

دانشگاه بین‌المللی امام خمینی



IMAM KHOMEINI  
INTERNATIONAL UNIVERSITY



مجموعه چکیده

همایش بین المللی انقلاب اسلامی ایران در آستانه  
چهارمین دهه: گذشته و آینده



قازان  
۱۳۸۸

### **Conference organizers**

Consulate General of Islamic Republic of Iran in Kazan

Cultural Section, Islamic Republic of Iran's Embassy in Moscow

Cabinet Ministers and Minister of Culture, Republic of Tatarstan

Academy of Sciences, Republic of Tatarstan

Solidarity and Cooperation with African and Asian Nations, Republic of  
Tatarstan

State University of Kazan,

Dept. of Political Science, Imam Khomeini International University

## **Conference Themes**

The Islamic Revolution in Iran and the establishment of the Islamic Republic

Political System of Islamic Republic of Iran

*Political Process in the Islamic Republic of Iran*

Foreign Policy of the Islamic Republic of Iran

Iran's regional and international issues

Iran's political and military power in Iran is currently

Social Developments in Iran after the Islamic Revolution

*Women in Iran*

Cultural Society after the Islamic Revolution

Political And Religious Heritage Imam Khomeini in the Modern World

Civilizations Dialogue and Friendly Relations Between Shiite-Sunni

Philosophical Discourse of the Islamic Iran

*Islamic Republic of Iran Relations with the Russian Federation*

Republic of Tatarstan and its position in the relations between Iran and Russia

## Introduction

This conference is considered the first meeting between the two universities of the Islamic Republic of Iran and autonomous Republic of Tatarstan in Russia. Although the joint conference was new for the two universities of the State University of Kazan and Imam Khomeini International University, but the proposal that first proposed by Mr. Reza Baghban Kondori, the First General Consul of the Islamic Republic of Iran in Tatarstan, in his meeting with Dr. Bullat M. Yagudin, head of the research center of Eurasian State University of Kazan on 10 October 2009 was welcomed by the university and Dr. Bahram Navazeni paved the way for the participation of Imam Khomeini International University. In the next phase the academic groups of said universities took the responsibility for holding the conference seriously.

The two universities provide a unique characteristics that are important to this conference: State University Kazan aged more than 200 years is one of the educational research pioneers in Russia holding the rate of 21 top universities and in some fields like pure mathematics and chemistry even the 5th and in 2009 acquired the level of federal universities. Imam Khomeini International University though have recently celebrated its 25th anniversary, is the first Iranian international university promoting speedily towards scientific growth and is well experienced in educating Persian to non Persian speakers from around the world. The common characteristics of these two universities is their interests in the Islamic ideals and eagerness to Islamic identity.

This conference is trying to introduce the Islamic revolution of Iran from its formation to changes during the past thirty years of its activity in foreign and domestic arenas. Several papers from academic participants in the conference deals with different issues of political as well as social characteristics of the past 30 years experience and the strategies may be useful to take into consideration in the future. We hope this conference may pave the way for more scientific and educational cooperation between the two universities, provide for economic and cultural exchanges between the Republic of Tatarstan and Qazvin province and expand a comprehensive relations with Islamic Republic of Iran and Russian Federation.

Reza Baghban Kondori  
IR of Iran's General  
Consul, Tatarstan

Dr. Bahram Navazeni  
Imam Khomeini Int.  
Uni., Iran

Dr. Bullat M. Yagudin  
Kazan State University,  
Tatarstan

## Continuation and Development of Shi'i Concepts During the Islamic Revolution

Hossein Abadian\*

Since the Safavid Period many norms and rituals, also some special frameworks of thinking in twelver Shi'ism were generated in society; later during Qajar and Pahlavi dynasties this generality had a great role in socio-political processes of Iran. In modern Iran, Shi'ism as a set of intellectual and actual life of any believer affected the individual and social behaviors of people. The most important factor of this set; were the juridical principles which were originated in the intellectual life of the past periods, but these principles redefined according to temporal and place necessities of that especial period; in some cases these principles deeply changed and eventually could bring to scene a new definition of the role of jurisprudence in the life of believers.

In Pahlavi period some of the concepts which are the necessary conditions of understanding the Shi'i thoughts developed, and development in concepts, had an effective role in future social and political processes of Iran including the Islamic Revolution. Development in concepts had another achievement that was the dissemination of Shi'i customs and rituals in the mob and generated the plebeian acts between them. This article is going to discuss many elements of abovementioned framework which were bequeathed from the past; also the kind of continuation and development and the effective proofs of this continuation and development have been studied here in this article. This article has illustrated some of these concepts and their kind of continuation and development. At least three questions have led this study: 1. what was the main concepts of twelver Shi'ism? 2. How these concepts conceptualized the common mobs of people? 3. Which conditions were played the role for continuation and development of these concepts?

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## **Dialogue Between Sunnis & Shi'ites in Islamic Republic of Iran after Islamic Revolution (Recommendations)**

**Majid Bozorgmehri**

Sunni Muslims constitute approximately 8 percent of the Iranian population. A majority of Kurds, virtually all Baluchis and Turkomans, and a minority of Arabs are Sunnis, as are small communities of Persians in southern Iran and Khorasan. The main difference between Sunnis and Shi'ites is that the former do not accept the doctrine of the Imamate. As my major question in this article, I try to evaluate the methods of Dialogue between them. To realize this study, I observe firstly the main differences between the Sunni and Shi'ites' ideas then I will focus on the mechanisms of Dialogue between them. To give a comprehensive idea, I need to explain briefly the actual situation of Sunni Population in Iran.

Generally speaking, Iranian Shi'ites are inclined to recognize Sunnis as fellow Muslims. Since the Iranian State tries to be seen and considered as a true Islamic State and a symbol of Unified Islamic Ummah before Muslims of the world, it treats the Sunnis very well legally and practically. As conclusion, I prefer to present some recommendations to make the Dialogue more practical. Dialogue is a process that should occur at all levels of society. Publicity of the Dialogue will generate hope and confidence in it and will empower those in Dialogue vis-a-vis the extremists. Media should facilitate self-criticism and introspection by the religious leadership. Those leaders who participate in Dialogue should be recognized through interviews, reports, and documentaries. Investigative reports should be aired and published about the truth behind sectarian propaganda.

## **Future of the Islamic Revolution in the Era of Globalization**

**Farhad Darvishi\***

After three decades of life confronting numerous challenges, Islamic Revolution of Iran is now faced with the surge of a complex and dynamic process called globalization. This process is of such importance the fate of many political systems, schools and social movements seems to be dependant on the intellectual interaction with this process. This paper is trying to explain the Islamic revolutionary ideals and to analyze the dimensions and aspects of globalization that may influence much on them and to suggest possible ways for a successful transition of the revolution in this momentum time.

Deriving nature and ideals of the Islamic Revolution mainly from comments and thought of Imam Khomeini (RH) and different dimensions and aspects of globalization from the field experts, this paper is trying to analyze possible challenges between globalization and the Islamic Revolution and to suggest the revolutionaries how successfully maintain and promote their ideals and values.

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## **Issues and Development in the process of Islamic Revolution**

**Mohammad Rahim Eivazi\***

Three decades after the Islamic Revolution, it seems necessary for the new generation to have a clear evaluation of the revolutionary performances and achievements. This needs to have a look at social developments, challenges, opportunities and threats that confronted the revolution in 1978-1980 that lead to those enormous developments. This paper studies the most important issues of Iran in the realm of politics, culture, economic and military issues, and stresses on the important processes that converted challenges into opportunities.

To my understanding, in the process of Islamic Revolution (1978-1980) most challenges confronting the revolution had converted to the opportunities for the revolutionaries. While some challenges had imposed a great threat, in a process lead to the establishment of the Islamic Republic all these challenges finally transformed into opportunities and caused a great revolutionary change in Iran.

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## **Political Developments after the Islamic Revolution in Iran**

**Yahya Fozi\***

Islamic Revolution in Iran during the past three decades has witnessed some ups and downs in its process and the concrete evaluation of this process may indicate the current direction and the future of the revolution. The pathology of the revolution requires a clear analysis of the past political developments since the revolution on the one hand and the future studies and the developments may happen in the next phases of time.

The article is thus trying to deal with the certain questions of political developments in Iran after the revolution and where the current process is going to. The second important question is as what factors have influenced these developments and if they are persisting today. To this end I have investigated a critical discussion on the theories of socio-political developments in Iran and analyzed the developments in an appropriate theoretical framework.

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## Iran's Middle East Policy After the Islamic Revolution

Hakem Ghasemi\*

After victory of the Islamic Revolution and the establishment of the Islamic Republic in Iran, Iran's policies were influenced by different dimensions and changed with which a new period began in the Iranian foreign policy. Both theoretical and practical principles of Iranian foreign policy as well as its Middle East policy changed, too. With changes in Iran's regional policy in the Middle East in the years after the Islamic Revolution, Iran's position as a conservative actor defending existing order replaced with the position as a revolutionary actor demanding essential changes in the existing order. As a result of the changes, Iran came out of the unions affiliated to the superpowers in the bipolar era. Islamic Republic of Iran with its new policy (Neither East Nor West) sought to shape the new order in the Middle East. With new policies, Islamic Iran chose a new equation and regional arrangements in the Middle East. In the new arrangements the positions of regional actors has transformed and political movements also became active as powerful players in the region. In this paper the changes created in the Iran's Middle Eastern policy and its causes and factors will be explored.

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## **Women's Rights in Iran after Islamic Revolution**

**Hossein Namazifar\***

In recent centuries, due to political, social and cultural developments in the world, women sought to play a more efficient and distinguished role in the society. Therefore, they request different political, social and cultural rights. These requisitions appeared sometimes as political and social movements and sometimes have taken legal form of international conventions and pacts. In Iran women's political and social rights were considered during and after 1906 Constitutional revolution and by then entered in the political and social discussions at the vast level. After Islamic Revolution in Iran, women's rights got a new momentum and entered into new discussions within the framework of revolutionary and religious values and in the laws especially in the 1979 Islamic Republic's Constitution where a lot of different rights have recognized for women. This essay is attempting to analyze the main political, social and cultural rights of women such as voting, participation in social and political affairs, occupying governmental positions and managements and their influence on employment, engagement, social security, health and treatment, formal and informal education, artistic and journalistic activities of women in Iran.

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## **Iran's Revolutionary Foreign Policy: Politics, Ends, and Means**

**Bahram Navazeni\***

Iran's foreign policy after the Islamic Revolution was based on two different motivations: on the one hand the religious belief in universality of Islam and the feeling of responsibility for its promotion around the world, and humility and repression throughout contemporary history of the Muslim nation of Iran on the other. These two jointly motivated the revolution and merged the revolts against the internal absolutism with the protests to the world domination of the great status quo powers and prepared the ground for revolutionaries to use different methods of both offensive and defensive tactics. This active offensive foreign policy aiming at the unity of the world of Islam and the sovereignty of God all over the world maintained in the Islamic Republic constitution of 1980 as "continuation of the Revolution inside and outside".

Fearing the outcome of the Islamic Revolution, the global and regional status quo powers joined the anti revolutionary elements to put obstacles in different ways and spheres. Facing such an international blockade to its cause and expansion, the Islamic Republic came with two conflicting decisions; to base its foreign policy either on the revolutionary principles thus encounter severe challenges outside or on newly established Islamic government and to consolidate its position inside. This article is to explore the foreign policy of Iran after the Islamic revolution and its theoretical and practical changes in the course of the constitutional assessment.

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## **Spiritual heritage of Imam Khomeini and broadcasting of Iran** **Rakhima Nuriden\***

Islam revolution created cultural-moral society in Iran, at the head which was *Imam Khomeini*.

In the article is said about role of Khomeini in life of Iran, his religious-public activity and life position, which were kept in his works.

Khomeini, being young, already had clear worldoutlook about Iran's future. So, in philosophical-religious disquisition "*Kashf-al-Asrar*" (1941), written by him at 27 years, he criticizes the *Pehlevi* policy.

In works "*Last testament*", "*Islamic management*" are said the religious edifications of Khomeini, essence of the Islam and high life principles.

Khomeini also introduced priceless contribution to mass-media of Iran. In Constitutions of the country is noted that television and radio are enlightened university, also he spoke that *television, radio and newspapers must serve for enlightenment of people*. Khomeini was a supporter of freedom of speech, but warned that mass-media would not be instigator of discord in society.

Due to Khomeini mass-media of Iran started to spread outside the country. And presently television and radio are broadcasted on 31 languages, including Kazakh.

Also in article is said about radio broadcast in Kazakh.

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## Тезисы

**международной научной конференции**

**«Исламская революция в Иране:  
Цивилизационный феномен и его  
перспективы» (8-10 февраля 2010 г.)**

**Abstracts**

**of International Conference**

**“Islamic Revolution in Iran  
at the Dawn of Its Fourth Decade”**

**(8-10 February 2010)**



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