maimon, any Jew who does not accept this principle denies the words of Prophet Moses (PBUH), and other prophets of Israelites. The Jews, according to this principle, believe in the reappearance of the promised Messiah or Savior and formation of the ideal government: "God willing, our God be such that thanks to Him, we will witness the morning of freedom and the bloating of the trumpet of Christ will caress our ears" (Tawfiqi, 1385, p. 124).

1-1-2. Messianism in Christianity

The sacred books of Christianity contain several teachings on the Messianism. In the Bible, the promised apocalypse is more commonly referred to as the "Son of Man." This interpretation has been repeated more than 80 times in the Bible and its appendices, only 30 of which are compatible with Jesus, and the other 50 of which speak of a Savior (Mahin, 1393, p. 159) who will appear in the end times and Jesus will come with him and will glorify him (Bible Dictionary, Son of Man, 218). For example, in the Gospel of Matthew it is said in this regard: "But when the Son of Man comes with the angels, he will then sit on his glorious throne, and all the nations will be gathered before him, and he will separate them from one another, in such a way that the shepherds will separate the ewes from each other." (Gospel of Matthew, Chapter 25, paragraphs 31 and 32.) It should be noted that in Christian thought, the time of Christ's appearance is not specified: "Then if any man shall say unto you, Lo, here is Christ, or there; believe me not: for false Christians and false prophets are come, so shall they do great signs and wonders; if you could, you would have misled the chosen ones as well. (The Gospel of Matthew, Chapter 24, Verse 22.) However, in the Bible for the pre-emergence time, some signs have been mentioned and some strategies have been considered for the direction of Christian movement. On the one hand, the Bible emphasizes the strategy of "not accompanying" to the false claimants of the Savior of the end times: "Beware lest you go astray. Because they will come with the name of me, and they will say that I am and the time is near, so do not follow them." (The Gospel of Luke, chapter 21, verse 5.) On the other hand, the waiting period in the Bible has signs such as rivalry, war, bloodshed and corruption, and the world will suffer great seditions on the eve of the coming of the Savior. In such circumstances, Christ commands his followers to avoid anxiety and distress: "Do not be anxious when you hear the news of wars and corruptions, for these things are necessary, some people will resist against some other people, a nation will resist against another nation. In such a situation, Christ speaks of tricks to save his followers in the dark ages. Christ's interpretations express the doctrine of expectation in this religion: "Fasten your belts, turn on your lights and be like those who wait for their master to return from the wedding, so that whenever he comes and knocks on the door, they should open it for him immediately ... Blessed are those who are awake when their master comes. So be awake to worth it." (The Gospel of Luke, chapter 12, verses 35-36)

1-1-3. Messianism in Islam

Messianism in Islam is related to the issue of Mahdism - especially in Shiism - and in fact the belief in the emergence of a savior for all humanity and not a particular nation or region (Motahhari, 1385, vol. 3, p. 357). In fact, the Promised Mahdi (AS) will come and change the situation of human life in the world and will change the situation of corruption, insecurity, poverty and oppression in the direction of justice, security, goodness and human happiness. This issue is promised in the Holy Qur'an. "And Allah promises those who believe and do righteous deeds that they will reign in the land" (Nūr/55). In fact, those who have divine faith and do righteous deeds will be waiting to rule the world. Hence, some of the strategies of waiting until reaching the ideal society are obedience to God, the Prophet of Islam, and his successors, namely the Shiite Imams and the Supreme Leader during the time of occultation: "O, you who believe [in Allah's Oneness]! Obey Allah and obey The Messenger and those governors among you who have received Divine Authorities." (Nisā'/59)

In Shiite thought, believers must prepare the conditions for the appearance of a savior while waiting and fulfill the necessary preparation in themselves and others for this divine promise. In fact, the waiting person is not satisfied with what he is, but prepares himself for what he should be, and the Shiite Imams have given instructions for the waiting period. The most important instruction is the participation and cooperation of Shiites in preparing the conditions for the emergence of a savior:

What is important in this regard is a strong belief and a steadfast step in the doctrine of Mahdism: (Saduq, 1395 AH, vol. 1, p. 323). Therefore, waiting for reappearance of the Savior in Shiite thought is a

religious duty. If the one who waits for Savior dies, he is like the one who is with the Savior, even like the one who was fighting next to the Prophet of God (PBUH) (Sadūq, 1395 AH, vol. 2, p. 338) In the contemporary era, Shiites must follow the supreme leader - the successor of the savior at the end times - to provide the conditions for the emergence of a savior.

1-2. Messianism in the Discourse of the Islamic Revolution

Denial of secularism has been the most important message of the victory of the Islamic Revolution to the secular world (Akbari and Naderi, 2019, 30.) In fact, the Islamic Revolution with the establishment of the Islamic Republic emphasizes the efficiency of religious rule. A government that has been established based on Islamic thought and the need to implement the rules of Islam and has been emphasized in the constitution of the Islamic Republic. In the view of the leaders of the Islamic Revolution, the Islamic Revolution is not only a material and human phenomenon but also a divine phenomenon and has a religious message. The perception of this issue is in recognizing Messianism in the intellectual system of revolutionary leaders. Messianism has two consequences in the discourse of the Islamic Revolution: 1. Promoting the culture of waiting and preparation 2. Grounding the Islamic Revolution for the global revolution of the Promised Mehdi (AS). In Shiite thought, the infallible Imams (AS) have explained the teachings of Mahdism based on the verses of the Qur'an and it can be said that most of the Shiite thematic hadiths refer to the teachings of Mahdism and address issues such as the causes of the absence of Imam Mahdi (AS), Effects and Benefits of the hidden Imam, Explaining the Duties of the Waiters in the Age of Absence, Signs and Conditions of Emergence, Characteristics of the Mahdavi Companions and State, The introduction of different ages of the Apocalypse, The conditions of the world before the advent, The introduction of God's promises and the characteristics of the age of advent. What can be seen in the thought and action of Imam Khomeini in this regard is the implementation of the teachings of Mahdism in the form of the discourse of the Islamic Revolution. Imam Khomeini (influenced by the teachings of Mahdism is trying to establish a relationship between the Islamic Revolution and the Global Revolution of the Promised Mahdi (AS): "I hope that this revolution will become a global revolution and a prelude to the emergence of Imam Mahdi (AS)." (Imam Khomeini, 1387, vol. 16, p. 88). Also in this regard, he says: "I hope that this revolution is the divine spark that makes a huge explosion in the oppressed masses and reaches the dawn of the blessed revolution of Imam Mahdi, our souls will be sacrificed for him. (Imam Khomeini, 1387, vol. 15, p. 75)

Imam Khomeini, as the leader of the revolution, introduces his most important goal of his revolution as the bedrock for the rule of divine justice and knows the most important ideal of the Islamic Revolution of Iran as the bedrock for the global revolution of the Promised Mahdi (AS): "The revolution of the people of Iran is the beginning point for the great revolution of the Islamic world under the banner of Imam Mahdi (AS) that God may bless all Muslims and the world and place his emergence in the present age "(Imam Khomeini, 1387, vol. 21, p. 330).

The manifestation and objectivity of Mahdism in the thought of Imam Khomeini is so important that the main mission of the Government of the Islamic Republic of Iran is to lay the groundwork for a "world Islamic government": "The Islamic republic government must do its best to govern the people, but this does not mean that it should deter them from the great goal of the revolution, which is to establish a global Islamic government." (Imam Khomeini, 1387, vol. 21, p. 327) Therefore, in the thought and action of Imam Khomeini, waiting for the promised Mahdi is meaning the effort to achieve the rule of Islam, increase the power of Islam and to serve the people: "We all expect the Savior and we must serve in this expectation. The expectation is the expectation for the power of Islam and we must strive for the power of Islam to be realized in the world and the preparations for the reappearance of the Savior would be realized. (Imam Khomeini, 1387, vol. 7, p. 255) The continuation of such a thinking can be followed in the view of Ayatollah Khamenei, the leader of the Islamic Revolution. In the view of Ayatollah Khamenei, the main mission of the Islamic Revolution is basically to prepare the ground for the

emergence of the Promised Mahdi (AS). Imam Khamenei has addressed the youth in the statement of the second step of the Islamic Revolution issued the fourth year of the victory of Islamic Revolution: "The coming decades are your decades, and you, who must be experienced and motivated, must protect your revolution and bring it as much as possible to its great ideal, which is the new Islamic civilization and the preparation for the rising of the great sun of Promised Mahdi (AS)." (Step 2, 1398, p. 23)

In this regard, it should be noted that Imam Khamenei has considered five steps to achieve the goal of the Islamic Revolution - the realization of a new Islamic civilization - that is in fact the groundwork and preparing for the savior of the apocalypse: the first step, the occurrence of the Islamic Revolution, the second step, the formation of the Islamic Republic, the third step, the realization of the Islamic state, the fourth step, the formation of the Islamic society and the fifth step, the formation of the Islamic nation and the realization of a new Islamic civilization, he believes that so far two (first and second) steps have been successfully completed and the path of the Islamic Revolution is in the process of realization of the Islamic state, i.e. the third step. In the view of Ayatollah Khamenei, the ideal model of the Islamic state is the government of the Holy Prophet (PBUH) in Medina and Imam Ali (AS). Therefore, the realization of the Islamic state in the contemporary era depends on approaching the real behavior of the Islamic model government. The Islamic state is a state that is the set of behavior of government officials and institutions in accordance with Islamic beliefs, ethics and behavior in the true sense of the word. (Mohammadi and Naderi, 2018, p. 65)

In the view of Ayatollah Khamenei, what is emphasized in the process of paving the way for the advent of the savior of the Promised Mahdi (AS) is the doctrine and culture of waiting. In fact, the discourse of the Islamic Revolution, which has been occurred in the context and time of the Islamic Republic should institutionalize the culture of waiting in the social behavior of the people and statesmen, Imam Khamenei says in this regard:

"If [you, the nation of Iran] resist in the way you are going, do not hesitate, do not doubt that in due time, at the right time, all the hopes, aspirations, claims and slogans of the Iranian nation will be realized not only for this country, but for the world of Islam and the Islamic Ummah and human society. Every work has a period and it has a time; these wishes will come true at the right time. Today, the path of history is the path of cruelty; the path of domination and usurpation; some are dominant in the world, some are oppressed in the world. If your word, the people of Iran came true, if you can win, reach that promised point, then the path of history will be changed; the ground for the emergence of the savior (AS) will be prepared; the world will enter a new stage. Depending on the determination and cognition of me and you today." (Leadership Statements, 19/10/1391)

2. The Meaning and Nature of Waiting in the Discourse of the Islamic Revolution

The doctrine of waiting in the discourse of the Islamic Revolution means believing in a definite future (Leadership Statements, 1399/01/21)

On the one hand, waiting means not being satisfied, and not accepting the current situation of life and trying to achieve the favorable situation; and on the other hand, it is the hope of believers to the future. The expectation of the believer means divine thinking will one day pervade human life. (Statements of the Supreme Leader, 1369/12/11). In Islamic thought, one of the best deeds and behaviors of Muslims is waiting for the reappearance of the Savior. (Sheikh Sadūq, 1395 AH, v. 2, p. 644)

Waiting for the coming of the Savior is concerned with all human issues and problems, and man must strive in the face of difficulties and have an expectation and hope. Hence, the expectation for the reappearance of the promised Savior is one of the prominent examples of the doctrine of expectation. In

the thought of Ayatollah Khamenei, waiting means pragmatism: "Waiting is the action for readiness, happiness, strengthening the motivation in the heart and within soul, vitality and dynamism in all areas of life" (Statement of the Supreme Leader, 1369/12/11). This meaning of waiting is in fact a critique of the view of those who don't consider waiting as an individual-social self-construction. Therefore, in the discourse of the Islamic Revolution, the doctrine of expectation has the following consequences:

One. Hope: "Hope for every nation is like the blood in the body and like the soul in the body. A nation that has no hope for the future has no momentum and dynamism to change the situation. Hope arises from expectation that prepares and strives for struggle and change in life. The nation and people who have hope for the future, resist hardships and problems." (Statement of Leadership, 1374/10/17)

Two. An obstacle to colonialism: "The doctrine of expectation among Muslim nations has been an obstacle to colonial influence. Historical documents indicate that the colonialists considered the belief in Mahdism in North African countries - such as Sudan - as an obstacle to advancing their goals and tried to weaken it." (Statement of the Supreme Leader, 1376/09/25).

Three. Relaxation: In the view of Ayatollah Khamenei, waiting for the reappearance of the Promised Mahdi (AS) is not compatible with impatience. In fact, waiting causes some kind of mental and inner peace that makes man feel trust and peace. Know that remembrance of God makes hearts calm. (Raad/ 67) which is derived from the Qur'anic teachings. The Statements of Supreme Leader, 1399/01/21)

3. *The Duties of the Waiting Community*

The doctrine of expectation in Shiite thought makes the people of the society feel duty and responsibility towards it and consider duties for themselves:

- **Striving for the rule of Islam:** The real waiters are the ones who are preparing for the emergence of Islam, which is to follow the Islamic rules that come true with the rule of Islam and the Qur'an. In the waiting society, the laws and regulations governing the society should be closer to Islam day by day in terms of appearance and content (Statement of the Supreme Leader, 11/30/1370).

- **Moral cultivation and self-construction:** Doctrine of waiting expects man to approach the expected ethics. Man's greatest duty is to prepare spiritually, morally, and practically for religious, doctrinal, and emotional ties with believers, as well as to target the oppressors and the arrogant. (Leadership Statements, 30/07/1381)

- **Spiritual empowerment and authority:** In the view of Islam, power relies on two material and spiritual indicators. Imam Khamenei mentions spiritual empowerment as the main pillar of the balance of power in the "waiting age". The first and most important pillar of spiritual authority is trust in God, which is one of the issues ordered a lot in the holy Qur'an and in the Ahadith of Ahl al-Bayt.

(Those who remained patient and Steadfast and put their trust only in Their Creator and Nurturer.) (Nahl/42)

According to Imam Khamenei, "faith in God and the unity of people can hold countries and nations as powerful and independent. (Statements of Supreme Leader, 18/5/1392).

The second important element of spiritual authority is "self-confidence". The reliance of statesmen on popular and internal capacities is necessary for the strength of the internal construction of power and resistance against the arrogance and domination of the oppressors. One of the aspects for preparing the ground for the reappearance of the savior is resistance and this is realized only through the autonomous and self-relied community.

- Acceptance and promotion of social justice: In Shiite thought, since the promised Mahdi (AS) is the manifestation of God's justice, his mission is the realization of social justice in the world arena: "The one who fills the world with justice when it is filled with oppression" (Sadūq, 1395 AH, vol. 1, p. 317) Hence, the true waiters must accept the truth and justice and try to promote justice in society. (Statements of Supreme Leader, 7/3/1362).

4. The New Islamic Civilization, The Supreme Goal of the Doctrine of Expectation

In the intellectual system of the leaders of the Islamic Revolution, the strategy followed by the doctrine of expectation is to try to form a new Islamic civilization. The new Islamic civilization can in fact be a bedrock for the emergence of the Promised Mahdi (AS). So in recent years, the idea of a new Islamic civilization has been emphasized in the discourse of the leaders of the Islamic Revolution (Ghorbani and Naderi, 2020, 150). In the statement of the second step of the Islamic Revolution, the new Islamic civilization, is the preparation and the groundwork for the advent of Imam Mahdi.

Imam Khamenei, while selectively criticizing Western civilization, links the meaning of civilization with the two concepts of "the relationship between Islamic civilization and human life" and "the coexistence of Islamic civilization and the Islamic Ummah." Regarding the first concept, they use the word good and honorable life, which is the product of the atmosphere of Islamic civilization, which is provided for human beings in the shadow of material and spiritual growth (Statements of Supreme Leader, 6/29/1373). He emphasizes this point in connection with the second concept: "The Islamic Ummah in all its dimensions in the form of nations and countries must achieve the desired position of civilization of the Qur'an" (Statement of the Supreme Leader, 9/2/1392.) In his view, religion, rationality, science and morality are the basis for the Islamic civilization. (Statement of the Supreme Leader, 26/6/1390.) Therefore, at a micro level, the leadership sees Islamic civilization as a system for creating a good and dignified life, and at the macro level as a visionary and goal-oriented movement towards the Islamic Ummah among human communities. Faith in Islam and Tawhid as a Value Dimension (Leadership Statement, 7/23/1391), Putting Reason and Narration together as a Method Dimension (Leadership Statement, 7/5/1383) modernism namely opening new squares for life as a method dimension (Leadership statements, 11/14/1390), and dignity and non-dependence (Leadership statements, 7/23/1391) are considered as a behavioral dimension of the pillars of this new civilization.

Imam Khamenei considers the main and general characteristics of this civilization to be the benefit of human beings from all the material and spiritual capacities that God has installed in the natural world and in their own existence to ensure their happiness and excellence. The appearance of this civilization can and should be observed in the people's government, in the laws derived from the Qur'an, in ijthihad and answering the new needs of mankind, in avoiding prejudice and heresy; creating public welfare and wealth, in establishing justice, in getting rid of the economy based on usury; in the development of human morality, in defense of the oppressed, and in efforts, initiatives and work (Leadership Statements, 9/2/1392).

From the leadership perspective, the "Iranian Islamic model of progress" is a comprehensive plan for moving in the direction of the new Islamic civilization: "Without a comprehensive plan, we will be confused" (Statement of Leadership, 10/9/ 1389). According to Supreme Leader, the existence of an

Iranian or Islamic suffix for it does not mean that the achievements of others will not be used, but in his view there is no limit in this regard. Imam Khamenei explains the need for Iranian and Islamic progress in the realization of a new Islamic civilization in four specific areas:

- Progress in the field of **thought**: namely the movement of society towards a thoughtful society.
- Progress in the field of **science**: This progress is in fact a product of thought; which should lead to innovation and scientific independence.
- Progress in the field of **life**: it includes issues and basic lines of life such as security, justice, welfare, independence, national dignity, freedom, cooperation, government that must be addressed.
- Progress in the field of **spirituality**: it means the movement of society towards maximum spirituality. The realm of spirituality is in fact the spirit ruling on other realms of progress. The domination of spirituality over life provides the ground for a decent human life. (Statements of Imam Khamenei, 10/9/1389)

The mission of the new Islamic civilization is the realization of a good Islamic life. In the view of the leaders of the Islamic Revolution, "Pure Life", which has Qur'anic roots, expresses the utopia of Islam (Naderi, 2016: 45-56).

In the view of Imam Khamenei, the pure life means everything that "human beings need for their own existence, for their own happiness." In his view, national dignity, independence from foreigners, prosperity, justice, cheerfulness, science and technology, spirituality, mercy, Islamic temperament, Islamic lifestyle, security and order are all examples and signs of good life. (Statements of Imam Khamenei, 25/06/1394) Also, the pure Islamic life includes the life in this world and in the hereafter: "Pure life means the agreeable life. A nation has an agreeable life when they feel and see that the world and the hereafter are moving according to their interests. The agreeable life is when material well-being is associated with justice, spirituality and morality, and only the divine religions can provide this for human beings. The logic of Islam is that the life of the Islamic society should be full of divine gifts and human beings should not lose the path of spirituality and move in the right way with material benefits in their lives. National power for human societies is the key to all the successes and the means necessary for the members of society to reach a good life. The national power means the society and the country have morality, science, wealth, efficient political system and public determination and will "(Statement of the Supreme Leader, 1376/1/21). Such a view of a prosperous life has led the Supreme Leader to consider the survival of the Islamic Revolution conditional on building a model country based on four pillars:

- **Material welfare**: means the development and prosperity of the country, the generalization of science and culture, economic prosperity, health, and the removal of signs of poverty and backwardness in society.
- **Social justice**: means the elimination of class distance, unjust privileges and deprivations.
- **Revolutionary spirit and ideals**: means loyalty to the global messages of the revolution b) anti-arrogance, anti-domination and...
- **Enjoying the moral values of Islam**; it means promoting the spirit of virtue, piety, avoiding forbidden lusts and worldliness, and promoting moral qualities in the community. (Leadership Statements, 12/4/1368)

5. *Strategies for Doctrine of Expectation*

The doctrine of expectation in the discourse of the Islamic Revolution has adopted some strategies for the realization of a new Islamic civilization as a bed and ground for the emergence of the Promised Mahdi (AS) (Naderi and Perani, 2020, 320)

We can infer twelve strategies from the statements of the leaders of the Islamic Revolution and specially the statement of the second step of the Islamic Revolution:

One. Issuance based on the rationality of the ideals and values of the Islamic Revolution: Since the Islamic Revolution of Iran is a political and cultural discourse and beyond a mere historical event and political phenomenon, and has a transnational, liberating, inclusive nature, it can be expanded in various socio-political contexts, whether aligned or inconsistent, with an emphasis on its legitimacy and superiority, and within the framework of the foreign policy of the Islamic Republic of Iran, it inspires Muslim and oppressed nations all over the world. (Dehghani, Firouzabadi and Radfar, 1388, pp. 128-130.) In the words of Imam Khomeini (RA), despite the emphasis on the necessity of exporting the revolution, (Imam Khomeini, 1378, vol. 10, p. 115) exporting the Islamic revolution doesn't mean creating a revolution in its political sense in other countries, but it is a metaphor for awakening the nations and states (Imam Khomeini, 1378, vol. 17, p. 249) And it is the spread of values, norms and conveying its liberating message to the liberals throughout the universe. (Dehghani, Firouzabadi and Radfar, 1389, p. 59)

Two. Strengthening and supporting the strategy of Islamic resistance against arrogant and domineering policies:

Building the idea of resistance in the Islamic Revolution of Iran and spreading this idea to Islamist groups in the region and the world has been one of the main challenges that Western countries and the Zionist regime face. (Niakoui and Sotoudeh, 1393, p. 73) Accordingly, the struggle against arrogance means the confrontation with the arrogance and the confrontation with the hegemonic system is another value that has made the identity of the government of the Islamic Republic of Iran and inspired other anti-arrogant systems in the international level. (Dehghani and Firouzabadi, 1388, p. 132) The importance of this value is such that it is mentioned in the second and third principles of the constitution in the form of terms such as "denial of any oppression", "establishment of justice" and "denial of the system of domination and rejection of colonialism". The statements of Imam Khomeini and the Supreme Leader of the Islamic Revolution have also always emphasized on this principle as one of the main branches of the foreign policy of the Islamic Republic (Statement of the Leader, 4/6/ 1386) (A lecture in a meeting with representatives of the Seventh Islamic Consultative Assembly).

Three. Strengthening and Advocating for the Islamic Awakening Movement in the Islamic World:

The Islamic, Humane and Cultural Foundations of the Islamic Revolution of Iran are based on values such as seeking justice, struggle against tyranny and colonialism, support for the oppressed and the deprived, and educating other nations. (Hafeznia, Ahmadipour and Boyeh, 1391, p. 17 and Jamalzadeh, 1391, p. 67) It is the manifestation of Principle 154 of the Constitution in supporting Islamic movements and groups struggling against oppression, despotism and arrogance. The constitution supports Islamist movements and groups that fight against tyranny, colonialism and arrogance. Support for Islamic movements is also based on the fact that the interests of the Muslim Ummah are common and the Islamic system is responsible for their realization (Dehghani Firouzabadi, 1388, p. 171).

Four. Designing and institutionalizing the Islamic lifestyle: The most important feature and distinguishing feature of the Islamic Revolution in comparison with other world revolutions was the difference in attitudes towards man, society, politics, government and economy. Esposito as one of the Western theorists who has focused on the reflections of the Islamic Revolution in Iran also in his book, emphasizing the "Islamic" character in the Iranian revolution, believes that the Iranian revolution, following the Islamic ideology, claims to bring happiness and prosperity to all the world (Esposito, 1382, p. 261). The Supreme Leader of the Revolution, Imam Khamenei, also emphasizes this distinctive feature of the Iranian revolution from other revolutions: "The Islamic Revolution of Iran is a comprehensive revolution. It is like Islam itself, just as Islam has spiritual and moral dimensions, it has divine dimensions, and at the same time it is concerned with the lives of the people; there is an economic dimension, a political dimension, a social dimension in Islam. (Statements of Imam Khamenei, 14/3/1387)

Five. Explaining and highlighting the effectiveness of the Islamic Republic system against the psychological warfare of the enemies:

Psychological operations affect the beliefs, attitudes, feelings, emotions and behaviors in line with the intended goals of the audience, which in this way the propaganda, military, economic and political tools are used. (Farrokhi and Shahbazi, 1395, pp. 104-107).

Psychological operations affects its audience in various ways such as propaganda, rumors, all kinds of physical and personality assassinations, persuasion, seduction, suspicion, intimidation, humiliation, bribery, censorship, brainwashing and ... (Lashkarian, Roshani, 1392, p. 133).

Six. Utilizing the potentials created from the strategic depth of the Islamic Republic: The strategic depth has geographical, political, economic, military and security aspects. But in general, strategic depth is anything that is considered a strength for a country and a threat to a rival country, and can play a deterrent role for the host country. (khamenei.ir, 17/6/1387)

Many believe that the "strategic depth of the Islamic Republic" has gone beyond the "West Asia" and includes North Africa (Pourgholami, 1393, p. 75) in addition to Islamic countries, the Islamic Republic can deepen its strategic depth in the region due to its common views with Latin American countries on the unjust structure of the international system, the unilateralism of the superpowers, and anti-imperialist policies, as well as independence and justice. (Zavarzadeh, 1394, p. 162) Fighting against arrogance, economic cooperation and also the use of cultural capacities can be used as factors in the development of strategic depth of Iran in this region.

Seven. The need to empower the country's economic system by applying the policies of the resistance economy: One of the main strategies of the United States after the revolution to counter the Islamic Revolution of Iran is to use the economic weaknesses of Iran and impose economic sanctions on the Iranian nation to force the Islamic system to change its behavior. Sanctions can be effective when, in addition to the economy of a country, they also affect its policy (Valizadeh, 1390, p. 358). Sanctions can be effective when internal backgrounds are ready to accept its influence. Dependence on the export of a special good and export purposes cause that in case of sabotage in the export of that product, large parts of a country's production and employment and foreign exchange earnings will be damaged. In fact, limiting the number of goods and export destinations increases the risk in international trade. Therefore, diversification of export products as well as diversity in export destinations and customers reduce the vulnerability of the country's economy. In addition, dependence on the import of capital goods and intermediaries from certain sources also causes damage to a country's economy. (Ezzati and Salmani, 1393, pp. 171 and Samiei Nasab, 1393, pp. 129-131)

Therefore, supporting domestic production and cutting dependence on oil exports is one of the most important factors in progress in the resistance economy to deal with economic sanctions. In fact the reduction of the dependence of the country to the oil and the import of certain goods will create a strong barrier against the impact of sanctions on the country's economy.

Eight. Utilizing the capacities arising from the soft power of the Islamic Republic: The main goal of soft power is to inform or influence the public opinion of other countries by using tools such as written media, film, and cultural exchanges. The components of the soft power of the Islamic Revolution of Iran are based above all on religious and spiritual teachings. The Islamic Revolution is one of the models of manifestation of the soft power of Islam in the present era (Nejati Fard, Kamali and Delkhosh, 1395, p. 104). The Islamic republic of Iran by using the sources of soft power such as the culture of resistance and the mood of martyrdom, the culture of Ashura, the attractive and rich national culture, anti-arrogance culture and justice-seeking ideals, as well as the practical presentation of the Islamic government in the form of religious democracy can be effectively imitated by other aspects of Islamic resistance (Nazemi Ardakani and Khaledian, 1397, p. 60 and Nejatifard, Kamali and Delkhosh, 1395, pp. 114-116) The message, goals and ideals of the Islamic revolution is a good factor and a successful sample for the Islamic movements to be free from the domination of suppressors and reviving the Islamic nature and Islamic awakening in the region and the Islamic world. (Shabanisaroui, 1392, p. 85)

Conclusion

Messianism in the Abrahamic religions (Jewish, Christian, and Islamic) has played a significant role in the thinking and practice of the followers. The core of the Messianism is the doctrine of expectation as preparation for salvation, which, despite sharing these principles, is essentially the doctrine of salvation and the realization of the ideal society in the future and there are some differences in its details and how it works. In the contemporary era, with the victory of the Islamic Revolution in Iran, the thinking of Messianism in Islam was highlighted. The leaders of Islamic Revolution, Imam Khomeini and Imam Khamenei have considered main mission of the discourse of the Islamic revolution to be the fulfillment of the doctrine of expectation and preparation of the conditions for the emergence of the Promised Mahdi (AS). According to the leaders of the Islamic revolution, the new Islamic civilization paves the way for the reappearance of the Promised Mahdi. The realization of such an issue is limited to use some strategies:

- 1- Issuing based on the rationality of the ideals and values of the Islamic Revolution
- 2- Strengthening and supporting the strategy of Islamic resistance against arrogant and hegemonic policies
- 3- Strengthening and supporting the Islamic awakening movement in the Islamic world
- 4- Designing and institutionalizing the Islamic lifestyle
- 5- Introducing the capabilities and institutionalizing the model of a religious democracy in the contemporary world
- 6- Dominating introverted policies instead of extroverted policies over the ruling system
- 7- Utilizing the potential created from the strategic depth of the Islamic Republic

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